

# The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

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WHOLE NUMBER 927

## What The Human Race Is Doing During This Present Age

Basic to our understanding concerning what the human race is doing in this age, is the proper understanding concerning the PARENTAGE of the mass of humanity. It is widely held by Modernists and newspaper and magazine writers and people in general that human beings are born into this world CHILDREN OF GOD. The Universal Fatherhood of God is one of the most popular doctrines of this day. It is Satan's falsehood! God is not the Father of human beings in their natural state, and it slanders Him to make such a claim. To the contrary, human beings are

ELD. ROY MASON  
Tampa, Florida

born "children of wrath." (Ephes. 2:3) They are "of their father, the devil." (See Jno. 8:44). No one is a child of God until he becomes a believer in the Lord Jesus Christ. This is made plain in John 1:11-12 and Galat. 3:26.

Since the overwhelming mass of mankind consists of children of the devil (and this is made clear by John who says, "The whole world lieth in the evil one"), what is this mass of mankind doing during this age? Let us suggest some answers:

1—The Human Race Is Worshipping Its God—The Devil. (See 2 Cor. 4:4) He is worshipped in many ways, partly through false cults which are designed to imitate true Christianity. Liquor joints, night clubs, movie houses, and places of that kind are "churches" of the devil—places where people worship the devil while indulging the flesh.

2—The Human Race Permits Satan To Organize Society. The whole world system is Satan instituted and Satan inspired. That is why we have a crime bill of nearly 20 million dollars annual—(Continued on page eight)

1. Do the "sons of God" of Genesis 6 represent fallen angels?

To me this is the most fanciful explanation that was ever given to any passage of Scripture. It is neither good exegesis, eisegesis nor explanation of Scripture. It is Babylon—confusion of the worst type.

Angels are spoken of in the Bible as sexless. Read Luke 20:35,36. To make this mean that the angels co-habited with women on earth and thus produced a race of physical monstrosities is utterly ridiculous.

This passage merely means that the "sons of God" were the descendants of Seth, while the "daughters of men" were the descendants of Cain. Thus we have the godly line of Seth marrying the ungodly line of Cain.

Its counterpart today is the marriage of believers and unbelievers, which is expressly forbidden in the Bible. Cf. II Cor. 6:14; I Cor. 7:39; Deut. 7:2-4.

2. Is it right for Christians to refuse to speak to another?

No, all Christians should speak to one another. In fact, one can not worship properly if there be

anything between him and his brother. Mt. 5:23,24.

As for one not speaking to his pastor, he is definitely violating God's Book. Cf. Heb. 13:24. Sometimes a pastor is busy and fails to speak, and is often criticized because of his failure to do so. Even if a pastor fails to speak, the layman is commanded to speak to his pastor.

If we fail to speak to our enemies, we are no better than the world. The publican does that well, so Jesus says. Cf. Mt. 5:47.

3. Who is eligible to eat at the Lord's Table.

Some say the supper is for anyone who is saved. Some say it is only for Baptists. Some say it is only for the local church. Let us note the restrictions that God's Word puts upon it.

It is restricted to a local church. I Cor. 10:16,17.

It is restricted to one cup and one loaf. I Cor. 10:16,17. Cf. Mt. 26:26,27.

It is restricted as to denominations. I Cor. 10:21.

It must be held by a church (not in a sick room). I Cor. 11:18.

It is restricted to saved people. (Continued on page eight)

## Why Baptists Do Not Observe Easter

### God--The Great Justifier Of Ungodly Sinners

By C. H. SPURGEON

"It is God that justifieth."—Romans 8:33

A wonderful thing it is, this being justified, or made just. If we had never broken the laws of God we should not have needed it, for we should have been just in ourselves. He who has all his life done the things which he ought to have done, and has never done anything which he ought not to have done, is justified by the law. But you, dear reader, are not of that sort, I am quite sure. You have too much honesty to pretend to be without sin, and therefore you need to be justified.

Now, if you justify yourself, you will simply be a self-deceiver. Therefore do not attempt it. It is never worth while.

If you ask your fellow mortals to justify you, what can they do? You can make some of them speak well of you for sixpence,

and others will backbite you for less than that. Their judgment is not worth much.

Our text says, "It is God that justifieth," and this is a deal more to the point. It is an outstanding fact, and one that we ought to consider with care. Come and see.

In the first place,

Nobody else but God would ever have thought of justifying those who are guilty.

They have lived in open rebellion; they have done evil with both hands; they have gone from bad to worse; they have turned back to sin even after they have smarted for it, and have therefore for a while been forced to leave it. They have broken the law, and trampled on the gospel. They have refused proclamations of mercy, and have persisted in ungodliness. How can they be forgiven and justified? Their fellow men, despairing of them, say, "They are hopeless cases." Even (Continued on page eight)

### AMILLENNIALISM and MODERNISM

By DONALD GROLLMUND

Recently at a union service we heard a liberal minister preach a sermon based on the narrative of the temptation of Christ. It was a masterpiece of allegorical interpretation. Instead of Satan's showing Him the stones, Jesus accidentally stubbed his toe against one of them. Instead of the devil's taking Jesus to the top of the high mountain and to the pinnacle of the temple, Jesus went of his own accord. Instead of a personal tempter voicing his evil suggestions, the temptations were sinful desires originating in the mind of the Saviour. Indeed, it was a temptation without a tempter and a Christ stripped of His deity and perfection.

What a thin line there is between modernism and amillennialism! Amillennialism allegorizes many of the prophetic passages of God's Word, making the first resurrection to mean the new (Continued on page eight)

### OUR RADIO MINISTRY

WTCR—1420 ON THE DIAL  
ASHLAND, KENTUCKY  
Sunday—8:30-9:00 A. M.

WNRG—1250 ON THE DIAL  
GRUNDY, VIRGINIA  
Sunday—8:30-9:00 A. M.

### A THOROUGH DISCUSSION OF THIS PRACTICE WHICH MANY BLINDLY FOLLOW

By J. W. GILLON

I Pet. 3:15,16—"But sanctify in your heart Christ as Lord; being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear: Having a good conscience; that, wherein ye are spoken against, they may be put to shame who revile your good manner of life in Christ."

Heb. 4:8-11—"For if Joshua had given them rest, he would not have spoken afterward of another day. There remaineth therefore a sabbath rest for the people of God. For he that has entered into his rest hath himself also rested from his works, as God did from his. Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience."

1. Our first text of Scripture is all the apology we need for the subject and discussion of this hour. Our practice is so different from other folk that they and many of our own people are constantly asking, why do not Baptists do this? or why do Baptists do this? We are not merely to give an answer for the "hope that is in us," but we must needs stand ready to give answer for the practices of our religious life.

2. Our second text gives the reason for our practice with reference to the Catholic and Protestant practices of observing so-called "Easter." No well informed orthodox Baptist, who is not a coward, will observe Easter. When Baptists observe Easter, it

is either because they shrink from the unfriendly criticism which failure to observe Easter will bring down on their heads, or for fear that their young people will be led off by the show some one else puts on. In either case it is a matter of cowardice. Baptists, who have the truth, and know it are under every obligation to bear witness for the truth, and not to practice with Rome. We owe it to ourselves, our young people and our friends the Protestants, and even to the Catholics to bear our testimony both in message and practice.

3. Before an intelligent, convincing answer can be given to all questions about our practice in this case, we must settle another question which is raised, (Continued on page six)

### H. L. MENCKEN — AND HIS "APOLOGY"

H. L. Mencken, agnostic editor (several years ago) of THE AMERICAN MERCURY, died an unbeliever. At his funeral, following his request, there was neither song nor sermon. During his life Mencken admitted he might be wrong in his views about God and the immortality of the soul. "But," he explained, "if I am wrong I will square myself when confronted in after life by the apostles with the simple apology: 'Gentlemen, I was wrong.'"

But this time, Mencken has found out it isn't as simple as that. The time to repent and admit one is wrong is NOW, before death. After death it is eternally too late to repent or "square one's self," if wrong. Five minutes after death every infidel, every agnostic, every unsaved person, will want to "repent" in the sense of wanting to get out of the place of torment he will find himself in (see Luke 16:24, and context). Furthermore, Mencken will NOT be confronted "by the apostles," but in due season, at the Judgment of the Great White Throne, he will STAND BEFORE GOD, and he will have no place to hide or retreat to. Brother, I wouldn't trade places with H. L. Mencken for all the gold in the universe. As long as one is alive, even though his record is stained deep with sin or unbelief, Christ will accept him if he comes to HIM. "Him that cometh to me I will (Continued on page two)

## The Baptist Examiner Pulpit

### "A Woman's Place In A N. T. Church"

(Reprinted from an earlier issue at the request of many.)

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law."—I Cor. 14:34.

Of recent date much has been said in the daily papers, relative to the movement on the part of the Presbyterians to ordain women to the ministry. Various

objections have been offered, as well as sundry reasons for their ordination have been advanced. It is highly conspicuous to me that of all the articles that I have read concerning the proposed feminine ordination, that not one time has anyone given a "thus saith the Lord" either pro or con on the subject. Various reasons which are the outgrowth of human thinking have been proposed, both for and against the movement. Yet, if anyone has ever quoted God's Word on either side

of the subject, I have failed to see it in the papers. Since this subject of the ordination of women to the ministry has been brought to the forefront in the news by the Presbyterians, I consider it a good time to tell our subscribers just what the Word of God says as to a woman's place in a New Testament Church.

I  
THE BIBLE AND WOMEN.  
The Bible has quite a good deal (Continued on page two)

### READER ASKS IF MARY WAS A SINNER

A devoted Catholic lady recently wrote to us concerning an article we recently published, "A Reward Roman Catholics Have Never Been Able to Claim." This poor lady has been taught to believe what the Catholics call the "immaculate conception," which means that the virgin Mary was born without sin. This lady writes: "Would you please quote Scripture stating she was a sinner."

One reason this dear soul does not know that Mary was a sinner and was saved by the grace of God, as is every other person that is ever saved, is because the Catholic priesthood forbids Catholics to interpret Scripture. If this lady would just read Luke 1:46, 47, she would plainly see that Mary was a sinner. Here we read: "And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

Mary did not call God her Saviour for naught. The very fact that she calls God her Saviour is evident that she had been saved from her sin and its penalty. Is it not strange that she, whom the Catholics call the mother of God, should call Him Saviour?

May God open the blind eyes of this poor woman that she may behold the Lamb of God that taketh away the sins of the world and be saved.



# THE BAPTIST EXAMINER

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## "OLD DISCIPLES" (ACTS 21:16) WRITE TO US

Dear Bro. Gilpin:

We are sending you another list of subscriptions (12) in all.

We enjoy the B. E. so much that we would love to be able to have it sent to everyone we know if that were possible.

You know it just belongs in our family, and we would be lost without it for we have been taking it ever since you have been its editor. And it's the best reading I know of next to the Bible.

Would to God that we had more preachers that would stand up for the truth. Then there wouldn't be so many poor misguided souls. If people would only read and study the Bible for themselves, they wouldn't be so easily misled.

I just pray that the TBE we are sending out will be as a light to everyone that receives it.

I can't even recall all of the names that we have had the paper sent to in all these years, but God knows and He knows how much good they have done.

Some of them I have heard praise it very highly, and they wonder who had it sent to them, but I just keep still for you know the Bible says "don't let your right hand know what your left hand does."

Well, may God let you live to edit TBE for many years.

Yours in Christ,

Mr. and Mrs. Archie Staley,  
West Virginia.

## SEMINARY STUDENT PAYS US A VISIT

We were made happy recently by the visit of a ministerial student from the Louisville Seminary. Since THE BAPTIST EXAMINER is not too popular with the Seminary, we will not call this student's name, as we do not want him to suffer unnecessary persecution.

