

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 928

What God's People Should Be Doing In This Age

When a person enters the employ of a store or a factory or any business concern of any kind, one of the most important things is that he know what that business concern is doing, and what that business concern wants him to do.

It is just as important — and even more so, that the person who enters the service of God know what the **LORD IS DOING**, and know what the Lord wants **HIM TO DO**. Many are either uninstructed or else misinformed along both lines. Many **MINISTERS** suppose that it is their main business to doctor up this old world. Such persons give

ELD. ROY MASON
Tampa, Florida

themselves over to social service, the preaching of a social gospel, and the planning of recreation, etc., for the people among whom they minister. All such need to know that this old world is doomed. How foolish for a man to go to work with a construction company, and to paint and repair a house that the company plans to tear down. That is a good illustration of the minister who spends his time trying to fix up the doomed world. For it is true that "the

world passeth away and the lust thereof."

What Should We Be Doing As Christians?

1—**OUR ATTITUDE** should be that of "pilgrims and strangers here, seeking a city to come." (See Heb. 11:13) We should consider that our "citizenship is in heaven." (Phil. 3:20).

2 — **OUR LIVES** should be lived in a way that honors Christ. "That we should live soberly, righteously and godly in this present world (age)." We are not to fall into the habits and customs of the lost world (Continued on page eight)

1. Did not God purpose to save those whom He saves, before He saves them?

Yes. He elected them before the foundation of the world and wrote their names in the Book of Life. Eph. 1:4, II Thes. 2:13, Rev. 17:8.

2. Will He not save all He purposed?

Yes. Paul plainly says in Romans 8:28-30 that all that God fore-knew will be glorified.

3. Did God purpose to save all of Adam's race?

No. Only a remnant. Isa. 53:12, Rom. 11:5, II Tim. 2:10.

4. Is the B. T. U. of any benefit to a New Testament Church?

I think not. Theoretically it might be, but we are not asked to tell whether it might be, but whether it is, as now run. As now run we think it is a detriment in four ways. First, it teaches young women to disobey God's plain command in I Cor. 14:34-37 and I Tim. 2:8-13. Second, it weakens, rather than strengthens the Sunday night services. We heard an Oklahoma pastor say the other day that on Sunday night in the average church,

where you have a B. T. U. you have two crowds. As the folk that go to church are coming to worship, the B. T. U. are leaving and going off to a night of fun and frolic somewhere else. Third, it multiplies machinery and does not increase the power of the church, and that always weakens, rather than helps. Fourth, its worst feature is that it gets into the minds and hearts of the young people, that they go to church to be entertained, rather than to worship and hear God speak to them out of His infallible Word.

5. What is a familiar spirit?

It is a demoniac spirit that takes possession of a spirit medium and speaks through her (or him, generally a her).

6. Did the witch of Endor actually call Samuel from the dead?

I do not know. There is much to be said both ways. If God permitted Samuel to come back, the very fact that she was so surprised, proves that in other cases where they claim to call back the dead it is a fraud.

7. Who are the "sons of God" and "daughter of men" in Gen. (Continued on page eight)

Adam -- The Representative Of All The Sons Of Men

by LORAIN BOETTNER

It is easy for us to understand how a person may act through a representative. The people of a state act in and through their representatives in the Legislature. If a country has a good president or king, all of the people share the good results; if a bad president or king, all suffer the consequences. In a very real sense **parents stand representative for, and to a large extent decide the destinies of, their children. If the parents are wise, virtuous, thrifty, the children reap the blessings; but if they are indolent and immoral the children suffer.** In a thousand ways the well-being of individuals is conditioned by the acts of others, so inwrought is this representative principle, into our human life. Hence in the Scripture doctrine that Adam stood as the official head and representative of his people we have only the application of a principle which we see at work all about us.

Charles Hodge has very ably treated this subject in the following section:—

"This representative principle pervades the whole Scriptures. The imputation of Adam's sin to his posterity is not an isolated

fact. It is only an illustration of a general principle which characterizes the dispensations of God from the one who visits the iniquity of God from the beginning of the world. God declared Himself to Moses as one who visits the iniquity of the fathers upon the children, and upon the children's children unto the third and to the fourth generation, Exodus 34:6,7 . . . The curse pronounced on Canaan fell on his posterity. Esau's selling his birthright, shut out his descendants from the covenants of promise. The children of Moab and Ammon were excluded from the congregation of the Lord forever, because their ancestors opposed the Israelites when they came out of Egypt. In the case of Dathan and Abiram, as in that of Achan, 'their wives, and their sons, and their little children perished for the sins of their parents. God said to Eli, that the iniquity of his house should not be purged with sacrifice and offering for ever. To David it was said, 'The sword shall never depart from thy house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.' To the disobedient Gehazi it was said: 'The leprosy of Naaman shall cleave unto thee and unto thy seed forever.' The sin of Jeroboam and of the men of his generation determined the destiny of (Continued on page six)

THE CURSE OF ECCLESIASTICISM

It is ecclesiasticism that has divided Baptists. Ecclesiastical bosses who wanted to overlord God's heritage; who wanted to direct and control the Commission that was given to the local church; who wanted to be "dee-nominal" leaders. Ecclesiasticism has backed Baptist churches into the corner, and they have either had to surrender or fight. There are a few Baptist churches which will fight. There are a few who will not surrender their Commission to the "dee-nomination." They have Spirit-wrought convictions; convictions which have characterized Baptists since the days of their Founder. And if need be, by God's supply of grace, they will die as did their forefathers who refused to bow the knee to ecclesiasticism.

There is still a blood-bought elect remnant who love freedom, love their local-church rights, and love to obey their Lord's Commission. They will not bow the knee to anybody's ecclesiasticism. Let others build their tower of Babel, but thousands of Baptists with the convictions of an Obadiah Holmes will cry aloud and spare not, and will show God's people their transgression. Let (Continued on page eight)

DOES IT PAY TO SEND TBE TO OTHERS?

"A friend of mine recently gave me some copies of THE BAPTIST EXAMINER to read. I enjoy them very much and would like to subscribe." Elder Ned Perkins, North Carolina.

"I think your paper is truly a great paper and worthy of the support of all of God's children. It has already been an encouragement and a source of instruction to me. I have read only a few copies which were supplied by a friend." Trice H. Epps, Jr., Oklahoma.

"It's a pleasure and a joy to read your paper. There's more Bible in it than any other that I have ever read. My name was sent in by a friend, so likewise I will subscribe for a friend." George Watson, Wyoming.

"Someone is sending me THE BAPTIST EXAMINER, and I want you to know that I especially enjoy your message in this publication. I am enclosing my check for \$2.00. Please advance my subscription four years. I understand that the price is 50c per year. I pray God's richest blessings upon you." Pastor W. Herschel Ford, Texas.

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.

Methodism Originated With Unregenerate Men

by J. R. GRAVES

In the first chapter of all the old Disciplines, we find this over the signatures of the Bishops.

"In 1729 two young men in England (John and Charles Wesley, members of the Church of England, and the latter a minister) reading the Bible, saw they could not be saved without holiness, followed after it, and incited others to do so."

John Wesley says: "On Monday, May 1st, our little society began in London. But it may be observed, the first rise of Methodism so called, was in November, 1729, when four of us met together at Oxford."

Now neither of the Wesleys was a regenerated man in 1729, but were in the gall of bitterness, and in open rebellion against God. In this state of unregeneracy, Mr. Wesley was ordained a deacon of the Church of England in 1725, and received priest's orders about three years afterwards, 1728.

In 1735, ten years after his first ordination and six years after he and his brother Charles had started Methodism at Oxford, they both sailed for Georgia to convert the Indians. He was so ill-suited to the people of Georgia, and they so displeased with him as a minister, that he relinquished his scheme and fled from America, in the face of a civil prosecution for malfeasance in office, and improper behavior towards a Mrs. Williamson. See his Journal, vol. II, page 42. On his return, and afterwards falling in with Peter Bohler, a pious Moravian, he became convinced that he was unregenerate. "This, then, I have learned in the ends of the earth — that I am fallen short of the glory of God; that my

whole heart is altogether corrupt and abominable. I am a child of wrath, an heir of hell. I left my native country in order to teach the Georgian Indians the nature of Christianity; but what have I learned myself the mean time? Why (what I the least of all suspected), that I, who went to America to convert others, was never myself converted to God." Wesley's Works, vol. III, page 53.

This was written January 29, 1738. He became a penitent enquirer, and in May following (Wednesday, 24th), obtained satisfactory evidence to himself of having passed from death unto life. He says, "In the evening I went unwillingly to a society in Aldersgate street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God (Continued on page eight)

AN EXPERIENCE OF SPURGEON'S

I once attended a service where the text happened to be, "He chose our inheritance for us," and the good man who occupied the pulpit was more than a little of an Arminian. Therefore, when he commented he said, "This passage refers entirely to our temporal inheritance, it has nothing whatsoever to do with our everlasting destiny; for," said he, "we do not want Christ to choose for us in the matter of Heaven or hell. It is so plain and easy, that every man who has a grain of common sense will choose heaven; and any person would know better than to choose hell. We have no need of any superior intelligence, or any greater Being, to choose Heaven or hell for us. It is left to our own free-will; and we have enough wisdom given us, sufficiently correct means to judge for ourselves," and therefore, as he very logically inferred, there was no necessity for Jesus Christ, or anyone, to make a choice for us. We could choose the inheritance for ourselves without any assistance. "Oh!" I thought, "but, my good brother, it may be very true that we could, but I think we should want something more than common sense before we should choose aright."

The Baptist Examiner Pulpit

"THE FATAL NIGHT"

"In that night was Belshazzar the king of the Chaldeans slain." —Dan. 5:30.

I want to remind you, beloved, that the incidents outlined in this fifth chapter of the book of Daniel took place in the city of Babylon long, long ago — in all probability, about 500 or 600 years before the birth of the Lord Jesus Christ. The city of Babylon in itself was more beautiful possibly than all the cities in either the modern or the ancient world.

It was the metropolis or the largest city of the Chaldean or Babylonian empire. Herodotus, the historian, tells us that this city was built in a square, fourteen miles on each side, or, in other words, it was 56 miles around the city. The walls around this city, so the historian says, were 311 feet high and 87 feet wide at the top — wide enough to have their chariot races on the top of the city wall.

The city was most ornate. Even the way in which the walls were

laid out would make most modern cities hang their heads. The historian says that the narrowest streets they had in the city of Babylon were 350 feet wide, which in itself is far wider than any of our streets in our modern cities today. Around this city at various intervals in the wall were 100 gates entering into the city. These gates were made of brass and it was through these gates that the people entered, and commerce flowed to and from (Continued on page two)

THE BAPTIST EXAMINER

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ALL IN THE SAME MAIL

Today was a big day for subscriptions. We had some renewals, some new subscribers, and many of our friends also sent in a great number of subscriptions for others. Also, we received about three or four letters of another persuasion. Here are just a few samples of today's mail:

"Dear Sir:

Please do not send me any more of your papers, for I don't believe you are printing the right paper, for the Lord said 'love everybody.' And your paper just downs everyone but yourself. May the Lord show you the light., Sanford, Florida."

