

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 935

FALSE IDEAS OF GOD

ELD. ROY MASON
Tampa, Florida

There are many false conceptions of God held in this world, and this accounts for the idolatry that is in the world. Let us take note of some of the false teachings concerning God.

1.—The first is the ancient error of polytheism—many Gods. Recounting this error, Paul wrote, "There are gods many and Lords many." All heathen religions start off with a belief in many gods. The ancient Greeks despite their culture had many gods and goddesses. Sometimes their family of Gods up on Mount Olympus got in a family wrangle and that brought about the thunder and

lightning, and all the racket incident to it. The Bible teaches "monotheism"—one God. "Hear, O Israel, the Lord our God is ONE LORD..." "I am God and beside me there is none else."

2.—The teaching of unitarianism is another unscriptural error. Unitarianism denies the Trinity, which reduces Jesus to a man and the Holy Spirit to some kind of an "influence." But the Bible beyond question teaches that the ONE GOD is manifested in three Persons, FATHER, SON, AND HOLY SPIRIT. (Note Matt. 3:16-

17; 28:19 and 2 Cor. 13:14). The Old Testament word most often used for God is PLURAL IN FORM. Note such Scriptures as Gen. 1:26, 11:7; Isa. 6:8. It is impossible for men to unravel the mystery of the being of God, but we do know that the Bible reveals that God is One, manifested in three Persons. As we sing—"God in three Persons, blessed Trinity."

3.—Another false teaching is that MEN CAN MAKE THEIR OWN GODS. Isaiah tells about the man who takes a tree and makes a god to worship out of (Continued on page eight)

1. Is it right for women to vote in political elections?

A woman's place is in the home. When Titus was instructed as to what he was to preach relative to women, we read:

"The aged woman likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."

In these instructions, not one word is said relative to activities outside the home. Instead, they are taught to be "keepers at home."

2. Is it right for women to testify in a regular meeting when both men and women are present?

First of all, give one Scriptural reference which justifies or even hints at a testimony meeting. A few years ago, I preached a sermon on the subject, "You May Believe It, But It Isn't In The Bible." Among other things I

discussed, I said that a testimony meeting isn't even hinted at in the Bible. Therefore, I would say that such a meeting is in itself entirely unscriptural.

As for a woman speaking in public, she had better remember what Paul says as to a woman's place in church. Cf. I Cor. 14: 34-38; I Tim. 2:8-12.

3. Give me chapter and verse as to the origin of a Baptist church.

Mt. 16:18 is your answer. John the Baptist was a missionary—was sent on a mission Cf. John 1:6.

He was a Baptist. God's Word says that this is true. Cf. Mt. 3:1.

John the Baptist was a preacher. Cf. Mt. 3:1. Thus he was a Missionary Baptist preacher—the first one this world ever saw.

John the Baptist was sent to institute Baptist baptism. Cf. John 1:33.

Jesus Christ was baptized by this first Missionary Baptist preacher. Cf. Mt. 3:13-16. Thus Jesus became a Baptist.

John the Baptist baptized all (Continued on page eight)

"WHOSE UNCLEAN FINGERS HAVE BEEN TAMPERING WITH THE HOLY BIBLE -- GOD'S PURE, VERBALLY INSPIRED WORD?"

A DISCUSSION OF THE FACTS CONCERNING THE "NEW BIBLE" OF THE NATIONAL COUNCIL OF CHURCHES

FACT NO. 1. Every informed and intelligent person knows that our government is crawling with communists, or those who sanction and encourage communism. And every informed and intelligent person in Christian circles knows—or can very easily find out—that the Protestant world in its leadership is crawling with those who aid and abet and encourage communism. This is especially true within the National (Federal) Council of Churches. There is so much evidence to prove this statement—evidence we have presented again and again—that it is impossible to adduce it here. We shall gladly furnish it on request.

The conclusion logically follows: if we are concerned as patriotic Americans about this terrible menace of communism within our government, how much more should we as born again, blood-bought Christians

(if the reader is such) be concerned about this monstrous menace within religious groups.

FACT NO. 2. This National (Federal) Council of Churches has edited and copyrighted the HOLY BIBLE, which they have termed "the Revised Standard Version." In the main it contains intact the great doctrines of the Bible and the original meaning of the words. God saw to that; He didn't let them do otherwise. But their unclean fingers have tampered with this blessed Book; subtly, and with all the cleverness of the adversary which makes it imperative we sound this warning. This Revised Standard Version will doubtless do some good and we believe God will use it for His glory and the salvation of souls, as He always uses His Word. It makes no difference to us WHO recommends this Revised Standard Version. If something is wrong with it and should be exposed, with God's help we will expose it no matter if the angel Gabriel should recommend it (read Galatians 1:8, 9).

FACT NO. 3. One major and most serious change has been made in Isaiah 7:14. The Revised Standard Version reads "Therefore the Lord Himself will give you a sign. Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel." The correct reading, according to the best Christian scholarship should be, and is in

the King James Version of 1611 and the American Standard Version of 1901 "Behold a virgin shall conceive..."

Robert Dick Wilson, our Hebrew professor at Princeton Seminary, was a world renowned scholar. He knew and spoke over 45 different languages and dialects. He was recognized by modernists and fundamentalists alike as one of the greatest scholars in his field throughout the world. He taught us that the word for virgin, which is "almah" in the Hebrew is found fourteen times in the Old Testament and every time it means a virgin. The modernists hate the doctrine of the Virgin Birth of Christ. Thus they use this method to eliminate it. In Matthew 1:23 of the RSV they use the word "virgin" as the evangelist quotes from Isaiah. This will cause questions and confusion in the minds of many as to the accuracy of Scripture when Isaiah is made to say by these modernists "a young woman" and Matthew in quoting Isaiah, uses the word "virgin."

FACT NO. 4. The preface written to this Revised Standard Version is clearly Barthian. We quote (page 9) beginning with the last line "The Bible is more than a historical document to be preserved. And it is more than a classic of English literature to be cherished and admired. It is a record of God's dealings with men..." The Bible carries its full message, not to those who regard it simply as a heritage of the past or praise its literary style, but to those who read it that they may discern and understand God's Word to men. That Word must not be disguised in phrases that are no longer clear, or hidden under words that have changed or lost their meaning." The Bible is not "A record of God's dealings with men..." It is THE ONLY AND FINAL INFALLIBLE OBJECTIVE REVELATION OF GOD TO MEN. The words and phrases "precious blood," "born again," "bore our sins," "atonement," "blood of the Lamb," etc., are still very clear and have never "changed or lost their meaning."

God's objective and final revelation of Himself to sinful men.

To the best of our knowledge, not one of the editors of the Revised Standard Version believes the Bible in this way just mentioned. Look at the names and where they teach. Luther A. Weigle, Yale University, Julius Beyer, Union Theological Seminary, N. Y. (one of the most frankly modernist seminaries in the country). There are no less than five editors listed on the back flap of the Revised Standard Version who are instructors in Union Seminary. This is the school where J. Gresham Machen, the renowned Christian Greek scholar, was asked to speak some years ago. He told us himself, when he mentioned that one of the reasons why he believed in the Virgin Birth was because his mother believed it, (Continued on page seven)

BAPTIST CHURCHES SINCE JESUS' DAY

By L. G. Frey

Ever since Jesus walked along the banks of the Jordan River, called unto Him His disciples, whom He later named apostles (missionaries), set them in His church and sent them forth to preach, there has been a New Testament (Baptist) Church doing business for the Lord with the New Testament as its guide in all matters of faith and practice. Exact duplicates of that church Jesus constituted on a mountain in Galilee are to be found in nearly all parts of the world today. From the stoning of Stephen outside the walls of Jerusalem, to Rome and Wales and to the whipping of Obadiah Holmes on Boston Commons in 1651, one may track these persecuted believers by a trail of blood. These persecutions have been Jewish, pagan, papal and Protestant. But in all these vicious persecutions, Baptists have never persecuted anyone. They stand today firmly upon the conviction of religious liberty and freedom of conscience to all people, regardless of color or race. Rome's boast is that it never changes, and her system of salvation by works that caused her to persecute all who differed with her in the past is being diligently propagated today. Should she (Continued on page eight)

OUR RADIO MINISTRY

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

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

The Baptist Examiner Pulpit

"The Disease Of Leprosy -- And Moral Lepers"

Read Lev. 13:9-13; Lev. 14:1-7.