We are indeed thankful to the Lord that there are still students in the Southern Baptist seminaries who believe in the doctrines of God's Word. It is a shame that Southern Baptists continue to sacrifice these sons of faith on the altar of neo-orthodoxy.

Students such as the one who visited and had dinner with us have great problems in the seminaries in their studies. Not only do they have to work hard in preparing their assignments, but at the same time, they have to combat the infidelity which is slyly and deceitfully taught by the neo-orthodox professors.

We pray God's richest blessings upon this fine student and all others as he, who are in the seminaries. Our only regrets about this brother's visit are that Brother Gilpin was not here to meet him and that our brother did not have longer to stay. We hope that the Lord will lead him this way again someday so that we might enjoy his fellowship once more.

THE BAPTIST EXAMINER  
PAGE TWO  
MARCH 24, 1956

# Friends Are Responding To Our Tract Work

## Here Are More "Eye-Openers" Which Help Expose Heretics Graham And Rice

When Billy Graham held his big union meeting last year in Scotland, he invited a Presbyterian minister, Louis Evans, to come from America to address several hundred ministers at a ministers' meeting.

Here is what this man told his audience: "Many churches use different ways to get devils out of a person. Episcopalians chant them out. Methodists sing them out. Congregationalists reason them out. Pentecostals shout them out. Baptists drown them out, and Presbyterians freeze them out. Just remember this — whenever any church begins to think it is the only church, then it has deteriorated to the point where it has ceased to be a church." (Quoted from "Billy Graham: A Mission Accomplished," page 51.)

Such "preaching" as this is the kind of trash that characterizes union meetings, and truly, it is the only kind of "preaching" that is rotten enough to be acceptable to all the heretics who sponsor such meetings. Evidently, Mr. Evans knows nothing of salvation himself, and thus nothing of the way of salvation. So, he creates his own little "Christian pantheism."

This is the kind of "preachers" that Billy Graham leans heavily upon to help create a spirit of compromise and unionism among pastors and churches. Graham can talk anybody's language so long as he knows it will help further his unionistic cause. This is the reason that he fellowships with the modernists of the National and World Councils of Churches, and at the same time holds the so-called evangelicals near to his bosom. When with modernists, he can speak their language. When with fundamentalists, he can speak their language. When with Baptists, he can speak their language. Graham is very careful not to hurt anyone's feelings by saying something contrary to their church's faith and practice. He wants just as many heretics behind his campaign as can be mustered. He only recently made the statement that he has never made a single anti-Catholic statement in his life.

John R. Rice, another interdenominational heretic claims to be an outstanding soul-winner and a humble follower of Christ. Not long ago, we wrote an article entitled, "John R. Rice—An Enemy To The Church of Christ." Rice wrote to us to say that he wasn't an enemy, as we had charged.

In replying to Rice, we reminded him of an illustration given in his book on "The Home" which clearly shows that he is definitely an enemy of the church of Christ, and of the whole counsel of God. On pages 92-94 of this book, Rice tells of a meeting which he held in Duke, Oklahoma. During the invitation one evening, Rice went down into the congregation and got a man to "take Christ as his Saviour." He then asked the man to come out and let it be known publicly that he had "accepted Christ as his Saviour." The rest of the story we shall quote from the book:

"He replied, 'Brother Rice, for twenty years my wife has gone up to the Christian Church alone. I didn't go with her. I didn't help her when she got the children ready for Sunday School. I have made fun of the Bible and scoffed at preachers and God. Would it be all right for me not to tell anybody until tomorrow morning and go with my wife to the church where she has gone for twenty years and claim Christ there tomorrow morning?'"

"For the first time in my life, and the last, I agreed that it seemed all right to postpone public confession of Christ. The next morning he aroused the whole household demanding that every

child be ready for Sunday School. To the family's amazement, he dressed his best and went to Sunday School and the preaching service. When the invitation was given he went forward to claim Christ, and was baptized at the close of that very service. He assumed his place, God-appointed, as the high priest, the spiritual head, the godly example in the home."

Now, this ought to be enough to convince anyone that Rice is an enemy of Christ and His church and the whole counsel of God. Here is a case of absolute betrayal of Christ. Notice what Rice did: (1) He failed to instruct the man as to what church to join. He should have directed him to a church which was a true church and which taught the truth. (2) He permitted the man to go into this devil-founded, devil-inspired, and demon-dominated Campbellite society, the so-called "Christian Church," without one single word to attempt to lead him away from this erroneous and damnable way. (3) The blood of this man's children will be upon Rice's hands because he kept silence when he should have properly instructed this man in the truth. Every one of this man's children and grandchildren, etc., who have been or will be "baptized for (in order to obtain) the remission of sins" can trace their damnation to John R. Rice! (4) Notice also, that Rice seemed somewhat hesitant about delaying the public confession, but it didn't bother him in the least to let this man go into a religion that is as far from the truth as the damned will be in the bottomless pit. In fact, Rice said he thought this man's doing so was "all right!" It is only too evident that verses such as Matthew 5:19 and 18:6 certainly apply to John R. Rice.

I am truly thankful to God that I was not a victim of Rice as this poor man was. I certainly see the errors of Campbellism, and I do not want my children to be taught such hellish doctrine. But if I had been a victim of Rice as this man, I might be in Campbellism or Holy Rollerism or some other devil-founded, devil-inspired, and demon-dominated group, learning their damnable doctrines and teaching them in the home to others.

No one should support either of these two heretics who are enemies of the truth. They should be denounced for their rotten doctrine and practice, and marked with the skull and crossbones.

"Mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them."—Romans 16:17.

"Preach the word: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."—II Tim. 4:2.

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed."—II John 10.—Bob L. Ross.

## H. L. Mencken

(Continued from page one)  
in no wise cast out" (John 6:37). But after death the unbeliever has nothing to look forward to but "a certain fearful looking for judgment and fiery indignation" (Heb. 10:26).

—CHRISTIAN VICTORY.

## "Woman's Place"

(Continued from page one)  
to say relative to a woman's place in the church. We are plainly assured in the Scriptures that her position is one of silence. Lis-

Since we announced that we are planning to print one million tracts this year, many of our friends have responded with letters of encouragement and with generous donations. Just as a sample of the kind of response we are getting is a letter from Brother Edward Alvis of the state of Georgia. Bro. Alvis enclosed a gift and says:

"I think your idea about the tracts is wonderful, and send me what tracts you can along, because I give them out and have some distributed about."

We are truly thankful to all of you who have written to us and who have contributed toward the financing of these tracts. The paper and labor for printing these tracts will cost thousands of dollars. We feel certain that the Lord is going to provide the necessary funds. We ask each of you to pray for this work and to give whatever you are led of the Lord to give. Write us today and let us know if you are standing behind us. It will be a great encouragement.

ten:  
"Let your women keep SILENCE in the churches: for it is not permitted unto them to speak: but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for a woman to speak in the church. What? came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are commandments of the Lord. But if any man be ignorant, let him be ignorant."

—I Cor. 14:34-38.

I know that there are those who say that this was just a local injunction to the church at Corinth.

I do not agree therewith. In I Cor. 1:1,2, we read:

"Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's."

Note the expression, "With all that in every place." This includes the twentieth century as well as the first. It includes our church the same as the Baptist Church at Corinth.

Yet, even if that were true, you have the same teaching given when the aged Paul wrote to young Timothy:

"Let the woman learn in silence with all subjection. But I suffer not a woman to TEACH, nor to USURP AUTHORITY over the man, but to be in silence."

—I Tim. 2:11,12.

When I come face to face with this Scripture, I am reminded of the little girl's statement, who said, "If God didn't mean what He said, why didn't He say what He meant?"

In conversation sometime ago with a member of a Baptist Church who had just had a woman conduct services on a particular Sunday, he even became hostile that I would dare say anything contrary to the action of the church of which he was a member. Said he, "Why, our pastor gets \$5500 a year salary, and we pay \$75 a month house rent on top of that. We've got a big pastor and you're just a little fellow from the country. What right do you have to say anything about what we do? Our pastor is a whole lot bigger man than you, and he thinks it perfectly all right for women to conduct public worship services." You will note the expression, "he thinks." My answer to him, and my answer to you is, "But what does God say?" It doesn't make any difference how big the preacher, nor how much the church pays a month for house rent, the ques-

# COMBATING ARMINIANISM

"Whosoever will, let him take the water of life freely."—Revelation 22:17.

Arminians think that this passage is a killer-diller of the doctrine of election and man's total spiritual inability. They think that because the Bible says "whosoever will," that the Bible doctrine of election is not true because this is a universal invitation. Also, they say that "whosoever believeth" in John 3:16 applies with equal force, and thus excludes such a doctrine as election.

But these passages are strictly and necessarily absolutely consistent with the doctrine of election. The Bible has declared "whosoever will" and "whosoever believeth," etc. Arminians lay heavy stress on the "whosoever" but fail to emphasize the "will" and the "believeth." The "whosoever" has no meaning at all without the second word. It is not "whosoever" that will be saved, but "whosoever believeth" or "whosoever will come." The true meaning and the extent of such phrases lie in the last word "will," "believeth," etc. For who is it that "will" come? And who is it that will "believe?"

We have the answers to these questions in God's Word. In Psalms 110:3 we read: "Thy people shall be willing in the day of thy power." We read again in John 6:65, "Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father." John 6:37 declares: "All that the Father giveth me shall come to me." And in Philippians 2:13 we read: "It is God which worketh in you both to will and to do of his good pleasure."

These passages clearly and positively tell us who the "whosoever will" and the "whosoever believeth" of the Bible are. They are God's elect people whom God has chosen. These are the people who will come and who will believe because God has ordained it so. These will be drawn irresistibly by the Spirit to humble and obedient faith in Christ as Saviour.

So, we see from the Word of God that these passages often referred to by Arminians are actually just one particular revelation of God's eternal purpose for His people in bringing them to Glory. The word "whosoever" simply covers the vast and numerous classes of people whom God calls to Himself. If a beggar, a thief, a murderer, a harlot, a youth, an aged person, has been convicted of his sins, and he despairs thinking that God will not receive him, God's gracious hand lies extended, and the invitation "whosoever will" is given to the trembling soul.

No one need despair because of election, for God has said "whosoever will." If the sinner wants to be saved, he may do so by coming to Christ. But at the same time, if such a one comes to God, if he heeds the invitation call, there is only one reason which prompts his coming, and that is "it was given unto him of the Father."—John 6:65—BLR.

tion is what does God think, and what does God say?"

God says, "Let your women keep silence in the churches," and as long as this Scripture is in the Bible, it will take more than a \$5500-a-year pastor to convince me that God didn't know what He was talking about when He inspired Paul to write this Scripture.

I realize that today there are many who believe that a woman has just as much right to preach as a man. Yet, beloved, one of the first qualifications that God gave for a preacher is:

"A bishop then must be blameless: the HUSBAND of one wife."

—I Tim. 3:2.

Now, I would like to see any (Continued on page three)



## "Woman's Place"

(Continued from page two)

Woman that could qualify to be a preacher. She might be the wife of one husband, but she'd have an exceedingly hard time being the husband of one wife.

I know that today we are living in this modern twentieth century, and that things are much different to what they used to be.

"One hundred years ago today, Wilderness was here;

The man with powder in his gun, Went out to hunt the deer.

But now, the thing has changed somewhat—

And on a different plan—

The dear with powder on her face,

Goes out to hunt the man."

However, beloved, instead of changing the Bible to suit the demands of the twentieth century, we'd better change the twentieth century to meet the demands of God's Word.

