

It is easy to give another "a piece of your mind" and when you are through, you have lost your peace of mind.

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

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IN BETWEEN THE UPPER AND NETHER MILLSTONE

Jesus' ecclesia has for nineteen centuries been the subject of human and Satanic onslaught. First came the Romanists offering a present, visible universal church composed of all the faithful of the Catholic fold. To offset this heresy, Protestants invented the idea of a now existing, invisible, universal church, consisting of all the saved of all the world. God's New Testament Church has been ground into powder between these, as between the upper and nether millstones. To honor a particular assembly, and its ordinances, one is thwarted either in part or in whole by objections arising from one or the other of

"... the nether and the upper millstone." (Deut. 24:6).

these erroneous views. The universal church has been assumed, asserted, and insisted on to the irrevocable damage of Jesus' ecclesia. It is our purpose now to show that the universal church is an inconceivable conception; an un-supposable supposition, and an unspeakable superstition.

It is conceded in classic Greek that the word "ecclesia" means a local assembly. In Mt. 16:18, Jesus used this word for the first time. Can it be believed that our Lord in using this word for the first

time, would, without any explanation, give a meaning entirely different from what it would be understood to mean by those to whom He spoke? The writer is a teacher of young preachers. In our school, and universally the word "grace" is understood to mean "unmerited favor." Surely, if I were using this word for the first time, and were intending to place a different meaning on it, I would pause to give a word of explanation. Jesus knew that His disciples would understand Him to mean a local assembly by His use of ecclesia. Knowing this, He used the word, without explanation. To

(Continued on page eight)

"I SHOULD LIKE TO KNOW"

1. Who baptized Adoniram Judson?

Adoniram Judson and his wife, who went out as Congregational missionaries, became Baptists from a study of the Greek Testament on their way to India. They studied the Greek Testament to be able to meet the arguments of Carey, Marshman and Ward, three English Baptist missionaries, who were already on the field. The New Testament convinced them that the Baptists were right and they were baptized in the Baptist chapel in Calcutta, India, on September 6, 181, by Wm. Ward.

2. What great revival speaks of the immersion of 10,000 people in a single day?

In the history of the Baptists by John T. Christian, Vol. 1 on page 179, quoting from Fuller's Church History of Britain, it is said that 10,000 people were baptized in the River Swale in one day in 597 or thereabout. Patrick in the fourth or fifth century baptized 120,000 Irish, Scotch and Britons in 20 years, according to Christian's History of the Baptists.

3. Is it right to take money

from people of every denomination to build a Baptist church?

That depends. If given voluntarily with no strings on it, and with no squint towards unionism, it is right. Lots of folk, who are not Baptists, have absorbed enough Baptist doctrine, that they want to give for the support of the truth. If their giving is a bribe, however, to keep the pastor from preaching the whole truth, then their gifts should be scorned and rejected.

4. After being careless whose money we take is it right to allow no one to preach but a Baptist?

The Scriptures forbid Baptists opening their doors to any kind of heresies and Baptists should obey the Bible regardless of whom it offends.—John 3:9-11.

5. Does the Bible teach us to stand and pray?

The Bible gives examples of those who stood and prayed, whose prayers were answered.—Luke 18-11.

6. Who is our neighbor?

The man, who needs our help regardless of color, state, station, standing, nationality, blood, (Continued on page eight)

Infant Baptism And All Its Many Evils Denounced

By WILLIAM PETTINGILL
(Now With The Lord)

There has been much ado of late over the question of whether water baptism is for this age, and some of the brethren have been greatly excited about it. For myself, though I am convinced that believers should be baptized in water, I consider the question unimportant compared with the matter of infant baptism; and if I were compelled to choose, I would unhesitatingly say, "no water baptism" rather than the baptism of infants. Happily, I am not thus compelled to choose between two evils, but am free to walk in the light as I see the light. It is my purpose in this article to set forth my reasons for saying, as I have often said, that infant baptism is responsible for sending more people to Hell than any other cause. From my point of view it is a dreadful thing to baptize a baby and let him grow up believing that by that baptism he

has been saved and is on his way to Heaven. "To the law and the testimony!" Infant baptism has no warrant in the Scriptures. Many efforts have been made to find such warrant, but these efforts are too feeble to merit serious consideration. But did not the Lord Jesus say, "Suffer little children, and forbid them not, to come unto me?" Yes, He did; and there is no objection to suffer them to come unto Him. The question here is the bringing of infants who are too young to come by themselves. There is no authority for such a thing.

Baptism Regeneration

In church history there is no record of infant baptism until the year 370. And how did it come about? It resulted from the doctrine of baptismal regeneration, the teaching that water baptism is essential to salvation. It was natural for those holding this teaching to believe that everybody should be baptized as soon as possible, and so baptism of unconscious infants came into vogue among many of the churches. These two grievous errors, baptismal regeneration and infant baptism, according to reliable historians, have caused more bloodshed and persecution than all other errors combined.

It is reliably estimated that over fifty million Christians were put to death during the "dark ages" covering twelve or thirteen centuries, mainly because they rejected these two (Continued on page six)

The Editor's Reasons Our Subscription Campaign Nearing Half-Way Mark

By the time our readers receive this issue of THE BAPTIST EXAMINER, our subscription campaign will probably not only have reached but passed the half-way mark. Our goal is 5,000 new subscribers by the end of January. A great number of our friends have already sent in a great host of new names, but more are needed in order to reach our goal. We are truly thankful to our Lord for laying it upon the hearts of His people to thus help us to preach His Word. Thousands of folk will be reached as a result of our readers' helping in this campaign.

We are especially grateful for all the wonderful letters which we have received during this campaign. It thrills our hearts to know that God still has His "elect remnant" who believe the truth, and are willing to glorify the Lord by spreading the truth.

1. It repudiates the Bible as our only rule of faith and practice and follows the Catholic church.

2. It makes void spiritual worship and substitutes a combination of heathenism and ritualism therefor.

3. It is an observance of days, which the Scriptures forbid.

4. It makes the Lord's Supper a sacrament, with saving grace conferred.

(Continued on page six)

100 Subscriptions From One Reader!

We want to share with our readers some of the blessings which we have received during this campaign. Our hearts leaped for joy recently when we received the following letter from our beloved friend and brother, T. B. Grissom:

"Believing that the printed message of THE BAPTIST EXAMINER is a real missionary challenge I am sending you herewith a list of subscriptions amounting to 100.

"I consider it a genuine privilege to share with others in making it possible for many more

to read the 'good news' and to come to a better understanding of the great Bible truths as presented clearly from week to week in THE BAPTIST EXAMINER.

"My prayer is that many of your readers will accept this challenge, enabling you to add not only 5,000 more subscriptions, but possibly 10,000, or even a larger number.

"May the Lord continue to use and bless you in His work."

Many more of our faithful friends are manifesting the same spirit of interest as that of Bro. Grissom. We could not print all the letters which we receive, but here are just a few excerpts from a few of them:

"I wish to take this opportunity to express my appreciation for the fine work you are doing in THE EXAMINER. Until a friend and fellow deacon, Mr. Don Benson, subscribed for me I had never had any really Baptist teaching other than a small amount by our former pastor, (Continued on page seven)

GROUP LEAVES CATHOLIC CHURCH

A priest, Abbe Massin, and some forty members of the Roman Catholic Parish of Saint Severin, Paris, decided in October to leave the Church of Rome. According to EUMENICAL PRESS, the persons involved were prominent workers in the "Spiritual Research Teams," and it was only after prolonged reflection and study of the Scriptures that they took this step.

The group had issued a manifesto, stating its reasons. It mentioned "the single bond between God and His creatures," and the rejection of a third party as mediator between God and His creatures. They rejected "any Church whatsoever claiming to be the exclusive dispenser of communications from God to man." They rejected also the doctrine of Church Sacraments which presuppose "the automatic distribution of God's grace at the command of actions by men," and the idea of any Church "idolatrously claiming to hold its human structures, forms of organization, and methods of government by absolute revelation from God and imposed as necessary to salvation."

The Catholic authorities have announced the excommunication of Abbe Massin as a "heretic and schismatic," but he is in good company when he decides to obey God rather than men. (Acts 4:19, 20).

A MISUNDERSTOOD SCRIPTURE

"And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us." — Luke 9:49-50.

This passage is often quoted by the "Unionists" to show that the Master favored union of all those working with and for Him. But the passage does not hint at such an idea. What the Master does teach is religious liberty. When John, the disciple of love, who was so zealous for the truth that he wanted to stop all who did not work with them, told the Master that he had forbidden some man to work because he was not going their way, the Master did not tell the disciples to go hunt him and join him nor did He tell them to hunt him and ask him to join in with them. He simply said let him alone.

That is the Baptist contention and has been ever since the days of Christ. Let Catholics, Adventists, Jews, Christian Scientists, Russellites, the various Protestant sects, and even Agnostics and infidels alone to do their own work in their own way. But that is a vastly different thing from going into any kind of "union" religious work or meetings with any of them. To get the demons (Continued on page seven)

The Baptist Examiner Pulpit

"Diminishing God's Word"

"Thus saith the Lord; Stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them; diminish not a word." — Jer. 26:2.

At the time when this prophecy was given, conditions were just about as bad morally, spiritually, and ethically, in the city of Jerusalem as it was possible for them to be. I doubt seriously if conditions could be any worse than they were then. In fact, I doubt seriously if conditions have been as bad from that time on.

Jehoiakim, the son of Josiah, was king. Josiah was a good man, and he goes down in history described as "good king Josiah." However, as is sometimes true, the best parents have some of the most ungodly, incorrigible children. You can sow the purest wheat, and yet, many times, you reap wheat that is bearded. In other words, the crop that is sown will certainly be no credit to the seed that was bought and used. The same is true in the spiritual and moral realm. Sometimes the most godly parents will beget the most ungodly and unholy children. Josiah the father is recognized as "good King Josiah,"

but his son Jehoiakim did that which was evil in the sight of the Lord. Listen:

"And he did that which was evil in the sight of the Lord." — II Kings 23:37.

I say, beloved, conditions were just about as terrible, morally, spiritually, and ethically as you could expect to find in the city of Jerusalem. However, it has always been true that God is never without a spokesman. God has never left Himself without a witness to every generation, and God had a spokesman in Jeremiah's day. He had one to bear witness for Him, and that one was Jeremiah. (Continued on page two)

JOHN R. GILPIN — EDITOR
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DEPARTS TO BE WITH THE LORD

On December 30 after a long illness, Mrs. J. L. Grissom, of Burnside, Kentucky, went to be with the Lord.

For many years, she had made her home with her son and his wife, Mr. and Mrs. T. B. Grissom, of Burnside, Ky., and being a guest in their home on many occasions, I had thus come to know Mrs. Grissom exceedingly well.

It is doubtful that there was any reader of THE BAPTIST EXAMINER who looked forward to the coming of THE BAPTIST EXAMINER on its weekly visit, with more expectancy than she. She was not only a real friend to the paper, but was more than a real friend to its editor. I feel in view of her promotion, from this earth, up yonder, that I have not only lost an exceedingly good friend, but one who remembered me and my work continuously in prayer. There are not many prayer partners that we have like Mother Grissom, and truly, I thank God for my remembrance of her.

Many, many times when I have been a guest within her home, she has gone out of her way in her kindly dealing in my behalf. Of all my aged friends, I have counted her as one of the dearest.

To the family, we extend our sincerest sympathy, until all of us meet together again, up yonder.



"Diminishing"

(Continued from page one)

miah. God told Jeremiah what to do. He told him to go into the house of the Lord and to speak to all those that came from all over Judah to worship, and to give to them all the words which God had commanded him. Jeremiah did just what God told him to do, and when Jeremiah had finished his preaching and had scarcely said "Amen" at the close of the service, up jumped the prophets, the priests, and all the religious leaders of the city of Jerusalem, and said, "You are worthy to die."