After reading this, the next letter we opened read thusly:

"Dear Sir:

Please send THE BAPTIST EXAMINER to the following (32 names). Enclosed find \$20. Thank you., Bridgeton, New Jersey."

The next letter we opened was this one from St. Louis, Missouri:

"Please discontinue THE BAPTIST EXAMINER. It is being sent to, Wright Street, St. Louis, Missouri. Please discontinue the paper."

Then we opened this letter:

"Dear Bro. Gilpin:

Am enclosing twenty-six names and addresses for TBE (one year each). I think this is a splendid paper and hope you more than top the goal of 5,000.

Hope the Dollar-A-Month Club grows this year. Am enclosing my \$12.00.

May the Lord bless you and yours and give you the best of health this year of '56.

Yours In His Grace,
N. E. T."

(A \$25 check enclosed.)

Well, these are just samples of the kind of letters which we receive every day. Of course, we receive more of the good kind than we do the bad. We are only sorry that the few bad ones could not have been good ones today, but "even so, Father: for it seemed good in thy sight" (Matthew 11:26).

TENNESSEE PASTOR VISITS US

One of the Lord's faithful servants from East Tennessee, Bro. T. B. Freeman of Bristol, recently stopped by to visit us. Bro. Freeman and his son, Johnny, were on their way to Essex in Canada, where Bro. Freeman is to hold a meeting.

We had wonderful fellowship together, rejoicing in the truth of God's Word and discussing the Lord's work. We pray that Bro. Freeman's meeting in Essex will be a glory to our Lord Jesus, and we are trusting God to use His servant mightily.

Bro. Freeman left us a manuscript which he wants printed in tract form. A lady recently asked Bro. Freeman several Arminian questions regarding election and predestination, and he felt led of the Lord to publish the answer to these questions, so

THE BAPTIST EXAMINER

PAGE TWO

APRIL 1, 1956

Current Events

CRISWELL SPEAKS OUT FOR SEGREGATION

Pastor W. A. Criswell of the First Baptist Church of Dallas, Texas, one of the outstanding preachers of the Southern Baptist Convention, spoke in no uncertain terms against racial integration during a statewide Baptist conference on evangelism at Columbia, South Carolina. Here are some of his statements:

"We built our lives according to deep intimacies that are dear and precious to us. We don't want to be forced by laws or statutes to cross into those intimate things where we don't want to go."

Speaking of those who would integrate, he said, "Let them integrate. Let them sit up there in their dirty shirts and make all their fine speeches. But they are all a bunch of infidels, dying from the neck up."

Criswell stated that there is no such thing as a desegregated life. He pointed out that the home is a castle where only certain friends are invited. Parents, he said, do not permit companionship for their children except on a selective basis, regardless of color.

The Associated Press quoted him as saying, there are many places in the world where a desegregated society is acceptable, "but not among us here in the Southland or the Northland, either."

The majority of the sixty deacons of the Dallas church are reported to agree with Criswell's views.

Billy Graham, who has his name on the membership roll of this church, does not agree with his pastor. Graham stated in Tokyo: "My pastor and I have never seen eye-to-eye on the race question. My views have been expressed many times and are well known."

BILLY GRAHAM WANTS MISSIONARIES TO COM-PROMISE FOR WHAT HE CALLS "SPIRIT OF LOVE"

TOKYO (RNS) — American evangelist Billy Graham who came here to conduct an eight-day Japan crusade, challenged 1,200 missionaries whom he addressed to substitute a spirit of love for the role of "theological bloodhounds."

Mr. Graham spoke at Tucker Hall where later in the day he met with some 3,000 ministers.

Earlier, at a reception given for him by Japanese Christian leaders, Mr. Graham asserted that mass-meetings were important because "they create a feeling of unity and strength."

He disclaimed any credit for his success as an evangelist, call-

ing it "God's work."

At a news conference, he said "missions will have to rethink their policy." He noted that increasingly "indigenous leaders" were spearheading Christian efforts in so-called mission countries.

TAMPA NEGRO PASTOR HITS INTEGRATION

(Tampa Tribune)

Pastor O. B. Brown, of the Negro Belmont Heights Church of God, yesterday raised his voice against integration of the races after returning from a conference at Booker T. Washington College in Tuskegee, Ala.

Brown said there were white speakers at the conference and they were "cramming" integration down the throats of the Negroes.

He accused Communists of agitating on the segregation question and added, "For God's sake, let us, the Negro race, alone."

His Statement

Here is Brown's written statement:

"We are having Communists at home and abroad. If you, one and all don't know it, I can tell you with an open heart and a clear conscience that they are in Tuskegee at the Booker T. Washington School."

"You should have heard the messages that came from white people's lips. These people were not from the Southern states. They spoke on segregation. They want to cram some things down our throats whether we can swallow them or not. They wanted to know from teachers and principals of schools and ministers, also professors of schools, about inter-racial questions."

"They want to compel the South to be like the North, across the Mason-Dixon Line."

"We have never had any race riots. I know that the North has had plenty of it."

"This is a question I put before the House: Let us refer back to the beginning, in the Book of Our Lord and Jesus Christ, to the Book of Genesis."

"The Book says the Lord made man in his own image and likeness. He made the white man and the colored man, the Japanese, the Chinaman, and the Indians. He gave all a country. Did he or did he not? If he did why should we want to mix the races. For God's sake, let us, the Negro race, alone. We are getting along fine. Please, you agitators, let all of us alone. Let old time work it out."

"Job said 'in all of my appointed time, yet I wait until my change comes.' Stop meddling and jobbing from one town to another. You may run into a torch of fire."

Theo. F. Adams, Southern Baptist Pastor and Pres. Of The Baptist World Alliance, Gets His Liquor Down

TIME Magazine recently carried a feature story on the First Baptist Church of Richmond, Virginia, and its pastor, Theodore F. Adams. Mr. Adams is a Northern Baptist, and the church is affiliated with both Northern (American) and Southern Baptist Conventions.

The story in TIME gave an account of how Mr. Adams, a Northern Baptist, became pastor of this influential Southern Baptist church. While pastor in Toledo, Ohio, he received the call to come to Richmond. The article states: "Though they had no intention of accepting the offer,

that in the future those who ask questions on these subjects may have the answers to study the Scripture references concerning this.

If you want one of these tracts, Bro. Freeman will be happy to send it to you. His address is: T. B. Freeman, Route 3, Bristol, Tennessee.

the Adamases felt they must pay First Baptist the courtesy of a visit. The pulpit committee put its best foot forward with a bang-up dinner at Richmond's Hotel John Marshall. The customary blessing was followed by fresh grapefruit, which to everyone's horror, turned out to be liberally spiked with liquor. Ted Adams (who has never taken a drink) merely laughed, and everyone managed to get it down. When the dessert appeared, it turned out to be fruit floating in rum. Says Ethel Adams now: 'We thought it was a wonderful joke.'

No doubt, the liquor crowd got a big kick out of this "joke." All the liquor adds that TIME Magazine could carry would do no more to further the sale of liquor than the laughing at this "joke" by the president of an organization that represents thousands of Baptists. What will other Southern Baptists think of Mr. Adams' permitting this incident to be publicized through TIME Magazine? The Convention's churches

"The Fatal Night"

(Continued from page one)

the city of Babylon all over the then-known world.

The city of Babylon was divided by the Euphrates River. Now understand, beloved, that Euphrates River wasn't as big as the Mississippi River, nor the Ohio, nor the Missouri. The Euphrates River was only a small stream in comparison with these that I have mentioned, and when they built the wall around the city, they didn't stop when they came to the river, but rather, they arched that wall over the top of the river, so that the wall extended in a complete square of 56 miles all the way around the city.

Historians have estimated that the city of Babylon was so rich and so constructed that they could have stored enough food within that city to have withstood a siege of 20 years, and that regardless of what kind of an economic blockade might have been thrown up around the city on the outside, as long as the gates were closed, and as long as the river flowed in its channel, they had enough food within the city that they could have withstood a siege for 20 years' time.

There were many beautiful edifices within that ancient city, many terraced structures, many verdant parks, many pleasure gardens, and many magnificent palaces. Surely, beloved, if the historians who have delved into the history of ancient Babylon have brought to light one-half, or even one-tenth, of the actual truth — surely that city of Babylon was a city of marvelous beauty. Consider, if you will, the Hanging Gardens that were built in that city. They were recognized as one of the seven wonders of the ancient world. They were built in a rather unusual way. Nebuchadnezzar, the king, had married a girl from the hill country of Midian by the name of Amytis, and she became homesick for the hills. In order to satisfy his Midian queen, Nebuchadnezzar built the Hanging Gardens of Babylon, 400 feet on each side, covering approximately four acres of space, and reaching a height of about 150 feet. On the top of the Hanging Gardens he built a reservoir, which watered the Gardens by its artificial channels, and underneath and all over it were banquetting rooms and places of amusement where that Nebuchadnezzar and his lords and nobles and friends might revel in their sin. In all probability — and I say in all probability, for no one knows — it was in one of those banquetting rooms in these Hanging Gardens where the events that I have read, took place.

What a night it was! Nebuchadnezzar himself was shut out of the city. The opposing forces of Darius the Median were outside the city and Nebuchadnezzar couldn't even get home. Belshazzar, his son, logically became the king, and I imagine that Belshazzar was lifted up with pride because of his newly gotten power — the fact that he is now "running the kingdom," while his father is shut out of the city. Belshazzar decided to have a banquet, and it wasn't any ordinary banquet that Belshazzar had. He had the kind of a banquet that would stagger the imagination of most of us, for he made a feast for a thousand of his lords, not counting the rest of the crowd. These thousand, their wives, their concubines, and their nobles all came together. Belshazzar drank wine before the thousand. He

are supposedly engaged in a crusade for Christian morality; will they appreciate Mr. Adams' attitude taken on this occasion?

The same principle Mr. Adams might take to defend himself for his action on this occasion is the same principle on which many people do "social drinking." How do Baptists expect to put down the liquor traffic when leaders such as this man show such unconcern and frivolity?

—Bob L. Ross

profaned the communion service that Nebuchadnezzar had taken out of the temple at Jerusalem, and had carried as a trophy of war, unto Babylon years before, and they drank now out of the communion service that was dedicated to Almighty God. As they became more and more hilariously drunk, they began to praise the gods of gold, silver, wood, iron, and stone, and forgot about the God in whose hand the very breath of life is.

As they praised these heathen deities, and as they drank, and as Belshazzar lifted his glass to drink a toast to the crowd, before his lips could ever touch the glass, there came out on the plaster of the wall of the banquet room, a finger and a thumb, which began

(Continued on page three)

COMBATING ARMINIANISM

"That he by the grace of God should taste death for every man."—Hebrews 2:9.

Arminians have made "good" use of this passage of Scripture, which is actually an erroneous translation, in advancing their general atonement doctrine. But the Arminian who relies upon this faulty translation will convince no one but the ignorant and uninformed. The passage is simply a false translation, and the Arminian who knows this fact but yet persists in using it to deceive the simple, is a scoundrel of the lowest sort.