Furthermore, a woman is prohibited to lead in prayer in public. Listen:

"I will therefore that the men pray every where, lifting up holy hands, without wrath and doubting."—I Tim. 2:8.

The word used for "men" is not the usual Greek word for mankind, but is the Greek word denoting the male species in opposition to the female. God thus declares that the males are to do the public praying.

### II

#### WHY THE PROHIBITIONS?

There are two reasons why women are thus prohibited from speaking and taking an active part in public mixed assemblies: First of all, she is prohibited because of the priority of man's creation. Listen:

"For Adam was first formed, then Eve."—I Tim. 2:13.

This indicates that man was created first and therefore woman is prohibited.

Then too, she is prohibited in view of the fact that Adam was not deceived, although Eve was.

"And Adam was not deceived, but the woman being deceived was, in the transgression."—I Tim. 2:14.

At the fall of man in the Garden of Eden, God put a curse upon the serpent, the man and the woman. The serpent still crawls on his belly, man still lives by the sweat of his brow, and women still bear children in pain. These phases of the curse have not been removed; why should we then think that the curse of silence has been removed?

### III

#### COMMON OBJECTIONS.

These are some objections which are commonly raised: First, it is said that the woman gives her money, why can't she talk? So far as I am concerned, I can see no connection between the use of her money and the use of her tongue.

It is also opposed on this basis, "The idea is dumb." Well, beloved, you're telling God that, and not the preacher.

Still others object that Paul was an old bachelor and was just "down" on the women. That is not true. Paul was not a bachelor.

Listen: "Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put in prison, I gave my VOICE against them."—Acts 26:10.

The word "voice" is the word for vote. This shows that he was a member of the Sanhedrin. He had to be married to be a member of this body. In all probability, at the time he wrote to the church at Corinth, he was a widower, though it is definitely positive that he had been married.

Another objects to I Cor. 14:35, which says:

"And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church."

In the light of this, one woman says, "I never would learn anything if I waited to find out from my husband." Well, sister, what did you marry the sap-head for?

Still another objects: "How do the women in your church sing without speaking the words of the song?" When a woman sings in a church, she is not usurping authority over a man. Neither is it teaching. It is simply a part of common worship. Singing, then being a part of common worship, is commanded.

"Speaking to yourselves in psalms and H Y M N S AND SPIRITUAL SONGS, singing and making melody in your heart to the Lord."—Eph. 5:19.

"Let the word of Christ dwell in you richly in all wisdom: teaching and admonishing one another in P S A L M S AND H Y M N S and spiritual songs, singing with grace in your hearts to the Lord."—Col. 3:16.

Singing then, without restrictions, is permissible to women.

Another, in objecting, reminds me that, "It is a dangerous thing to come between a woman's soul and God." I am ready to grant it, beloved, and God helping me, I don't expect to come between her soul and God. I merely want to be sure that I teach her the truth so that there won't be anything between her soul and God.

Another says that in contending for the plan of silence for women in churches, that I have "Strained at a gnat and swallowed a camel." No, you are wrong; I am just trying to be honest with the whole Bible.

### IV

#### EXAMPLES SHOWING CONSISTENCY OF THE SCRIPTURES.

I want to give you some examples showing the consistency of the Scriptures.

It has been rather interesting that those who express contempt for our position, offer certain examples in the Bible to prove that it is right for a woman to speak, yet, in every instance, the example merely shows the consistency of the Scriptures.

"And Miriam the prophetess, the sister of Aaron, took a timbrel in her hands; and all the women went out after her with timbrels and with dances."—Ex. 15:20.

This is a reference to Miriam, Moses' sister. If you will read carefully, you will notice that she led only the women in song. It is interesting to notice that later Miriam did usurp authority over men, and was smitten with leprosy. Read Numbers 12:1-15.

Let's notice Deborah of the Old Testament:

"And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time."—Judges 4:4.

This refers to Deborah. She never did do any talking publicly; she did the judging and talking she did, she did in her own home. She only exercised authority over men when Barak showed that he was a moral coward, he was just a sissy. Yet, if this gives the feminists any comfort, they are welcome to all they get out of it.

Here is another example:

"Jesus saith unto her. Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her."—John 20:17,18.

This refers to the women of whom it is said that they were first at the tomb. So far as the Scripture goes, not one of them ever preached. They went away and told the disciples privately about the resurrection.

In John 4, we have another example:

"Come, see a man, which told me all things that ever I did: is not this the Christ?"—John 4:29.

The Samaritan woman in this case did all of her talking in private. There is not an indication that she ever conducted any kind of a religious service.

The aged Anna is another good example of the consistency of the Scripture.

"And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem."—Luke 2:36-38.

Anna, the woman in question, spoke only to the passersby who came into the temple. There is not an indication that she ever spoke one word by way of public discourse.

Listen to God's injunction to older women:

"That they may teach the young women to be sober, to love their husbands, to love their children. To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."—Titus 2:4,5.

This is Paul's injunction to Titus in which he tells the aged women to be teachers. However, verse 4 indicates that they were to teach the women who are younger than themselves. There is not even a hint that they were to talk to men.

Priscilla is another good example:

"And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly."—Acts 18:26.

Priscilla did all her talking in private to Apollos. In this instance her husband's name is mentioned first, whereas in Romans 16:3, you find her name mentioned first. I wonder if this may not be another example showing the consistency of the Scriptures, for even when she and her husband talked to Apollos, her husband's name is given first mention.

Then, we have been reminded of the women at Pentecost. Yet, if you will notice carefully Acts 2:14, you will find that it was Simon Peter who did all the preaching that day.

Acts 12:12-17 tells of a group who were praying for Simon Peter's release from prison. The last phrase of verse 17—"And he said, Go shew these things unto James, and to the brethren"—shows that no men were present—that the men were someplace else. It was just a women's prayer meeting.

Note Philip's daughters, as recorded in Acts:

"And the next day we that were of Paul's company departed, and came unto Caesarea; and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. And the same man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judea a certain prophet, named Agabus. And when he was come into us, he took Paul's girdle, and bound it on his hands and feet, and said, Thus saith the Holy Spirit. So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles."—Acts 21:8-11.

This refers to Philip's daughter. It is true that Philip had four daughters which did prophesy. It is perfectly all right for women to prophesy today, provided they prophesy to women and children, but they have no business prophesying when men are present.

That you might see how consistent the Scriptures are, will you notice that the Lord sent Agabus, whose home was at Antioch (300 miles away), to warn Paul, even though there were four prophetesses in the house where Paul then stayed. Do you suppose it was because Paul was prejudiced against the women? Did the Lord send Agabus to humor him? Personally, we think it is a striking example of the consistency of

## MOTHERS — THE STRENGTH OF OUR NATION

"HER CHILDREN ARISE UP AND CALL HER BLESSED" — PRO. 31:28



the Bible.

### V

#### A WOMAN'S WORK.

I do not mean to say that a woman does not have her place of service. In fact, she has a tremendously large sphere in which to serve.

She is to teach women. Listen: "The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things: That they may teach the young women to be sober, to love their husbands, to love their children. To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."—Titus 2:3-5.

She is to teach children—"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also."—II Tim. 1:5.

She may teach men privately, such as Priscilla and her husband taught Apollos.

Another phase of her work is that of motherhood. Listen:

"That they may teach the young women to be sober, to love their husbands, to love their children."—Titus 2:4.

"Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety."—I Tim. 2:15.

"Lo, children are an heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies of the gate."—Psa. 127:3-5.

Finally, a woman is to be a keeper at home.

"I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully."—I Tim. 5:14.

"She looketh well to the ways of her household, and eateth not the bread of idleness."—Prov. 31:27.

I do not mean to say that she is to be a housekeeper, but rather, a home-keeper. Above all else, women are to be home-bodies. She was made as man's helpmate. She ought never to neglect her home for any task—religious or otherwise. Oh, that she might be serving in her God-given capacity.

I realize that there are even many Baptists—in fact, the majority—who think it perfectly permissible for a woman to speak in public, pray publicly and even preach to a mixed assembly.

Only recently one man remind-

ed me that I represented a very small percentage of even Missionary Baptists in regard to my interpretation of a Scriptural position of a woman in a New Testament Church.

May I remind those who would object, that at the June meeting of the state board of Kentucky Baptists in 1925, a resolution was passed demanding that the training department obey the Scriptures as to women speaking in mixed assemblies. That resolution has never been rescinded although, I must confess at the same time, that the BTU department has never obeyed it.

Though for 1900 years God has demanded that the women keep quiet in public worship, and though the state board made the same demand 30 years ago, many women continue to trample under feminine feet the wishes of both God and man relative to a woman's place in church. It would be a good idea in every church to take the average woman off in a corner and teach her how to "behave in the house of God."

Women who violate God's in-

(Continued on page eight)

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# Baptist Youth Witness

P. O. BOX 7

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

## What About It?

### Young Men Warned Of Evil Women

## Gehenna

By B. H. TAYLOR

DANCING, MOVIES, SMOKING, MIXED BATHING AND OTHER AMUSEMENTS AND PLEASURES

"Whatsoever ye do, do all to the glory of God.—I Corinthians 10:31.

The purpose of the Christian's life is the glorification of his Lord. His life is not to be lived for himself, but for his Master. He is not to seek his own, but to seek after the things of his God. His affections and interests are to be to God.

It is not for him to set up a standard or criterion by which he regulates his life; but he is to regulate himself by God's Word, the Bible. It is not a question of public opinion, but God's revealed everlasting precept as to how a Christian lives.

Self is to be crucified, and the Spirit is to lead. His will is to be bent to God's will. The world is to be crucified unto the Christian. Although he lives in it, he is not to be identified with its habits, sins, and revelry.

With a Christian, the question is not as to whether a thing is wrong, but whether it is right. "Will it glorify my Lord?" is his standard. If it will not glorify his Lord, he is to turn from it to that which will. He is to live all for God and naught for self.

Many Christians do not have the freedom that they should enjoy because they are bound by worldly habits and by an enjoyment of worldly pleasures. The devil has blinded them so that they are unable to see that the blessings of God are not to be compared with the things of this world. Instead of their seeing God's glorious spiritual liberty given to the surrendered Christian, they see only liberty in being free to enjoy the things of the world. But actually, theirs is a bondage. They are bound to these things and cannot turn them loose.

When I was first converted, I openly declared my reasons for quitting the movies. Another Christian said that he could see the wrong in the movies, but that he did not see how he could quit

attending. He said that he went very often to the movies, and he thought it impossible to give them up though he knew he should because God was getting no glory by his going. But through prayer and turning himself to more Bible study, his spiritual life began to grow and the movies' power over him was broken and fell off like a dead leaf falls from a tree.

I have met many other Christians who have all had similar experiences in crucifying the lusts of the flesh. For some, it was one thing and for some, another.

Many worldly Christians look upon the surrendered Christian's life, and because their eyes are looking for the pleasure known only to the world, they do not see how the surrendered Christian has any joy and satisfaction. And they will never see for themselves until they have experienced the joy of being wholly surrendered to the Lord. Worldly Christians can easily understand what a person means when he says, "My, this surely is a sweet-tasting milk shake!" But they do not understand what David meant when he said, "How sweet are thy words unto my taste! yea, than honey to my mouth!" Only the surrendered life enjoys and experiences what David here expresses.

The Lord asks these questions: "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?" Isaiah 55:2.

In other words, our Lord asks, "Why do you waste your time and (Continued on page five)

"My son, keep my words, and lay up my commandments with thee. Keep my commandments, and live; and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart. Say unto wisdom, Thou art my sister; and call understanding thy kinswoman: That they may keep thee from the strange woman, from the stranger which flattereth with her words.