A few years ago, one of the men in whom I was interested by way of mission work, was supposedly stricken with leprosy, and for several months lived in a leprosarium in Carville, Louisiana. It was growing out of his experience that I began to think and study and plan for the preaching of this sermon today. I didn't know I was going to preach it, but I began to study very carefully some things relative to leprosy.

Let me say first of all that you and I should certainly thank God that leprosy is primarily a dis-

ease of countries other than North America. Leprosy in its truest form is rarely ever found in the Western Hemisphere. To be sure, it is found in South America, but is not the same type leprosy as that which is found in the Orient. Truly, you and I need to thank God that we, day by day, can live and move and have our being without being subject to the contagion and the infection of leprosy.

If you will read the thirteenth and fourteenth chapters of the book of Leviticus and other passages in God's Word, you will find that leprosy is used as a type of

sin. It is highly typical of sin itself. I would like for us in this study to notice the disease of leprosy, and see how it typifies, and runs parallel to sin itself.

I

THE DISEASE OF LEPROSY.

In the first place leprosy is insignificant in its beginning. In the very beginning of a case of leprosy, it is so insignificant that it is almost impossible to detect that the individual is susceptible to it. Listen:

"When a man shall have in the skin of his flesh a rising, a scab, or bright spot, and it be in the (Continued on Page Two)

WHAT A JOB—ONE DAY A WEEK!

The pastor is in a peculiar position. His time is supposed to be his own—but he is subject to the most exacting Master of all time, which means that he must conscientiously always be on the job. He teaches, but he must often solicit his own classes. He seeks to be a healer without pills or scalpel. He is sometimes called upon to be a lawyer, an editor, a publicity agent, a builder, a janitor, a classroom instructor, a psychologist, a social worker, a painter, a bit of a philosopher, a decorative piece for public functions and he is supposed to be a scholar with a ready solution to every problem.

He visits the sick—those who are sick physically and those who are sick spiritually. He marries folk. He buries the dead. He labors to console those who sorrow and to admonish those who sin. He plans programs. He appoints committees when he can get them. He spends considerable time in keeping people out of each other's hair. He tries to stay sweet when chided for not doing his duty.

Between times he prepares sermons and preaches them on Sunday to those who don't happen to have any other engagement. Then on Monday he smiles when some jovial friend (?) roars: "What a job—one day a week!"—Gospel Herald

THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR
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EDITOR AVAILABLE TO SUPPLY ANYWHERE

Since God has given me such a capable and wonderful associate in the person of Bro. Bob Ross, it is easy enough for me to get away most anytime now for Bible conferences and supply work.

If there is a church or group of believers anywhere that would like to have me visit with them, then write, and if possible, I will gladly arrange to do so.

A FINE YOUNG W. VA. LAYMAN



HERBERT GRAY

It isn't often that I meet Christians today, either young or old, that inspire and help me. Here is a blessed exception. Here is a fine consecrated young layman who is getting his feet established on the Word. I predict that God has a marvelous future in store for this lad. May he bless many others in days to come as he has me.

A GOOD TIME IN THE LORD

Of recent date I made mention of three West Virginia churches that I was to visit, and now as I look back over my visit with them, I rejoice, thank God and take courage.

It is an inspiration to visit with these small but deeply spiritual churches, and I am always helped when God gives me the opportunity to visit with them.

The three churches, Gallagher Baptist Church, Pleasant View Baptist Church and Clay Baptist Church, have some of God's great servants in their membership.

I had been with the other two churches previously, but it was my first visit with the church at Clay. Many times I have heard from my old friend, Bro. B. C. Eckle, a lawyer there. He has been one of this paper's staunchest supporters and friends through the years, yet I never saw him until last Sunday.

What a joy it was to meet him — 86 years of age, standing straight as a pine, with a mind as sharp as a tack, and an effervescing personality that radiates the Lord Jesus. Truly it would be

THE BAPTIST EXAMINER

PAGE TWO

MAY 26, 1956

We Covet Your Prayers!



May 26, 1955

My Dear Friends In Christ:

Believing that many of our readers pray often for THE BAPTIST EXAMINER and its editor, I am asking today for your prayers. I want to remind you of a date which causes me from year to year quite a good deal of anxiety — namely June 27.

On that day we owe \$1,000.00 on our note (plus interest), for the payment of our newspaper press, which must be paid on this date.

I am sending this open letter to all our readers this day asking that you will please remember us very definitely in prayer. He has never failed us, and I have the assurance that He will not fail us in 1956.

Incidentally, may I remind you of a prayer promise which means much to me and which I often quote unto the Lord when I pray: "No good thing will he withhold from them that walk uprightly." — Psalm 84:11.

May I have the assurance that you are joining with me in prayer that the God who owns the cattle and the gold — that He will provide for us, for the payment in full of this note?

Very sincerely yours,

THE BAPTIST EXAMINER

John R. Gilpin

JRG/vr

THREE OF GOD'S NOBLEMEN



Reading left to right are Brethren Grog, Mullins, and Hamrick — the three adult males of the Pleasant View Baptist Church (Clay County, W. Va.). Let it be borne in mind that this is but a small church, comprised principally of the families of these three brethren.

Yet what fellowship we have had with them! Truly we've enjoyed with them the apostle's fellowship since they hold the apostle's doctrine. I say without fear of contradiction that there is no church that possesses greater laymen than these. Surely when the roll is called up yonder, these three will stand most high, in view of their stand for the deeper things of God's Book here. How I wish I had a church of a hundred men like these three!