The word "man" is not in the original. It was added by the King James translators. Although they did not place it in italics to thus signify that it is not in the original manuscripts, the Revised Version (1884) scholars did.

"The Greek is 'panta' and signifies 'every one,' that is, every one of those who form the subjects of the whole passage—every one of the 'heirs of salvation' (1:14), every one of the 'sons' (2:10), every one of the 'brethren' (2:11)." "It seems to us that the words which immediately follow explain our text: For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering." It is of 'sons' the apostle is here writing, and we suggest an ellipsis of 'son' — thus: 'He tasted death for every' — and supply son in italics." — A. W. Pink.

It is a departure from orthodox interpretation to conclude as do some Arminians that "every one" is as universal as "every man." The "every one" is necessarily confined to its context, as "every man" would be were it the proper phrase, and it is to be thus interpreted in the light of it. To adopt such a rule of interpretation as some Arminians insist upon here is mere folly. Why, one might as easily argue that such passages as Romans 12:3 mean that every man in the world has been given the gift of faith by God!

Remaining true to orthodox rules of interpretation, the real meaning of the passage is immediately seen by a mere reflection upon the context. Here is whom the Apostle speaks of:

verse 10—"many sons . . . the captain of their salvation."

verse 11—"brethren"

verse 12—"my brethren"

verse 13—"the children which God hath given me."

verse 14—"children"

verse 16—"the seed of Abraham." See Galatians 3:29.

verse 17—"his brethren"

Thus, by rightly dividing the Word of truth, the smog is removed from another Arminian perverted passage, and we see that it does not favor the Arminian doctrine of a universal atonement, but rather, it favors an atonement for all those whom God hath given to the Son. It is for "every one" of these that Christ tasted death.

—BOB L. ROSS

WORDS TO BANK ON

W. C. Taylor Points Out RSV Attack On Baptists

W. C. Taylor is a Baptist scholar. He has taught in Bible institutes and seminaries for many years. He is an authority on the Greek of the Bible manuscripts, and was a member of the Committee for the Revision of the Almeida Version of the Portuguese Bible. For more than thirty years he has been in Brazil doing theological teaching.

Recently Bro. Taylor wrote a book entitled, "The New Bible—Pro and Con." His book is by far the most thorough discussion of the text of the RSV that has come to our hands. It is certainly a wound in the side of all the high-faluting propaganda of those who push the RSV. This revision being under the control of the National Council of Churches, it is only natural that it favors the doctrines of Protestantism over those of Baptists. Brother Taylor points out in his book many vicious and cunning attacks upon Baptist doctrine. One of the most glaring of all these attacks, Bro. Taylor points out as follows:

SECTARIAN BIAS FAVORING SPRINKLING FOR BAPTISM

Translators are forbidden, by rules of all Bible societies that render general service, to translate either the word for church (congregation) or the word for baptism (immersion). When you take any English Bible in your hands, you know those words are not translated. Now, in the providence of God, on the ASV (American Standard Version—Ed) Committee, in 1901, there were men who were great scholars—men with a sense of justice and fair-

ness as well. Though they could not translate the verb baptize, they every one knew what it meant. They were not forbidden to translate correctly the prepositions that go with the verb. With a great lexicographer, Thayer, and others of like scholarship and spirit, on the Committee, they made a decision of fraternal justice that warmed the hearts of Baptists of the nation. With no Baptist on the Committee at the time, I think—the only Baptist member had died, I believe, before that—the wholly pedobaptist committee voted to translate the preposition with the verb baptize by our preposition in, when the place or element in which the baptizing was done was referred to. That is simple truth, scholarship, and justice. The long Bible union controversy was over. Both sides were drawn closer together in the impartial decision. Fellowship was deepened and broadened.

Now the RSV turns the hands of the clock back. All that is overturned. Where the American Revision has baptize in the river Jordan, in water, in the Holy Spirit, in fire, the RSV brutally undid all the scholarly fairness and fraternal good will of their predecessors and put that back to the 1611 status quo, and now we read baptize with in Matthew 3:11; Mark 1:8; Luke 3:16; John 1:26, 32, 33; Acts 1:5, 11:16, and in all the baptismal descriptions, literal and figurative. The Brazilians have a proverb with which they describe this ruthlessness: "They had the cheese and the knife in their hands." So they carved it to suit their own interests. It was a shamefully sectarian trick.

(Anyone desiring a copy of this book may obtain it through TBE. The price is \$3.50.)

want you to notice eight simple words.

DISSIPATION.

"Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand."—Dan. 5:1.

What can the man or the woman who dissipates expect? What can be expected to come from it? Look at Belshazzar. Look at his crowd that gathered around him. Look at them as they lift the glass to drink. I wonder if America wouldn't do well to pause, just like Belshazzar would have done well to have paused, in that night long, long ago, in his dissipation. Go out on the streets and see the people as they stagger, and observe people as they drink. It has gotten to the place where the majority of people think nothing at all about drinking. They have gotten so that they think of it as a social pastime. They think of it as something that everybody does, and they dissipate just like Belshazzar.

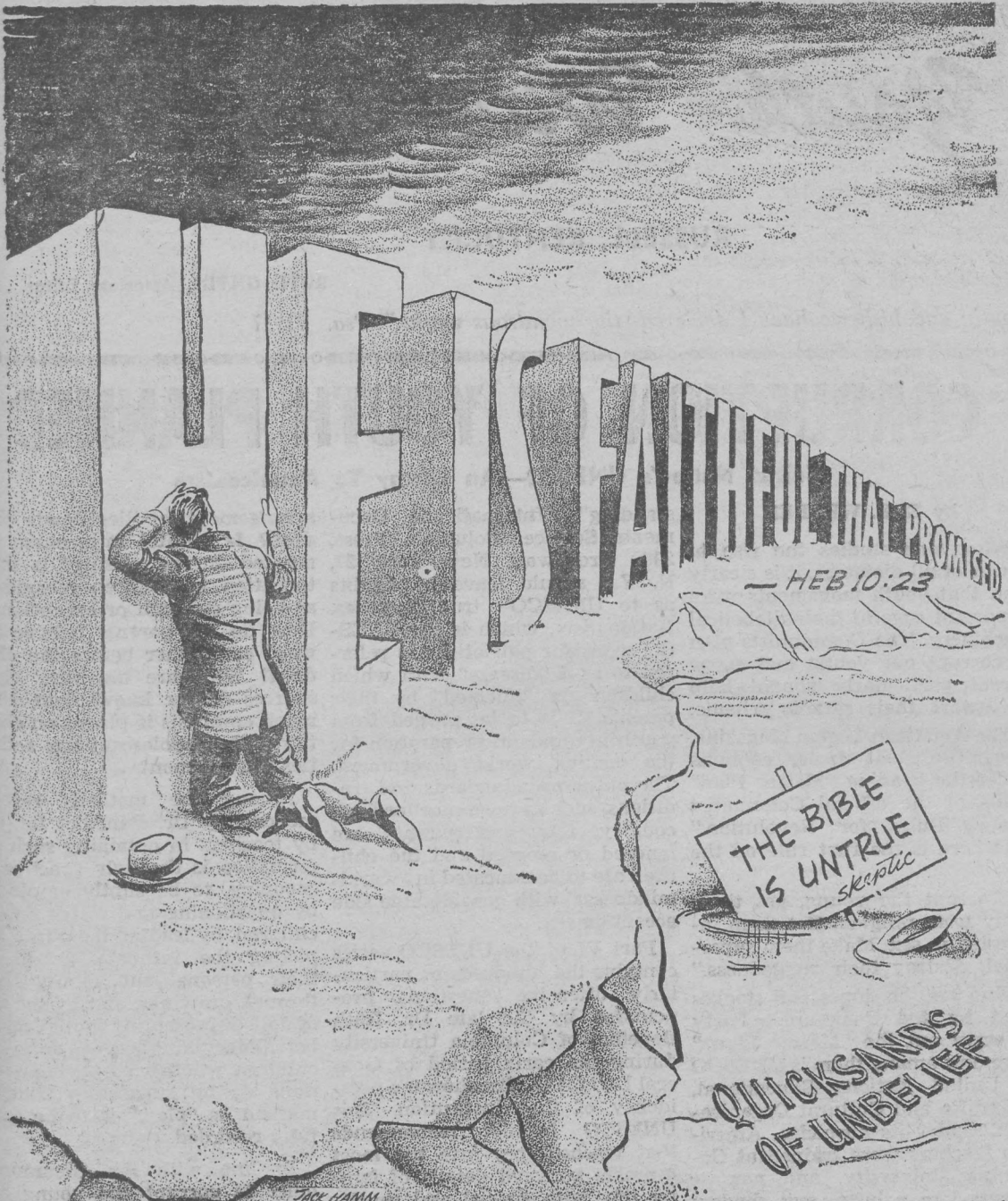
I was making a call in a home not very far from here, only a short time ago and I was asked if I would have a drink of wine, while the host of the home poured himself a glass. It was so commonplace with him that he thought nothing of offering a drink to me. This can be multiplied hundreds and thousands of times daily in America. God save us from such dissipation!

I tell you, beloved, the dissipation that we find in this story of Belshazzar is being mirrored today in Ashland, in all of the cities and states of the Union, and in all the world.

PROFANATION.

"Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nubuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, and all the lords of the kingdom, drank of the wine. And when they had drunken, they fell down, and the city was taken, and the king was slain."—Dan. 5:1-4.

(Continued on page six)



"The Fatal Night"

(Continued from page two)

to write mysteriously across the wall. If it had been a man who had stood there and had written, it probably would have been shocking enough, but the very fact that all there was, was just a fore-finger and a thumb, and that it wrote that mysterious language that they couldn't understand, made it all the more mystifying unto Belshazzar and the crowd that was with him. I can see him as he puts down the glass that he hasn't touched. I can see the pallor of his face. I can see his hands as they tremble. The Word of God says that his knees smote one against the other.

Belshazzar sent for his soothsayers and all the braintrust of the land of Babylon, but when they looked at those mysterious words on yonder wall, they shook their heads and said, "We can't decipher it." Then the queen mother came in and said, "There's

a man within your father's kingdom by the name of Daniel, who is able to understand mysterious things. The very Spirit of the living God is in that man." As a result, Belshazzar sent for Daniel. When Daniel came, Belshazzar offered him a chain of gold about his neck, a robe of purple on his back, and to be the third ruler in the kingdom—next only unto Belshazzar.

Before Daniel read the writing he preached a sermon unto Belshazzar. He said, "Belshazzar, your father was a great man, but he forgot about God. He was great enough that wherever he wanted to rule, he ruled; and whoever he wanted to set up, he set up; and whoever he wanted to put down, he put down. But he forgot about God, and because he did forget God, he was turned out into the field to eat grass like an ox." He said, "Belshazzar, you remember how that Nebuchadnezzar's nails grew out like bird claws, and how his hair grew, and how he went around on all fours like a beast, and how he ate grass as an ox for seven years' time, until his reason came back to him. You remember that he did this because he refused to recognize God. Though you knew all this, you never humbled yourself before God. Though you knew all this, you have gone on in defiance of God, and you have feasted and have profaned the communion service that was dedicated to the Lord's service in the city of Jerusalem. You have sinned and your iniquity has mounted mountainous high, and because of what you have done, this writing has come on the wall."