"For at the window of my house I looked through my casement, And beheld among the simple ones, I discerned among the youths, a young man void of understanding, Passing through the street near her corner; and he went the way to her house, In the twilight, in the evening, in the black and dark night:

"And behold, there met him a woman with the attire of an harlot, and subtil of heart. (She is loud and stubborn; her feet abide not in her house: Now is she without, now in the streets, and lieth in wait at every corner.) So she caught him and kissed him, and with an impudent face said unto him, 'I have peace-offerings with me; this day have I paid by vows. Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. I have decked my bed with coverings of tapestry, with carved works, with fine (Continued on page five)

The final abode of the wicked is Gehenna. Several things are taught in the New Testament about it.

First, it is a prepared place. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil 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." (Rev. 20:10). Prepared for the most depraved and dangerous prisoners — the devil and his messengers.

Second, for a fitted people. "What if God, willing to shew His wrath, and to make His power known, endured with much longsuffering the vessels of wrath fitted to destruction" (Rom. 9:22). Gehenna is a specially prepared place for vessels of wrath specially fitted for perdition. The word translated destruction in Rom. 9:22 is translated perdition in I Tim. 6:9, II Pet. 3:7, and Rev. 17:8-11. It never means annihilation. "And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." (Isaiah 66:24). "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and ever-

lasting contempt." (Daniel 12:2). These teach that a part of the preparation of the lost for Hell is in their resurrected bodies. These bodies if any thing like the bodies of the saints will be flesh and bones (Luke 24:39). They will also be indestructible if like the saints (I Cor. 15:53). They shall be such as to bring shame to the wicked and awake everlasting contempt and abhorring to all beholders. (Isaiah 66:24).

Thirdly, Gehenna is a place where the damned are tormented by fire and brimstone by day and night forever and ever. "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. 14:11).

Fourth, this fire will be unquenchable. "And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm (Continued on page five)

GOD IS FULL OF MERCY, BUT HE IS ALSO JUST. HIS MERCY IS MANIFESTED AND HIS JUSTICE SATISFIED UPON

## THE MERCY SEAT

By C. D. COLE

The mercy-seat of the O. T., and the mercy-seat of the N. T. are quite distinct, and must not be confused. The one is the type; the other is the antitype. Under the ceremonial law, the mercy-seat was the lid or covering to the ark of the covenant (Hebrews 9:5). This mercy-seat was the meeting place between God and Israel. Without this provision of mercy, His presence among them would have been their doom — they would have been consumed by His Holy wrath. He could show them mercy and let them live because His justice had found satisfaction in the death of their sin offering — the lamb upon whose head their sins had been confessed and in this way transferred from the sinner to the lamb. The lamb thus made responsible for their sins had to die. Its blood on the mercy seat was the basis of peace between a sinful people and a holy God. Now this blood of bulls and goats could not take away sins except in a typical and ceremonial sense, and then only for a year. Its value was in pointing to a better sacrifice, even the Lamb of God which taketh away the sin of the world. (John 1:29).

The N. T. mercy seat is not a place but a person, the Lord Jesus Christ. There is no place to which a sinner can flee to escape the justice of God. Men may flee to other countries to escape the judgment of human courts, but there are no fugitives from Divine justice. God has jurisdiction in all countries, for He is Judge of all the earth. There are no sacred spots of mercy on this earth. Salvation is not a matter of geography. If one could find the very tomb in which Jesus lay, and hide in it in the hope of mercy, the

hounds of justice would find him and punish him. A sinner might kneel at the very foot of the cross of wood on which Jesus died and yet not find mercy with God.

The Lord Jesus Christ is the true Mercy-seat, and sinners must flee to Him for mercy. The very word that describes the O. T. mercy seat (Hebrews 9:5) is applied to Christ in Romans 3:25: "Whom God hath set forth to be a propitiation (mercy seat) through faith in His blood." The word means that which appeases the wrath of God. Christ made appeasement by bearing the wrath of God on the cross. The wrath due us fell on Him. The mercy seat, therefore, is Christ in His atoning death. He could not be a mercy seat in His infancy or as a man going about doing good. His vicarious death was an absolute necessity. He was speaking of Himself when He said, "Except a corn of wheat fell into the ground and die, it bringeth forth much fruit" (John 12:24).

There is no physical approach to Christ, the true Mercy-Seat. It is a mental and heart approach. If the mercy seat were a material object like a seat of wood, or stone, or gold, then the approach would be physical. We come to Christ, the true Mercy-Seat, when we look to Him and trust Him

for acceptance with God.

We fear many people are hoping in the general mercy of God apart from Christ. They reason that a merciful God will not send anybody to hell. This was once the best hope the author had, but he came to see that it was a vain hope. A minister once visited a sick man and sought to interest him in Christ. But the man was indifferent, telling the minister that he had no fear, that he was depending on a merciful God and did not believe such a God would send him to hell. The preacher left with a sad heart. But a few days later the same sick man sent for the minister who, when he came, found the sick man greatly disturbed. Said the sick man: "I have been depending on the mercy of God, but it has just occurred to me that God is just as well as merciful, and if He should deal with me in justice instead of showing mercy, I would certainly be damned for my sins. Oh tell me how I can be sure He will deal with me in mercy." Then the minister presented Christ crucified as the one and only mercy-seat. All who fail to trust the Lord Jesus Christ will be dealt with in strict justice — they will get what they deserve as rebels against God — for God out of Christ is a consuming fire.

"Repeated crime awake our fears And justice, armed with frowns, appears, But in the Saviour's lovely face Sweet mercy smiles, and all is peace."



## Our Bible Study

STUDIES IN GALATIANS

by A. M. OVERTON (now in Glory)

Chapter Two INTRODUCTION

One of the primary requisites to an understanding of the Scriptures is that we become intimately familiar with every word and phrase in any passage. Often a great truth hinges on the shade of meaning of a single word in the portion studied, and which, if missed, causes an incomplete, if not incorrect idea, of what the Lord says.

That is why every child of God, and certainly every Christian home, should be provided with the aids and helps necessary for finding out the meaning of

Scriptural words and terms in the languages in which the Old and New Testaments were written. Such aids and helps will enable the Bible student to discover many of the rich gems of truth, which would otherwise never be found, or if ever found, at a much later time. However, a constant, diligent comparative study of all of God's Word will, in the course of long searching, richly reward those who have only the usual English text available. The Holy Spirit, the Author of the Bible, is able to "bring to our remembrance whatsoever He has said to us."

THE STUDY

"Then fourteen years after I went up again to Jerusalem with (Continued on page five)



## Our Bible Study

(Continued from page four)  
Barnabas, and took Titus with me also. And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain."—vv. 1, 2.

This is a simple statement of historical fact concerning Paul's visit to Jerusalem fourteen years after the incidents related in the closing part of the preceding chapter. He declares that this visit was "by revelation," or in obedience to a special leading of the Lord. What this "revelation" was may be seen by a close study of Acts, 15th chapter. Upon his arrival there, he went privately before those "of reputation," or those brethren who were "highly thought of," and laid before them the message he was preaching among the Gentiles, or nations to whom he had gone. There was necessity for a common understanding with those who exercised influence in the Jerusalem church, before the matter came out in public. If there were to be any questions raised by these "leaders," Paul wanted an opportunity to discuss them privately, lest all of his work, before and later, should be in vain.

"But neither Titus, who was with me, being a Greek, was compelled to be circumcised; and that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place by subjection, no, not for an hour: that the truth of the gospel might continue with you."—vv. 3-5.

The language here is a little difficult in most translations, but Paul is simply saying that although they were in Jerusalem to learn from those who had the "oracles of God" (the New Testament not yet having been written), the apostles, what the truth was, and is, concerning the charge of certain legalistic preachers that circumcision and obedience to the law of Moses was necessary for salvation; although Titus, a young preacher, was a Greek; and although certain "false brethren"

came in by stealth, or had slipped in to "spy out our liberty in Christ Jesus," still the apostles and the Jerusalem church did not require that Titus be circumcised. But, this result was brought about by Paul's standing firmly by the truth of the gospel. He knew what the truth was, and did not yield his ground, although doubtless he was in the minority.

Most of the confusion in the churches of our Lord Jesus Christ is caused by "false brethren unawares brought in." In the mad scramble to "get members" in order to meet quotas, and make big reports, our churches have been filled with lost people. These lost church members are good material for "false brethren" who think themselves to be leaders, and who are "trained leaders," to use in their opposition to the plain Word of God, and what it produces.

## What About It?

(Continued from page four)  
money on the things that are only passing fancies, things which will not satisfy your restless spirit and empty soul?"

Christian, are you cheating yourself and the Lord by permitting the world to sap from your spiritual life and its blessings? If so, plead with your Saviour to turn you to the spiritual things and to cause you to love and cherish them. The things of this world can only amaze you for a while; then they are gone, leaving a deeper hunger in your heart.

But God's blessings can satisfy your heart and soul. He can give you the peace of God that passeth understanding. May He use these words to cause you to completely give yourself to Him.

—EDITOR

## Young Men Warned

(Continued from page four)  
linen of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon. Come, let us take our fill of love until the morning: let us solace ourselves with loves. For the good man is not at home, he is gone a long journey: He hath taken a bag of money with

him, and will come home at the day appointed."

"With her much fair speech she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; Till a dart strike through his liver: as a bird hasteth to the snare, and knoweth not that it is for his life.

"Hearken unto me now therefore, O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death."—Proverbs 7:1-27.

"A foolish woman is clamorous: she is simple, and knoweth nothing. For she sitteth at the door of her house, on a seat in the high places of the city, To call passengers who go right on their ways: Whoso is simple, let him turn in hither: and as for him that wanteth understanding, she saith to him, 'Stolen waters are sweet, and bread eaten in secret is pleasant.' But he knoweth not that the dead are there; and that her guests are in the depths of hell."—Proverbs 9:13-18.

"My son, attend unto my wisdom, and bow thine ear to my understanding: That thou mayest regard discretion, and that thy lips may keep knowledge. For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil: But her end is bitter as wormwood, sharp as a twoedged sword. Her feet go down to death; her steps take hold on hell. Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them. Hear me now therefore, O ye children, and depart not from the words of my mouth. Remove thy way far from her, and come not nigh the door of her house: Lest thou give thine honour unto others, and thy years unto the cruel: Lest strangers be filled with thy wealth; and thy labours be in the house of a stranger; And thou mourn at the last, when thy flesh and thy body are consumed.

"Drink waters out of thine own cistern, and running waters out of thine own well. Let thy fountains be dispersed abroad, and rivers of waters in the streets. Let them be only thine own, and not strangers' with thee. Let thy fountain be blessed: and rejoice with the wife of thy youth. Let

## LOOKING TO CALVARY

The way grows dark and the shadows fall  
Sometimes across my way,  
And there seems no need for my heart to strive on  
Through the night, or my lips to pray . . .

But oh when the light of each hope almost dies  
And I think of everything is but vain,  
Somehow I hear through the long weary night  
The sound of my Saviour's sweet name . . .

I remember that once on a cruel wood cross  
He died for a sinner like me,  
And tasted of death, and infinite loss  
That I might forever be free.

And oh, as I look through my tears at this cross  
Remembering His suffering there,  
Suddenly gone is each burden and heartache  
That tempted my heart to despair.

And in place of my sadness, I find there a song  
For I know that He died in my place,  
And that one day, the clouds will be banished forever  
By the light of His glorious face!

—SHARON MASON

## For Little Children

## THE LIFE OF JOSEPH

Joseph's Dreams  
Genesis 37

Joseph was the son of Jacob. He had eleven brothers. Except for Benjamin, Joseph was the youngest of all the brothers.