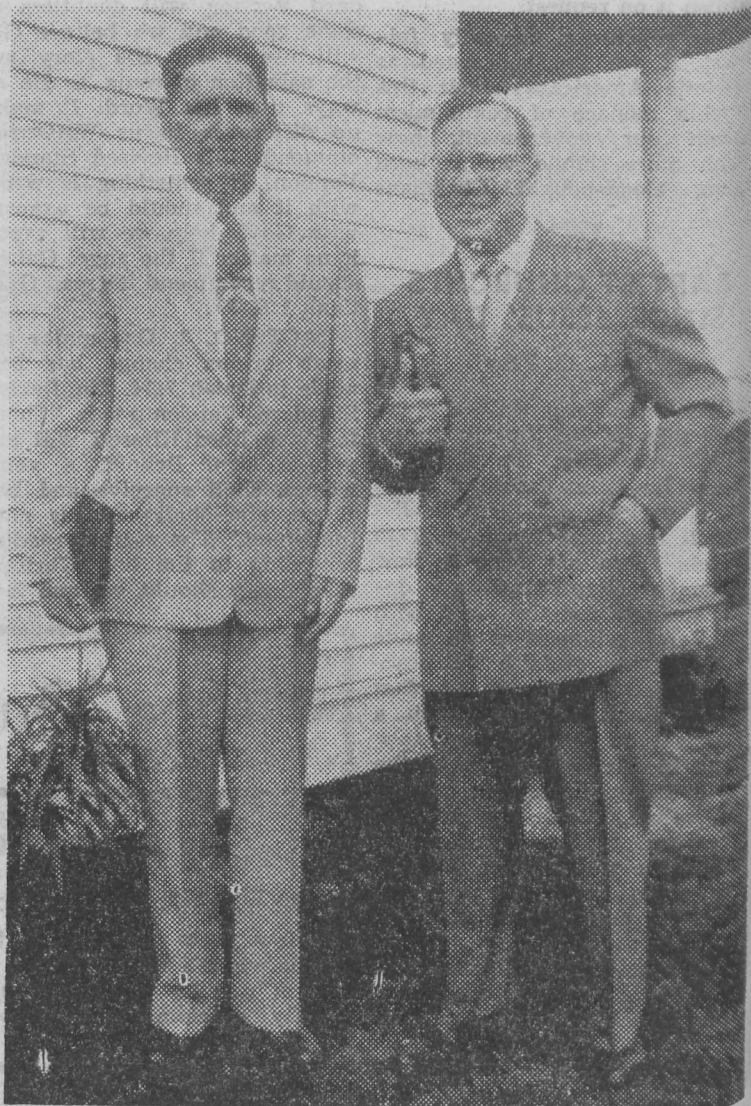
a pleasure to grow old if one could but grow old as gracefully as he. God gave us a good service on Sunday morning and when I called for "Amazing Grace," tears bathed the face of our Bro. Eckle.

Several of these folk in Clay were exceedingly kind in their reception to me and of the Truth. I speak especially of Bro. James Chase, whom I have also heard from often in the past, as well as several new found friends who

seemed to rejoice in my message.

I felt honored in that Bro. Olin Campbell and his son Dorsey drove all the way from Philippi, W. Va., to be in the service. Friends also came from Rosedale, Belle, St. Albans, Clendenin, and Richwood to be with us. Thank God for a host of W. Va. friends who love this editor for the Truth for which he contends and who help to make his path a little smoother and his burden lighter.

YOUR EDITOR AND MY HOST



When preaching recently in West Virginia, it was my pleasure to be entertained in the home of Bro. Dillon Mullins. And what a home it is! A mother and father, who are rearing their family for God, and parents like Mr. and Mrs. Mullins, are seldom found today. Here is a man who is surrounded by heresies on every hand and yet he has a most profound knowledge of God's Word. What a rich blessing to be in his home and fellowship with him.

Leprosy

(Continued from page one)
skin of his flesh like the plague of leprosy; then he shall be brought unto Aaron the priest, of unto one of his sons the priests. — Lev. 13:2.

Now leprosy doesn't begin as a dreadful malady. It doesn't begin as something large. Rather, beloved, it begins as a little scab, or a scaly place, or a little pimple, or perhaps a red spot on the face or on some other portion of the body.

You can see, beloved, from this Scripture which I have read, that in its beginning, leprosy is very, very insignificant, and truly the same can be said concerning sin. Go back to the Garden of Eden when the serpent came within the Garden and said to Eve, "Ye shall not surely die." When the woman saw that the fruit of the tree was good for food, the Word of God says that she took of it and ate, and gave to her husband and he also ate with her. It was a very, very insignificant thing that Adam and Eve were guilty of when they partook of the forbidden fruit of the Garden of Eden. Listen, beloved, as leprosy is insignificant and small and almost infinitesimal in its beginning to be seen by the natural eye, so sin had a mighty small, insignificant beginning in the Garden of Eden.

Sometime ago a man was showing me a picture of a redwood tree on the western coast. My, what a gigantic thing it was! It was so big that they had cut it out of the base of it a space wide enough that an automobile could be driven through it while the tree was still standing, pointing majestically into the skies. As I looked at that picture, I thought surely that such a tree would have to grow from a tremendous seed. Would you believe me that those redwood trees of the west coast that grow into such giants of the forest, grow from a seed about the size of a grain of mustard seed. From that little seed comes the mighty redwood.

From that little pimple, that
(Continued on page three)

Leprosy

(Continued from page two)

little red spot, from that little scab that might appear upon a man's body, comes leprosy. Likewise, beloved, from that little insignificant beginning when Satan said, "Ye shall not surely die," has come the evil, the sin, the malignity and all that is wrong in this world today.

Leprosy is also an inherited disease. To be sure, leprosy is an infectious disease and might be caught from contact, as I shall presently show. However, leprosy primarily is a disease that is transmitted from one generation to another, and in the Orient about 90 per cent of the folk who are lepers today, are lepers because the disease has been transmitted from parent to child, and from one generation to the generation that shall follow.

Beloved, isn't that the way in which you and I became sinners? My sinful nature came as a result of my parents, and their sinful nature came as a result of their parents, and all of us head back to the fountain stream of iniquity—namely, Adam and Eve in the Garden of Eve.

David said: "Behold, I was shapen in iniquity; and IN SIN DID MY MOTHER CONCEIVE ME."—Psa. 51:5.

He didn't mean that his mother was a fallen woman, as I heard a preacher say sometime ago, but rather, he meant that his mother had a sinful disposition, and that he was conceived with that sinful disposition. David meant that that sinful disposition of his parents was transmitted to him, and that he himself was a sinner because he was conceived as such.

We can find the same truth elsewhere in God's Word. Listen: "Wherefore, as by one man sin entered into the world, and death by sin; and SO DEATH PASSED UPON ALL MEN, for that all have sinned."—Rom. 5:12.

"How then can man be justified with God? or who can be clean that is born of a woman?"—Job 25:4.

In other words, the woman is unclean, and has a sinful disposition. How then can the individual who is born of woman expect to be clean in view of the fact that he himself has been born of one who is unclean?

I am saying, beloved, that as leprosy is primarily a disease that is inherited or that is passed from one generation to another, so sin is passed as an inheritance from one generation to another. Now the majority of us have never inherited but mighty little in this life from our forefathers. The majority of us will never inherit any great fortune from our parents, but one thing you did inherit is your sinful nature. One thing that your children shall inherit will be the same nature of sin that you will pass on to them just as you inherited the same from your parents.

If you will read the twelfth chapter of Leviticus, you will see how that man is thus born as an unclean being. If a woman gave birth to a man-child, she herself was unclean for seven days, and after that she couldn't go into the congregation to worship for 33 days. In other words, she was shut out of the congregation for 40 days time. If a woman gave birth to a girl-child, she was unclean for 14 days and was shut out of the congregation for 66 days longer, or for a total of 80 days. I tell you, beloved, you can't read that without the realization that when man is born into this world, he is an unclean being in every particular.

I want you to notice also that leprosy spreads with deadly rapidity. In fact, leprosy is a disease that spreads more rapidly, they tell me, than any other disease that is possible for man to fall heir to.