Then Daniel gave the reading and the interpretation of the writing on the wall." He said:

"MENE: God hath numbered thy kingdom, and finished it. TEKEL: Thou art weighed in the balances, and art found wanting. PERES: Thy kingdom is divided, and given to the Medes and Persians."—Dan. 5:26-28.

It wasn't a very encouraging interpretation that Daniel gave, but there is not one indication that the banquet stopped and the revelry ceased. They thought they

were secure. To be sure, they put the chain of gold around Daniel's neck. They put a robe of purple upon his back, and they called him the third ruler in all of the land. They recognized him as such, but there is not one indication that they ceased in their revelry for one moment's time. Why, should they? Daniel had said that the kingdom was to be divided and given to the Medes and Persians, but they thought it couldn't be so. "If the army of the Medes and the Persians on the outside won't go away, we can still withstand this siege for 20 years' time. They can't climb those walls, and we are safe and secure. What difference does it make what Daniel says?" so they reasoned. The revelry went on, the feasting continued, and the jest flashed backwards and forwards across the tables. The hired Oriental dancers weaved voluptuously about between the tables. Food was brought, until the tables groaned beneath the weight of the food. They didn't know that outside those walls the Persian army had been working for days changing the course of the Euphrates River. They didn't know that outside those walls, in just a little while, the Persian army would have their work completed and the Euphrates River would no longer run through the city.

Finally, before the midnight hour, the Persian army's work was finished and the river was diverted through another channel. The water flowed on through the city and left an open channel. A hundred gates of brass stood fast shut and nobody could gain admittance through the gates. The walls, 311 feet in height, stood grimly defying the Persian army. Yet the Persian army had diverted the channel of the Euphrates River, and now there was an empty channel into the city under the walls, and in that empty channel marched Darius, the Median, and the Persian army to find the entire city banqueting and drunk. The were too drunk to lift a sword, and that very night Belshazzar was slain, and Darius took the kingdom.

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THE BEST THINGS ARE FREE

In gloomy tones we need to cry, "How many things there are to buy!" Here is a thought for you and me: "The best of things in life are free!"

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The budding blossom, stalwart tree, God's open country—these are free. The more we look, the more we see How many precious things are free.

The heart will find more than the eye Of things we do not have to buy. Yes, think how very rich are we When all the best of things are free.

—JOHN MARTIN

In addition to the free things mentioned by the poet, consider the following mentioned in the Holy Scriptures:

Justification is free—Rom. 3:24. The Water of Life is free—Rev. 22:17.

Righteousness is free—Rom. 5:15-19.

Salvation is free—Ephes. 2:8-9. Eternal Life is free—Rom. 6:23.

The Holy Spirit is free—Acts 10:45.

The Lord Jesus Christ is free—II Cor. 9:15.

In fact, "He that spared not his own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. 8:32).

—NOW.

THE BAPTIST EXAMINER

PAGE THREE

APRIL 1, 1956

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

Saved!

No one can appreciate being saved until first of all, he is lost.

I remember going into a "dime store" with my mother when I was only a small boy. As we slowly moved through the store, my eyes wandered from counter to counter. I was fascinated by the many things I saw. I looked up to my mother, but she wasn't there. I had wandered away from her. I then began to search earnestly for her; I began crying and was "scared to death." Finally, my mother saw me and came hurrying to me. My! what a burden of fear and anxiety fell from my heart when I saw her face! I was lost, but my mother had found me.

Now notice the words of the Saviour, "The Son of Man is come to seek and to save that which was lost." Luke 19:10.

Poor lost sinners, wandering to and fro in the world, seeking joy and peace and satisfaction for themselves where none is to be had. The Lord Jesus compared us to a lost sheep who had wandered away from the flock. "All we like sheep have gone astray, we have turned every one to his own way." (Isaiah 53:6).

What is more heart-touching to the shepherd when he finds that one of his sheep is missing! What moves him with compassion more than to know that the helpless lamb is away in the wilderness in grave danger! Oh, how far away sinners are from God. How blind they are to their lost condition. Oh, how they do need to be saved from their lost condition!

Thanks be unto God for the tender, loving Shepherd who has come to save the poor, lost, straying sheep. It is His love that draws us unto Himself for salvation. It is His own life which He has sacrificed that His sheep may live. "I am the good shepherd: the good shepherd giveth his life for the sheep." John 10:11.

Do you know the Good Shepherd, dear reader? Have you been made to rejoice in His love, in the One who seeks and saves the lost, the ungodly? Oh, may the gentle, compassionate Shepherd of souls deal mercifully with your soul and lift you from sin to His bosom!

His blood can wash sin away. It washes away your sins, and you are made whiter than snow.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18.

Lost one, do you not hear the Shepherd's voice, "come unto me, all ye that labour and are heavy laden, and I will give you rest?" (Matthew 11:28).

May God grant that you may hear Him and flee to His arms for everlasting safety. "Whosoever believeth in him shall receive remission of sins." Acts 13:48.

—BOB L. ROSS

THE MIND IS TOO SMALL

Augustine was once walking by the seashore pondering the doctrine of the Trinity. He came upon a little boy who was dipping water from the ocean with a teaspoon, and pouring the water into a hole in the sand.

"What are you doing?" Augustine asked the child.

"I'm going to put the ocean in this hole," the boy replied.

Augustine went his way. But, he confided to friends later, he was struck with this thought: "And art thou doing the like in thinking to comprehend the depths of God in the narrow limits of thy finite mind?"

One day we shall understand all things. Do not be troubled if your mind is too small to grasp now some of the mysteries of the universe.

When one studies the rise to power of all dictators, it is clearly seen that youth movements were important cogs in their diabolical machinery. The Communists plan to corrupt our youth, and every parent particularly should help to thwart their satanic scheme.

The American Legion Magazine, November, 1954 issue, contains under the heading "Master Plan" a list of the official Communist Party "Rules for Revolution." And here is the first rule on the list:

"Corrupt the young, get them away from religion. Get them interested in sex. Make them superficial, destroy their ruggedness."

Who are the dupes and stooges used by the Communist Party to carry out the "Master Plan?" Foremost among them is UNESCO — United Nations Educational, Scientific and Cultural Organization. Under its auspices, American teachers were trained at Columbia University, and now it hovers like a huge, evil shadow over our schools. It feeds its propaganda to teachers, and from them to pupils, through such organizations as the National Education Association.

A study of the series of UNESCO publications for teachers, entitled "Toward World Under-

standing" (International Documents Service, Columbia Press, 2960 Broadway, New York 27, N. Y.), should leave no doubts as to UNESCO's true purposes. Nationalism, which is the UNESCO word for patriotism, is referred to as a "disease" with which children are "infected" by their parents. It is to be purged from youthful minds in preparation for the coming world government. The old moral standards and traditions, such as reverence for God, country, flag, and parents, are ignored or scorned and the children are to be educated in "world-mindedness," with considerable side accent on sex.

Part VI of the UNESCO series contains the hundreds of particularly offensive questions propounded by the late Dr. Ruth Benedict of Columbia University during the early period of General Dwight D. Eisenhower's presidency of that institution. This UNESCO booklet recommends that teachers pry into the most intimate personal details of family life, with special and revolting emphasis on sex and the child's relations to its family.

Here are just a few of the Benedict questions to which teachers are supposed to learn the answers: Are there devices for overcoming sterility or for limiting the family? Is there any

arrangement for illegitimate children? Is marital intercourse restricted during nursing? Is masturbation in children recognized as being common or exceptional? How do the parents behave toward each other before the children? What are the boys' chief sources of sex knowledge? How much emphasis is placed on chastity? What adolescent sex activities are common?

Among the methods recommended by Dr. Benedict for use by teachers in obtaining such information is the ugly practice of snooping, to be subtly employed by questioning and watching the children, by leading them into depicting the intimate details of their personal and family lives through drawings, and by the use of dolls representing family members. Everything learned from the children, whether by prying questions or by suggestive trickery masked as "play," is to be carefully recorded.

In line with the Communist edict to corrupt the young and get them interested in sex, obscene books have been placed in school libraries in some localities, and even in the curriculum. One such case which recently has attracted nation-wide attention is that of Marin County, California, where high school libraries were

(Continued on page five)

Born Again

by C. H. SPURGEON

"Ye must be born again." This word of our Lord Jesus has appeared to flame in the way of many, like the drawn sword of the cherub at the gate of Paradise. They have despaired, because this change is beyond their utmost effort. The new birth is from above, and therefore it is not in the creature's power. Now, it is far from my mind to deny, or even to conceal, a truth in order to create a false comfort. I freely admit that the new birth is supernatural, and that it cannot be wrought by the sinner's own self. I would be a poor help to my reader if I were wicked enough to try to cheer him by persuading him to reject or forget what is unquestionably true.

But is it not remarkable that the very chapter in which our Lord makes this sweeping declaration also contains the most explicit statement as to salvation by faith? Read the third chapter of John's Gospel quite thorough, and do not dwell alone upon its earlier sentences. It is true that the third verse runs thus:

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

But, then, the fourteenth and fifteenth verses speak to us upon this wise:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life."

The eighteenth verse repeats the same delightful doctrine in the broadest terms:

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in

"But a saving change of heart is the work of the Holy Spirit."

This also is most true, and let it be far from us to question it, or to forget it. But the work of the

(Continued on page five)

OUR STARVING TEEN-AGERS

Myril Axelrod, writing in Reader's Digest, tells about the "jitterbug diet" that is undermining the health of millions of our teen-agers. He cites as an example of this diet of "empty calories," a meal that consists of "a hot dog, a bag of potato chips and a bottle of pop — a menu so common that it is called 'the jitterbug diet.'"

After school the youngsters consume candy bars and soft drinks. The author tells what a balanced diet should consist of: At least a half pound of meat, fish or poultry daily; an additional three-ounce serving of liver once a week. Every day, a quart of milk, one egg, a glass of orange juice, grapefruit, or tomato juice, and two servings of leafy green or yellow vegetables, plus at least a pound of other fruits and vegetables. (Other authorities add two or three pats of butter daily, and a portion of starchy food, preferably in the form of a potato or a whole grain cereal or whole grain bread.)

Not only are multitudes of our teen-agers undermining their health by "calorie-empty diets," but they are starved morally and spiritually. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." THE MOST ESSENTIAL PART OF THE DIET OF EVERY TEEN-AGER, and every adult as well, should be a generous portion DAILY of the Word of God. "Thy words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart" (Jeremiah 15:16).