Jacob loved Joseph very much. He made for Joseph a beautiful coat which had many colors. Joseph's older brothers did not like Joseph because Jacob loved him so much. They were jealous of him.

One night Joseph dreamed a dream. He dreamed that he and his brothers were in the field binding stalks of grain. Joseph's stalk arose and stood up, and the stalks of his brothers bowed to his stalk. The dream meant that one day Joseph would rule over his brothers.

When Joseph told the dream to his brothers, they became more angry with him and more jealous of him.

Then Joseph dreamed another dream. This time he dreamed that his father and mother also would bow down to him.

His father was much surprised with Joseph's dream. He asked, "Shall I and thy mother and thy

brothers bow down ourselves to thee to the earth?"

Well, boys and girls, keep reading with us each week about Joseph's life, and you will see whether or not Joseph ever became the ruler over his father, mother, and brothers, as he dreamed that night.

But what is there to learn from this story? Well, here is what we learn: The Lord Jesus came to the world to die for the sins of God's people. He was buried, and He arose again and went back to Heaven. He promised that one day He would come back to rule on the earth. The Bible says that He is the King of Kings and Lord of Lords (Revelation 19:11-16). The Bible also says that every knee shall bow and confess that Jesus is Lord.

We either believe on Christ as Lord while we live, or we will do it when He comes back to earth again. But then it will be too late to be saved. We must be saved from our sins in this life. "Behold, now is the accepted time; behold, now is the day of salvation."—II Corinthians 6:2.

Next week: Joseph's brothers sell him to the Ishmeelites.

her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love. And why wilt thou my son, be ravished with a strange woman, and embrace the bosom of a stranger?"—Proverbs 5:1-11, 15-20.

## Gehenna

(Continued from page four)  
dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched." (Mark 9:43-48). Think of it! Imperishable bodies of flesh in unquenchable fire.

Fifth, an undying conscience. "But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented" (Luke 16:25). Always an accusing conscience — a worm that dieth not. A gnawing, burning conscience on the inside and unquenchable fire on the outside. No wonder God says they have no rest day nor night forever and forever (Rev. 14:11).

Sixth, the wicked live in Gehenna as long as God lives. The strongest expression in the Bible for that which never ends is "forever and ever." That expression is found twelve times in Revelation. Eight times it is used of God "who liveth forever and ever," etc. Once (22:5) it is used

of the righteous. Three times it is used of the conscious suffering of the wicked (14:11, 19:3, 20:10). As long as God lives, that long will the wicked suffer.

Seventh, but some man says, I do not see any justice in that. Well, note that the righteous in Heaven shout over God's justice in His judgments (Rev. 19:16). They see it whether you do or not. Again, a man in one minute kills his fellowman. He goes to the prison for a life sentence. Suppose he lives 50 years. His offense was committed in one minute; he is punished over 26 million minutes for one minute's sin. That, too, for only one offense. Multiply that by an innumerable number of offenses, not against depraved man, but against Holy God, and you see that even from the viewpoint of earthly courts the wicked ought to suffer eternally (Rev. 22:11), and you will know in part the way of eternal punishment. Down here it is given to us to know only in part (I Cor. 13:9).

Eighthly, who goes to Gehenna? "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 21:8). The unbeliever as well as the great sinners. How shall you escape the damnation of Gehenna, if you reject Jesus Christ, man's only Saviour? (Acts 4:12, Hebrews 9:22). "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31).

There is life for a look at the crucified,  
There is life at this moment for thee.

Eternal, non-forfeitable, unending non-losable life is offered thee just now, O sinner, if you but receive Christ. (John 1:12, 6:37, 10:27-29).

## THIS WEEK'S MEMORY VERSE

"Sirs, what must I do to be saved?  
And they said,  
Believe on the Lord Jesus Christ,  
and thou shalt be saved."

ACTS 16:30, 31

Read Acts 16:23-34

## Young People Ask

Q. What are some books for a person to read who has just been saved?

A. Here are the books which we think will be the most beneficial in the beginning:

- (1) *God's Plan With Men*, by T. T. Martin, 196 pages, \$1.25.
- (2) *All Of Grace*, by C. H. Spurgeon, 128 pages, \$3.35.
- (3) *The Trail of Blood*, by J. M. Carroll, 55 pages, \$2.50.
- (4) *Why Be A Baptist*, by H. B. Taylor, 104 pages, \$2.50.

These books if read and digested will lay a well-balanced foundation on which to build. We recommend smaller books because they are not burdened with suppositions, refutations, etc., but get right to the point. And as most all will testify, small books are the best.

Q. What commentary is good for a young person?

This is a simple question but a difficult one to answer. It might be wise to first get some sound commentaries on individual books of the Bible which are written simply and are not so massive in content.

However, on the whole, Matthew Henry's six-volume commentary is good, and we can think of no better commentary

on the New Testament for a young person than B. H. Carroll's "An Interpretation of the English Bible." (Bro. Carroll was a post-millennialist, and that should be carefully watched.) Two commentaries on individual books of the Bible that all should own are "Exposition of the Gospel of John," by A. W. Pink, and "Exposition of the Epistle to the Romans," by Robert Haldane.

A little one-volume commentary entitled, "The New Testament With Brief Notes," by Pendleton and Clark, is also very helpful.

Q. What is the best translation of the Bible?

None are perfect. Some are very good; some are poor. And some are dangerous.

The Revised Version of 1884 and the American Standard Version of 1901 are probably the two best translations. However, the American Bible Union translation is very good. It is a Baptist translation; however, it is out of print.

The Revised Standard Version is dangerous, and so are many of the translations of individuals. We use the King James Version, and other translations are often consulted.



## Easter

(Continued from page one)

i.e., "Why do Protestants, Catholics, and Baptists observe the first day of the week instead of the seventh?" Our second text furnishes us our answer to this question.

4. In approaching this discussion it will be well for us if we will bear in mind the fact that the observance of one-seventh of our time is a moral requirement, that is, its necessity is inherent in all men. It must also be borne in mind that the observance of any one particular day is a matter of positive command. It is therefore not possible to cancel or recall the moral requirement, but it is possible, and sometimes necessary to change the positive command. To illustrate what is meant: the observance of one-seventh of time as a period of rest from the pursuit of our vocations is a necessity, and is therefore a moral law, while the command to observe the seventh day of each week is merely a matter of authority, and can be repealed, provided in doing so the practice of the moral necessity is not destroyed, that is provided the practice of observing one day in seven is not destroyed.

5. God seems to have followed two general principles in establishing sacred days. He has linked them up with some great past events, and tied them on to some great coming event. So in one case the day is a memorial, and in the other case a type of prophecy. There are three great outstanding illustrations of this practice of God. There have been three great outstanding days in God's dealing with this principle to which each, in its own way, bears testimony.

The first great event was creation. This, God ordained, should be commemorated by the observance of a Holy Day. The seventh day of the week was designated as this day by positive command. The background of this day was creation. Its forward look was the rest that the human family, or that part of it involved, would get by obedience to God's positive command.

The second great event was the deliverance of Israel from Egyptian bondage. This great occurrence God ordained should be commemorated in the Passover day. Its background was the deliverance, and that was to be commemorated in each Passover. Its forward look was to the entrance of Israel into the promised land; this was its prophecy.

The third great event was the Resurrection of Jesus. This great fact called forth a new day, the "Lord's Day." It has for its background the resurrection, and for its promise or forward look, the entering of all God's children into Heaven. This historical fact and great hope is commemorated and prophesied in the keeping of the Lord's Day.

6. Our text furnishes us the proof that this day is an appointment of positive command. The tenth verse of our text says: "For he that has entered into his rest hath himself also rested from his works, as God did from his."

### I

The thing to be established first: is, that the "he" of our text refers to Christ. This must first be put beyond all question before we can establish the fact that the Lord's Day has been established as the Christian's memorial and promise.

1. The first proof submitted is: that Christ completed his earthly work in the resurrection. One of the things said by the text is that; "he that is entered into his rest hath himself also rested from his works." This statement is found in verse ten. It is clearly made the justification of the statement found in verse nine, i.e., "There remaineth therefore a Sabbath-keeping for the people of God." Meaning that because Jesus has

completed His work and entered into His rest there is established a Sabbath-keeping for the people of God.

2. The second proof offered that "he" of our text is Jesus Christ is that the establishment of a Sabbath-keeping as a type of the rest He entered is analogous to the sanctification of the seventh day after God finished creation. No other finished work is worthy to be compared with God's finished creative acts. No other worker is worthy to be compared with God. The language of the context clearly points to Christ and His completed work. "For he that is entered into his rest hath himself also rested from his works, as God did from his." This is clearly analogous to the statement: "For He hath said somewhere of the seventh day on this wise, and God rested on the seventh day from all his works."

3. The third evidence cited that Christ is referred to by the "he" of our text is that the context and general teaching of the Bible point to Jesus Christ as the one referred to in the text. Christ is the only person whose acts are revealed in the pages of the Bible, who is worthy to be compared to God in anyway. The works of Christ are the only works worthy to be compared to God's works. The fourteenth verse of this chapter clearly indicates that Christ is the one so spoken of. "Having then a great High Priest, who hath passed through the heavens, Jesus, the Son of God, let us hold fast our confession." This is the teaching of the context. Clearly the great High Priest of this verse is the "he" of our text. The "he" of our text has ceased from his labors and entered into his rest. Because He has so done "there remaineth a Sabbath-keeping for the children of God."

The general teaching of the Word of God is that all the works originally attributed to God the Father are with perfect propriety to be credited to Christ. This is true of all the acts of creation. "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made through him; and without him was not anything made that hath been made." Christ gave God credit for all His deeds. "Whatsoever the Son seeth the Father do, that doeth the Son also." "The works that I do are not my works, but the works of him that sent me." So if it was proper that a day should be set apart to commemorate the completion of God's creation work, it is proper to set apart a day to commemorate the day of the completion of God's redemptive work. This work was not completed at the death of Christ, but at the resurrection of Christ. He was delivered up for our offences, but He was raised for our justification. Whose work was completed in the resurrection but the work of Jesus?

4. The fourth evidence introduced to prove that the "he" of our text refers to Christ and to none other is that the whole book of Hebrews was written to exalt Christ. He is exalted above prophet, priest and king. In other words He is made the divine hero of the book. From the opening verse to its close we see Jesus set forth as the one supreme representative of God before the people and the one supreme representative of the people before God. He is the living High Priest, always making intercession for the people. He is the one reigning in the seat of authority and power in Heaven. "Unto me hath been given all authority and power in heaven and on earth." I think these considerations establish beyond all possible question the fact that the "he" of our text refers to Christ.

### II

If it does refer to Christ and to Christ only, what particular act of Christ's may be said to be the completion of His labors?

1. The Word of God clearly makes the Resurrection from the dead the final earthly work of Jesus. Listen to what the Bible has in part, to say about it. Rom. 4:25, "Who was delivered for our offences, and was raised again for

our justification."

Rom. 10:9, "That if, thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved."

I Cor. 15:4, "And that he was buried, and that he rose again the third day according to the Scriptures."

Eph. 1:20, "Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places."

Eighteenth, if there is a resurrection, it follows that all who expect to be raised are under obligation to lay by in store on the first day of the week, of their substance according to God's blessing upon them. I Cor. 16: 1-3.

I submit that this proves, beyond all controversy, that the resurrection is the key doctrine of Christianity. The key fact about the resurrection is that Christ was raised first, and the first fruits of the resurrection. His resurrection is the guarantee that there shall be a resurrection for all who believe on Him.