Beloved, the very men that ought to have supported Jeremiah in his ministry were the men who turned their backs upon him. The very men that ought to have said "Amen" to what Jeremiah had preached were the individuals who rose first and said, "Jeremiah, you are worthy to die." However, it wasn't God's time for Jeremiah to die, and the Word of God tells us that as Jeremiah was making some little defense to them, that the princes came to his rescue. They sat down in the gate, which was the courtyard for the city, to hear both sides of the story. The prophets, the priests, and the religious leaders reiterated that Jeremiah was worthy of death because of what he had been preaching. Then it was that Jeremiah made his defense, when he said to the people who were accusing him, "Well, I am in your hands. You can do with me as seemeth good to you, but just remember that whenever you kill me for what I have preached, you will be bringing innocent blood upon this city and upon the in-

The way to be angry and not sin is to be angry, as Christ was, at nothing but sin.

habitants thereof." When the princes, who, seemingly, were the only friends that Jeremiah had that day, heard both sides of the story, they pronounced the verdict, whereby they said, "This man is not worthy to die," and they turned him loose.

Now, beloved, I am wondering if the conditions in the day of Jeremiah are not parallel with the conditions today. I am satisfied that conditions now and then are very much the same, and I am sure that there are many individuals today who don't want the Word of God at all, and there are still others, by the thousands, who want only a diluted portion of it. They certainly don't want the pure Word of God. God commanded Jeremiah to speak only the words He had given him to speak, and to diminish not a word.

Beloved, there are many people today who want the Word of God diminished. They want an abbreviated or a diminished message of the Word of God. There are a few people today who want a preacher that will preach to them the entirety of the Word of God, but most people want it in an abbreviated or a diminished form.

I would like to show you some classes of people who diminish the Word of God.

I

THOSE WHO DENY THE INSPIRATION OF THE BIBLE DIMINISH THE WORD OF GOD.

Beloved, I hold in my hand a Bible. It is a book that is unlike any other book. There is no book in your home like this book, unless it is a Bible. There is no book in the public library that begins, in any wise at all, to compare with this book. I say, beloved, it is an unusual book. It is different from all other books, in that it was written by God, while all other books were written by man.

Tomorrow morning I will sit down in my study to answer some letters, maybe to dictate some article for THE BAPTIST EXAMINER, or to carry on some of the general correspondence that goes with my shop. When I sit down to dictate my message, and when my secretary writes what I dictate to her, she has no right at all to substitute what she thinks, what she proposes, or what she might imagine. Her business is to take down, and to write the words exactly as I pronounce them unto her.

Beloved, I believe this Bible was given in exactly and precisely the same manner. I do not think that there was a spirit that brooded around over and above Isaiah, Jeremiah, Matthew, Paul and all the balance of the writers of the Bible, and that they wrote under the influence of a spirit brooding over them. Instead, beloved, I believe that the Holy Spirit of God pronounced the words of this Bible, and that the men who wrote the words merely wrote what God told them to write. I am definitely and positively convinced that this Bible is inspired of God, all the way from Genesis 1:1, through Revelation 22:21. Listen:

"For the prophecy came not in old time by the will of man: but HOLY MEN OF GOD SPAKE as they were moved by the Holy Spirit."—II Peter 1:21.

"ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—II Tim. 3:16.

In fact, beloved, if you will read through the Bible, you will find that the Old Testament writers, 2600 times, declared that their words were not their own words, but rather, were the words of Almighty God, and 525 times, the New Testament writers make the same assertion. In all, beloved, approximately 3100 times, the writers of the Bible tell us that the Bible was inspired by Almighty God.

To me, the very fact of the perennial freshness of the Bible proves that it came from God. I mean by that, the fact that there is always something new to be found in it, proves to me that it must have come from God. If I

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, JANUARY 29, 1956

JESUS' EARLY MIRACLES - - - - - MATTHEW 8

MEMORY VERSE: "There is a way that seemeth right unto a man, but the end thereof are the ways of death."—Prov. 16:25.

INTRODUCTION

The great collection of Jesus' sayings, which we call the Sermon on the Mount, is followed by a collection of His deeds, which we call miracles.

I. The Touch That Cleanses. Mt. 8:1-4.

This leper manifests good judgment in his choice of a physician, for in coming to Jesus he received both bodily and spiritual healing. Leprosy is always considered a type of sin. It is the most loathsome of bodily diseases. Sin is loathsome to one's soul. Leprosy keeps its sufferer apart from men like sin keeps men away from God. This leper came with an "if" in his mind (V. 2). Every sinner comes to Jesus wondering "if" Jesus is able to save, and "if" He is willing to save. As soon as Jesus touched him, the leper was healed. Just as soon as a sinner comes to Jesus, he is saved. The Methodist idea of probation or the Campbellite idea of "seekers" is all false. If one has come to Jesus, he is saved. If not, he is lost. Salvation is a present tense possession. Jesus never said that one would be saved after while, but, "He that believeth on the Son hath everlasting life." (Jn. 3:36). Cf. John 3:18; John 5:24; John 6:47; John 20:31.

II. Faith Which Christ Praises. Mt. 8:5-13.

We might consider this as the approach of a heathen, for the centurion was such. His great faith in Christ (V. 9), brought the blessing which he desired (V. 13). His was a faith which believed "in" Jesus and not "about" Jesus. He not only believed that Jesus was able to heal, he believed that Jesus would heal. Accordingly, Jesus praised him for his faith. May each reader of these lines strive to have the kind of faith which Christ can praise.

III. World Wide Missions. Mt. 8:11.

Jesus herein prophesied the results of the preaching of the gospel. His ministry thus far had been confined to the Jews, but in the incident relative to the centurion, Jesus said that many besides the Jews would be saved. Verse 11 foretells the gospel results.

IV. More Than Natural Birth Needed For Salvation. Mt. 8:12.

Those whom Jesus said would be cast out were the Jews who thought that their descent from Abraham was sufficient for salvation. Many think today that because of their Godly parents, they are all right. Remember: "YE MUST BE BORN AGAIN"—John 3:3. Cf. John 1:11-13. By the natural birth every one is a child of the Devil. Cf. John 8:44. By faith in Christ, one becomes a child of God. Cf. Gal. 3:26; I John 3:2.

V. Healing And Service. Mt. 8:14-18.

When Jesus touched the hand of Peter's mother-in-law, she was immediately healed. Jesus can do the same today, since He remains the same. Cf. Heb. 13:8; James 5:14,15. As soon as she was healed, she began to serve. As certainly as a sinner is saved from sin, he will immediately begin to serve his Saviour. A failure on the part of any professor to do so, is usually unmistakable evidence of a lack of regeneration.

write you a letter, you will probably get the meaning of it after you have read it once or twice, because what the mind of man produces, the mind of man can exhaust. But not so with the Bible. If you read it today, you will find something new. If you will read it tomorrow, you will find something new. If you read it a year from now, you will see a new message in it that you have never seen before. I have been preaching from it ever since I was a lad of eighteen years of age, and I still see new messages that I failed to comprehend 10, 20, or 30 years ago. I say to you, beloved, the fact that it is perennially fresh proves to me that it came from God. What the mind of man produces, the mind of man can exhaust, but since the mind of man can't exhaust this book, it proves to me that it must have come from the mind of God.

I think also about the unity of the Bible, how it is just one book—no contradictions, no errors, no inconsistencies, and no inaccuracies, but rather, it is just all one message, from beginning to end. The man that wrote the Book of Genesis had nothing in it contradictory to the Book of Revelation. Though years and years intervened between the time of the Book of Job, the first book of the Bible, was written, and the time the Book of Revelation was completed—though hundreds of years elapsed, the messages in both were identically the same, with

VI. Rash Discipleship. Mt. 8:19,20.

There is a light, on-the-surface, self-complacent air about the scribe who made this promise. Jesus wants men to count the cost before they decide to follow Him. It wasn't just service for a few days but for life which Jesus desired. He literally said, "The creatures have burrows and roosts, but I haven't a home, only a pilgrim. My followers must share my wandering life. Are you ready for that?" The type of discipleship which this scribe typified is the cause of so much stagnation in our churches today. They have been swept into the church on a wave of emotion, but have not advanced on the Christian highway of service. You can quickly light a fire with paper, but it quickly burns away. It takes longer to get coal to blaze, but it will last longer. Which are you?

VII. Sluggish Discipleship. Mt. 8:21,22.

This disciple is at the opposite pole of weakness from the scribe of Verse 19. He didn't mean that his father was dead already, but that He was in advanced years and death was expected soon. He was the type Christian who always sees something else to be done first, when plain duty becomes apparent. He doubtless meant that as soon as the funeral was over, he would come back. Then doubtless there would have been a will to execute, and if he were the eldest son, he would likely be the executor. Note this: For this type Christian, something else of equal importance is always turning up which prevents real service. Jesus reminds him that the spiritually dead can do these material tasks, while the spiritually alive should follow Him. Oh, may we learn this lesson!

VIII. Jesus Stills The Tempest. Mt. 8:25-27.

As the tempest swept over their little boat, the disciples thought of their master. How like unto us. We always think of Him when the tempest sweeps over our souls. As then, so today, His word brings relief. Like as the faith of the disciples was strengthened by the storm (V. 27), so is our faith deepened by our adversities. Cf. Heb. 12:11.

IX. Healing The Demented. Mt. 8:28-34.

Every unsaved person is a spiritual lunatic. Cf. Eph. 4:18; Rom. 3:11; Titus 1:15. No one ever has his right mind spiritually until he is saved. Cf. II Tim. 1:7. Campbellism says that the only profession one needs to make is that one believes that Jesus is the Son of God. Please note that even the Devil believes that (V. 29). Cf. James 2:19.

X. Shoates Or Souls. Mt. 8:34.

These folk cared more for their hogs than for the lost souls about them. Luther said, "The mass of men would gladly hold to the Gospel if it did not touch their kitchen or income. If Jesus gives them good things, they can very well endure Him; but when He inflicts damage, they say, 'Begone Jesus, Gospel, and all.'"

QUESTIONS

1. How is leprosy a type of sin?
2. How does vs. 11 foretell world-wide missions?
3. Will the natural birth suffice for salvation?
4. How come, if Peter were the first "pope," he had a mother-in-law?
5. Are you a "rash" or "sluggish" disciple?
6. Is your interest in shoates or souls?

patriarchs, prime ministers, herds-men, scribes, soldiers, physicians, and fishermen. Yet, in spite of all of these differences, when you turn through the Bible, you will find that it contains just one system of doctrine, just one plan of salvation, and just one rule of faith. There is no contradiction in it in any wise at all.

Beloved, if you were to take forty men, equivalent to the number of individuals who penned the Bible, and choose them from various walks of life, as they were thus chosen, and put them in a room and ask them to write a book on church history, or a plan

(Continued on page three)

HELP SPREAD THE TRUTH!

THE SOUTHERN BAPTIST COOPERATIVE OCTOPUS

(What Southern Baptists Support Through The Cooperative Program)

(Appeared in June 18, 1955 issue of TBE)

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THE BAPTIST EXAMINER

RUSSELL, KENTUCKY

You will not understand pain until you understand that life is not a pursuit of happiness or a search for ease, but it is a training for greatness.

"Diminishing"

(Continued from page two)
of salvation, or a system of morals, or a code of ethics, when they would finish, their book would be so different that it would take steel binding to hold it together. But not so with the Bible. It was written over a period of sixteen centuries, in three languages, and on two continents, under varied circumstances and by various individuals, yet there is not one contradiction in it at all. The unity of the Bible demands that it have God for its author.

When I think how the Bible picks men up and makes them better, surely it must have come from God. As I have often said, for a book to lift men up to God, it must first of all have come down from God, and that is what the Bible does. You can't read the Bible without it lifting you up. You can't read it without it making you a better man or a better woman. You can't read it without it drawing you to God. I say, beloved, a book that will lift men up to God, must have, first of all, come down from God Himself.

I believe the Bible is the Word of Almighty God. I don't make any exceptions. I don't say that I believe part of it is inspired. I don't say that I think that some of it is from God, but rather, I believe that all of the Bible, from beginning to end, has God for its author. Beloved, the man who denies the inspiration of the Bible is diminishing the Word of God.