—CHRISTIAN VICTORY



Our Bible Study

STUDIES IN GALATIANS

by A. M. OVERTON
(now in Glory)

Chapter Two

"But of these who seemed to somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person) for they who seemed to be somewhat in conference added nothing to me. But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter: (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) and when James, Cephas, and John, who seemed to be pillars, per-

ceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we would go unto the circumcision. Only they would that we should remember the poor: the same which I also was forward to do" vv 6-10.

This is a rather lengthy passage to try to tie together, but it is all one statement, and we will endeavor to keep it together.

This designation of those who were the leaders in the Jerusalem church borders on the amusing. They are called "these who seemed to be somewhat" (v 6). That's all any human leader is, just somebody who just "seems to be somewhat" to be "putting on airs" as if he were of a higher

(Continued on page five)

Our Bible Study

Born Again

ington, page 234.

After the books were presented to a Marin County grand jury, which found them shocking and objectionable, the school board ordered that they be retained on the shelves, an action commended by the National Education Association as "a courageous stand." As was pointed out by the Houston Chronicle of March 23, 1955, this is a good example of NEA thinking.

The Houston Chronicle further commented: "Filth is filth . . . Vile sentences, creating equally vile mental images, aren't cleansed by any surrounding text. Yet NEA chose to commend the school board for replacing the books in the school library."

NEA's ardent support of UNESCO is too well known to need discussion here. Read "The Enemies and the Critics of the Schools" in which R. A. Skaife refers to "the rotten patriotic fringe." Read the NEA publication, "American Citizens Handbook," in which "an effective world government" is named as one of the ideals toward which we should strive, and "to help perfect world government" is recommended as a goal for education.

Consider the foregoing and then decide for yourself who is helping the Communist Party to corrupt America's youth.

Next is something that should shock you, if you are a patriotic American and are not shock proof. It is a column from the Abilene (Texas) daily newspaper and was written by Earle Walker, who states:

There is a little 182-page book entitled "The Turning of the Tides" that will make your hair stand on end.

It tells you what a group of international "thinkers" will do to your schools, if they get a chance.

You should read the book — slowly and carefully — and you ought to remember it in order to be on guard.

This advice is directed to all parents, teachers and school administrators. Parent-Teacher Association members especially need to read the book.

Copies are in four libraries here — Carnegie Public, Abilene Christian College, Hardin-Simmons University and McMurray College.

The people backing this revolutionary movement for the schools of America and the rest of the globe include highly placed professors in this nation. They include many other so-called leaders of thought around the world. Here are some of the things they propose:

1. Stop teaching the traditions and heritages of individual countries.
2. Revise all textbooks of the world by cutting out the statements that make any one nation's history or accomplishments seem superior to another's.
3. Remove children from the influence of their parents by substituting the guidance of world experts from infancy.
4. Break up the American home, "freeing" children from such "injurious influence" by utilizing mothers in the ranks of labor.
5. Train parents and children for citizenship in a collectivist one-world state.
6. Install "progressive education" world-wide, emphasizing use of the "social studies" (history and geography) as a means to make pupils world-minded and contemptuous of their own homelands' merits.

"Turning of the Tides" reveals the above ideas in reporting on a series of seminars sponsored by UNESCO, a division of the United Nations. The above ideas — believe it or not — have been talked repeatedly in those seminars.

UNESCO often publishes the statement that the thoughts expressed in its seminars don't represent official UNESCO views. But, the book states, UNESCO sponsors the seminars and publishes the proceedings.

U. S. Representative Paul W.

(Continued from page four)

Holy Ghost is secret and mysterious, and it can only be perceived by its results. There are mysteries about our natural birth into which it would be an unhallowed curiosity to pry: still more is this the case with the sacred operations of the Spirit of God. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit." This much, however, we do know — the mysterious work of the Holy Ghost cannot be a reason for refusing to believe in Jesus to whom that same Spirit beareth witness.

If a man were bidden to sow a field, he could not excuse his neglect by saying that it would be useless to sow unless God caused the seed to grow. He would not be justified in neglecting tillage because the secret energy of God alone can create a harvest. No one is hindered in the ordinary pursuits of life by the fact that unless the Lord build the house they labor in vain that build it. It is certain that no man who believes in Jesus will ever find that the Holy Spirit refuses to work in him: in fact, his believing is the proof that the Spirit is already at work in his heart.

God works in providence, but men do not therefore sit still. They could not move without the divine power giving them life and strength, and yet they proceed upon their way without question; the power being bestowed from day to day by Him in whose hand their breath is, and whose are all their ways. So is it in grace. We repeat and believe, though we could do neither if the Lord did not enable us. We forsake sin and trust in Jesus, and then we perceive that the Lord has wrought in us to will and to do of His own good pleasure. It is idle to pretend that there is any real difficulty in the matter.

Some truths which are hard to explain in words are simple enough in actual experience. There is no discrepancy between the truth that the sinner believes, and that his faith is wrought in him by the Holy Spirit. Only folly can lead men to puzzle themselves about plain matters while their souls are in danger. No man would refuse to enter a lifeboat because he did not know the specific gravity of bodies; neither would a starving man decline to eat till he understood the whole process of nutrition. If you, my reader, will not believe till you can understand all mysteries, you will never be saved at all; and, if you allow self-invented difficulties to keep you from accepting pardon through your Lord and Saviour, you will perish in a condemnation which will be richly deserved. Do not commit spiritual suicide through a passion for discussing metaphysical subtleties.

Youth Corruption

(Continued from page four)

found to contain books describing in raw and complete details such things as sexual relations, prostitution, perversion, incest, and drug addiction, often in the form of fiction which could hardly fail to incite the sex urge and encourage corruption.

The objectionable excerpts from these books can not be quoted here because they are much too filthy and obscene to appear in public print. But here is a list of some of the titles, authors, and page numbers: "A Field of Broken Stones," by Lowell Naevae, pages 24 and 66; "Emotional Problems of Living," by English and Pearson, page 186; "American Argument," by Pearl Buck and Eslanda Robeson, page 110; "H Is for Heroin," by David Hulburd, pages 51 and 86; "The Walls Came Tumbling Down," by Mary Ov-

(Continued from page four)

grade of clay than the rest of us. In speaking of this question of leadership, the Lord Himself, said, "Whosoever of you will be the chiefest, shall be servant of all" (Mark 10:44).

Another significant truth in this verse has to do with revelations, visions, etc., in which people claim to receive "new" truth. The apostles had companied with Jesus Christ during His ministry, and directly from Him they received the "oracles of God," or the revelation of Divine truth. Paul did not walk with Jesus Christ in the flesh, but some ten or twelve years later met Jesus on Damascus road, and following that received more fully the revelations of truth from the Lord, which he preached and later incorporated in the letters which constitute such an important part of the New Testament. But, when they sat down and compared notes of the truth they had received, there was no difference.

Many people indicate that God is a common ignoramus, or a common liar. They declare that they have a "new vision," or a "new revelation," from God, but that it is "different" from the revelations He made through His Word, the Bible. If God had said one thing through Moses, another through Isaiah, another through Paul, just what would that make Him? Or, if He should make one revelation through the Bible and then something different through Joseph Smith, Mary Baker Eddy, etc., just what would that make Him?

No, we may rest assured that all revelations, visions, etc., that come from God are all in complete agreement with all other revelations He has ever made. Therefore, the way to test a feeling, a dream, a vision — regardless of how beautiful and real it may appear — is to go to the Word of God and check it. If it agrees with the Book, you already had the truth, if you had only known it. If it does not agree with the Bible, then discard it as a product of evil spirits, of eating too much supper, or of some other completely non-dependable source.

Another truth that has meant much to this pastor in days of discouragement, when it seemed as if there was little use to make further efforts, is found in verse 9. In speaking of James, Cephas (Peter), and John, Paul says they "seemed to be pillars." Many have been the times when some faithful, dependable, and hard working member, or members, of the church died, or moved away, and it appeared as if the whole structure must crash, for the "pillar" had been removed. But, we learned that the church of the Lord Jesus Christ rests upon Him, and not upon any man, or group of men. He, Himself, is the pillar, the foundation, the chief cornerstone, the everything, and men simply "seem to be pillars." They have the appearance of those upon whom the whole church rests, but such is not the case. If the Lord removes, or permits to be removed, one (or more as the case may be) who "seems to be a pillar," He will raise up another or others, and oftentimes the change works for a great improvement.

So, when a full investigation had been made, the Jerusalem apostles gave to Paul and Barnabas the right hands of fellowship. There was perfect agreement, because all were of the mind to know and accept the "thus saith the Lord." The only requirement they made, and it was not for salvation, was that they should look after the poor, and Paul said that he had been forward, or diligent, in that matter all along.

The world says, "Sow your wild oats while you're young." God says, "Flee all youthful lusts." — (II Timothy 2:22).

For Little Children

THE LIFE OF JOSEPH

JOSEPH'S BROTHERS SELL HIM TO THE ISHMEELITES (Read Genesis 37:12-28)

Joseph's ten brothers took their flocks of sheep to feed them in Shechem. After they were in Shechem awhile, they took the sheep over to Dothan to feed them there. Joseph and his younger brother, Benjamin, were left at home to help their father, Jacob, with the things there.

One day Jacob decided to send Joseph to his brothers. Jacob wanted to see if they were alright. Jacob said to Joseph, "Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again."

So Joseph left and went to Shechem. When he got to Shechem, a man told him that his brothers

had taken the flocks to Dothan. So Joseph set out to go to Dothan.

Joseph came near to where his brothers were in the land of Dothan. They saw him coming afar off. They said one to another, "Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, 'Some evil beast hath devoured him'; and we shall see what will become of his dreams."

Joseph had dreamed that he would one day rule over his brothers. His brothers did not like his dreams. That is why they wanted to kill him.

But Reuben, the oldest brother, did not want to kill Joseph. He told his brothers to only cast Joseph into a pit. And so, they took Joseph's pretty coat off him and cast him into the pit.



Joseph cast into pit

About that time, the brothers saw a group of Ishmeelites who were going towards Egypt. They quickly said: "Come, and let us sell him to the Ishmeelites and let not our hand be upon him; for he is our brother and our flesh." So all the brothers decided to sell Joseph. They sold him for twenty pieces of silver. And the Ishmeelites took Joseph with them into Egypt.

Well, boys and girls, later we will read what happened to Joseph in Egypt. But do you remember a story that is like this week's story of Joseph? Do you remember that the Lord Jesus was betrayed by one of the twelve disciples whose name was Judas?

Judas sold Jesus for thirty pieces of silver. But it all worked out for good just the same because on the cross, the Lord Jesus died for our sins.

In our story, we will soon see that God worked all things out for good, too. Joseph's brothers meant evil by what they did to him. But God worked it out for good. We who love the Lord have the promise that "all things work together for good to them that love God, to them who are the called according to His purpose." — Romans 8:28.

Next week: Joseph In Jail In Egypt.

PLEASEX EXCUSX XRRORS

Wx do wish you would xxcusx xrrors. Wx had just about finisxd all thx work on this issux whxn onx of thx lxtxrs on thx old typxwritx just complxtly took out. Many xfforts wxrx madx to gxt this littlx mxmbr of thx working forcex to carry on his part, but hx just could not bx movxd to act, so wx had to ask anothx to do his work. Wx arx making no apology for thx work of this "Pinchhittx."