3. This resurrection of Christ took place on the first day of the week. This is the testimony of three of the evangelists.

Mark 16:1-9. "And when the Sabbath was past, Mary Magdalene, and Mary the Mother of James and Salome, bought spices, that they might come and anoint him. And very early on the first day of the week, they came to the tomb when the sun was risen. And they were saying among themselves, who shall roll us away the stone from the door of the tomb? And looking up, they saw that the stone is rolled back: for it was exceeding great. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. And he saith unto them, be not amazed: ye seek Jesus, the Nazarene, who hath been crucified: he is risen; he is not here: behold, the place where they laid him! But go, tell his disciples and Peter, he goeth before you into Galilee. there shall ye see him as he said unto you. And they went out, and fled from the tomb for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid. Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons."

Luke in his gospel also says: Luke 24:1. "But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared."

John in his gospel bears testimony to the resurrection being on the first day of the week. John 20:1. "Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb."

It being established, that the resurrection was on the first day of the week, and it having been proven that the resurrection is the key doctrine of Christianity, what is more natural than that the day on which the resurrection took place should be made a day of special memorial of the great event? Since so many and so important doctrines hinge on the resurrection, what is more natural than that the day of the resurrection be set apart as a type of the things of which the resurrection is a promise? So we have our Lord's Day instead of the old Jewish Sabbath, which commemorated the finishing of the creation of all things, and prefigured the coming rest to the people who kept God's commandments.

### III

Having had a Holy Day which commemorated creation's completion, and foreshadowed the coming rest, seeing that this day has been supplanted: how shall the proof be presented?

1. It may be established by presenting a command from God or Christ to make such change if any such command can be cited. In Hosea 2:11 we find these sig-

nificant words. "I will also cause all her mirth to cease, her feasts, and her new moons, and her Sabbaths, and all her solemn assemblies."

In Dan. 9:24-27 we find these very significant words on this matter: "Seventy weeks are decreed upon thy people and upon thy Holy City, to finish transgressions, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy. Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the Prince, shall be seven weeks, and three score and two weeks: it shall be built again, with street and moat, even in troublous times. And after the three score and two weeks shall the anointed one be cut off, and shall have nothing: and the people of the Prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and even unto the end shall be war; desolations are determined. And he shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice of the oblation to cease; and upon the wing of the abomination shall come one that maketh desolation, and even unto the full end, and that determined, shall wrath be poured out upon the desolate."

Special attention is called here to the fact that the sacrifice of the oblation is to cease. As a matter of mere history this did cease at the destruction of the city of Jerusalem by Titus. But it must be borne in mind that before it actually ceased, its cessation had been decreed according to Hosea.

Now connect with these two Scriptures what Paul says in Col. 2:14-17. "Having blotted out the bond written in ordinances that was against us, which was contrary to us: And he hath taken it out of the way, nailing it to the cross; Having spoiled the principalities and the powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat or in drink, or in respect of a feast day or a new moon or a Sabbath Day: Which are a shadow of the things to come; but the body is Christ's."

Clearly this passage in Colossians refers to the same "Sabbaths" spoken of in Hosea and to the "oblations" spoken of in Daniel. Their going away is connected with the coming of Christ. So much for the positive statement that the old Sabbath law has been repealed. Not that part of it which is moral law and has to do with the setting apart of one-seventh of our time, but the positive command to keep the last day of the week.

2. That a new day has been set up instead of the Old Sabbath, or last day of the week is established by New Testament practice both upon the part of Christ, His disciples, and His churches.

By the example of our Lord this change is established. Five times on the first day of the week Christ appeared to one or more or all of His disciples before He ascended into Glory.

(1) He appeared to Mary Magdalene on the first day of the week. Mark 16:9. "Now when he was risen, early on the first day

of the week, he appeared first to Mary Magdalene."

(2) He appeared to other women on the first day of the week. Mt. 28:9. "And behold Jesus met them." These are the women who saw the Angels at the open tomb and accepted a mission to go and tell His disciples, and as they went on the Lord's day, the first day of the week, Jesus met them.

(3) He appeared to Peter on the first day of the week. Luke 24: 34. "Saying the Lord is risen indeed and hath appeared to Peter." This happened on the first day of the week, on the very day of his resurrection.

(4) He appeared on the first day of the week to two of the disciples going to Emmaus. Luke 24: 13 following.

(5) He appeared on the first day of the week to all the apostles, and others, except Thomas. Luke 24:33-43.

3. That a new day, the first day of the week, has supplanted the old Jewish Sabbath is proven by the fact that the first church had the Holy Spirit given to it on the First Day of the week. Acts 2:1-43.

4. That a new day has been set up instead of the old Jewish Sabbath is proven by the fact that the First Church met on the first day of the week to observe the Lord's Supper.

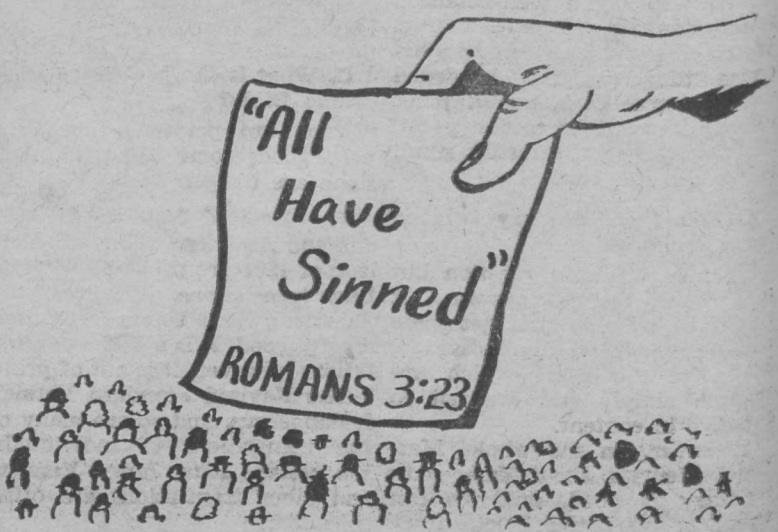
5. That a new day was set up to supplant the old Jewish Sabbath is proven by the fact that Paul expressly instructed the First Baptist church at Corinth to provide its offering on the first day of the week. I Cor. 16:1-3.

6. That this new day was intended to be the first day of the week, and was intended to commemorate Christ's resurrection is proven by the fact that John the beloved disciple called it the Lord's Day. Rev. 1:10. "I was in the spirit on the Lord's Day." For centuries all Biblical scholars have agreed that this Lord's Day was the first day of the week.

Thus by six unanswerable arguments we establish the fact that the Lord's resurrection is to be commemorated by all Christians, and the day by the use of which they are to commemorate His resurrection is the first day of the week. It is not to be just one first day of the week in a whole year. But it is to be done fifty-two days of every year. The text says that there remains a "Sabbaton" keeping. "Sabbaton" is plural, thus indicating that as every seventh day was to be observed in commemoration of creation, so every first day of the week is to be observed in commemoration of Christ's resurrection. It is also to be observed in prophecy of the rest that comes to the children of God in Heaven. This of course makes each of the 52 Sundays of the year equally important, and equally necessary to the proper commemoration of the completion of Christ's work for man's redemption. The observance of every first day of the week preserves the moral part of the law which governs man's time, for the first day of the week is as much one-seventh of man's time as is the last day of the week.

### IV

Having established the fact that the first day of the week is the God appointed day for commemorating the completion of Christ's (Continued on page seven)





# SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, APRIL 1, 1956

## FALSE TEACHERS CONDEMNED

Matthew 15.

Memory Verse: "Whosoever drinketh of the water that I shall give him shall never thirst."—John 4:14.

**I. The Charge Against His Disciples. Mt. 15:1,2.**  
In Jesus' day if a religious leader didn't follow the Pharisees, he and his followers were ostracised by that self-righteous crowd. Their first question was, "Is he a loyal Pharisee?" If not, regardless of piety or learning, he was forever tabooed by the Pharisees.

We have much the same situation among Southern Baptists. Usually the first questions asked concerning a preacher is not his piety, knowledge of the Word, ability to preach, passion for souls, or consecration, but, "Is he a Seminary man, and does he support the cooperative program?" If not, then no more favors from the State Board.

Thus, the Pharisees continually harassed Jesus since He wasn't of their school. Accordingly, they charged His disciples with eating their meals without first washing their hands. Even though the charge were true, they had violated no Scripture, only the Pharisee's tradition.

**II. Jesus' Answer. Mt. 15:3-6.**  
Jesus answered their charge by a counter-charge. All that His disciples had broken was the tradition. The Pharisees' disciples had broken the law — to be exact, the fifth commandment (Ex. 20:12). The law of God had made provision for aged parents. Their tradition denied this and allowed one to dedicate to God what should go to his parents, and then hold it in God's name for himself. Jesus' charge made apparent who was the greater sinners — not His disciples, but the Pharisees.

**III. Jesus' Charge. Mt. 15:7,8.**  
Following the accusation of the Pharisees, Jesus charged them with hypocrisy. And yet, Mr. Pussy-foot, Mr. Middle-of-the-roader, that gelatin-like gentleman, says we ought to be so gentle and never offend nor speak harshly to any one! Such a one needs to study the methods of Jesus. Cf. Lu. 13:31,32. May each teacher and Christian strive to emulate His example by rebuking sin in the high places.

This should encourage us. We face many hypocritical professors now. Just remember that they have always existed and doubtless will always continue.

**IV. Religion That Is In Vain. Mt. 15:9.**  
Whoever teaches or practices the commandments of man rather than the doctrines of God, is teaching that which is not acceptable to God nor profitable to themselves. It is in vain to teach that which is contrary to the Word of God. Try women preachers, open communion, alien immersion, mourner's bench, apostasy, salvation by baptism, or man-made churches by this verse.

More than nine-tenths of Christianity (so-called) is in vain.

**V. The Parable Of The Defiled Heart. Mt. 15:10-20.**

1. The heart of every one is totally depraved. (V. 11,19). Cf. Eccl. 8:11, Eccl. 9:3; Jer. 17:9; Mk. 7:21-23; Gen. 6:5; Gen. 8:21.

2. When heresy is uncovered, the heretics always become offended. (V. 12). "The hit dog always whines." Jesus' words had gone home.

3. When we warn and men become offended, then we are to let them alone. (V. 14). Cf. Mt. 7:6. We are not to apologize to them for the truth.

4. All man-made doctrines, all man-made churches, and all man-called preachers are going to be rooted up. (V. 13). Destruction for these is on its way.

5. The Pharisees were the blind leaders. (V. 14). Many teachers and preachers today are blind leaders. Anyone who does not preach according to the Bible is a blind leader. How about the teachers of apostasy, salvation by works, or salvation by water? They are the blindest of blind leaders.

6. The blind who are being lead (V. 14), are the unsaved. Cf. Isa. 53:2; II Cor. 3:14; II Cor. 4:4; Eph. 4:18.

7. The ditch represents Hell or eternal torment. Cf. Isa. 38:17.

8. All false teachers and their followers are going to Hell. Cf. Mt. 7:21-23.

9. The mouth is controlled by the heart (V. 18). All cuss-words and smutty stories show what the heart looks like.

10. It isn't the outside which needs cleansing, but the inside (V. 20). It isn't the washing of hands, but of the heart, that is needed. Regeneration, not reformation, is needed. Cf. Mt. 23:26.

11. It is impossible to purify false churches. They must be dug up by the roots (V. 13).

12. Jesus deals formalism a blow (V. 20). Don't be a stickler for forms. Clean hands are not half so important in eating as a clean heart filled with the Spirit.