You say, "Does anyone deny the inspiration of the Bible?" Yes, plenty of folk. You don't even have to get out of Ashland to find folk who will deny that the Bible is inspired. People right here in this town have told me that the Bible is like any other book. A preacher, some time ago, told me that he believed that parts of the Bible were inspired, but that parts of Genesis and Revelation are purely sentimentalism. That man is a recognized man of God within this town. I say to you, beloved, the man who substitutes the writings of man, and says that they are on a par with the Bible, or who takes out any portion of the Word of God, and says that it is not inspired—the man who does so is diminishing the Word of Almighty God. God, in His command to Jeremiah, told him to speak all the words which He commanded him, and to diminish not a word.

II

THOSE WHO DENY THE EX-

ISTENCE AND THE HEINOUSNESS OF SIN DIMINISH THE WORD OF GOD.

If you will turn to the Bible, you will find that God says some plain things concerning sin.

In the first place, He tells us that we are all sinners, without an exception. Listen:

"For ALL HAVE SINNED, and come short of the glory of God."—Rom. 3:23.

"But the scripture hath concluded ALL UNDER SIN."—Gal. 3:22.

I say to you, beloved, everyone of us stand as sinners in the sight of Almighty God. People don't like to be told that they are sinners. They like to think that they are decent, moral, and respectable, and they don't like to be recognized as sinners.

Several years ago, an unsaved girl came to work for me. Of course, I asked her if she were a Christian, and she told me that she was a church member. She knew nothing about the Lord Jesus Christ as Saviour. During my conversation with her, I referred to her as a sinner. When I did so, I noticed that her face colored immediately. About six months later, after she had become better acquainted with me, and had learned at least a good head knowledge of the Bible, she confessed to me how angry she became that day, when I had referred to her as a sinner. She said that she had always thought that a sinner was one that had gone down to the very depths of sin.

Beloved, that is not what God says. God says that we have all sinned and have come short of the glory of God.

The Word of God goes further and tells us relative to the heinousness of sin in the sight of Almighty God. Listen:

"And all our RIGHTEOUSNESSES ARE AS FILTHY RAGS."—Isa. 64:6.

Man may pride himself upon his goodness, yet God says that all of his righteousnesses are as filthy rags.

Brother, sister, listen, if the best there is about you looks like a dirty, filthy rag that you wouldn't want to touch, pray tell me, what do your sins look like in the sight of a thrice-holy God? If the best there is about you looks like a filthy rag, then what do your lies and all the balance of the sins that you stand guilty of, look like in God's sight? Beloved, sin is an awful thing. It exists in you and me, and all of us.

The Word of God also tells us the final end of that man who is

a sinner, for we read:

"For the wages of sin is death."—Rom. 6:23.

"And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:15.

Beloved, don't tell me that sin is not something to be dreaded. Don't tell me it is not an awful, heinous, obnoxious thing in the sight of Almighty God. God's Word tells us that sin is so awful that those who die in their sins shall be cast into a lake of fire. Sin is a terrible thing in the sight of Almighty God, and the man who denies it is diminishing the Word of God.

Folk don't like to be told that they are sinners. Instead, they like to be told that they are good and that they are charitable. They like for the preacher to pat them on the back and remind them of how good they are. Beloved, that is not what God says. God says that all have sinned and come short of the glory of God.

One fellow said to a preacher that he thought it would be much better to refer to sin as "mistakes" rather than to call it sin. This preacher brother, in reply, told him that it would be just like taking a bottle of hydrochloric acid, removing the skull and cross bones and the poison mark from it, and put a label on it, saying, "Essence of Peppermint." Beloved, that is exactly what you do when you say that sin isn't sin. When you say that it isn't sin, but rather a mistake, you just make it all the more dangerous.

Beloved, I say to you that you have sinned in the sight of Almighty God, and the individual who dares to deny the existence or the heinousness of sin is just diminishing the Word of Almighty God.

III

THOSE WHO DENY THE EXISTENCE OF A PERSONAL DEVIL DIMINISH THE WORD OF GOD.

Several years ago when I was pastor in Cincinnati, three young girls made a profession of faith and I baptized them. I always rather doubted whether they were saved. A few weeks later, they came to me and said, "Brother Gilpin, is there really a Devil, or is it something that we blame our meanness on?" They rather had in mind that the Devil was like one of the characters of Aesop's Fables, or some other mythological character.

Beloved, if you will turn through the Bible, you will find that it tells us that there is a personal Devil. Listen:

"Now there was a day when the sons of God came to present themselves before the Lord, and SATAN CAME ALSO AMONG THEM."—Job 1:6.

"And the supper being ended, THE DEVIL having now put into the heart of Judas Iscariot, Simon's son, to betray him."—John 13:2.

"But Peter said, Ananias, why hath SATAN filled thine heart to lie to the Holy Spirit?"—Acts 5:3.

"Be sober, be vigilant; because your adversary THE DEVIL, as a roaring lion, walketh about, seeking whom he may devour."—I Peter 5:8.

Beloved, I believe in a Devil. He is just as real to me as the Lord Jesus Christ. The only difference is, Jesus Christ is real to me for good, whereas the Devil is real to me for evil.

I like the words of the poem, which says:

"Men don't believe in a devil now,
As our fathers used to do;
They have forced the door to the broadest creed,
To let his form pass through.

There isn't a print of his cloven foot,
Nor a fiery dart from his bow
To be found in earth or in air today,
For the world has voted so.

But who is it mixing this fatal draught,
That palsies both heart and

brain
And loads the bier of each passing year
With ten hundred thousand slain?
Who clogs the steps of the toiling saint,
And digs the pit for his feet?
Who sows the tares in the field of time,
Wherever God sows His wheat?
Ah, the devil is voted not to be,
And of course the thing is true;
But who is doing the kind of work
The devil alone should do?
They say he does not go about
Like a roaring lion now,
But who shall we hold responsible
For the everlasting row,
To be heard in home, in church,
in state,
To earth's remotest bound,
If the devil, by a unanimous vote,
Is nowhere to be found?
Won't somebody step to the front
forthwith,
And make his bow, and show

How the frauds and crimes of a single day
Spring up? We want to know.
Oh, the devil is fairly voted out,
And of course the devil's gone—
But simple folk would like to know
Who carries his business on."

You say, "Brother Gilpin, is there anybody in this town who doesn't believe in a Devil?" Beloved, I challenge you to go home, pick up your telephone book, and call every clergyman that is listed therein, and I will guarantee you in advance that many of them will deny the existence of a Devil. Listen, beloved, the person who denies the existence of a personal Devil is diminishing the Word of God.

IV

THOSE WHO DENY THE FACT OF ETERNAL PUNISHMENT ARE DIMINISHING THE WORD OF GOD.

(Continued on page seven)

IF JESUS CAME TO YOUR HOUSE

If Jesus came to your house
To spend a day or two;
If He came unexpectedly
I wonder what you would do.

Oh, I know you'd give your nicest room
To such an honored Guest,
And all the food you'd serve to Him
Would be the very best.

And you would keep assuring Him
You're glad to have Him there,
That serving Him in your own home
Is joy beyond compare.

But when you saw Him coming,
Would you meet Him at the door
With arms outstretched in welcome
To your Heavenly Visitor?

Or would you have to change your clothes
Before you let Him in,
Or hide some magazine and put
The Bible where it had been?

Would you turn off the radio
And hope He hadn't heard,
Or wish you hadn't uttered
That last, loud, nasty word?

Would you hide your worldly music
And put some hymn books out?
Could you let Jesus walk right in,
Or would you rush about?

And I wonder . . . if the Saviour spent
A day or two with you,
Would you go right on doing
The things you always do?

Would you keep right on saying
The things you always say?
Would life for you continue
As it does from day to day?

Would your family conversation
Keep up its usual pace,
And would you find it hard each meal
To say a table grace?

Would you sing the songs you always sing
And read the books you read,
And let Him know the things on which
Your mind and spirit feed?

Would you take Jesus everywhere
That you had planned to go,
Or would you maybe change your plans
For just a day or so?

Would you have Him meet
Your very closest friends,
Or would you hope they'd stay away
Until His visit ends?

Would you be glad to have Him stay
Forever on and on,
Or would you sigh with great relief
When He at last was gone?

It might be interesting to know
The things that you would do,
If Jesus Christ in person came
To spend some time with you.

—MRS. J. D. CASH
Sheridan, Arkansas

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PAGE THREE

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Baptist Youth Witness

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RUSSELL, KENTUCKY

BOB L. ROSS, Editor

RUTH GILPIN, Associate Editor

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

HERE'S THE BIG QUESTION IN EVERYONE'S LIFE

The Earnest Christian's Plea: "Teach Us To Pray"

by BRADY SHAFER

"And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples."—(Luke 11:1).

This event did not happen at the beginning of Christ's public ministry. John A. Broadus, in his "Harmony of the Gospels," says that it happened just a year before Christ's death. Immediately we ask, "Why did this disciple wait until now to ask for leadership in prayer?" The answer is that he did not know the nature and power of prayer. The disciples did not say, "Lord, evermore give us this bread," (John 6:34) until Christ had revealed Himself as the bread from heaven, and so now, they do not ask Him to teach them to pray until they learn of His power. They saw Jesus praying; then they saw the blessed results of His prayer, and then — and not until then — did they desire to learn to pray.

An so it is in every case. Until God opens our eyes and shows us something of the blessed results of prayer, either through the Scriptures or by "demonstration of the Spirit and of power" (I Cor. 2:4), we cannot appreciate its power or want to learn to pray.

Notice that the request is not, "Teach us what to pray for," though "We know not what we should pray for as we ought" (Rom. 8:26). It is not, "Teach us how to pray," although that information certainly was needed. The need of that disciple was deeper — he needed to know that he should pray.

We may, and do, have in our hands the key to unlock all our problems, but until we realize that the solution which we have is the answer to our problems, and use it, this key will avail us nought.

Certainly the disciples needed to have prayed before then; most assuredly they were in need of the spiritual blessings which can only be had through prayer, but they did not realize their need. We who belong to the Lord need spiritual sustenance and communion, and all the blessings of

prayer, but until we realize our need we are in no position to do anything about meeting it. It was not until Isaiah "saw the Lord sitting upon a throne, high and

(Continued on page five)



BRADY L. SHAFER

A young preacher in Tri-State Baptist Bible College of Evansville, Indiana, Brady Shafer of Poca, West Virginia, has written this inspiring message. His first sermon was preached October 30, 1955, and he shows a remarkable understanding of God's Word. Brady, a graduate of the 1955 graduating class of Poca High School, maintained an exceptional scholastic record. At the present age of sixteen years, Brady is a fine young man and a good friend of ours. He is the son of Elder and Mrs. C. W. Shafer of Poca, who are staunch supporters of TBE. We truly thank the Lord for this Christian family. Brady's school mailing address is: 600 N. St. Joseph Street, Evansville, Ind.

The big question is "HAVE YOU BEEN BORN AGAIN?" Not: Have you joined a church? or, "Are you trying to do your best?" or, "Have you got religion?" — but "Are you twice-born?" Except a man be born again he cannot see the kingdom of God." (John 3:3).

Life begins with a birth. Physical life begins with a birth; spiritual life likewise begins with a birth. We become members of the human family by birth; we become members of the family of God by a birth — by being BORN AGAIN. There is no other way to get into the human family except by birth; there is no other way to get into God's family except by the new birth. Education will not do it. Reformation will not do it. Joining a church will not do it. Making up your mind to "do better" will not do it.

(Continued on page five)

WHERE IS HAPPINESS?

Not In Money—

Jay Gould, the American millionaire, had an enormous fortune. When dying, he said, "I suppose I am the most miserable man on earth."

Not In Pleasure—

Lord Byron lived a life of pleasure and ease. He wrote: "The worm, the canker and grief are mine alone."