You sxx, hx is doing his own work and thx work of anothx. Wx arx ovxrworxing him, but hx don't sxxm to mind. Wx xprxss to him our dxxp apprxcia-tion.

It has just ocured to this writ-xr that thx work of thx congrx-gation looks about lixx this to thx Lord whxn onx of thx mxm-brx takxs out. Pxrhaps thosx who takx out nxvxr think of how much thxy arx missxd, and how incomplxth thx work will bx without thxm. But no onx would havx guxxsxd that thx inactivity of just onx littlx mxmbr of this kxyboard would causx us to al-most fail in our work thx wxxx on thx papxr. But don't it look txrribl? If this writx is corrxct in fxxling wx may look lixx this to thx Lord, what can wx say for oursxlvx in thx day of rxck-oning? — Thx Xditor.

—Copied

MY PRAYER

Help us, dear Lord
I humbly pray
That we may walk in Thine own way;
Keep us true, and close to Thee,
Our Shepherd and King, forever be.

Lord, keep us safe by Grace
Divine,
And let Thy light upon us shine;
Thy keeping power, so strong and sure
Shall be our refuge, safe and secure.

—MRS. T. H. OWENS
Fulton, Mississippi

The high school fraternities and sororities are the door-ways to drunkenness, dope, and immorality.

A LONESOME VOYAGE



"The Fatal Night"

(Continued from page three)
and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone."—Dan. 5:2-4.

If you notice, they brought in the communion service. To be sure, they didn't call it that. They called it the golden and the silver vessels. These would correspond roughly to our communion service of today. They had been used in the Jerusalem temple years before. Nebuchadnezzar had sacked the city of Jerusalem and had carried this away as part of the trophies of war. Now Nebuchadnezzar takes this that was wholly dedicated unto the Lord and uses it to drink wine therefrom, thus profaning sacred things.

Beloved, how little that is in comparison with the profanation of today. Just think how men profane God's day today. Instead of it being a holy day, it is nothing short of a holiday, and the average Sunday is nothing more or less than a fun day. The majority of people consider the Lord's day as a day of play, a day of rest, and a day of recreation, and they forget about the fact that it is a day for the service of God.

Not only is God's day profaned, but God's house is profaned. I do not believe in any wise at all that the houses that are dedicated to God ought to be used for anything else other than worship service. I am not at all in sympathy with the idea of building buildings for play, for recreation, or for eating places; but rather, I believe that God's house ought to be built for one purpose, and for one purpose only — for the worship of Almighty God.

We read:

"What? have ye not houses to eat and drink in? or deplete ye the church of God, and shame them that have not? What shall I say to you? shall I praise you

in this? I praise you not."—I Cor. 11:22.

In Corinth, they were eating and drinking in God's house. Paul says to them, "You have houses in which to eat and drink. Whenever you eat and drink in the house of God, you despise God's house — you look down upon it as you hold it in contempt."

I tell you, beloved, I don't believe God's house ought ever to be used for anything other than the preaching of the Word of God, and for worship services, yet the majority of our modern churches are built with the thought in mind of having kitchens to use for entertaining purposes.

Sometime ago, I was in a church a short distance from here that has nine complete kitchens within the building, and in the room in which I was preaching, they were having a fish fry on one side and fried chicken on the other. I told them that night that if they ever got their senses, and got away from all that cooking, it would take them six months to get the smell of chicken and fried fish out of the house of God so that they could really worship the Lord.

Listen to me, beloved, God's

house is a holy house, and it ought not be profaned.

There's still a worse profanation in this modern 20th century and that is the profanation of the Word of God — when men compromise God's Book. To me, beloved, this Bible is not an ordinary book. It is not like the other books that you have within your home. This Bible is God's Book. From Genesis 1:1 to Revelation 22:21, it is the Word of God in every particular. I do not say that it contains the Word of God, nor do I say that part of it is the Word of God, but I do say that it is the Word of God, and when any man compromises any portion of it, he is profaning the Book of books, the Book of God.

I think of the men today who deny that Jesus Christ is God in the flesh, who deny the virgin birth, who deny the blood atonement, and who deny the bodily resurrection of the Lord Jesus Christ. I say, beloved, they are profaning God's Book by compromising. I think of the many, many individuals who read the Bible and know that when Jesus Christ was here in the days of His flesh He established nothing else but a Baptist church; yet they themselves will go along and be interdenominational, or undenominational, so far as their church is concerned. Beloved, it is profanity of the Word of God.

I tell you, brother, sister, this old Book ought to be kept sacred. I don't mean sacred in the sense that you keep it on the library table and keep it dusted, but I mean sacred in the sense that you read it and study it, and when you find something precious in it, that you hug it to your bosom and make it a part of your life from day to day, and stand for it in its entirety from beginning to end. Otherwise, we profane God's Word.

III

VISITATION.

"In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaiser of the wall of the king's palace: and the king saw the part of the hand that wrote."

—Dan. 5:5.

This was God's answer to Belshazzar. When this crowd under Belshazzar dissipated and profaned holy things, God had the final answer by way of visitation.

And don't forget that God is going to have the final answer so far as the dissipation and the profanation of this world is concerned. Listen:

"Even as I have seen, they that plow iniquity, and sow wickedness, reap the same."—Job. 4:8.

"Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Gal. 6:7,8.

IV

CONSTERNATION.

"Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote against another."—Dan. 5:6.

I can see the king as the blood rushes out of his face. I can see the king as he becomes pale. I can see him when the joints of his loins are loosed and he felt that his very intestines would fall out of his body. I can see him as his knees smote one upon the other. I look at him and I see him in his consternation, standing before Almighty God, realizing his helplessness, knowing full well that God is a Sovereign God, and that God must have the last word.

Oh, how this town, and this state, and this world needs this message! Someday, every man and every woman is going to stand before the God who has given them breath from day to day. Someday, those who have profaned God and have dissipated sacred things are going to be visited by God, and they are going to have to stand before God with the same consternation that you find on the part of Belshazzar.

Listen:

"And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts 17:30,31.

V

CONSULTATION.

"The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished. Now the queen by reason of the words of the king and his lords came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed: There is a man in thy kingdom in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers."—Dan. 5:7-11.

Hurriedly, Belshazzar consults with his soothsayers and brain-trust and asks these individuals whom he had depended upon, to give him wisdom in this emergency. I can see them as they stand there and carefully scrutinize and analyze that mysterious writing which had been written with the finger and the thumb on the palace wall. They shake their heads and say, "No, we can't give the interpretation." Why

couldn't they, beloved? Just one reason. That was God's writing and they were the Devil's children, and the Devil's children can never read the writing of God to make sense out of it. Listen:

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—I Cor. 2:14.

Notice that Paul says that the natural man — the unsaved man, can't know and understand the Bible. It has to come as a revelation from Almighty God.

Beloved, if you are going to get God's message, you will have to get it from God. That's why it is that some people go to church all their life and are absolutely ignorant of what the Bible teaches, because the man that they have in the pulpit to bring the message is not God's man. He can't give them anything more than what he knows himself, and if he doesn't know the Book, one may go there all of his life, and still be ignorant of the Word of God.

VI

INFORMATION.

Daniel said to Belshazzar, "Don't you remember what your father, Nebuchadnezzar, did? He thought he was somebody, and forgot about God. As a result, God cut him down, and turned him out like an ox for seven years' time until his fingernails grew out like bird claws. He ate grass like an ox."

Now, beloved, there are a lot of preachers today who try to tell you that that's only a figure of speech. I don't see any reason (Continued on page seven)

Representative

(Continued from page one)
the ten tribes for all time. The imprecation of the Jews, when they demanded the crucifixion of Christ, 'His blood be on us and our children,' still weighs down the scattered people of Israel. This principle runs through the whole Scriptures. When God entered into covenant with Abraham, it was not for himself only but also for his posterity. They shared its promises and its threatenings, and in hundreds of cases the penalty of disobedience came upon those who had no personal part in the transgressions. Children suffered equally with adults in the judgments, whether famine, pestilence, or war, which came upon the people for their sins. And the Jews to this day are suffering the penalty of the sins of their fathers for their rejection of Him of whom Moses and the prophets spoke. The whole plan of redemption rests on this same principle. Christ is the representative of His people, and on this ground their sins are imputed to Him and His righteousness to them. No man who believes the Bible, can shut his eyes to the fact that it everywhere recognizes the representative character of parents and that the dispensations of God have from the beginning been founded on the principle that the children bear the iniquities of their fathers. This is one of the reasons which infidels assign for rejecting the divine origin of the Scriptures. But infidelity furnishes no relief. History is as full of this doctrine (Continued on page eight)

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BIBLE TIMES

Box 6721

ORLANDO, FLORIDA

THE BAPTIST EXAMINER

PAGE SIX

APRIL 1, 1956

I have heard of Latter-day Saints; I far more admire Every-day Saints.

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, APRIL 8, 1956

THE FIRST BAPTIST CHURCH

Matthew 16.

Christian Science Mary Baker Eddy 1879 America

Memory Verse: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."—Mt. 11:28.

Sign Seekers. Mt. 16:1-5.

This is the closing recorded incident concerning Christ's great Galilean ministry. Verse five tells His leaving that section. The antagonism which characterized His enemies during all His ministry, is seen in this closing incident. They came asking for a sign, not to deepen their conviction, but tempting Christ. This time the Pharisees and the Sadducees came together. The Pharisees believed in the resurrection while the Sadducees did not. They thought surely they would trap Him either way He answered them. Christ gave them two answers, one a sign, and the other rebuke. The sign was that of Jonah — a type of His resurrection, while the rebuke was a scathing denunciation of their hypocrisy. The sign was for the Sadducees, the rebuke was for both groups His enemies.

This closing scene shows how fruitless was Christ's ministry. The excitement which arose over His miracles had subsided. The fickle crowd had gone from Him. The Pharisee's antagonism increased. Very few, except His disciples, had been moved. Doubtless, Christ was grieved when he thought of these doomed cities and lost people that He was leaving forever.

The Leaven. Mt. 16:6-12.

Using the preceding incident as a basis, Jesus warned His disciples of the leaven of the Pharisees and Sadducees. The disciples had brought bread with them, so they considered Christ's statements as a rebuke to themselves.

O how little has been accomplished in this Galilean ministry! Even Christ's own disciples haven't learned what leaven is — although He had given them a parable concerning it (Mt. 13:33). What little faith His disciples manifested! What did it matter if they had brought no bread. Twice before He had miraculously fed them. Surely the disciples shouldn't have confused the leaven of the Pharisees and Sadducees with bread. He grieved Him to be forced to explain His warning of verse 6.

Now Christ's grief was multiplied. He was not leaving the unsaved cities of Galilee to their fate, but even His disciples hadn't learned what He had hoped.

Just a word about the leaven. The leaven of the Sadducees was skepticism in matters of religion. Cf. Mt. 22:23-29. It has its counterpart in legalism, salvation by works, and formalism in religion in this century.