**VI. The Woman's Daughter Healed. Mt. 15:21-28.**

This woman's child is no exception. All were vexed with the Devil. All are born depraved and sinful. Cf. Job 14:4; Gen. 5:1-3; Psa. 58:3. This woman's cry was a piteous one, yet at first there was no answer. However, real faith never waivers. This should encourage the parent who is crying unto God for the salvation of his child. Great was her faith!

**VII. Multitudes Healed and Fed. Mt. 15:29-39.**

The multitudes needed physical healing and material feeding. Jesus met their every need. Today, every one in the world needs spiritual healing and the Bread of Life broken. The same Christ who cared for the multitudes is equal to the task now.

which is death, shall be put under the feet of Christ. Verse 26.

Sixth, if there is a resurrection, it follows that Christ must reign until the enemy death, is put under His feet. Verse 26.

Seventh, if there is a resurrection, it follows that, when the last enemy is overcome, Christ will voluntarily subject Himself to God. Verses 27,28.

Eighth, if there is a resurrection, it follows that baptism has real significance. Verse 29.

Ninth, it follows that if there is a resurrection, the Christians are justified in putting their lives in jeopardy for Christ's sake. Verse 30.

Tenth, it follows, that if there is a resurrection, that all the fights Christians ever engaged in for Christ's sake are justified. Verse 32.

Eleventh, if there is a resurrection, it follows that Christians are under obligation to see that there are none who do not have this knowledge. Verse 34.

Twelfth, if there is a resurrection, it follows that the dead Christians will be raised in body in an uncorrupted and an incorruptable state. Verses 35-42.

Thirteenth, if there is a resurrection, it follows that all who die in Christ will be raised in a glorious body. Verse 43.

Fourteenth, if there is a resurrection, it follows that, the Christian's body will be raised in power. Verse 34.

Fifteenth, if there is a resurrection, it follows that, the Christian's body will be raised a spiritualized body. Verse 44.

Sixteenth, if there is a resurrection, it follows that God will give all His children a great victory. Verses 50-57.

Seventeenth, if there is a resurrection, it follows that all Christians are under obligation to be faithful unto the end. Verse 58.

This has proven to be true in the case of baptism. All those who make baptism essential to salvation make an unscriptural use of baptism. All who have studied church history know that all such are gradually losing baptism altogether. Those who originally held that infants must be baptized in order that they might be saved are gradually making less and less of the ordinance. All those who once thought that immersion was essential to salvation are gradually reaching the point where they do not think baptism is essential to Christian practice at all. Many of our Disciple (or Campbellite) friends have surrendered all contention for any kind of baptism, while others stand ready to accept anything as baptism.

Those who have studied the effects of Easter observance in those countries where it has been most universally observed have been struck with the fact that such countries now have no Lord's Day. One of the most fruitful causes of this loss is the unscriptural and anti-scriptural practice of observing Easter. This is true in every country where the Catholics are in the ascendancy. No Catholic country has a holy and sacred Lord's Day. All Catholic countries make much of Easter, and its attendant evils. The Catholic church member is required to abstain from all worldliness during the whole Lent period. But when Lent is over they are permitted to engage in all kinds of worldliness.

4. Baptists do not observe Easter because, all the authority that can be cited for it is Roman Catholic Church authority. Baptists do not believe in aping the Catholics in anything. The Catholic Church got Easter from the heathen. It has been the practice of the Catholic Church when entering any new field to Christianize it, to study its religious practices and to take over as much of its practices as possible, as a means of making acceptable the doctrines the Catholics urged upon the heathen. Easter was an Anglo-Saxon deity, the goddess of Spring, and to her devotees she represented life and light. This being the origin of it, Baptists refuse to observe it because it is one of their fixed principles that they do not practice anything in

the name of religion for which there cannot be given a distinct, "thus saith the Lord." Baptists think that all who accept any ordinance and practice from the Catholics on purely Catholic Church authority are under obligation to accept all the Catholic Church authority and practice and in the very nature of the case will sooner or later accept the whole Catholic position. The Catholics are the only consistent contenders for Church and tradition authority. Baptists are the only consistent contenders for Bible and Bible only authority for all matters of faith and practice. Any Baptist therefore, who observes Easter must surrender one of the fundamental principles for which Baptists have contended against Catholic aggression and boasted Church authority. To observe Easter puts the Baptist who does it on Catholic ground. All who observe Easter line up with the Catholics against Scriptural authority. All who observe Easter help, by so doing, to break down Scriptural authority in all matters of religion. All who observe Easter are helping the Catholics destroy our Lord's Day, and not only to destroy our Lord's Day, but all true spiritual, vital religion. Of course this is not their fixed premeditated purpose, but it is the logical and necessary result of their evil but pleasing practice. All Easter observers are reminded that we are rapidly losing our Lord's Day.

The older people can all recall a time in their lives when the Lord's Day meant more to them than it does now. They can all recall a time when it meant more to all their neighbors than it does now. They can recall the time when it meant more to this nation than it does now. We have come upon such degenerate times that our nation, which boasts that it is the most Christian of the Christian nations uses our Lord's Day as the day on which to move its youths to and from training camps, thus setting the example in desecrating the day. Most people do not look deep enough into causes to realize that one of the things that has contributed most to this break-down is the unscriptural, anti-scriptural practice of observing Easter. Baptists, in their protest against this innovation, are calling all people back to acceptance of the Bible as the guide and sole authority in religious practice and life. They warn all Protestants that when they ape the Catholics in one thing they are putting the knife of self-destruction to their own throats. The Protestants claim that the Bible is the seat of authority. The Catholics claim that the Catholic Church is the seat of authority. When Protestants accept any Catholic practice without Biblical authority, they thereby accept the Catholic Church's claim of authority. All who do so now will sooner or later find themselves on none but Catholic ground. The Catholics see this and make much of it. They are constantly calling attention to the breakdown of Protestant authority. They laugh in their sleeves when Protestants accept any one of their theories, and hail it as evidence that Protestants are destined to come into the Catholic fold.



## HIS GOODNESS TO ME

Grace hath led me to that Fountain  
Which cleanses from all sin,  
Faith hath been granted to my soul  
That I might wash therein;  
His Love now constrains me everyday  
To give my all to Him,  
The King who sits upon the throne,  
Crowned with God's diadem.  
—BOB L. ROSS

THE BAPTIST EXAMINER

PAGE SEVEN

MARCH 24, 1956

## Easter

(Continued from page six)

earthly works we are now prepared to discuss the subject of this hour, i. e., the reasons why Baptists do not observe Easter.

1. They do not observe Easter because, as has just been proven, God has set apart 52 days of each year for the commemoration of Christ's completed earthly life work. In order to establish this new day God displaced a long established day, the last day of the week, which He had established for the purpose of commemorating the completion of His creative work. It is unreasonable to think that He would substitute one day for 52.

2. They do not observe Easter because, since God has set apart 52 days for the purpose of commemorating Christ's completed work, to observe one day of the week more than the other 51 days will belittle the other 51 days, and will ultimately destroy their significance with all who thus expect the one day.

3. They do not observe Easter because, to put unscriptural emphasis on any of God's ordinances, means that such over-emphasized ordinances will ultimately be lost.

1 Peter 1:3, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus from the dead."

1 Thes. 4:14, "For if we believe that Jesus died and rose again, even them also which sleep in Jesus will God bring with him." What can be the meaning of all these passages but that God is saying to us that it took the resur-

rection to complete the earthly life work of Jesus for the redemption of men?

The Word of God is general, and the Apostle Paul in particular, makes the resurrection the key doctrine of Christianity. That the general teachings of the Word of God make the resurrection of Jesus the most important doctrine of Christianity, may be taken to be established by John 2:19-21, and Mt. 12:38-41. "Jesus answered and said unto them, destroy this temple, and in three days I will raise it up. The Jews therefore said, forty and six years was this temple in building, and wilt thou raise it up in three days? But he spake of the temple of his body." "Then certain of the Scribes and Pharisees answered him, saying, Teacher, we would see a sign from Thee. But he answered and said unto them, an evil and adulterous generation seeking after a sign; and there shall no sign be given to it, but the sign of Jonah the Prophet: for as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth. The men of Ninevah shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here." The raising, spoken of in John, is the resurrection of the body of Jesus, so John says. The sign of Jonah spoken of in Matthew is his resurrection from the belly of the whale and is made a type of the resurrection of Jesus.

In I Cor. 15:13 to 16:3, Paul hinges the whole of the Christian claims on the resurrection. Here

he says that if there is no resurrection the following awful facts follow:

First, if there is no resurrection, Christ was not raised. Verse 13.

Second, if there is no resurrection, it follows that all preaching is vain. Verse 14.

Third, if there is no resurrection, it follows that all faith in Christ is vain. Verse 14.

Fourth, it follows that if there is no resurrection, that all who testify about Jesus are false witnesses. Verses 15-17.

Fifth, if there is no resurrection, it follows that all are yet in their sins. Verse 17.

Sixth, if there is no resurrection, it follows that all who have died believing that in Christ they have eternal life have instead perished. Verse 18.

Seventh, if there is no resurrection, it follows that those who believe in Christ are more to be pitied than any others. Verse 19.

Paul also says that if there is a resurrection the following glorious facts follow: Verse 20 to 16:3.

First, if there is a resurrection of the dead, it follows; that Christ is the first fruit of the resurrection. Verse 20.

Second, if there is a resurrection and Christ has been, it follows, that since by man came death, that by man came also the resurrection of the dead. Verse 21.

Third, if there is a resurrection of the dead, it follows, that every man will be raised in due order. Verse 23.

Fourth, if there is a resurrection, it follows that Christ must reign until He has put all enemies under His feet. Verses 24,25.

Fifth, if there is a resurrection, it follows that the last enemy,



## "I Should Like To Know"

(Continued from page one)

Mt. 26:26-29.

It is restricted to baptized people. Mt. 28:19,20.

It is restricted to those who are walking according to Paul's doctrine. II Thes. 3:6.

It is restricted to those who are walking orderly, apart from heresy. I Cor. 11:18-20.

It is restricted to those who observe it in worthily manner. I Cor. 11:27.

4. In our church there is division between members. There is heresy. The women speak and dispute publicly. We have some living in adultery. Some who are members haven't attended nor contributed for years. Could we eat the Lord's Supper?

You couldn't even eat a meal in Moscow with that crowd—let alone trying to eat the Lord's Supper. It would be an abomination to God to attempt to eat the Lord's Supper under those circumstances. Any pastor who would attempt to serve the supper when such conditions exist isn't worthy of the name of pastor.

5. Why don't you offer public explanations relative to the accusations of your enemies?

My friends don't need explanations and my enemies wouldn't believe them. In addition, this paper doesn't exist for the defense of John R. Gilpin, but for the "defense of the faith."

6. Is there any Scripture for the office of female deacon or deaconess?

No more than there is for falling from grace, sprinkling or baby baptizing. In fact, there isn't one verse that would justify such a "critter."



## "Woman's Place"

(Continued from page three)

structions as to women speaking in public, and any pastor who encourages women to ignore what the Bible has to say concerning a woman's place in church, are no better than the modernist who denies the Genesis account of creation. Any man who whittles out a part of I Corinthians and I Timothy is not one bit better than the evolutionist who whittles out the Genesis account of creation.

Throughout my ministry, I have stood for the inerrancy of the Bible so far as the truth of Moses is concerned. I likewise stand for the inerrancy of Paul as to a woman's place. I contend that any woman who violates God's teaching of the woman question is as great a sinner as the modernist who denies the virgin birth of Christ or the plenary inspiration of the Bible.