After Robert Burns had drunk the cup of delights and tasted the bitterness of its bottom, he wrote: Pleasures are as poppies spread; You seize the flower, the bloom is dead, Or like the snowflake on the river, A moment seen, then gone forever.

Not In Military Glory—

Alexander the Great conquered the known world in his day. Then he wept, "There are no more worlds to conquer."

Not In Political Power—

William Tweed became the brilliant boss of Tammany Hall and ruled New York City. He said: "My life has been a failure in everything."

Not In Unbelief—

Voltaire was an infidel of the most pronounced type. He wrote: "I wish I had never been born."

Not In Position And Fame—

Lord Beaconsfield enjoyed more than his share of both. He wrote: "Youth is a mistake; manhood a struggle; old age a regret."

Dante, the famous author wrote: "Worldly fame is but a wind that blows now this way and now that, and changes name as it changes direction."

Where Is Happiness?

The answer is simple: In Christ alone. HE said: "Your heart shall rejoice, and your joy no man taketh from you."

"Whoso trusteth in the Lord, happy is he."—Proverbs 16:20.

In Christ is Peace: "My Peace I give unto you."—John 14:27.

In Christ is Comfort: "Let not your heart be troubled."—John 14:11.

In Christ is Fellowship: "I will never leave thee."—Hebrews 13:5.

In Christ is Life: "He that believeth on the Son hath everlasting life."—John 3:36.

—Faith, Prayer & Tract League

A Hebrew's Long Search For The Atoning Blood

This is Pass-over week among you, my Jewish brethren, and as I sat here I was thinking how you will be observing it. You will have to put away all leaven from your houses; you will eat the Matzoth — unleavened wafers — and the roasted lamb. You will

attend the synagogue and carry out the ritual and direction of the Talmud; but you forget, my brethren, that you have everything but that which Jehovah required first of all. He did not say, "When I see the leaven put away, or when I see you eat the Matzoth or the lamb, or go to the synagogue," but His word was, "When I see the blood I will pass over you." Ah, my brethren, you cannot substitute anything for this. You must have blood, blood, BLOOD!

As he reiterated this word with ever-increasing emphasis his black eyes flashed warningly, and his Jewish hearers quailed before him. "Blood!" It is an awful word, for one who reveres the ancient oracles, and yet has no sacrifice. Turn where he will in the Book, the blood meets him; but let him seek where he may, he cannot find it in the Judaism of the present.

After a moment's pause, the old man went on somewhat as follows: I was born in Palestine, nearly seventy years ago. As a child I was taught to read the Law, the Psalms and the Prophets. I attended the synagogue and learned Hebrew from rabbis. I believed what I was told, that ours was the true and only religion, but as I grew older and studied the law more intently, I was struck by the place the blood had in all ceremonies outlined there, and equally struck by its utter absence in the ritual to which I was brought up. Again and again I read Exodus 12 and Leviticus 16 and 17, and the latter chapters especially made me tremble, as I thought of the great day of atonement and the place the blood had there. Day and night one verse would ring in my ears: "It is the blood that maketh an atonement for the soul." I knew I had broken the law. I needed atonement. Year after, on that day, I beat my

breast as I confessed my need of it; but it was to be made by blood, and there was no blood! In my distress I at last opened my heart to a learned and venerable rabbi. He told me that God was angry with His people. Jerusalem was in the hands of the Gentiles, the temple was destroyed, and a Mohammedan mosque was reared up in its place. The only spot on this earth where we dared shed thine native blood of sacrifice, in accordance with Deuteronomy 12 and Leviticus 17, was desecrated and our nation scattered. That was when there was no blood. God had improved Himself closed the way to carry out the solemn service of the great day of atonement. Now we must turn to the Talmud, and rest on its instructions, and trust in the mercy of God and the merits of the fathers.

I tried to be satisfied, but could not. Something seemed to be missing. That the law was unaltered, even though our temple was destroyed. Nothing else but blood could atone for the soul. We dare not shed blood for atonement elsewhere than in the place the Lord had chosen. Then we were left without an atonement at all. This thought filled me with horror. In my distress I consulted many other rabbis. I had but one great question, "Where can I find the blood of atonement?"

I was thirty years of age when I left Palestine and came to Constantinople, with my still unanswered question ever before my mind, and my soul exceedingly troubled about my sins. One night I was walking down one of the narrow streets of that city, when I saw a sign telling of a meeting of Jews. Curiosity led me to open the door and go in. Just as I took a seat I heard a man say: "The blood of Jesus Christ, His Son, cleanseth us." (Continued on page five)

OUR

BIBLE

STUDY

GENERAL STUDIES IN GENESIS THREE

By H. Boyce Taylor, Sr.

SIN

I. As seen in Genesis 3:

- (1) Doubting, wresting or cutting out any part of God's Word is sin. Adding to God's Word is sin, Gen. 3:3; Rev. 22:18, 19.
- (2) Questioning God's goodness or love is sin, Gen. 2:17.
- (3) Disobeying any command of God is sin, Gen. 2:17.
- (4) The one underlying principle of all sin is a failure to trust God and believe His Word, Heb. 11:6.
- (5) Self-will is always sin, Isa. 53:6; Gal. 5:17.
- (6) Any act, thought, or desire independent of God is sin, Matt. 4:3. One of the temptations presented to our Lord was to get

bread independently of God.

(7) The woman was deceived. Her sin was the sin of ignorance but it brought death. I Tim. 2:14; Lev. 4:27, 5:17. Adam's sin was wilful, Gen. 3:12. He deliberately chose to follow his wife rather than obey God. Whether wilful or ignorant, all sin will be punished; but not all the same, however, Luke 12:47, 48; Heb. 2:2.

- (1) Lawlessness is sin, I John 3:4, R. V.
- (2) Thoughts of foolishness are sin, Prov. 24:9.
- (3) Pride of heart and of mind and selfishness are sin, Prov. 21:4.
- (4) Whatever is not of faith is sin, Rom. 14:23.
- (5) Respect of persons is sin, James 2:9.
- (6) Omission of duty is sin, James 4:17.
- (7) Everything that is not right is sin, I John 5:17.

YOUNG

PEOPLE

ASK ...

Q. Is there real fire in Hell?

A. From our study of the Bible, which we believe to be verbally inspired of God and infallible in its teachings, we definitely believe that there is literal fire in Hell. In Mark 9:43-48, the Bible speaks five times of "the fire that never shall be quenched." In Matthew 13:42, the Bible speaks of the "furnace of fire." In Matthew 18:8 and 25:41, references are made to an "everlasting fire." In Jude 1:7, we read of "eternal fire." In Revelation 14:10, the Bible says that the beast "shall be tormented with fire and brimstone." And verse eleven of this same chapter says: "And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night." Revelation 19:20 says that the beast and the false prophet were cast into the

"lake of fire burning with brimstone." Likewise, Revelation 20:10 reads: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." Revelation 20:14 refers to the "lake of fire." And the fifteenth verse reads: "And whosoever was not found written in the book of life was cast into the lake of fire." Revelation 21:8 refers to this same place: "the lake which burneth with fire and brimstone."

There are many other passages in the Bible to which we could refer, but these certainly teach that there is literal fire in the place of torment, Hell. Jesus was the greatest preacher of the doctrine of Hell fire. For what He (Continued on page five)

JANUARY 21, 1956

Young People Ask

(Continued from page four)
aid on this subject, study the book of Matthew, especially, and the other Gospels too.

Q. Is the fire in Hell hotter than that on earth?

A. We believe so. In Revelation 20:13, the Bible teaches that men will be judged "according to their works." And of one group of people, Jesus said that they "shall receive greater punishment." — Matthew 23:14. Also see Hebrews 2:2 and Romans 12:20.) God will heat the fire according to the punishment due each sinner. This is not at all impossible with God. Read the story of Shadrach, Meshach, and Abednego in Daniel three. If God could perform the miracle with fire which He did there, certainly He could perform any other which He so chooses.

The Big Question

(Continued from page four)
"You must be BORN AGAIN," blood! (John 3:7).

At a physical birth you receive and venise which you never possessed before; so, by the NEW BIRTH you receive Life which you never possessed before in the most miserable degree. By physical birth we become partakers of the human nature; by being BORN AGAIN we become "partakers of the Divine nature." (II Peter 1:4). The Second Birth is not an improvement of the old nature; it is the imparting of a NEW nature — was entirely NEW. The old nature is God had improved and unimprovable, to carry God never demands or expects of improvement of the old nature. Now with His sight it is hopelessly corrupt, and incapable of ever being and trusted fit for His Presence. (Romans 3:9-20). The new birth requires a creative act of the Holy Spirit. "If any man be in Christ, he is a NEW CREATION." (II Corinthians 5:17. R. V.).

"Christ In You"

At the Second Birth the Life of the Lord Jesus Christ begins in us. "Christ liveth in me" (Gal. 2:20); "Know ye not your own selves, how that JESUS CHRIST IS IN YOU" (II Cor. 13:5); "Christ in you" (Col. 1:27); "I am in you" (John 15:4). The unanimous testimony of the Word of God is that when one is born again, the Lord Jesus Christ comes in and becomes the Life of that one. "Christ OUR LIFE" (Col. 3:4).

Christianity Is Christ

Christianity is not "religion." Christianity is life — The Life of the Lord Jesus Christ introduced in us at the moment we are born again and reproduced in us moment by moment by the Holy Spirit. "I am come that they might have Life" (John 10:10); "He that hath the Son hath Life" (I John 5:12); "To me to LIVE is CHRIST." (Phil. 1:21).

Not "Trying" — But "Trusting"

"Trying to follow Christ" is not Christianity. Christianity is not IMITATION of Christ; it is the INDWELLING of Christ. Christianity is not TRYING to do anything; it is TRUSTING Christ Who has done it all! He has "finished the work" and there is nothing left to do — simply TRUST Him Who said, "It is FINISHED!" He shed His precious Blood on the Cross and the work is ALL DONE once and forever! Cease TRYING and begin TRUSTING!

How May I Be "Born Again?"

"Jesus answered, Verily, verily, say unto thee, except a man be born of water and the spirit, he cannot enter into the kingdom of God." (John 3:5). "As many as received Him, to them gave He the right to become the children of God, even to them that believe on His name; which were born, not of blood, nor of the will of man, but of God." (John 1:12, 13, R. V.). Being born again (Greek "from above") is the work of the Spirit of God, the implanting of the new

life, which reveals itself in faith and conversion.

What Is Meant By "Believe?"

To "believe on the Lord Jesus Christ" means more than believing the historic facts concerning Him. To believe on Christ "unto Salvation" means to rely on Christ ALONE. It is not "Christ AND the church," or "Christ AND baptism," or "Christ AND my faith." It is not "Christ AND" — anything else! It is TRUSTING Christ ALONE. It is to DEPEND on Him, to definitely and deliberately RECEIVE Him. It means to TRUST Christ ALONE so utterly and completely that if He should fail — there is nothing left!

How May I Know That I Am "Born Again?"

This is an important question. We KNOW that we are born again first of all on the testimony of God's Word. God says: "He that heareth My Word, and BELIEVETH — HATH EVERLASTING LIFE, and shall not come into judgment, but IS passed from death unto Life" (John 5:24, R. V.). Have you thus believed on the Lord Jesus Christ? Then you ARE saved, you ARE "born again," you HAVE passed out of death into life — GOD SAYS SO! If there were no other evidence, this would be enough; but there are other evidences.

A Family Likeness

When we are born into the human family we exhibit certain family characteristics which distinguish us as human. When we are born into the family of God, we will inevitably bear the FAMILY LIKENESS. We are "blood kin" to God! The "Precious Blood" of the Lord Jesus Christ, shed on the Cross, has brought us into this blessed relationship! Through Him we have become members of the FAMILY CIRCLE! There are certain unmistakable "family traits" which mark those who have been "born again." These are: Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control." (Gal. 5:22). Are these manifest in your life? If so, then you know of a surety that you "have passed from death unto Life." (I John 3:14).