Peter's Confession. Mt. 16:13-16.

If the people have rejected Him and His own disciples haven't understood Him, what are the results of this great section of His ministry? His questions if they know who He is, so He first what people think of Him, and then what they personally think of Him. This calls for Peter's great confession. Peter called Him "Christ," recognizing His office as sin-bearer. He called Him "son," recognizing His divinity. He called Him "the living God," thus differentiating between the real God and the dead deities of other peoples. Doubtless Peter acted as spokesman for all. O, that every sinner might make such a confession this hour, for no one can make such a confession apart from salvation.

Revelation. Mt. 16:17.

Peter's confession called forth a word of commendation from Jesus. Jesus now knows that Peter's faith is not a mere intellectual perception of the Truth, but a revelation from God to Peter's heart. This is the nature of true faith. There is no salvation apart from a revelation from God. John 1:12,13; Gal. 3:26.

The First Baptist Church. Mt. 16:18.

Since His disciples realize who He is, and since His faith is a heart faith, it is now time to teach them as to His church.

This church had, among many others, four outstanding characteristics:

It was started by Jesus Himself, (2) in the land of Palestine, (3) by 32 A.D., (4) and was missionary from its beginning. The only churches in existence today that will meet these four characteristics are Missionary Baptist Churches.

FOUNDER	TIME	PLACE
Gregory the Great	590	Rome
Martin Luther	1520	England
Henry VIII	1534	Germany
John Calvin	1536	Switzerland
Robert Brown	1540	England
The Wesleys	1740	England
Alexander Campbell	1827	America
Joseph Smith	1830	America

The only church known today that was in existence by 32 A.D., founded by Jesus, and established in the land of Palestine, was the Missionary Baptist Church of Jerusalem.

This church was built on Christ, and not Peter. Jesus said, "Thou art Petros," meaning a little rock, "And upon this Petra" meaning a big rock, "I will build my church." Peter is careful to tell us that this rock is not himself, but Christ. Cf. I Pet. 2:4-8. Note the statement of Paul also. Cf. I Cor. 3:11-17.

On this verse (Mt. 16:18), the Catholics base their contention that Jesus instituted the apostolic primacy at Caesarea-Philippi, setting Peter over the rest of the apostles, making him God's vicar, and head of the church. Note that Peter is also careful to deny this. Cf. Acts 10:25,26; I Pet. 1:1; I Pet. 5:1.

The church which Jesus established was promised perpetuity (gates of Hell shall not prevail). There has never been a day since Jesus' memorable utterance until now, but what there have been Baptist churches somewhere in the world. They never will cease until Jesus comes again. If the church Christ established could fail, Christ would be proven a liar (I speak reverently), for He promised to it succession. That was also Paul's hope. Cf. Eph. 3:21.

All the members of this church had Baptist baptism. Jesus was baptized by John the Baptist. Cf. Mt. 3:13-17. All of His disciples were baptized by John. Cf. Acts 1:22. John had gotten his baptism from Heaven. Cf. John 1:6-33. This is one reason why we should never receive anything but Baptist baptism.

This church was in existence before Pentecost. (1) 3000 were added on that day. Cf. Acts 2:41. (2) The commission to evangelize was given before Pentecost. Cf. I Cor. 12:2-8. (3) The ordinance of baptism was administered before Pentecost. Cf. Jn. 4:1,2. (4) The ordinance of the Lord's Supper was administered before Pentecost. Cf. Mt. 26:26-29. (5) They were organized and had a treasurer. Cf. Jn. 13:29. (6) They had a business meeting before Pentecost. Cf. Acts 1:15-26. (7) They had a rule of discipline before Pentecost. Cf. Mt. 18:15-17. (8) Christ sang in the church before Pentecost. Cf. Heb. 2:12; Mark 14:26.

VI. The Church's Commission. Mt. 16:19.

This power of binding and loosing was not given to Peter only, but to all the disciples. Cf. Mt. 18:18; John 20:23. This shows that this was the commission given to this newly established church.

The keys represent the Word of God (Lk. 11:52) and the Holy Spirit. They are the keys which unlock the door of salvation. Everytime one is saved, those keys are used.

Christ gave this church a commission to evangelize. They were to preach the Word of God and depend upon the Holy Spirit. By so doing, some would be loosed from their sins, while others would be bound tighter. Whatever might be the result in the world, God would ratify in Heaven. No passage more clearly teaches the security of the believer.

VII. The Conclusion Of The Chapter. Mt. 16:20-28.

Jesus charged His disciples not to speak openly of Him as the Christ. To have done so, would have prematurely brought Him into open antagonism with the Jewish rulers. Now that His church is constituted, Jesus foretells His death and resurrection. This caused Peter to rebuke the Lord, but called forth a stronger rebuke for himself. The Catholics say their popes are infallible — Jesus called Peter a Devil. Therefore, Peter was no pope, and Catholicism stands beheaded.

Jesus then gave the marching orders to His church (V. 24). Three things fall on Baptists: denial of self, cross-bearing, and following Christ. Therefore, we have no "discipline" nor creed, nor by-laws. We only have the Book, so we can the more perfectly follow Him.

Jesus, in this connection, gave a great lesson in "profit and loss," showing the extreme value of one's life in His sight (V. 26). He also prophesied His second coming (V. 27). This tells us how long the church He established is to continue. Note here verse 18. In this verse, He tells us that when He comes He will reward every man according to His works. Then everyone won't be on the same plane of equality in Heaven. Cf. I Cor. 3:8-14,15.

Verse 28, I think, is a reference to the destruction of Jerusalem, which occurred in 70 A.D. That put an end to Judaism and the whole temple ritual. Christianity then stood out as an independent religion. The Kingdom of God then became paramount.

haven't humbled yourself."

Oh, what a sermon that man Daniel preached that night! How I pray that I might be a Daniel to stand up in the face of the man that needs to be preached to, and tell him the truth at all times, like Daniel did, irrespective

of what it might cost.

VII

INTERPRETATION.

Having preached to him and given him the information, Daniel was ready to give to him the interpretation. Listen:

"MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians."—Dan. 5:26-28.

Notice that Daniel could interpret the message when the king's braintrust couldn't. God's man can decipher God's language, and only God's man can read God's message.

VIII

RETRIBUTION.

In the night's time, the Babylonian kingdom came to an end, and the Medes and Persians became the dominant power. I stand here and think of Belshazzar. Is this the man who was the head of a country. Is this the man who but a few hours before had put a robe of purple on Daniel and a chain of gold around his neck? There lies his body, but his soul is with God. Is this the same man who a little while ago was dissipating and profaning and lifting a glass for a toast to the gods of gold, silver, brass, iron, wood and stone? Yes, this is the same one. Retribution has finally gotten its hold.

CONCLUSION

Beloved, the story that we have seen in these eight words is the story that needs to be told and retold, preached and re-preached, all over America. It is the message that needs to be shouted from the housetops.

Two hundred years before, this truth had been prophesied.

Listen:

"Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it."—Is. 13:17.

"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut."—Is. 45:1.

"Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate."—Is. 47:1.

These give the prophesy as to Babylon's destruction. It came to pass. God may wait two hundred years, but His Word is immutable — it will come to pass. This old Book is going to stand, when all else fails.

I wonder if I am speaking to someone who is living in pleasure like Belshazzar. He was living for the world, and for what this world had to give him. God's Word says:

"But she that liveth in pleasure is dead while she liveth."—I Tim. 5:6.

What's true of a woman is true of a man. The individual who is living for this world, is even dead while he lives. If the kind of a life that I have described to you on the part of Belshazzar ends up with retribution, then the converse must be true. It pays to serve Jesus. Beloved, you can't serve Him until he first saves you. Oh, may the Spirit of God catch hold of your soul, and may you leave this place a child of God, and may you go out resolving that your life shall count for the Lord Jesus Christ.

Man has been seeking satisfaction from the world for six thousand years and hasn't found it yet, except in Christ Jesus.

THE BAPTIST EXAMINER

PAGE SEVEN

APRIL 1, 1956

THE KITE

My waking dreams are best concealed,
Much folly, little good, they yield;
But now and then, I gain, when sleeping
A friendly hint that's worth the keeping.
Lately I dreamt of one who cried,
"Beware of self, beware of pride;
When you are prone to build a Babel,
Recall to mind this little fable."

Once on a time a paper kite
Was mounted to a wondrous height,
Where, giddy with its elevation,
It thus expressed self-admiration:
"See how yon crowds of gazing people
Admire my flight above the steeple:
How would they wonder if they knew
All that a kite like me can do!
Were I but free, I'd take a flight,
And pierce the clouds beyond their sight;
But, ah! like a poor pris'ner bound,
My string confines me near the ground:
I'd brave the eagle's towering wing,
Might I but fly without a string."

It tugged and pulled, while thus it spoke,
To break the string — at last it broke!
Deprived at once of all its stay,
In vain it tried to soar away;
Unable its own weight to bear,
It fluttered downward through the air;
Unable its own course to guide,
The winds soon plunged it in the tide.
Ah, foolish kite, thou hadst no wing,
How couldst thou fly without a string?

My heart replied, "O Lord, I see
How much this kite resembles me!
Forgetful that by Thee I stand,
Impatient of Thy ruling hand;
How oft I've wished to break the lines
Thy wisdom for my lot assigns?
How oft indulged a vain desire,
For something more or something higher!
And but for grace and love divine,
A fall thus dreadful had been mine."

—John Newton

"I Should Like To Know"

(Continued from page one)

6:27?

The sons of God were the descendants of Seth, the daughters of men, the descendants of Cain.

8. If death came as the curse of sin upon man, why do the beasts die?

Because the whole creation was cursed as a result of man's sin.

9. If the Word was God and dwelt among us, how could the devil tempt God?

He couldn't. Jesus was very man as well as very God. He was tempted as a man.

10. If all things were ordained before the foundation of the world, how did Adam and Eve sin when they ate of the forbidden fruit, when it was ordained that they should eat it?

Wrong. It wasn't ordained that they should eat of it. There are some things that God purposes, and some things He permits. That was one of the things that He permitted. God is in nowise responsible for man's sins.

11. If a man believes on Jesus and kills his fellow-man and at the same time is killed, will he get to heaven?

If he doesn't, all the Americans who die in war go to Hell. We do not suppose anybody would be big enough fool to say that. Under the law the murderer was stoned; so was the harlot; so was the Sabbath-desecrator; so was the profane swearer. All of them are violators of the same law. If the murderers can not go to heaven, neither can the man who gets killed while out automobile riding on Sunday, nor the boy who dishonors his parents, nor any other violator of the ten commandments.

Neither can the man go to heaven who has hatred in his heart, for in God's sight he is a murderer. Did Samson go to heaven? He is mentioned in the heroes of faith in Heb. 11. Yet he killed more in his death than in his life. And God helped him to do it by answering his prayer. His act was righteous and just or God would not have had a hand in it.