When John A. Broadus was living, he made a trip to Palestine. Just outside the walls of Jerusalem he saw a basket, and walking over to that basket, he pulled back the cover and saw a beautiful little babe. John A. Broadus was just in the act of reaching down and picking up that little babe when someone

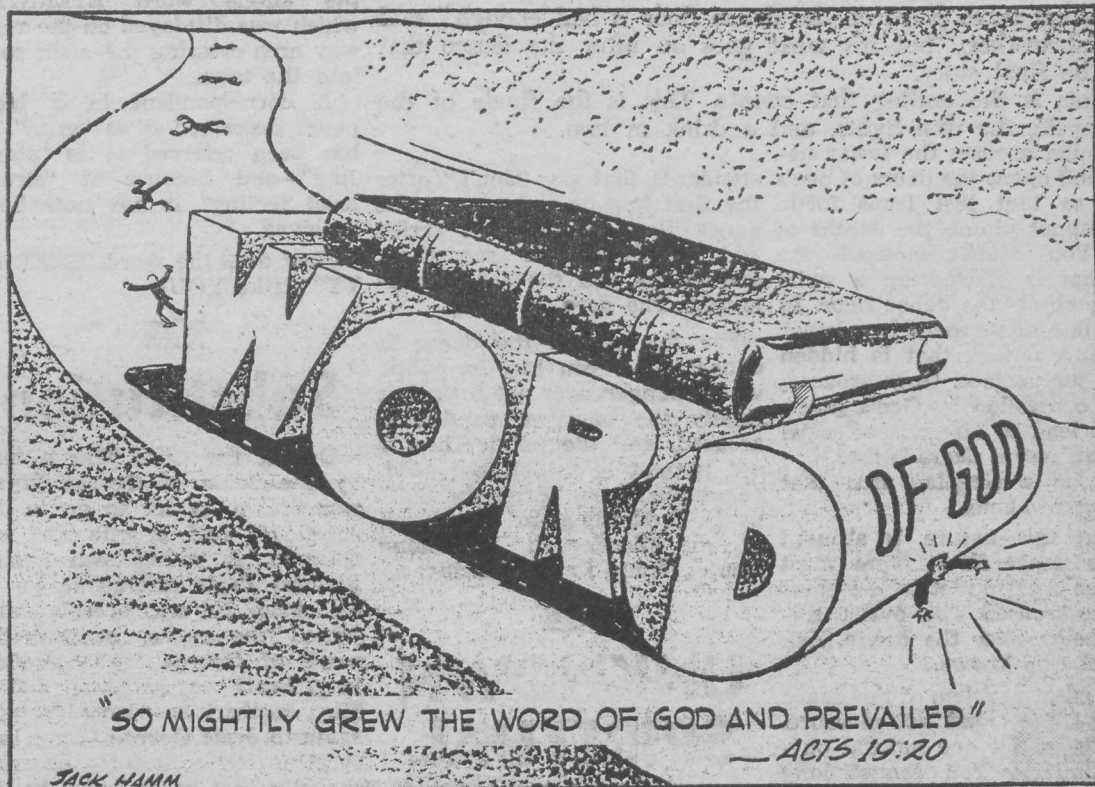
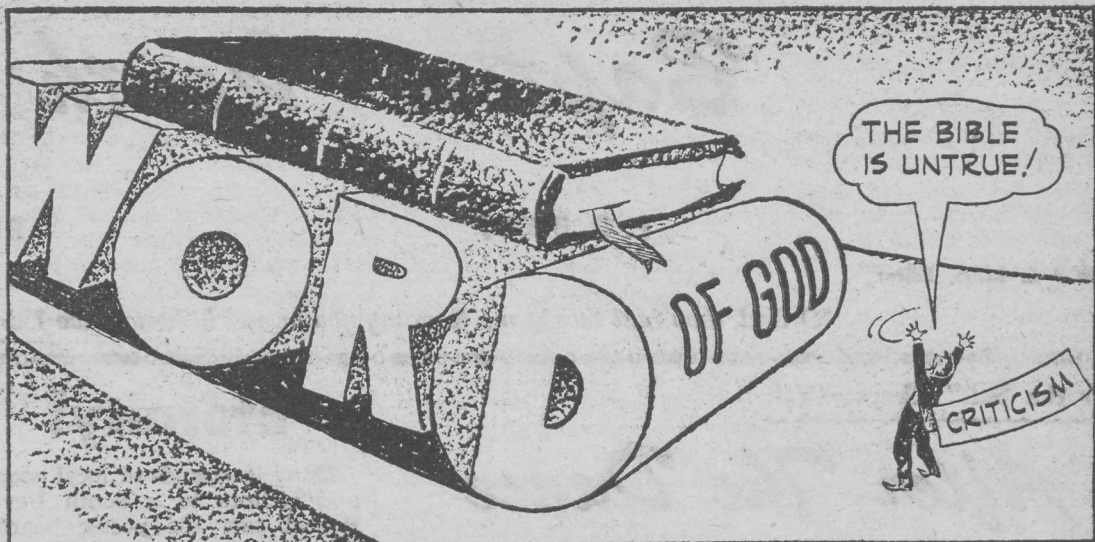
shouted to him and told him that it was a leper babe—a babe that had been abandoned because it had leprosy. John A. Broadus said to look at the child, that its skin was as pure and perfect as anyone else's skin might have been, but the child was of leprous parents and although no sign of leprosy appeared at that time, within a few months that leprosy would begin to make it appearance, and within a very few years that child would be completely covered with leprosy if it lived at all.

Oh, listen to me, beloved, leprosy spreads with lightning rapidity, and how true it is of sin! That little sin that began on the part of Adam and Eve didn't stay as a little sin, but it spread until Adam and Eve soon hid themselves from the presence of Almighty God, and it spread to the extent that when their children were born, one of them rose up and slew his own brother, so that he caused the ground to be red with the blood of his own brother.

If you will read through the Word of God, you will find how the sin that began as a small, insignificant thing in the Garden of Eden soon multiplied and increased with deadly rapidity. Listen:

"From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with

ACROSS THE CENTURIES



"SO MIGHTILY GREW THE WORD OF GOD AND PREVAILED"
—ACTS 19:20

JACK HAMM

ointment."—Isa. 1:6.

From the sole of your foot to the crown of your head you stand as a sinful being in the sight of God. I don't compliment you one particle when I tell you frankly that in the sight of God you stand as a sinner in every particular of your being. There isn't one single organ within your body but what has been tainted and corrupted with sin, as it has rapidly spread through your being.

Notice also that leprosy is a loathsome disease. Can you imagine an individual who is subject to leprosy? Can you imagine how loathsome such an individual must be, even in the sight of his fellowmen—so loathsome that he must not even touch anyone else lest he spread his disease, so loathsome that he must be banned from folk who are not subject to leprosy, so loathsome that he must live in a leprosarium, so loathsome that he must live away from other human beings and live in a leper colony. There are some diseases that a person might fall heir to whereby he might be quarantined, but not so with leprosy. Leprosy is so loathsome that a man must be put off to himself lest he spread his contagion.

Beloved, did you ever stop to think how loathsome you and I are in the sight of a thrice-holy God? Surely God couldn't ever have chosen a more apt picture of sin that this picture of leprosy, for as a leper is so loath-

some that he must be put off to himself, surely God must look on us as repellant, repulsive creatures at the very best. Listen:

"Thou art of PURER EYES THAN TO BEHOLD EVIL, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?"—Hab. 1:13.

(Continued on page six)

CARMA SUE MULLINS



Of recent date when your editor was preaching for the Clay Baptist Church and Pleasant View Baptist Church in Clay County, West Virginia, he was entertained in the home of Bro. Dillon Mullins and family.

In this home there is one of the most charming young Christian girls that I have ever met, in the person of the 18-year-old daughter, Carmasue. She is graduating from high school this year as valedictorian of her class of over 180.