One Final Word

You may "belong to a church," you may be a "church officer," you may be "very religious," you may be a "great church goer," you may be "active in church work," you may be "trying to do the best you can," you may be "striving to live right," your outward life may be the acme of moral correctness, you may be looked up to, honored, revered, respected, and yet if you have not been "born again," you are just as lost as though you had never heard of Christ. Yes, you may teach in the Sunday School, be a "preacher of the Gospel," be a "gifted in prayer," read the Bible, sing, shout, "feel happy," and all the rest — but if you have never been "born AGAIN" you are STILL IN YOUR SINS and a stranger to the Lord Jesus Christ! (Matt. 7:21-23).

The Question of All Questions Is: Have You Been Born Again?

"VERILY, VERILY, I SAY UNTO THEE, EXCEPT A MAN BE BORN AGAIN, HE CANNOT SEE THE KINGDOM OF GOD." (John 3:3).

Reflect!

"You know not how soon the sails of your life may be rolled up, or how nigh you are to your eternal haven: and if you have not Jesus as your pilot within, you will suffer an eternal shipwreck. 'Poor soul, what will you do if you begin to die naturally, before you begin to live, spiritually! How will you look if the tabernacle of nature be taken down before the temple of grace be raised up! What must you feel if your paradise be laid waste before the tree of life be set in it! How can you bear to give up the ghost before you have received the Holy Ghost? Eternal will be your dark-

For Little Children

HOW ADAM AND EVE WERE SAVED BY GOD

Boys and girls, have you ever played a game in which certain signs mean or stand for something? Have you ever played the game in which a person goes through some motion and others try to guess what he is doing? Well, if so, you have some idea of the kind of Bible lesson we are going to teach this week.

Adam and Eve had just sinned against the Lord God. They covered their naked bodies with fig leaves because of the shame of their sin. And when "they heard the voice of the Lord God, walking in the garden," they hid themselves in the trees of the garden. This was a foolish thing to do because God sees everyone at all times. He knows our thoughts. God is everywhere.

The Lord God called to Adam, and Adam answered Him. Adam and Eve confessed that they had eaten of the tree of which the Lord God had told them not to eat. Adam and Eve had sinned, and their sin-debt must be paid. The punishment for sin is separation from God in hell. That is what Adam and Eve deserved for their wicked sin. But God showed mercy to them. He Himself would pay their sin-debt. He promised to send His Son, Jesus Christ, into the world to die for Adam and Eve's sin (Gen. 3:15). This is why the Lord Jesus Christ came into the world. He came to die for sinners in order to pay their sin-debt. The Bible says, "Christ died for our sins." (I Cor. 15:3). So this was how God saved Adam and Eve. He sent Jesus to die for their sins. Adam and Eve had many more sins besides just one, but "the blood of Jesus Christ, God's Son, cleanses from ALL sin."

ness if the sun of your life set within you, before the Sun of Righteousness shine upon you. Woe be to you if your body be turned into the earth, before your soul be fit to be taken into heaven. If the second birth have no place in you, the second death will assuredly have power over you."

—Faith, Prayer & Tract League.

"Teach Us To Pray"

(Continued from page four)
lifted up" and saw the angels crying, "Holy, Holy, Holy," that he came to the realization that "I am undone; because I am a man of unclean lips." Certainly his lips were unclean before he saw the Lord, but now he realizes his uncleanness and is ready to have his lips purified by a coal from the altar. All men are guilty and undone, but until the Lord sees fit to reveal to a man his depraved condition and his need of an Atonement, the man will not "call upon the Lord." Before repentance must come a knowledge of guilt. And so before prayer must come a recognition of the need of the blessings which prayer brings, and when the disciples saw in Christ something that they lacked, then — and only then — did they desire it.

The disciple asked Christ to give him a desire to pray! You say, "He shows, by asking Jesus, that he already had a desire to pray." True, and in this he is like the man whose son had a spirit (Mark 9:14-29) who, when Christ told him, "If thou canst believe, all things are possible," replied, "Lord, I believe; help thou mine unbelief." Let us consider also the case of the disciples, when they "said unto the Lord, Increase our faith." (Luke 17:5). Both the disciples and the father of the dumb boy knew that they had faith, but still they realized that they needed more faith. This disciple comes to the Lord, showing thereby that he has a desire to pray, and asks of Jesus, "Teach us

But how does all this have anything to do with what we said in the beginning about signs meaning certain things? Well, here's how: The Lord God killed an innocent animal and took the animal's skin and made Adam and Eve coats of skin for clothing. You remember that Adam and Eve put on some old crackling fig leaves. But these were no good. So God made the coats of skin for Adam and Eve. The killing of the animal and the coats of skin mean something; they stand for something. The innocent animal is a type of the Innocent Lord Jesus whom God punished on the Cross for sin. The Bible says, "The Lord has laid on Him (Jesus) the sin of us all" (Isaiah 53:6). The Bible even calls Jesus "the Lamb of God that takes away the sins of the world" (John 1:29). So the animal is a picture of the Lord Jesus who was slain for sin.

The coats of skin are symbols of the covering which we have for our sins when we trust the Lord Jesus as our Saviour. When we trust His death, burial, and resurrection as our payment for sin, then we are perfect in God's sight. God says that by trusting Jesus, we are clothed with a "Robe of Righteousness." The old crackling fig leaves stand for our own covering, our good deeds, and other good things we do to try to be right before God. But God says that our good is just as "filthy rags." We must have this Perfect Covering. We must have the Lord Jesus Christ, and we must trust Him as our Lord and Saviour.

Next week: The Man Who Killed His Brother—The Story of Cain and Abel.

to pray." He, too, realizes that he needs more of that which he has, more of a sense of his need and God's ability to supply, more of a realization that he needs the blessings of prayer.

And, blessed love of our Saviour, He gives him his request! To every soul to whom God gives the knowledge of his true condition, He also gives that which that soul lacks. To every sinner who sees his sinful, undone condition and the Lord's holiness; to every soul who calls upon the Lord; to every one whose "soul panteth for thee, O God," (Psa. 42:1); to that soul is the promise made, "Seek and ye shall find; knock, and it shall be opened unto you," (Matt. 7:7). And, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." (John 6:37).

It has been said that prayer is the most discussed and least practiced doctrine in Christianity. May we all more diligently "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. 4:16).

A Hebrew's Long Search

(Continued from page four)
from all sin." It was my first introduction to Christ, but I listened breathlessly as the speaker told how God had declared that "without shedding of blood there is no remission," but that He had given His only-begotten Son, the Lamb of God, to die, and all who trusted in His blood were forgiven of their iniquities. This was the Messiah of the fifty-third chapter of Isaiah, this was the Sufferer of Psalm 22. Ah, my brethren, I had found the blood of atonement at last. I trusted it, and now I love to read the New Testament and see how all the shadows of the law are fulfilled in Jesus Christ. His blood had been shed for sinners. It has satisfied God, and it is the only means of salvation for

CAN A CHRISTIAN DANCE?

A young woman, who was a Christian, but unfortunately like many other Christians today, went to a big ball which was one of the brilliant events of the season. A costly gown enabled her to present a beautiful exterior, but she was not happy. She had a hunger to live a consistent Christian life and to do the Lord's will, yet the appeal of the world was strong and she had yielded to it and gone to a dance—a very poor place for a believer to find the will of God. A few days later, on being approached by a friend who inquired if she had enjoyed the evening, she replied, "I spent the evening dancing and got home about half past two. I knelt down to pray before retiring, but the words stuck in my throat."

SILAM

Beneath Moriah's rocky side
A gentle fountain springs;
Silent and soft its waters glide,
Like the peace the Spirit brings.
Silam is the fountain's name;
It means, "One sent from God."
And thus the holy Saviour's fame
It gently spreads abroad.
Oh, grant that I, like this sweet well,
May Jesus' image bear.
And spend my life, my all, to tell
How full His mercies are.
—Robert Murray McChesney

REST IN THE WORK OF ANOTHER

Believe that He paid all the penalty of sin from birth till death—Titus 2:14.
Believe that His blood cleanses from every sin—I John 1:7.
Believe that He loves you and gave Himself for you—I John 4:10.
Believe that you are made righteous, holy, and undefiled in Him—Rom. 3:24-26.
Believe that He will not impute sin to you—Rom. 4:4-8.
Believe that He is coming for you—I Thess. 4:16-18.
Believe that He has prepared you an eternal home—John 14:1-3.
Believe that all of the works of God were predestinated before the world ever was and that God has loved you eternally—Jer. 31:3, Rom. 8:28-39.
Believe that you are God's own child in Jesus Christ's righteousness and that you can never be anything but His child—Phil. 1:6, Psa. 39:28, Gal. 3:26.

Higher than the highest heaven,
Deeper than the deepest sea,
Lord, Thy love at last hast conquered;
Grant me now my heart's desire—
None of self, and all of Thee.
—Theodore Monod

THE THEORY OF EVOLUTION

Once I was a tadpole, a beginning to be;
Then I was a toad frog with movements so free;
Then I was a monkey on a bamboo tree;
But now I'm a teacher with a Ph. D.

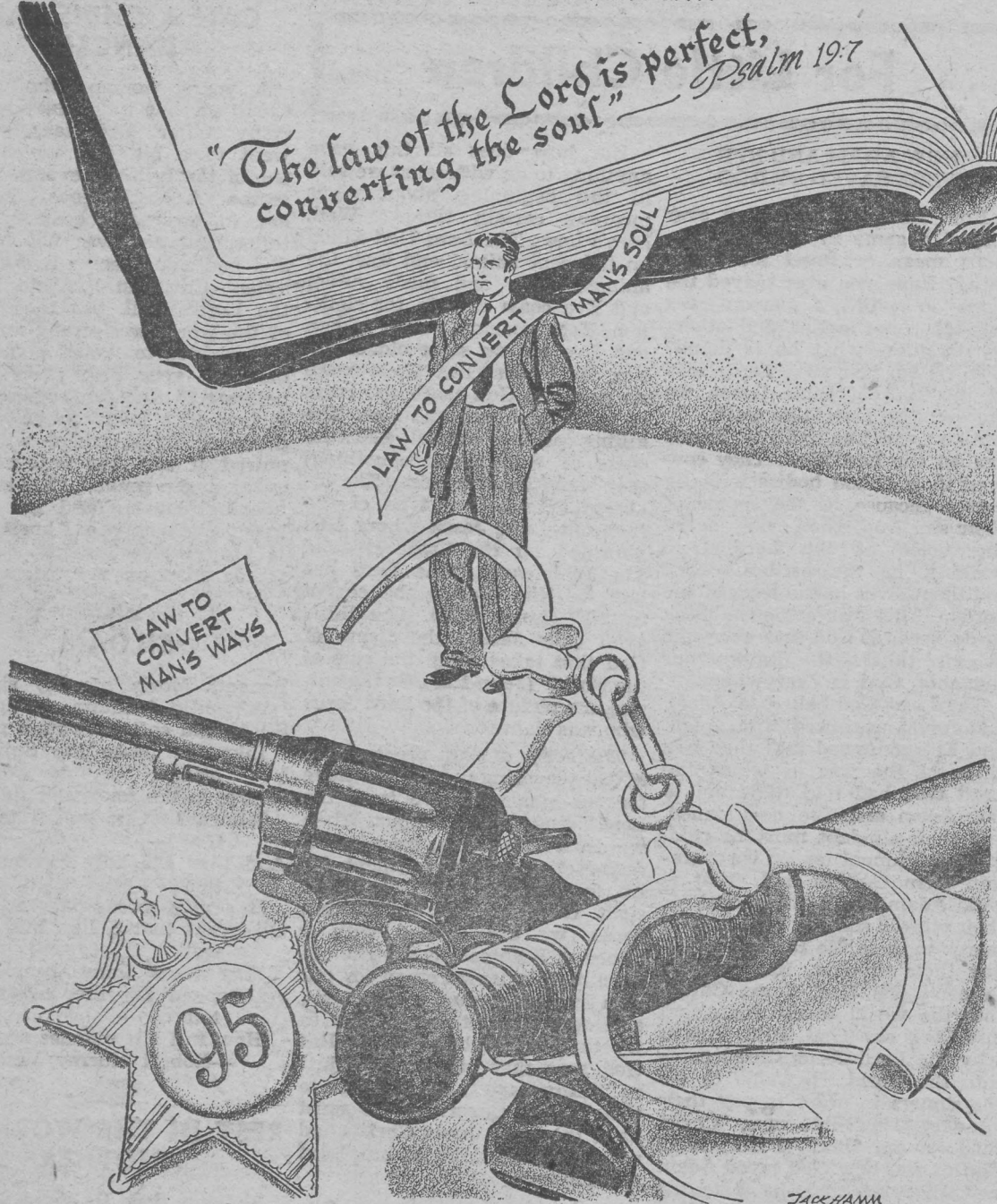
either Jew or Gentile.
Reader, have you yet found the blood of atonement? Are you trusting in God's smitten Lamb?