The murderer is no worse in God's sight than the stingy covetous church-member, who hoards his money and gives nothing to missions. Baptist churches are full of dirty "cusses" like that. Do they go to heaven or do their pastors lie, when they preach them there? The same law that says "Thou shalt not kill," says "Thou shalt not covet." If one will send a man to hell, so will the other.

Now it ought to be said that the man who has hatred and murder in his heart and plots the death of his fellow-man is not saved. But if in a heat of passion a saved man should kill his fellow-man, or if he should wake and find a robber in his house and shoot him and be shot by him, he would go as straight to heaven as if he was in church at worship and fell dead. Why? Because when a sinner receives Christ as his Saviour, by the one offering which Jesus Christ has made for him, all his sins up to the time he dies, are laid upon Jesus and the sinner is not only justified once for all and forever, but in God's sight, he is perfected forever. Heb. 10:14.

An all-wise God knew that that man would commit murder before He saved him; and if in spite of the fact that he would take his fellow-man's life in the years to come, He redeemed and saved him, that sin the same as all others are laid upon his Substitute, the Lord Jesus. On that ground and that only, God can be just, and take him to heaven.

But while we are on that subject let me say that murder is not the worst sin in a Christian. The

sin of trampling the Lord Jesus under your feet and doing despite to the Spirit of grace and making the Blood of the Covenant an unholy thing are far worse sins, than taking the life of your fellow-man. Lots of Baptists are hoarding their money for their children and doing nothing for missions, and despising the authority of the Lord Jesus. When He tells them what to give to a new church building or to some other enterprise of faith, and they do not do it, they are in God's sight, great deal bigger sinners than the man who kills his fellow-man. They have sinned against the Lord Jesus, and against the Holy Spirit, and have treated the Blood of Christ as if it were a worthless and contemptible thing, only to be trodden under their unhallowed feet. Our querist may not have expected this long dissertation, but it is needed. So we gave it.

12. Should a Baptist church have a Methodist teacher for their Bible class in Sunday School?

No, nor for any other class. Some Methodists are saved; lots of them are not. But even if they are saved, they are heretical on the once-for-all salvation, and the finished work of Christ, and they teach for doctrines the commandments of men on baptism and the Lord's Supper and church government and church membership. The Master said that is vain worship. Matt. 15:9. All those teachings the Methodists got from the Catholics and not from the Bible.

WHAT GOD'S SAVED PEOPLE SHOULD BE DOING DURING THIS AGE

(Continued from page one) about us. "Be not conformed to this world (age)." To let the world set our standards and prescribe our dress and govern our conduct is for us to lose all marks of separation. Modernism whose outlook is on this world, always engenders wordliness of life. Many churches have lost all marks of separation, and are just as worldly as they can be.

3 — OUR LABORS are to be mainly expended in getting God's offer of eternal life before the world. "I endure all things for the elect's sake," said Paul, "that they may also obtain salvation with eternal glory." Individually and as a church, our main business is to spread the gospel widely. The success of a church does not depend on how fine a church building it has—does not depend on how many activities are carried on — does not depend on how much social life is afforded, or any such thing. The success of a church is determined by HOW MANY PEOPLE HEAR THE SAVING GOSPEL THROUGH ITS INSTRUMENTALITY. Often people join a church without taking that into consideration at all. Their concern is about "how friendly" the church is, and how nice their refreshments are at parties, etc. Maybe they are reaching only a mere handful with the gospel. The average professing Christian is more concerned that his ego be inflated than that Christ be made known. The main question ought to be "What kind of program does that church have of spreading the gospel?"

The average church is run with tremendous overhead. Everybody is paid to do everything, and salaries are multiplied. We were given a copy of the proposed church budget of a neighboring Baptist church recently, and we contrasted it with our own. That church does not reach as many people as the Buffalo Avenue Baptist Church. Their auditorium doesn't hold anything like as many people, and they have no radio work. We noted that they spend more for salaries alone, than our church spends for salaries AND to broadcast twice daily over two stations, as well as over a chain of about a dozen more. In other words we pay all salaries and broadcast the gospel to perhaps a million people a week for what that other

church spends on salaries alone. In the light of eternity, which church has the best program?

4—OUR OUTLOOK. Rather it is to be our "uplook." "Looking for that blessed hope and the return in glory of our Lord and Savior Jesus Christ." In I Thess. 1:3-10, we have a wonderful statement. Those Thessalonian Christians "turned from their idols — served the living and true God — and were 'waiting for his Son from heaven.' Turning — serving—waiting. That is a fine program for a Christian life.

5 — OUR PROSPECT. That prospect is to LIVE AND REIGN WITH CHRIST DURING THE NEW AGE AHEAD.

"If we suffer with him, we shall also REIGN with him." This earth is to pass under the rulership of Jesus Christ following his return, and we shall "also appear with him in glory." There is a great and wonderful future for us, and that future is not too far away. The glories of that future will compensate a millionfold for every thing that we have ever endured for Christ's sake during the brief period of this life.

Methodism

(Continued from page one) works in the heart, through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ alone for salvation, and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death." Wesley's Works, vol. III, page 74.

That I have not misrepresented Mr. Wesley, I quote the concurrent testimony of Mr. Inskip, pp. 19,20:

"He labored some time among the colonists, with considerable perplexity and discouragement. He returned to England, and under the wise and faithful teaching of Peter Bohler, was led to apprehend the truth as it is in Jesus. After earnestly struggling to obtain the blessing of God, he was enabled to 'lay hold of the hope set before him,' and rejoiced in the knowledge of salvation by the remission of sin."

His brother Charles professed a change of heart May 3rd, 1738.

From his history, we learn that John Wesley had been preaching thirteen years before he was a converted man himself! Thus while in an unregenerate state, a wicked sinner before God, and nine years before he was a converted man, he and his brother Charles, a lost sinner like himself, devised and set on foot the Methodist Society! It would be wrong for Christians to follow or obey in religion the brightest and purest angel — Christ never authorized an angel to devise a church for his children, much less men, and how infinitely much less unconverted men!

Representative

(Continued from page six) as the Bible is. The punishment of the felon involves his family in his disgrace and misery. The spendthrift and drunkard entail poverty and wretchedness upon all connected with them. There is no nation now existing on the face of the earth, whose condition for weal or woe is not largely determined by the character and conduct of their ancestors . . . The idea of the transfer of guilt or of vicarious punishment lies at the foundation of all the expiatory offerings under the Old Testament, and of the great atonement under the new dispensation. To bear sin, is in Scriptural language to bear the penalty of sin. The victim bore the sin of the offerer. Hands were imposed upon the head of the animal about to be slaughtered, to express the transfer of guilt. That animal must be free from all defect or blemish to make it the more apparent that its blood was shed not for its own deficiencies but for the sin

of another. All this was symbolic and typical . . . And this is what the Scriptures teach concerning the Atonement of Christ. He bore our sins; He was made a curse for us; He suffered the penalty of the law in our stead. All this proceeds on the ground that the sins of one man can be justly, on some adequate ground, imputed to another."—Systematic Theology, II, pp. 198, 199, 201.

The Scriptures tell us that, "By one man's disobedience the many were made sinners," Romans 5:19. "Through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned," Romans 5:12. "Through one trespass the judgment came unto all men to condemnation" Romans 5:18. If this does not prove that all men are condemned on account of the sin of Adam, language has no meaning.

Adam was made not only the father but also the representative of the whole human race. And if we fully understood the closeness of the relation between him and them, we would fully realize the justice of the transmission of his sin to them. Adam's sin is imputed to his descendants in the same way that Christ's righteousness is imputed to those who believe in Him. Adam's descendants are, of course, no more personally guilty of his sin than Christ's redeemed are personally meritorious of His righteousness.

Suffering and death are declared to be the consequence of sin; and the reason that all die is that "all sinned." Now we know that many suffer and die in infancy, before they have committed any sin themselves. It follows that either God is unjust in punishing the innocent, or that those infants are in some way guilty creatures. And if guilty, how have they sinned? It is impossible to explain it on any other supposition than that they sinned in Adam (I Corinthians 15:22; Romans 5:12,18); and they could not have sinned in him in any other way than by representation.

But while we are not personally guilty of Adam's sin, we are, nevertheless, liable to punishment for it. "The guilt of Adam's public sin," says A. A. Hodge, "is by a judicial act of God immediately charged to the account of each and every one of his des-

cendants from the moment he begins to exist, and antecedently to any act of his own. Hence all men come into existence deprived of all those influences of the Holy Spirit upon which their moral and spiritual life depends . . . and with an antecedent prevailing tendency in their natures to sin, which tendency in them is itself of the nature of sin, and worthy of punishment. Human nature since the fall retains its constitutional faculties of reason, conscience and free agency, and hence man continues to be a responsible moral agent. Yet he is spiritually dead, and totally averse to and incapable of the discharge of any of these duties which spring out of his relation to God, and entirely unable to change his own evil disposition or innate moral tendencies, or to dispose himself to such a change or to co-operate with the Holy Spirit in effecting such a change."—Presbyterian Doctrine, p. 21.

And to the same general effect R. L. Dabney, the outstanding theologian of the southern Presbyterian Church, says: "The explanation presented by the doctrine of imputation is demanded by all except Pelagians and Socinians. Man's is a spiritual death and a condemned race. Ephesians 2:1-5, et passim. He is obviously under a curse for something, from the beginning of life. Witness the native depravity of infants, and their inheritance of woe and death. Now, either man was tried and fell in Adam, or he has been condemned without trial. He is either under the curse (as it rests on him at the beginning of his existence) or Adam's guilt, or for no guilt at all. Judge which is most honorable to God, a doctrine which although a profound mystery represents Him as giving man an equitable and most favored probation in his federal head; or that which makes God condemn untried, and even before exists."—Theology, p. 330.

Ecclesiasticism

(Continued from page one) others trust in the chariots of Egypt, but Baptists with patriotism rising in their bosoms keep their feet planted on Solid Rock.

BECAUSE HE FIRST LOVED ME

"We love him, because he first loved us."—I Jno. 4:19.

I love the Lord for the sunshine,
And for refreshing showers,
For stars, and rivers, and sunsets,
For grass, and trees, and flowers.
I love the Lord for good things to eat,
For roof over strong, sturdy wall,
For all material blessings—
'Tis He who provides them all.
I love the Lord for family and friends
To rejoice with me when I'm glad,
And in my hours of sorrow
To weep with me when I'm sad.
Oh, I love the Lord for a host of things
That He has provided, you see,
But most of all I love Him
Because He first loved me.

He loved me when I was unlovely,
Lost and going astray,
Doomed and hopeless and helpless,
And Hell was my destiny.
He loved me so much He left Heaven,
Was born in humiliation,
Lowly, despised, rejected of men:
He, whose fiat was creation.
On the cruel cross He took my place;
He suffered, bled and died;
His precious, sinless blood washed
My guilt and shame to hide.
'Twas only His grace that saved me:
Like Mephibosheth, I, a "dead dog."
Deserved only death without mercy
Under the decalogue.
I love Him! I love Him! This my song
Shall throughout eternity be!
Oh, most of I love Him
Because He first loved me!

—MRS. HALEY HUGHES