Bro. Mullins and wife have a fine family of four wonderful children. It was truly a joy to be in their home and to fellowship with the entire family. Especially is it a joy to find a fine young Christian girl that tops her class in school and serves the Lord at the same time.

?? WHAT ??

will be your answer to our appeal relative to our obligation of June 27?

?? WHAT ??

ELD. C. W. SHAFER



The pastor of the Pleasant View Baptist Church (Clay County, W. Va.) is Eld. C. W. Shafer, who is one of God's greatest servants. I measure my words, after having known him most intimately through the years, when I say that there is no preacher that I know who has a greater grasp of God's Word than he. He just doesn't know the meaning of compromise and I thank and praise God for his friendship. May his tribe increase!

THE BAPTIST EXAMINER

PAGE THREE

MAY 26, 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

"After the Ball" Chapter VII.

After The Dance

"What takes place on the dance floor is bad enough," said a social worker, "but it's what goes on after the dance that tells the final story."

This is the ending that counts. This is the finale of the low music, the dim lights, and a drink or two.

Dancing arouses the lower nature, and opens the doors of one's heart so that lust leaps forth. You cannot plumb the depths of lust. You cannot measure the fire that is started by a swirl or two across the dance floor. In every one of us there is a lower nature, a nature that is hidden below the surface. Once aroused, if not controlled by God's grace, it will lead to all ends of social sins and moral degradation.

This is a sleeping lion that dancing awakens.

When this nature is aroused on the dance floor, there must be some final outlet to the emotions so aroused. This outlet usually comes after the dance. Ask the girl who knows.

The great problem of the dance is that of sex and not pleasure. It leads to but one natural outlet, adultery. You cannot long remain a dancer in the current swingtime age and give yourself to it, and keep your virtue. You may be young, you may be old, but sooner or later the toll of the death of virtue will be paid.

The dance at its heart is adulterous; for adultery springs from sexual propinquity, which in essence the dance is.

You do not break down all moral and social inhibitions at one grand swoop. It takes a little cutting away at the edges by something that brings social and sexual pleasure which begins to wear away resistance. A little sin tasted calls for more sins to be rolled in one's mouth with pleasure.

When enough experiences of small moment have been builded together into a grand pyramid, then the final step is taken. Boys do not break down all moral

standards that say "don't," after the first hug or embrace on the dance floor. Many such thrills add together their sensations, and in the end the act is committed. The deed is done.

For this reason the dance is dangerous — you hug in public where danger does not lurk; but finally the beast of passion is aroused, and the public then is not present to inhibit the deed. (Reprinted from "After the Ball" by U. E. Harding, by permission of the Zondervan Publishing House, Grand Rapids, Michigan.)

UNKNOWN SPIRITUAL BIRTHDAYS

Many of those who give the best evidence that they are renewed by grace cannot tell you the day in which they were saved, and cannot attribute their conversion to any one person or to any one text of Scripture, or to any one event in life. We dare not doubt their conversion for their lives prove its truth. You may have many trees in your garden of which you must admit that you don't know when they were planted; but, if you get plenty of fruit from them, you are not very particular about the date of their striking root. I am acquainted with several persons who do not know their own age. I was talking to one the other day who thought herself ten years old than I found her out to be. I did not tell her that

(Continued on page five)

Eternity!

Many thousands of local people and visitors to a South Devon Report saw the poster bearing the single word ETERNITY which was displayed on the railway arch crossing the main road into the town.

A correspondent in a local paper described it as "grim"; it has been referred to as "startling"—and because of "strong local feeling" it has now been removed.

How does the word "ETERNITY" strike YOU?

Substitution

During the Civil War a man by the name of George Wyatt was drawn by lot to go to the front. He had a wife and six children. A young man named Richard Pratt offered to go in his stead. He was accepted and joined the ranks, bearing the name of George Wyatt. Before long, Pratt was killed in action. The authorities later sought again to draft George Wyatt into service. He protested, entering the plea that he had died in the person of Pratt. He insisted that the authorities consult their own records to verify the fact of his having died in oneness with Pratt, his substitute. Wyatt was

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THE CHRISTIAN'S Shield

IN TEMPTATION

By
BRADY SHAFER
Poca, West Virginia

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."—Eph. 6:16.
"The just shall live by his faith."—Habakkuk 2:4.

Salvation by grace through faith! Surely the mere thought must make us thankful to our God. The assurance that our salvation is by Grace, and that it is secure as long as that Grace stands, certainly thrills our hearts.

A life of faith! This thought should thrill us just as much. The man who is saved by Grace through faith can live in no other way but by that same Grace through the same faith. The same divine Grace which saves us, keeps us and sanctifies us unto God.

The Christian must needs, then, live by faith. By whose faith? Habakkuk tells us that it must be by his own faith. By whose faith was he saved? It was not, as the Catholics and a large portion of the Protestant sects tell us, by the faith of his mother and father, or godmother and godfather. Salvation is an individual thing, and sanctification and preservation are just as individual. For one man to be saved by the faith of another, and to take the other's shield of

faith to quench Satan's fiery darts thrown at him, would be just like David, going forth to fight Goliath in Saul's armor. Saul was willing for David to use his armor. David tried it on, and rejected it because he had not tested it. To him it was untried armor. But to Saul it was not untried; for it had stood him well in many a battle. It was splendid armor for his use; but for David it would not suffice. Each Christian warrior must stand clad in his own armor, and having his own shield of faith.

But is it his own faith in the sense that he manufactured it? No, for the Scripture tells us that "God hath dealt to every man the measure of faith" (Rom. 12:3). Faith, being as it is a part of salvation, must come from the Lord. The Lord gives it freely to His elect, and by exercising and appropriating that faith, they become saved.

But after that faith is given to them in salvation, it becomes

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ETERNAL LIFE

THE PRESENT POSSESSION OF THE BELIEVER

by T. T. MARTIN (1862-1939)

"Ye are not under the law."—Romans 6:14.

"Ye are all the children of God by faith in Christ Jesus." Galatians 3:26.

"By grace have ye been saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any one should boast."—Ephesians 2:8,9.

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

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

"God has given to us eternal life, and this life is in his Son. He that hath the Son hath the life."—I John 5:11,12.

It is an awe-inspiring thought, a wonderful, blessed reality, that every real believer on the Lord Jesus has, here and now, **eternal life**, not simply the promise of it, but the eternal life itself. The human mind cannot fully take it in, that every man, the moment he is redeemed from the curse of the law (Gal. 3:13), redeemed from all iniquity (Titus 2:14), redeemed from under the law (Romans 6:14), and adopted as a child of God (Gal. 4:4-7), has then and there **everlasting life** (John 5:24), a new life that is never, never to end; a life that will outlast the stars; a life that he will be consciously enjoying when all the stars shall have burnt out. And yet when such a life is offered as a gift ("I give unto them eternal life, and they shall never perish,"—John 10:28) many men will not repent and receive the gift. Religious prejudice, pride, secret sin, love of the world—for what puny trifles do men turn from the greatest of all gifts, the greatest of all blessings, eternal life! Reader, will you be among the number who make this fool-

ish, this fatal mistake?

But with some the greatness of this gift, and its blessed reality, are obscured by the teaching that the believer on Christ has not everlasting life now, but only the **promise** of it. When God's Word tells us that the redeemed one, the believer on Christ, is not under the law (Rom. 6:14), is a child of God (Gal. 3:26), has been saved (Eph. 2:8, 9), not will be saved, it would be strange that, after all, the believer should have only a promise for the beyond and no reality here and now. But God's Word goes further and says, "Whosoever believeth that Jesus is the Christ is **born of God**."—I John 5:1. **There cannot be birth without new life.** It is not the old life; that would mean no birth. If, then, the new life is not **eternal life**, what life is it?