God says:

"When I see the blood, I will pass over you."—Exodus 12:13.
"It is the blood that maketh an atonement for the soul."—Leviticus 17:11.
"The blood of Jesus Christ, His Son cleanseth us from all sin."—I John 1:7.
"We have redemption through His blood, the forgiveness of sins."—Col. 1:14.

God does not comfort us to make us comfortable, but to make us comforters

IN NEED OF THE HIGHER LAW



Easter

(Continued from page one)

5. It rejects the God-ordained way of testifying to the resurrection of Jesus, namely, in baptism and substitutes therefor the invention of the Roman church.

6. It destroys the other testimony of the resurrection, namely the Lord's Day and substitutes therefor Easter, a yearly observance, instead of a weekly obedience.

7. It is heathenish in all such things as Easter eggs, Easter rabbits, dances, bon-fires, tapers, etc.

8. It is modernistic, if not atheistic, in its teachings as to the origin of life.

9. It is a gross perversion of New Testament Christianity, in that it is a form of godliness and denies the power thereof. It leaves the impression upon the minds of millions that observing Lent and Easter is religion and that they can live as they please the balance of the year. In that alone it has damned millions.

10. It is formalistic in that more and more are folk becoming obsessed with the notion that Easter is the stylish time to join the church. Watch the papers any year as to the large numbers of folk who were taken into the churches on Easter. A magnifying of forms and externals with no new heart and no life.

11. It dethrones the Lord Jesus as the Lord of men's lives and worship and turns His worship into the grossest forms of idolatry.

12. It is a grievous and sacrilegious abuse of holy things by turning things intended to glorify our risen Lord into a day of show and hypocrisy. That Campbellites or anybody else, who practices immersion declaring the resurrection of Jesus, should join with Catholics in the observance of Easter, which was invented as a substitute for the Scriptural observance of the resurrection of

Jesus, is the worst sin of observers of Easter. Beware of the observers of Easter. Having a name to live, they are dead. By their fruits ye shall know them.

Infant Baptism

(Continued from page one)
errors and insisted that salvation was the gift of God, apart from works or ceremonies.

The professed conversion of the emperor Constantine in 313 A. D. was looked upon by many as a great triumph for Christianity. As a matter of fact, it was the greatest tragedy of church history. It resulted in the union of church and state, and the establishment of an hierarchy which afterward developed into the Roman Catholic system, which of course is not the church of God at all, but a hateful counterfeit of it. It is doubtful that Constantine was ever truly converted. At the time of his supposed vision of the sign of the cross he "promised to become a Christian," but he was not baptized until near death, having postponed the act in the belief that baptism washed away all past sins, and he wanted all his sins to be in the past tense before he was baptized.

Re-baptizers

In the year 416 infant baptism was made compulsory throughout the Roman empire by law. This, of course, filled the churches with unconverted members who had only been "baptized into favor," and whatever power the church had retained was now gone. The world was plunged into the gloom of the dark ages, which endured for more than twelve centuries, until the Reformation. But all the time, from the beginning of the church age, God always had a remnant remaining faithful to Him. They never consented to the union of church and state, or to baptismal regeneration, or to infant baptism.

These nonconformists were not a sect, and they were not even called Christians. Indeed, it became illegal for them to be called

Christians or to call themselves Christians. They bore nicknames, depending sometimes upon a leader's name, or the name of their locality. They were Montanists, Novatians, Paulicans, Arnoldists, Henricians, Petro-Brussians, Waldenses, Paterines, Albigenses, Studist, etc.; but their generic name was Anabaptists, meaning re-baptizers, for they ignored infant baptism and re-baptized those who had been saved through personal faith. They also had a generic name for themselves: they called themselves Antipedobaptists, meaning opponents of infant baptism.

A Hangover From Rome

When the Reformation came, these Anabaptists or Antipedobaptists did all they could to help the Reformers; but when the Reformers came into power they turned against the Anabaptists and persecuted them as Rome had done and continued to do; and thus the troubles of the Anabaptists were increased instead of diminished, for now they had persecutors on both sides—from Romanism on one hand and from Protestantism on the other. All honor to the great Reformers, but the truth must be told that in their reform they brought with them out of Rome the two hateful errors of union of church and state and infant baptism; and moreover when they had the power in their hands because of this union of church and state, they themselves became popes in their own realm and persecuted those who would not conform to their ways. The Lutheran church became the established church of Germany, and persecuted the Anabaptists for nonconformity. While Zwingli held power in Switzerland the Senate passed a law making infant baptism compulsory, and providing that "if any presume to re-baptize those who were baptized before, they should be drowned," and at Vienna many Anabaptists were so tied together in chains that one drew the other after him into the river, wherein they were all suffocated. Calvin in his field, Cromwell in England, Knox in Scotland—these all stuck to the

union of church and state and infant baptism, and used their power, when they had power, to seek to force others to conform with their own views.

Woe Unto Dissenters

In the American colonies the same errors persisted. In Virginia and the Carolinas Episcopalianism became the established church and not one was permitted to preach without a license, which license could be obtained only from the state church; and so those who persisted in preaching the gospel without such a license were imprisoned and otherwise punished. In New England there were two colonies, in one of which Presbyterianism was the established church and in the other it was Congregationalism; and in both of them nonconformists were persecuted for their nonconformity. Think of the inconsistency of it. These Presbyterians and Congregationalists had fled from the old lands in order to have religious liberty. But it was religious liberty for themselves only and Presbyterianism and Congregationalism were made the legal religious views of their colonies. And woe be unto anyone among them who should dissent from these views! Before the Massachusetts Bay Colony was twenty years old, it was decreed by statute that "if any person or persons within this jurisdiction shall either openly condemn or oppose the baptizing of infants, or go about secretly to seduce others from the appropriation or use thereof, or shall purposely depart from the congregation at the administration of the ordinance . . . after due time and means of conviction—every such person or persons shall be subject to banishment."

By the authorities in this colony Roger Williams and others were banished, when banishment meant to go and live with the Indians. This Williams did and was received kindly and dwelt with them for some time, and in after days it was shown that he had saved the Massachusetts Bay Colony from utter destruction by the Indians by his earnest pleadings in behalf of the Colony which had banished him.

Church And State

And it was in the constitution of the Rhode Island Colony, founded by Roger Williams, John Clarke and others, that religious liberty was established by law for the first time in thirteen hundred years. Thus it was that Rhode Island, the first Baptist Colony, established by a small group of believers, was the first spot on earth where religious liberty became the law of the land. The settlement was made in 1638, and the Colony was legally established in 1663. The second place was Virginia in 1786.

Congress declared the first amendment to the Constitution of the United States to be in force on December 15, 1791, which granted religious liberty to all citizens; and Baptists are credited with being the leaders in bringing this blessing to the nation. If that be true, they proved themselves to be worthy successors of their Anabaptist or Antipedobaptist forebears.

But, it may be asked, what has all this to do with us? Has it any practical bearing upon us in our day? And here is the answer: The union of church and state continues today in most of the countries of the world. In these "state churches" they "christen" babies, which means they make them Christians. The average Briton, for example, thinks he is on the way to Heaven. Wasn't he christened in infancy, and hasn't he been taught all these years that that saved him, and isn't he a member of the same church with the king? What more could you ask.

Are Unbaptized Infants Lost?

And what about this country? Let us see: The Roman Catholic teaches baptismal regeneration and practices infant baptism. In its statement of doctrine it says: "The sacrament of baptism is administered to infants or adults by pouring of water and the

pronouncement of the words, and cleanses from all sin." The Reformed says: "Children are baptized heirs of the Kingdom of God of His covenant." The Lutheran church teaches that baptism whether of infants or adults means 'of regeneration.' Luther himself, when asked whether unbaptized infants were lost said: "Not lack of faith, for, the sacrament condenses hope that when little children are denied baptism without fault, and the command of God and prayer are not despised, kind and merciful God will surely remember them. Let souls be left in the hands of the Father, who, as we know, is merciful." "Mind," he says, "hope." Not a very good foundation for faith. Mr. Luther have done better than that. The Episcopal church plainly that salvation through infant baptism.

GOD'S PARADOX

Make me a captive, Lord,
And then I shall be free;
Teach me to render up my life,
And I shall conqueror be.
I sink in life's alarms
When by myself I stand;
Imprison me within Thine
And strong shall be my hand.

My heart is weak and poor
Until its master find:
It has no spring of action
It varies with the wind.
It cannot freely move,
Till Thou hast wrought its love,
Enslave it with Thy mate
And deathless it shall reign.

My power is faint and low
Till I have learned to serve
It wants the needed fire to send
It wants the breeze to nerve
It cannot drive the world,
Until itself be driven;
Its flag can only be unfurled
When Thou shalt breathe
heaven.

My will is not my own
Till Thou hast made it Thine
If it would reach a more
throne.

It must its crown resign;
It only stands unbent,
Amid the clashing strife,
When on Thy bosom it has
And found in Thee its life.

—George Matheson, 1842

confirmation the catechism answers a question about hinduism in infancy by saying my baptism, wherein I was a member of Christ, a child of God, and an inheritor of kingdom of God."

This is printed in the Book and may be seen by anyone interested enough for it. The fact is that most people who practice infant baptism believe that the ceremony something to do with the tion of the child.

We have left the commission of God to follow the conditions of men, and the awful to contemplate.

—From the Voice Magazine

WHY I DO NOT ATTEND THE MOVIES

I do not attend the movies cause:—

1. The movies are made by wicked people.

2. The sinful motives of their wickedness. They make pictures that will draw a crowd and they are definitely not Sunday school type.

3. Movies deal principally sex, crime, and impure themes.

4. The effect of the movies demn them. First: Movies down virtue, inflame lust, encourage a fast life with ing, dancing, etc., as a happy They glorify sin. Second: They constitute a school of crime, make heroes of criminals.

Church Dancing All The Evils Coming Therefrom

Worth, Texas, has been the scene of shooting and stabbing in an infant church-sponsored Sunday of night dances in the last few weeks.

Little June the Pafford Street without saw the fatal shooting and of Castillo, 33. Charged with the murder is Johnny B. Ruiz, 20.

September at a dance at the Heart of Mary Catholic church, a fight broke out between North-side and South-side boys. Three .38 caliber pistols were fired, according to reports. One of the teen-agers was shot in the hip. Two were drawn, and two were severely stabbed. The youths who went to St. Joseph's Hospital after the fracas were detained by the police and charged concerning the affray.

World Witness, publication of the First Baptist Church of Fort Worth, in commenting on the incidents raised the question, "What is being done in these churches?"

Campaign

Continued from page one) Jeremiah . . . Most people days even in Baptist churches hear only viewpoints in the Sword of the Lord, Monthly, Eternity, etc."

Swiger, Dayton, Ohio. Thousands of folk are in the condition that this brother in. What if you were in the same condition? Would you to serve out for joy if some one sent you TBE? Well, Mr. TBE's letter reveals that he is not, and that he has grown in grace and knowledge of the Word because of this man's faithfulness and concern for the spiritual welfare of others, those within the church. Have you done for others yet in darkness?