### CONCLUSION

If the BTU can't run without disobeying God's instructions as to women speaking in mixed assemblies, then every BTU in the land ought to die—and the sooner the better.

Above all else, look at the position the BTU crowd, the women who disobey God's Word and all the "petticoated" preachers will occupy when they get to Heaven.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

—Matt. 5:19.

In closing, may I remind all women and men as well, that the Word of God is final, and it is our business to make it such in our lives, both privately and publicly. However, no one can make Jesus lord of his life, until first of all, Jesus has become his

Saviour. In view of this fact, may you heed the words of the Lord Jesus now in the event you are lost, and trust Him as your Saviour.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

—John 1:12.

May you make Him who has become your Saviour, to become the Lord of your life, and accept what God says as to a woman's place in a New Testament Church, as well as the rest of the Bible, as final for your life.

May God bless you!



## WHAT THE HUMAN RACE IS DOING DURING THIS AGE

(Continued from page one)

ly. It costs every family nearly \$500 to help pay the annual crime bill. Governments are Satan dominated—that is why we live in constant jeopardy of war—that is why the graft and greed and corruption is so universal in human government.

3—The Human Race Is Busy Destroying Itself With Drugs And Dopes Of Various Kinds. God made the human body to function properly without any artificial stimulant or dope of any kind. Only when God's laws are violated do people feel that they must be "pepped up" with some artificial stimulant. God made us to feel good and healthy and energetic, and people feel otherwise because they abuse their bodies. Every moment of every day thousands of gallons of beer and liquor is being guzzled down human throats. Every moment thousands of cigarettes are being smoked, as human beings drag the more than 20 poisons contained in every cigarette through their lungs. Other thousands guzzle aspirin, sleeping pills and other drugs. Continued and reckless use of all of these things fill doctor's offices, hospitals and cemeteries.

4—The Human Race Is Busy Defying God And Blaspheming His Name. The chief occupation of the human race is that of breaking the laws of God. Millions of mouths spew out curses every minute. If all were combined there would be a roar of profanity audible for miles, and reaching as high as heaven. This is a fearful indictment, but it is the truth as every thinking person knows.

5—The Human Race Is Busy Rejecting God's Son And Salvation. No day passes without thousands of people deliberately refusing the Savior provided and the salvation so freely offered. The mass of mankind won't even attend church, but among those who attend, more leave without Christ, having rejected him, than leave having accepted him. Ungodly men and organized religion put the Son of God to death. The world would do the same today. Any follower of Christ who follows with any strictness will receive the most hateful persecution in any community, town or city in this world. Only Satan can account for such hostility.

6—The Human Race Is Building Up For The Coming Of Anti-Christ, the most fearful monster that the world shall ever know—one who is spoken of in Scripture as "the Beast" (Greek says "wild Beast.") This will mean that the human race will forsake the true God utterly and will go off after a man—and the worst man of history at that—to worship him.

7—In Short, The Human Race Is Busy Going To Hell. This is not pessimism—it is stark reality. THE CHRISTIAN'S BUSINESS IS THAT OF RESCUE. Our business is to spread the gospel of Christ that God may call out of the lost world a "people for his name." We Christians are to separate ourselves from the world such as to live unworldly lives. We are not to "love the world, neither things that are in the world." "Our citizenship is in heaven" from whence we are to look for the Lord Jesus Christ. The real life of the Christian is

## The Great Justifier

(Continued from page one)

Christians look upon them with sorrow rather than with hope. But not so their God. He, in the splendor of His electing grace having chosen some of them before the foundation of the world, will not rest till He has justified them, and made them to be accepted in the Beloved. Is it not written, "Whom he did predestinate, them he also called: and whom he called them he also justified: and whom he justified, them he also glorified?" Thus you see there are some whom the Lord resolves to justify: why should not you and I be of the number?

None but God would ever have thought of justifying me. I am a wonder to myself. I doubt that grace is equally seen in others. Look at Saul of Tarsus, who foamed at the mouth, against God's servants. Like a hungry wolf, he worried the lambs and the sheep right and left; and yet God struck him down on the road to Damascus, and changed his heart, and so fully justified him that ere long, this man became the greatest preacher of justification by faith that ever lived. He must often have marvelled that he was justified by faith in Christ Jesus; for he was once a determined stickler for salvation by the works of the law. None but God would have ever thought of justifying such a man as Saul the persecutor; but the Lord God is glorious in grace.

But even if anybody had thought of justifying the ungodly,

None but God could have done it.

It is quite impossible for any person to forgive offenses which have not been committed against himself. A person has greatly injured you; you can forgive him, and I hope you will; but no third person can forgive him apart from you. If we have sinned against God, it is in God's power to forgive; for the sin is against Himself. That is why David says, in the fifty-first Psalm: "Against thee, thee only, have I sinned, and done this evil in thy sight"; for then God, against whom the offense is committed, can put the offense away. That which we owe to God, our great Creator can remit, if so it pleases Him; and if He remits it, it is remitted. None but the great God, against whom we have committed the sin, can blot out that sin; let us, therefore, see that we go to Him and seek mercy at His hands. Do not let us be led aside by priests, who would have us confess to them; they have no warrant in the Word of God for their pretensions. But even if they were ordained to pronounce absolution in God's name, it must still be better to go ourselves to the great Lord through Jesus Christ, the Mediator, and seek and find pardon at His hand; since we are sure that this is the right way. Proxy religion involves too great a risk: you had better see to your soul's matters yourself, and leave them in no man's hands.

Only God can justify the ungodly; but He can do it to perfection. He casts our sins behind His back, He blots them out; He says that though they be sought for, they shall not be found. With no reason for it but His own infinite goodness, He has prepared a glorious way by which He can make scarlet sins as white as snow, and remove our transgressions from us as far as the east is from the west. He says, "I will not remember your sins." He goes the length of making an end of sin. One of old called out in amazement, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy."

We are not now speaking of justice, nor of God's dealing with men according to their deserts. If you profess to deal with

in that FUTURE that is sure and certain—made so by the Son of God.

the righteous Lord on law terms, everlasting wrath threatens you, for that is what you deserve. Blessed be His name, He has not dealt with us after our sins; but now He treats with us on terms of free grace and infinite compassion, and He says, "I will receive you graciously, and love you freely." Believe it, for it is certainly true that the great God is able to treat the guilty with abundant mercy; yea, He is able to treat the ungodly as if they had been always godly. Read carefully the parable of the prodigal son, and see how the forgiving father received the returning wanderer with as much love as if he had never gone away, and had never defiled himself with harlots. So far did he carry this that the elder brother began to grumble at it; but the father never withdrew his love. Oh my brother, however guilty you may be, if you will only come back to the God and Father, He will treat you as if you had never done wrong! He will regard you as just, and deal with you accordingly. What say you to this?

Do you not see—for I want to bring this out clearly, what a splendid thing it is—that as none but God would think of justifying the ungodly, and none but God could do it, yet the Lord can do it? See how the apostle puts the challenge, "Who shall lay anything to the charge of God's elect? It is God that justifieth?" If God has justified a man it is well done, it is rightly done, it is justly done, it is everlastingly done. I read the other day in a print which is full of venom against the gospel and those who preach it, that we hold some kind of theory by which we imagine that sin can be removed from men. We hold no theory, we publish a fact. The grandest fact under Heaven is this—that Christ by His precious blood does actually put away sin, and that God, for mercy, forgives the guilty and justifies them, not according to anything that He sees in them, or foresees will be in them, but according to the riches of His mercy which lie in His own heart. This we have preached, do preach, and will preach as long as we live. "It is God that justifieth"—that justifieth the ungodly; He is not ashamed of doing it, nor are we of preaching it.

The justification which comes from God Himself must be beyond question. If the Judge acquits me, who can condemn me? If the highest court in the universe has pronounced me just, who shall lay anything to my charge? Justification from God is a sufficient answer to an awakened conscience. The Holy Spirit by its means breathes peace over our entire nature, and we are no longer afraid. With this justification we can answer all the roarings and railings of Satan and ungodly men. With this we shall be able to die: with this we shall boldly rise again, and face the last great assize.

"Bold shall I stand in that great day,

For who aught to my charge shall lay?

While by my Lord absolved I am From sin's tremendous curse and blame."

God can justify, pardon, and save you now

Friend, the Lord can blot out all your sins. I make no shot in the dark when I say this. "All manner of sin and of blasphemy shall be forgiven unto men." Though you are steeped up to your throat in crime, He can with a word remove the defilement, and say, "I will, be thou clean." The Lord is a great forgiver.

"I BELIEVE IN THE FORGIVENESS OF SINS." DO YOU?

He can even at this hour pronounce the sentence, "Thy sins be forgiven thee; go in peace," no power in Heaven, or earth, or under the earth, can put you under suspicion, much less under wrath. Do not doubt the power of Almighty love. You could not forgive your fellow man had he offended you as you have offended God; but you must not meas-

ure God's corn with your bushel. His thoughts and ways are as much above yours as the heavens are high above the earth.

"Well," you say, "it would be a great miracle if the Lord were to pardon me." Just so. It would be a supreme miracle, and therefore He is likely to do it; for He does "great things and unsearchable which we looked not for."

I was myself stricken down with a horrible sense of guilt which made my life a misery to me; but when I heard the command, "Look unto me, and be saved, all the ends of the earth for I am God and there is none else"—I looked, and in a moment the Lord justified me. Jesus Christ, made sin for me, was what I saw, and that sight gave me rest. When those who were bitten by the fiery serpents in the wilderness looked to the serpent of brass they were healed at once; and so was I when I looked to the crucified Saviour. The Holy Spirit, who enabled me to believe, gave me peace through believing. I felt as sure that I was forgiven, as before I felt sure of condemnation. I had been certain of my condemnation because the Word of God declared it, and my conscience bears witness that I believed, and that God in pardoning me is just. Thus I have the witness of the Holy Spirit and my own conscience, and these two agree in one. Oh, how I wish that my reader would receive the testimony of God upon this matter, and then full soon he would also have the witness in himself.

I venture to say that a sinner justified by God stands on even surer footing than a righteous man justified by his works. Such there be. We could never be surer that we had done enough works; conscience would always be uneasy lest, after all, we should come short, and we could only have the trembling verdict of a fallible judgment to rely upon; but when God Himself justifies, and the Holy Spirit bears witness thereto by giving us peace with God, why then we feel that the matter is sure and settled, and we enter into rest. No tongue can tell the depth of that calm which comes over the soul which has received the peace of God which passeth all understanding. Friends, do seek it AT ONCE.



## Amillennialism

(Continued from page one)

birth, and a restored Davidic kingdom and a thousand years reign of Christ over the earth mean His rule in the hearts of His people in this present age. Modernism, bolder and more daring, allegorizes any passage, stripping the Bible of its historical and doctrinal value, and leaving with a little book of rules for happy living but without the power to obey those rules. The method of the amillennialist is the method of the modernist. The difference between the two is the extent to which this allegorizing method of Bible interpretation is pressed. In allegorizing the Scriptures, who is to say how far we can go? It depends on the individual. The first step leads to amillennialism; the second to modernism.

Professor A. T. Robertson was right when he said: "I have never in all my ministry known a premillennialist who was a modernist." A premillennialist can never be a modernist because he believes the Bible to mean what it says. Unless the context indicates otherwise he understands a passage literally, accepting each word in its most obvious meaning.

Our best preventative of modernism is premillennialism. That truth we boldly stand for, that truth we preach and teach to all who hear us might love the Book and long for His appearing.

—THE UPWARD LOOK



There are 141,733 MORE bars, cocktail lounges and liquor stores in the U. S. A., than there are buildings devoted to religious worship. And this since the early 30's.