If language can be made to mean anything, God's Word makes it plain that every redeemed man, every believer on Christ, has **here and now**, eternal life; for God's Word tells us, not only that "by grace have ye been

saved" (Eph. 2:8,9), but it states plainly, "he that believeth on the Son hath everlasting life" (John 3:36); "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life and shall not come into condemnation, but is passed from death unto life."—John 5:24. That God's Word does not mean that the believer on Christ has simply the **promise** of everlasting life, but that he really has the everlasting life, notice John 5:24, "Hath everlasting life and shall not come into condemnation, but is passed (here and now) from death unto life." The Revised Version (1884) makes it much stronger—"hath passed out of death into life." What life, if not eternal life? Before this plain, positive statement of God's Word, the mere promise of eternal life theory cannot stand. But the fact that the believer on Christ really has now eternal life, is made plain by other Scriptures. "Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him."—I John 3:15. Here we are shown that when one "hath eternal life" it is "eternal life abiding in him"; for there would be no meaning to the language if no one has eternal life abiding in him. Again, "Verily, verily, I say unto you, except ye eat the flesh of the Son of man and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life."—John 6:53-54. The Saviour had just taught in verse 35 what eating His flesh and drinking His blood meant: "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on

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Our Bible Study

STUDIES IN GALATIANS

by A. M. OVERTON
(now in Glory)

Chapter Three
INTRODUCTION

One of the key truths of this Galatian letter is the last verse of Chapter Two, "If righteousness come by the law, then Christ is dead in vain." Let us keep constantly in mind that these Galatians, to whom this letter is written, have been disturbed, and some misled into making shipwreck of their faith (I Timothy 1:19), by the preaching of the Judaizers, who have followed Paul and his missionary company, and have affirmed that to be saved one must be circumcised and keep the law of

Moses. They have followed the desire of the natural mind in that which "seemeth right," and declared that one must do something for salvation. That is the last word of wisdom to the natural unregenerate mind of man. But, through Paul, the Holy Spirit sums up what has been said so far, and foreshadows what is to come by saying, "If righteousness (right standing before God) come by the law, then Christ is dead in vain (uselessly)."

THE STUDY

"O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among

(Continued on page five)

THE MONGOOSE AND THE SNAKE

Have you ever seen a battle to the death between a mongoose and a poisonous snake? The plucky mongoose, a snake killer, seems perfectly sure of himself. He moves with lightning speed, and with perfect poise and control. As he deftly lunges back and forth, the little fighter does not go for the snake's neck, as one might suppose; he is after the fangs in the snake's mouth. Once or twice he seems about to be crushed in the writhing coils of the snake—but no; each time he escapes. Finally the courageous little fighter

gets his sharp nose and small forepaws into the snake's mouth. Then, quick as a flash, he grabs and wrenches out the fangs and kills the snake. When once the snake's fangs are removed, the battle is won.

When Christ removed the poisonous fangs from our and His arch enemy, the devil, the battle was won. The battle was fought and won at Calvary. Christ completely "un-fanged" the devil, and slew him. What a Saviour! What a glorious victory! See Hebrews 2:14.

—CHRISTIAN VICTORY

Our Bible Study

(Continued from page four)

You?" v. 1.
"Have you lost your mind?" asks the apostle. "Are you without understanding?" The word for "foolish" literally means "no mind," or "without understanding." Have you been so completely without understanding that you have allowed someone to "bewitch you" or "charm" you?

The art of pulpit hypnotism is widely practiced, and oftentimes by those who are not aware that they are using it. Truth never hypnotizes anybody. Truth is light and life, and it wakes people up, rather than puts them to sleep. It is error, the dark magic of religious error, that lulls, charms, hypnotizes so many people. Since it makes so much use of the natural faculties of the human heart, it "just fits" him, and makes him "feel" that it must be right.

These Galatians had been "bewitched" so much that they would not "obey the truth" which had been set forth before them plainly. The truth that had been preached to them was the gospel of Jesus Christ which Paul and his company had preached to them. The expression "obey the truth" is the same as in Galatians 5:7, and is similar to the expressions "obey the gospel" as occur in Romans 10:16 and II Thessalonians 1:8. The word for "obey" is not the same, but the truth is the same, as can easily be seen by noting carefully the last part of Romans 10:16, "For Esaias saith, Lord, who hath believed our report?" "Believing the report" is shown to be the same thing as "obeying the gospel." Also, if we will keep in

mind what the gospel of Christ is (I Corinthians 15:1-4), we will have no difficulty here. Since there is no command of any kind in the gospel of Jesus Christ, but only a plain declaration of truth, to "obey the gospel" can only mean to believe it.

The phrase here "obey the truth" literally means to be "persuaded by the truth," or "to believe the truth." The truth they had not believed, or obeyed, was Jesus Christ, who had been "evidently" or "plainly" set forth, crucified among them. That is what the message of the gospel of Christ does. It sets forth Jesus, the Christ, crucified, and it sets Him forth plainly, with nothing else to confuse or mislead. It is simply a message of "Jesus Christ, and Him crucified" (I Corinthians 2:2).

The blindest people in the world, and the hardest people to reach with the truth, are those who have been "bewitched" with the lie that some kind of works are necessary on man's part, if he is to be saved. When one becomes truly wedded to that doctrine, he is fully "bewitched," and few of such ever awake to the truth before it is too late.

Christian's Shield

(Continued from page four)

theirs, just as much as salvation is theirs.

Does that faith come in a tidy bundle, all ready for distribution—a lifetime supply in one delivery? Does saving faith suffice to carry the Christian through a lifetime of trial and temptation? Then why did the disciples ask Jesus to increase their faith (Luke 17:5)? And does not Romans 12:3 imply that God gave faith to different men

in different measures?

God gave the initial measure of faith, and God continues to give faith to support His people through every trial and temptation they are called upon to undergo, and this faith, like His grace is always sufficient (II Cor. 12:9). You can depend on it, for He has promised it, that God "will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13), and very often that way includes an increase of faith. Indeed, this is the very reason why God so often sees fit to subject us to much temptation—"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (I Peter 1:6).

What part does keeping the law of Moses play in this life of faith? Absolutely none, for "The law is not of faith, for the man that doeth them shall live in them" (Gal. 3:12). The righteousness imputed to us at the time of our salvation will manifest itself in righteous acts, but these righteous deeds are in no wise obedience to Moses' law, for "Christ is the end of the law for righteousness to everyone that believeth" (Rom. 10:4). The righteousness of the law has no place in the life of the Christian, insofar as his obedience to it



BRADY SHAFER

is concerned. Blessed be our God, it is true that "the righteousness of the law" is "fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:4). However, our "walking after the Spirit" is not an effort to obey Moses' law. The Galatians tried to be circumcised and keep Moses' law to stay saved, but Paul upbraids them with this: "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? Having begun in the Spirit, are ye now made perfect in the flesh?" (Gal. 3:2, 3). The man who begins his spiritual life by Christ, "The end of the law for righteousness to every one that believeth," must continue in the same path, or be branded by the Scriptures as "foolish."

Christians are not under the law of Moses in any sense whatever.