New Subscriptions From New Mexico

Now of no better way to mission work than to send the BAPTIST EXAMINER out into the world. Hence, I am enclosing 100 and twelve names. May God for hundreds to do for us, for we have no greater joy shown in the service of the Lord than is shown in TBE."

Adrian Readers Send Subscriptions

E. Baccinas sends \$6.00 for twelve addresses for new subscribers, and says: "I enjoy the paper very, very much. I continue to carry on this fruitful work."

Sending twelve subscribers to Elder William Fessant

BAPTIST EXAMINER is a good paper and I enjoy it much. I hope these receive the blessings that we have from the Lord through your paper."

From A Virginia Pastor

I appreciate TBE so much. It is a great blessing to me. I am sending for 12 subscriptions and I am enclosing the book MABEL CLEM, which is a real Campbellite. A number of my people are taking your paper, and I am going to get it into the hands of the members." — Pastor B. Price, Va.

Remember!

Each twelve subscriptions are sent by our readers, as an expression of our gratitude, we are sending a free copy of MABEL CLEM. As the Lord leads, in the names of others so they too may be blessed by the Word.

Can You Find Another Such Offer?

You know, for years THE BAPTIST EXAMINER has continued at the very low subscription price of only 50c per year.

This by no means pays the cost of getting out the paper. But the Lord has constrained us to keep the price at 50c. Many have urged us to raise the price but we haven't been led of the Lord to do so. And praise His name, He has always provided! When we were lacking, He has raised up friends and laid it upon their hearts to supply our need. We are ever so thankful to our Blessed Sovereign that He has so worked, teaching us to "trust in the Lord with all our heart."

We receive many publications here at our editorial office, but we have yet to receive a paper or magazine that equals THE BAPTIST EXAMINER in price, content and message. Here is a list of just a few of the most popular publications which we receive and their subscription prices:

Gosper Herald, monthly	.....\$3.50
Moody Monthly	..... 3.00
Baptist Bulletin, monthly	..... 2.00
The People's Magazine, monthly	..... 2.00
Prophecy Monthly	.....1.50
The Sunday School Times, weekly	..... 3.00
The Watchman Examiner, weekly	..... 3.00
The Gospel Witness, weekly	..... 3.00
Sword of The Lord, weekly	..... 2.50
Baptist Bible Tribune, weekly	..... 2.00
Christian Beacon, weekly	..... 1.00
So. Baptist State Papers, weekly	.....1.50 (and up)

It is evident from comparing THE BAPTIST EXAMINER'S price, content, and message with other publications that it is truly a bargain and a blessing to have it coming into your home, and the homes of others. May the Lord impress you as to what He would have you do in regard to sending subscriptions for others.

Misunderstood

(Continued from page one) out of folk was a good thing. Let any man that was trying to do that cast out as many as he could; don't stop him, was what the Master said. But He went right on His way and formed no "entangling alliances" with any workers of His day, except those who left all and followed Him.

He did not stop them who differed from Him; neither did He go in with them; He simply let them alone to go their way and He went His way, separate and distinct from all sects, schisms, religionists and reformers of His day. That was what He told the Baptists of His day to do. Baptists in the 20th century prosper best as they do what He said—attend to their own business and let the other fellow do his own work in his own way, without any help or hindrance from them.

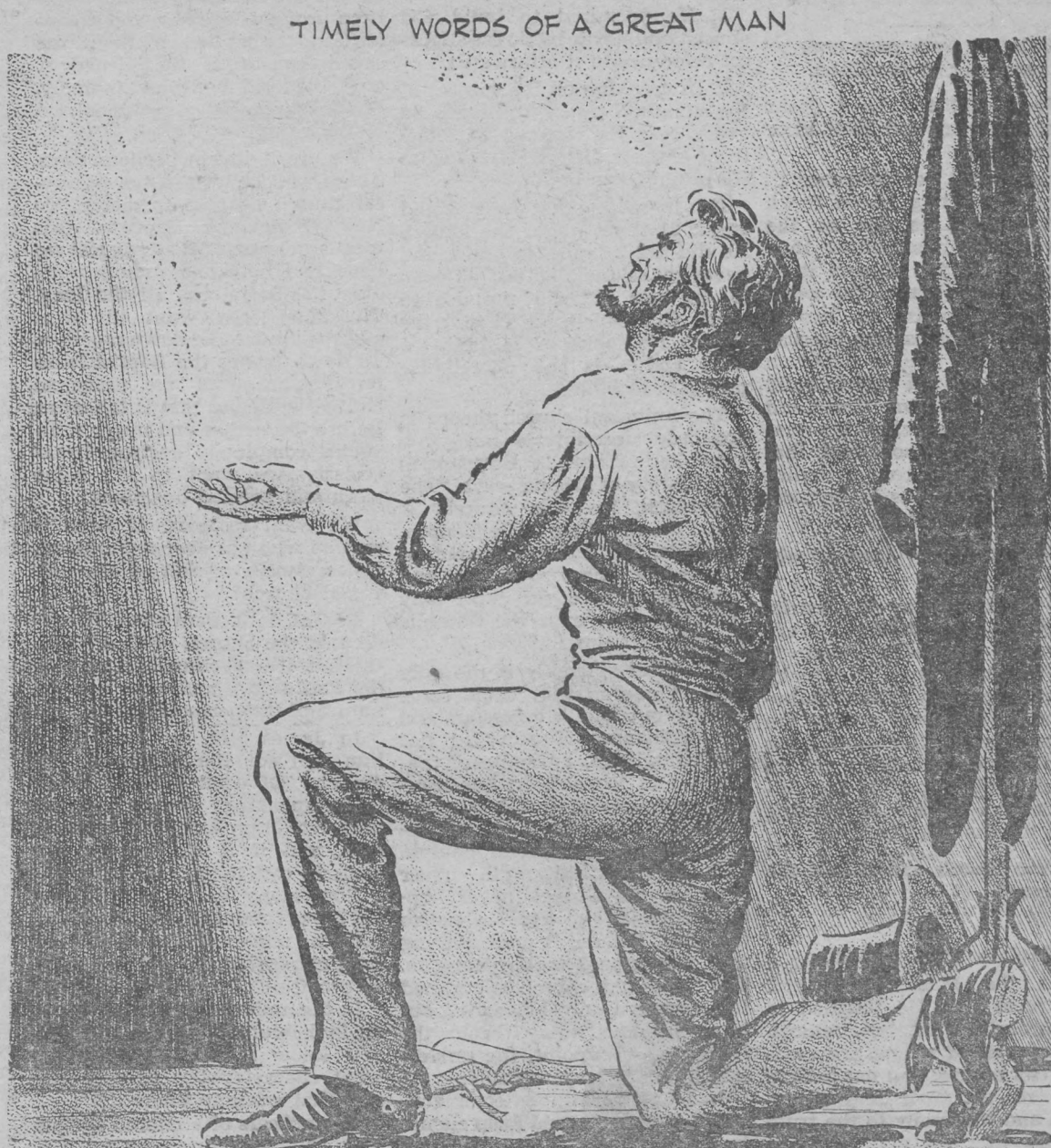
"Diminishing"

(Continued from page three) Every time that I preach I like to emphasize the fact that there is eternal punishment awaiting the sinner. In eternity, which has no end, we will have imperishable bodies, and the bodies that are in Hell will never burn up. They will suffer eternally in an unquenchable fire. The fire can't be put out, the bodies won't burn away, and they shall burn eternally.

God's Word tells us that this is so. Listen:

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with FIRE AND BRIMSTONE in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for EVER AND EVER: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."—Rev. 14:10, 11.

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven



"I HAVE BEEN DRIVEN MANY TIMES TO MY KNEES BY THE OVERWHELMING CONVICTION THAT I HAD NOWHERE ELSE TO GO. MY OWN WISDOM, AND THAT OF ALL ABOUT ME, SEEMED INSUFFICIENT FOR THE DAY" — ABRAHAM LINCOLN

with his mighty angels, IN FLAMING FIRE taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—II Thess. 1:7-9.

A man came to me one night after he had heard me preach on the subject of Hell, and he said, "Brother Gilpin, I just can't believe that." He said that a long time before, when he first began working at Armco, that he saw a man fall into one of those hot pits of molten metal and that he could see his body dissolve as it went down. He said, "I just don't believe that a man can suffer eternally with an imperishable body, in an unquenchable fire."

Beloved, that is good reasoning from the standpoint of logic and reasoning, but the worst thing in this world for any individual, is to reason without reasoning in the light of the Bible. Beloved, let your reasoning be in the light of the Word of God.

In the Old Testament, we have the story of the three Jews who defied the king—Shadrach, Meshach, and Abednego. When they defied the king, the king, in turn, threw those three into a furnace that had been heated seven times hotter than it had ever been heated before, yet those three Jews walked around in that furnace. When they came out, the Word of God tells us they were unharmed. There wasn't a hair of their head singed. Their bodies were unharmed, and their clothes were not burned.

Beloved, if God could give those Jews bodies that wouldn't burn and that couldn't be destroyed in that fire, couldn't that same God give to sinners bodies that will be imperishable in an unquenchable fire, throughout a never-ending eternity? I grant you, brother, sister, it is a serious and a terrible thing, yet that doesn't lessen its reality.

I think that tuberculosis is one of the worst diseases there is. I have seen the human body, in less than six weeks time, vanish from the bloom and blossom of health to a skeleton of 65 pounds.

TIMELY WORDS OF A GREAT MAN

Now there isn't anything much worse than consumption to think about, but it is a reality just the same.

Cancer is a terrible thing to think about. Some years ago, I buried a man who had cancer of the face. It started on his nose, and it ate all of his nose, his upper lip, his eyes, and up into his forehead. Beloved, the smell was almost more than I could stand when I would go and visit that man in his home. It is a terrible thing to think about, but it is a reality just the same.

Capital punishment is a terrible thing to think about. The state will take a man who has sinned against society and will hang him and break his neck, or they will put him in an electric chair and send hundreds of volts of electricity through his body, or they will seat him in a gas chamber and pour poisonous gas into the walls of that chamber, until he gasps for his breath and is gone. Beloved, it is horrible to think about, but it is a reality just the same.

Beloved, I say to you, Hell is a horrible thing to think about, but it is a reality just the same. It is taught in all the Bible and the man who denies the existence of a never-ending Hell, is diminishing the Word of God.

V

THOSE WHO DENY THE EFFICACY OF THE BLOOD OF THE LORD JESUS CHRIST DI-

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MINISH THE WORD OF GOD.

Beloved, I have only one hope for my salvation. As the song says:

"My hope is built on nothing less Than Jesus' blood and righteousness; I dare not trust the sweetest frame, But wholly lean on Jesus' name.

"On Christ, the solid Rock, I stand; All other ground is sinking sand, All other ground is sinking sand."

I don't tell you that I expect to go to Heaven because I am a good man, because at best, I am only a sinner saved by grace. I don't tell you that I expect to go to Heaven because I am a Baptist, or because I baptize folk, or because I have been baptized myself. I don't tell you that I expect to go to Heaven because I have kept the law, or because I have taken the Lord's Supper. I don't expect to go to Heaven because of my gifts to missions, or because I have tried to live up to the Ten Commandments. I don't tell you that I expect to go to Heaven on any or all of these hopes, but rather, I tell you that the only hope I have is that 2,000 years ago, God sent His Son, Jesus Christ, to die for my sins, on the Cross of Calvary. Beloved, the only hope that I have to offer to any man is that Jesus Christ died for our sins.

"Christ DIED FOR OUR SINS." — I Cor. 15:3.

"Who his own self BARE OUR SINS in his own body on the tree." — I Peter 2:24.

"For Christ also hath ONCE SUFFERED FOR SINS, the just for the unjust, that he might bring us to God." — I Peter 3:18.

Beloved, I believe that Jesus Christ on the Cross of Calvary died for my sins. Come up to Calvary, and see Him as they nailed Him there, when they drove the spikes into His hands. (Continued on page eight)

THE BAPTIST EXAMINER
PAGE SEVEN

JANUARY 21, 1956

"I Should Like To Know"

(Continued from page one)
name, character or condition.