What then? Are we anarchists? Simply because grace has released us from the clutches of Moses' law, should that release lead us to lawlessness, lust and lasciviousness? No, for God in His Omniscience has provided for us another standard, perfectly suitable to our needs. The apostle admonished Christians, "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2). The fulfillment of Christ's law, under which salvation places us ("If ye love me, keep my commandments," i.e., "my law," John 14:15) is love. This can be readily seen when we reason that "in Him (Christ) dwelleth all the fullness of the Godhead bodily" (Col. 2:

For Little Children

THE LIFE OF JOSEPH

Jacob Goes To See Joseph

After Joseph had given his brothers the great feast, he loaded their animals with food. The next morning, they left for their home in Israel.

But Joseph had a longing in his heart to tell his brothers who he was. So before his brothers left to go home, he placed a silver cup in Benjamin's sack of food. And by sending his servant to get the cup, Joseph made his brothers to return to him.

As one of the brothers was explaining to Joseph that they did not steal the money or the cup, Joseph could not hold back his tears. He began weeping, and he told his brothers who he was: that he was their brother Joseph. They could hardly believe what they heard. They thought that they would never see their brother again. They had sold him years ago to be a slave, but now they were seeing him again.

Joseph told his brothers that they sold him because they meant to do him evil. But he said that God was controlling all things, and it turned out for good.

Joseph and his brothers talked about many things. Finally, his brothers went back to Israel then to bring their father, Jacob, to see Joseph. Jacob at first could not believe that Joseph was alive.

But after he saw all the food that Joseph sent, he believed what his sons told him.

So Jacob went to Egypt to visit Joseph. Jacob took with him all his people, his servants, and his flocks. When Jacob met his son Joseph, they hugged each other's neck and wept a good while.

Then Joseph took Jacob to see King Pharaoh, and Pharaoh gave Jacob the land of Goshen in which to live. The pasture lands of Israel were all ruined because of the famine, so this kindness by Pharaoh came just at the right time.

Jacob and all his people, servants, and flocks moved to live in Goshen. There Jacob lived for a long time, then he died. Joseph took Jacob back to his homeland to bury him with his father Isaac and grandfather Abraham.

After this, Joseph lived in Egypt many years and then he died. Many years later, Joseph's grandchildren took Joseph's bones back to Israel and buried them there with his father Jacob.

In many ways, the life of Joseph was like the life of the Lord Jesus. But in one way especially: during the famine, Joseph saved his people from dying. Likewise, the Lord Jesus Christ saves all who believe on Him from the punishment for their sins in Hell. Have you trusted Him to save you?

9). Since "God is love" (I John 4:8), then Christ must be love, love essentially and naturally. Christ's law shows us Himself, then love must be the fulfillment of His law. Paul tells us the same thing in the immortal 13th chapter of I Corinthians.

This same love is also the fulfillment of the Mosaic law. "Then one of them (the Pharisees), which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matt. 22:35-40). Christ Himself here tells us that love for God and love for our fellow man is the foundation of the law of Moses, and indeed of the whole Old Testament.

Since both rest upon the same foundation, then, what is the difference between them? The main difference is the matter of adaptation. Both are different arrangements of the "Law of the Lord" (Ps. 1:2), and are given to different people under different circumstances. Moses' law is spoken of in Nehemiah as "The Law of God" (Vs. 1, 8), and it was the law of God, especially and perfectly adapted to Israel's use, both in the wilderness and in Canaan, and having its climax in the Messiah. The law of Christ is another adaptation of this same law of God, perfectly adapted to Christ's people, and having the vicarious sufferings and death of that same Messiah as its foundation. One faces the cross prophetically, the other historically. One was given to Jews as a nation, the other to Christians as individuals. Both are perfectly consistent with God's justice and all His other attributes. Theoretically, keeping either perfectly would have shown a man to be perfect, and would have qualified him to enter Heaven on his own merits. The least breach of either would throw a man into the gaping chasm of the pit, apart from Divine Grace.

The main difference is this:

"The law (of Moses) is not of faith" (Gal. 3:12), whereas the only way to come under the law of Christ is by exercising faith in Him as Sinbearer and Expiatory Substitute.

Eternal Life

(Continued from page four)
me shall never thirst." Here in verses 53,54 the Saviour shows clearly that the eternal life that the believer on Him "hath" is "in" you — here and now.

Let the unredeemed reader pause: in a moment, right where you are, you can have everlasting life with God's assurance that you "shall never perish" ("I give unto them eternal life, and they shall never perish."—John 10:28).

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

(Taken from Bro. Martin's great book, *God's Plan With Men*, 197 pages, price \$1.25. Order from us).

Birthdays

(Continued from page four)
she was not alive, because she did not know her birthday. If I had told her so, she would have laughed at me; and yet there are some who fancy that they cannot be converted because they do not know the date of their conversion. Oh, if you are trusting the Saviour—if He is all your salvation and all your desire, and if your life is affected by your faith, so that you bring forth the fruits of the Spirit, you need not worry about times and seasons.—Charles H. Spurgeon

Substitution

(Continued from page four)
thereby exempted as beyond the claims of law and further service. He had died in the person of his representative. There we have the truth of identification with our Substitute in His death and resurrection.

Little People's Corner



Quiz by Ethel M. Hoskins; drawing by Marsden Lore

Can You Name Him — a Bible Quiz

He was a valiant soldier,
But leprosy had he,
He dipped in Jordan seven times,
And found that he was free.

By Courtesy of C. S. M.

ANSWER:
Naaman

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, MAY 27, 1956

JESUS AND THE PHARISEES - - - - - Matthew 23.

MEMORY VERSE: "Whosoever shall call upon the name of the Lord shall be saved."
—Romans 10:13.

Jesus never preached a bigger sermon. He was preaching to the biggest sinners He ever met, so He preached accordingly. No one ever lived who was more lion-like than Jesus. Thus in this chapter He called His audience fools, blind guides, and hypocrites.

I. Who Jesus' Audience Was.

They were Pharisees — the religious leaders of His day, but unsaved because they rejected Jesus. They correspond to the unsaved of our churches today. Like the mixed multitude who journeyed with Israel, so each church is hedged about in like manner. Note the Parable of the Tares in Matthew 13:36-42.

II. Characteristics Of The Pharisees.

1. Teachers of the law (V. 2). Many religious teachers are unsaved if they believe what they preach. Cf. Mt. 7:21-23.
2. Say-ers but not do-ers (V. 3,4). On this point there are many Pharisees in each of our churches.
3. Strong believers in "works" (V. 5). They were depending upon their works to save. All of their progeny hasn't died yet. Works will not save. Cf. Mt. 7:21-23; Jn. 6:28,29; Eph. 2:8,9; II Tim. 1:9; Rom. 4:5.
4. Lovers of pre-eminence among men (V. 9). In this connection, Jesus condemned every Catholic in the world (V. 9). Likewise, all preachers who wear the title of "doctor" (V. 10).
5. Stood between men and the Saviour (V. 13). How true of false teachers. Instead of helping men to see Jesus as Saviour, thousands of preachers and religious leaders are standing between the sinner and the Saviour.
6. Men of prayer (V. 14). Their praying was hypocritical. It was only a smoke screen behind which they devoured widow's houses. Just because one leads in prayer is no sign he is saved. Note Cornelius in Acts 10:1,2, yet he was unsaved as Acts 11:13,14 shows.
7. Were personal workers (V. 15). Even zealous enough of their beliefs that they would travel over land or sea to make a convert to their doc-

trines, and still unsaved. Note that Jesus does not condemn proselyting, but rather, the doctrine to which they proselyted.

8. Had great religious oaths and creeds (V. 16-29). A man can believe all the ritual and creed of his church and yet be lost. A sinner might believe in his mind that everything we stand for is right, and yet be lost due to a lack of heart-faith in Christ.