7. Whom did the Lord Jesus instruct to erect and look after His churches?

If the querist has reference to building a meeting house for a Baptist church, so far as the Master gave any instructions, they were given to the church itself to build its own house. The worst curse that is coming on lots of churches today is coming because they are piling up big debts on houses, they are not able to build or keep up or own. The Lord Jesus and the apostles lay emphasis on self-support and that principle holds as true in building church houses as in supporting pastors or anything else.

8. Does Kentucky need a missionary?

I do not know why the querist puts it in the singular. Every county in Kentucky needs a county missionary. Kentucky needs missionaries to the Catholics and to the Jews and to the Mormons and to the bootleggers and to the Campbellites and to the Holy Rollers and to the Adventists and to the Modernists and to all the State schools.

9. Were Enoch and Elijah the same man?

No.

10. Explain John 3:32-33.

What the Master saw and heard from God He testified to the truthfulness of; but naturalistic men all of whom are modernists by nature, will not believe His word, set their seal of approval and testimony to the truth of God's inerrant and infallible book.

In Between

(Continued from page one)

say that He used it to mean other than a local assembly, is to charge Jesus with ambiguity in speech and a lack of candor and frankness. In the light of His character, such a charge is foundationless.

Our Lord used the word "ecclesia" twenty-two times. In Mt. 18:17, He said: "Tell it to the church." This could be nothing but a local assembly. In Revelation, one two and three, He uses the word nineteen times. Rev. 1:4, 11:20; Rev. 2:1, 7, 8, 11, 12, 17, 18, 23, 29; Rev. 2:1, 6, 7, 13, 14, 22. The very words of the text and the context in each instance shows that He means nothing less than a local assembly. The same is true in Rev. 22:16. Thus in twenty-one of the twenty-two times in which Jesus used the word "ecclesia" He used it to mean a local assembly. The odds are 21-0 that He meant a local assembly in Mt. 16:18. Such odds no longer constitute a doubtful probability, but rather become an absolute certainty.

In this connection, we quote, "Suppose that one should hear a speaker use a certain term, the meaning of which seems doubtful. Later on in his address the speaker uses the same word at least a score of times, and in such a way as to be perfectly clear as to its meaning. Would it be wise for one to judge that he meant something totally different in his first use of the word than in the twenty times in which he subsequently used it? Or would it be the part of common sense to interpret the meaning connected with the first use of the term, in the light of his subsequent use? This illustration sets forth the exact situation as regards the interpretation of Mt. 16:18"—(The Church That Jesus Built, p. 43.)

In Mt. 16:18, Christ promised to build His church. He only promised to build one. Whenever He used the word afterwards, He used it to mean a local assembly. If He meant anything else than a local assembly in Mt. 16:18,

then:

1. He promised to build His church and never made the slightest reference to it afterwards.

2. In speaking on the subject of the church 21 times afterwards, in every case He referred to something entirely different from what He promised to build.

It is incredible that Jesus would speak 21 times about the church He did not promise to build, and never make the slightest allusion to the one He did promise to build. Our conclusion is that the church He spoke of 21 times—a local body—is the church He promised to build.

The universal church theory is not only unscriptural but post-apostolic in its origin. Harnack, in his "History of Dogma" says, "The expression, invisible church, is found the first time in Hegessipus. Eusebius, Tertullian, Clement of Alexandria, Hiero, Cornelius and Cyprian all used the term holy churches and never the Catholic or universal church."

The local assembly is the only kind of church that could have carried out the commission and the ordinances. The writer has studied science, agriculture, theology, and journalism; has traveled extensively; but has never been able to ascertain the whereabouts of the universal church. This ecclesiastical myth never preaches the Gospel, never baptizes anyone, and never gives to the poor. Indeed, it does nothing that you expect a church to do. The duties of a church as outlined by Jesus can only be carried out by a local assembly. From the functional viewpoint, the universal church is inconceivable.

In I Cor. 14:34, it is commanded, "Let your women keep silence in the churches." If the church is universal, then she must keep silent in the kitchen and the parlor, for she is everywhere in the universal church. In fact she will have to keep silent in Heaven, for we are told the universal church will meet in Heaven. How foolishly the universal church does appear when tested even by logic!

In Acts 2:47, we read "the Lord added to the church." Those who believe in the universal church would say that these were in the universal church by virtue of saving faith. These, Jesus added to the church at Jerusalem which He had built. If they were in the universal church by faith, why did Jesus add them to the local body? Won't someone who believes in the universal church explain: "Were there two churches at Jerusalem?"

Jesus told His church that it should expect to suffer persecution. "The gates of Hades" indicates opposition. The only type of church that can be persecuted is a local assembly. How could a universal church be persecuted? An invisible something, men can not persecute. If Mt. 16:18 means a universal church, either visible or invisible, then Christ's promise is meaningless.

Joseph Cross (Episcopalian) in a book of sermons, entitled "Coals From the Altar," says: "We hear much of the invisible church as contradistinguished from the church visible. Of an invisible church in this world I know nothing, the Word of God says nothing; nor can anything of the kind exist, except in the brain of a heretic. The church is a body; but what sort of a body is that which can neither be seen nor identified? A body is an organism, occupying space and having a definite locality. A mere aggregation is not a body; there must be organization as well. A heap of heads, hands, feet and other members would not make a body; they must be united in a system, each in its proper place and all pervaded by a common life. So a collection of stones, brick and timbers would not be a house, the material must be built together, in an artistic order, adapted to utility. So a mass of roots, trunks, and branches would not be a vine or a tree; the several parts must be developed according to the laws of nature from the same seed and nourished by the same vital sap."—(Why Be a Baptist, p. 72.)

The universal church composed of all the saved, can not exist on

earth since the material has never been brought together, and organized and assembled. While all the saved constitute the Kingdom, only baptized believers (namely, Missionary Baptists) are members of the church of Christ.

We are living in perilous days. Those who believe in the universal church propose to merge. To New Testament Baptists, this means submerge. They suggest we have had holy and unholy wars over the Scriptures all too long. Therefore, they want the wolf and the lamb to lie down together. To do so, means the Baptist lamb on the inside of the universal church wolf, and that is too close. Before the nether and upper millstones completely destroy Jesus' ecclesia, we want to ask some plain and pointed questions.

We want to know if there is anyone who has ever seen, heard, tasted, smelt, or felt of the universal church?

In Gal. 1:13, Paul says, "I persecuted the church of God." Was this a universal church? If so, how did Paul find it and what was the nature of the persecution?

In James 5:14, we read, "Let him call for the elders of the church." Of what kind of church is he speaking? Surely not the universal church, for it has no elders, and if it did have, you couldn't call them.

How many kinds of churches did Jesus establish? Did He found both the universal church and the local church? If so, cite Scripture as proof.

Is the universal church visible or invisible? If visible, how do you know it exists? If visible, what characteristics does it possess that we may know it?

The officers of a church spoken of in the New Testament are pastors and deacons. Will someone please tell us who is the pastor and who are the deacons of the universal church. We have never had the privilege of meeting them!

Was the commission given to the universal church? If so, how does it execute the commission? How does it "go into all the world"? Does it decide matters pertaining to the commission by vote? If so, when is (or was) the vote taken? If otherwise, give Scripture as to when, where and how.

Is the universal church the body of Christ? Are the denominations of the world, the "branches" of that body? If so, and there is a oneness in that body, what causes the discord among the branches?

How account for the universal church being invisible when all its branches are visible. Is it not contrary to all laws of science for an invisible tree to produce visible branches?

Paul speaks of one member of the body suffering and all other members suffering with it. This is true of the human body and the local church. It could not be true of the universal church. How could the members in South America know when a member in Africa were suffering? Yea, how could all the members of the universal church know when one member was suffering?

When did the universal church have a meeting and transact business? The word "ekklesia" means a "called out" assembly, and this is the word translated church in the New Testament. When did the universal church assemble? If it can not assemble, then why call it a church?

Judging by the prophecies thousands of the elect have not as yet come into existence. How then can a fraction of the whole be universal?

If the commission were given to the universal church, then how does it baptize? Does it authorize some to immerse, some to sprinkle and pour, and others to repudiate baptism altogether? Does it authorize some to baptize babies, and others none but adults?

We hear much of the universal church. Will some of those who are so fond of this phrase give us chapter and verse as to where it may be located? Do not all students know that it can not be found in either the Old or New Testament?

If the commission were given to the universal church, how does

"Diminishing"

(Continued from page seven)

and feet, and when that soldier drove a spear through the blessed heart of my Lord. See them as they plucked the beard from His face, until His face was nothing but a bloody mass. See Him as they beat His body, until, as the prophet said, he was more marred than any man. Look at Him as the blood pours from His body, when He was whipped in Pilate's judgment hall. Look at Him, be-

it make disciples? Does it have a uniform method of discipling the nations? If not, it must send out conflicting voices. Does it have some making disciples of unconscious babies, other making disciples of adults by baptizing them?

How we wish for ten thousand voices to be raised against this ecclesiastical monster! May those of us who are in between the upper and nether millstones, like Socrates, make the supreme decision to choose death rather than surrender the Word of God and the church of God.

To sum up my remarks as to the universal church, I quote from another: "I impeach the invisible universal theory as—an immense, immaterial, imaginary inference, an immodest, impracticable, imbecile; an impetuous, implacable, impervious, impertinence; an imposter; an incredulous, inconsistent, insane impossibility; an indefinite, injudicious, inscrutable insanity; an invidious, invalid invention, spreading out into shallowness, enlarging into littleness, and increasing into nothingness."

Beloved, this is the most dangerous heresy that is preached today. It deprecates Christ's earth-church "The pillar and ground of the truth." Wherever the doctrine of the universal church predominates, Baptists are on losing ground. We lay our heads in the lap of the Delilah of error when we accept the universal church. It opens the door for all heresies of the church question—open communion, pulpit affiliation, union meetings, and open membership. Loose thinking, teaching, and preaching on the question of the church of God on earth is the cause of many of our difficulties today.

Others magnify the universal church. In contrast, let us magnify this minified and crucified church—the local body—the particular congregation—which is the church of the living God.—J.R.G.

loved, as He hangs on the Cross. Why is He there? Beloved, was dying for every one of sins of His elect, that were chosen in Him, before the foundation of the world.

I thank God that every man who believes in Jesus Christ, thus receives the Son of God, his Saviour, is going to Heaven when he dies. There is nothing for him to go to Hell for, because Jesus, on Calvary's Cross, has ready paid for his sins, and suffered his sin debt to keep him out of Hell.

I like the words of the old song which says:

"What can wash away my sin
Nothing but the blood,
Nothing but the blood."

What can pay sin's old back debt
Nothing but the blood,
Nothing but the blood."

As I have often said, sin must be paid for. You can go to Hell and suffer for your sins, or Jesus Christ suffered for them on the Cross. God help you to see that Jesus Christ didn't suffer for them on the Cross, you are going to suffer for them in Hell.

I repeat, any individual who denies the saving efficacy of the blood of the Lord Jesus Christ, diminishes the Word of God. There are plenty of pastors in town who will tell you that if you be good, join a church, and a good enough life, that you go to Heaven when you die. Beloved, you won't do any thing. You will go to Hell just surely as there is one. The man who tries to be good and depend upon himself, isn't trusting Jesus Christ for all of his sins. Beloved, it is either trust Jesus for all your sins, or else go to Hell and suffer for your sins.

CONCLUSION

Beloved, even though men try to diminish the Word of God, they can't. Listen:

"Heaven and earth shall pass away, but MY WORDS SHALL NOT PASS AWAY."—Mt. 24:35

Men may try to diminish the Word, but the old Book is going to stand. When everything fails, this old Book is going to stand. Don't accept what your pastor says, or what your parents or what anybody says, but take what God says within the Book. Don't diminish one word of it, but just take every word as it says, and if this Book teaches any truth, then believe it. May God bless you!

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