9. Paid tithes (V. 23). Every Christian should do likewise, but that won't save him.

10. Their outside life was clean (V. 25-28). To white-wash a pig pen, manure pile, or typhoid pump doesn't change the inside contents. A sinner needs more than righteous exterior appearance. He needs a new heart. He does not need reformation but regeneration. Cf. John 3:7.

III. What They Lacked.

1. Judgment (V. 23). Needed to pass judgment on their sins and realize that sin was exceedingly sinful.
2. Mercy (V. 23). They lacked mercy, or the love of God in their lives.
3. Faith (V. 23). They lacked saving faith in Christ. Cf. John 3:18,38; John 5:25; Acts 16:30,31.
4. They lacked an inward cleansing (V. 26). They needed regeneration. Cf. John 3:7; John 1:11-13.

IV. The End Of All Religionists (V. 33).

All that believe in salvation by works and who think religion is sufficient to save without the new birth, are on their road to Hell. Hell will be chuck-full of people like this.

V. Destruction Of Jerusalem Foretold (V. 33, 36).

The city of Jerusalem was destroyed by Titus in A. D. 70, just as Jesus herein prophesied.

VI. Jesus' Reaction To His Audience (V. 37).

He wept because of their sins. He might call them fools, but His heart was broken to see them deceived and thinking religion was sufficient to save. He is the same yesterday, today, and forever (Heb. 13:8). Thus, His heart yearns for those who are deceived by the false religions of the world.

of living physical death, so sin is a state of living spiritual death.

Notice also that leprosy is a state of banishment.

"All the days where the plague shall be in him he shall be defiled; he is unclean: he SHALL DWELL ALONE; WITHOUT THE CAMP shall his habitation be."
—Lev. 13:46.

Can you see that man who is a leper as he passes by a building. He doesn't dare come in. Other men come and offer their sacrifices. Other men might come to God's house to worship, but that man goes by. He can't even come to God's house to offer a sacrifice. He has a cover over his upper lip so that he is noted for his disease, and if you were to come near him, he must shout, "Unclean! Unclean!" Leprosy causes him to be banished from the presence of others.

Beloved, what is it that shuts men out of the presence of Almighty God? Just one thing—sin. As leprosy banishes men from the society of humanity, so sin banishes men from the presence of Almighty God. Every man outside of Jesus Christ, if he would speak truthfully, would cry out, "I am unclean in the sight of God."

I want you to notice also that leprosy is an incurable disease. Humanly speaking, leprosy is incurable. It is inevitably fatal. Medical science offers no hope to the man who has leprosy. To be sure, there are mild forms of leprosy that are cured, but actual leprosy of the old countries is inevitably fatal.

My brother, so it is with sin. As leprosy is incurable from human means, so sin is incurable from anything that man can do. Legislation won't change a man's sinful nature. Education won't change his nature. Reformation and culture won't change his nature.

I never had it more forcibly impressed upon me than when I visited the old Negro preacher who was pastor of a Baptist

church in Cincinnati several years ago. He had been pastor there for nearly seventy years at that time. When I visited him one day, he was telling me how they were going to tear down the slum districts near his church, and how Mrs. Roosevelt was sponsoring a housing project. He said, "They are going to put in bathtubs, hardwood floors, and radios. But, Brother Gilpin, it will take more than bathtubs, hardwood floors

AN APPRECIATED LETTER

Dear Bro. Gilpin:

While your enemies continue to knock you, your acquaintances turn against, and many of your friends forget you, I rejoice to notice that you keep right on from week to week giving us the paper. That which would discourage others never seems to hinder you. Sometimes it amazes me how you are able to keep going under such pressure.

It is because of this that I am glad to send this offering, since I truly believe you are God's man and that you are doing God's will. Your courage, your zeal and your lack of compromise make me to know that God has His hand upon you and that your enemies can't be telling the truth.

Keep on keeping on, and I know He will provide for your needs.

Fraternally,

and nice buildings to keep a Negro from taking his razor with him when he goes out on a social call." Beloved, he told the truth. It takes more than hardwood floors and porcelain bathtubs to change a Negro's nature—or anybody's nature.
(Continued on Page Seven)

Leprosy

(Continued from Page Three)

Beloved, God is so pure that He can't behold evil, and if God is so clean that He can't look upon iniquity, then surely we must be loathsome and repellant to God as God looks down upon us with our spiritual leprosy of sin from day to day.

Go back to the early chapters of Genesis and you will find that when God created man, that man was a creature of beauty. We read about handsome men and beautiful women, but, beloved, there never was a man as handsome as Adam and there never was a woman as beautiful as our mother Eve. You talk about all the women that win beauty contests today, but, beloved, they are hideous in comparison. What a picture Adam and Eve must have been. What a body they must have had—perfect—physically perfect, morally perfect, spiritually perfect, and mentally perfect—perfect in every particular. Originally man was the very temple of God Himself, but today you and I in the sight of God, at best, are a lot of animated rubbish. Can you imagine the contrast that exists between you and me, and Adam in his original glory? If you will stop and think, you will begin to understand something of what the writer of God's Word meant when he said:

"Lo, this only have I found, that God hath made man upright; but they have sought out MANY INVENTIONS."—Eccl. 7:29.

Beloved, I never realized how awful humanity is until I read this verse of Scripture. God made me upright, but we have sought out many inventions.

Leprosy also is an infectious disease. By that I mean that it can not only be inherited, in that it passes from one generation to another, but leprosy likewise is an infectious disease, in that it can

be passed from one individual to another just by touch. A man with leprosy sits upon a stone, but no other man dares to sit upon that stone again unless he takes a chance of being contaminated with the leprosy of the leper that sat there. A leper stoops down by a running stream and drinks of that stream. No man would ever drink again in that spot unless he takes a chance of being infected with the disease of the man that has drunk there. If a leper were to eat out of a dish, you wouldn't think of eating out of that dish until it was entirely cleansed. If a leper were to sleep on a bed, you wouldn't dare sleep upon that same bed until it was entirely cleaned. If a leper were to come into this building and were to breathe into the air of this building, even his very breath would be infectious so far as this building is concerned. If you were to hand a leper a million dollars, it would be worthless to him, for nobody would dare to handle the money that a leper had handled because of the in-

fectious nature of the disease.

Beloved, need I make the application so far as sin is concerned? Need I tell you that sin is infectious and defiling? If a sinner stands up in this house and sings, he is even polluting the house of God thereby. Listen: "The SACRIFICE of the wicked is an abomination to the Lord... the WAY of the wicked is an abomination to the Lord... the THOUGHTS of the wicked are an abomination unto the Lord."—Prov. 15:8, 9, 26.

I say to you, beloved, as leprosy is an infectious disease, so sin is infectious. It is defiling, and God even says that it is an abomination. The thoughts of a sinner, the sacrifices and the words of a sinner, anything and everything a sinner does, is an abomination in the sight of God.

Notice that leprosy in reality is a state of living death. A man who has leprosy is really in a state of living death, because little by little that leprosy will work death within his body. It may start as a pimple upon his hand. Later that joint will drop off and then another joint will drop off, until finally his whole hand will drop off. Brother, sister, listen to me, leprosy is a state of living death.

That is exactly what sin is. You may be alive naturally, mentally, and physically, but if you are unsaved, you are dead spiritually. Every man outside of Jesus Christ is spiritually dead.

Bring a casket into this room and look down into the face of that individual within that casket. You would say of that individual that he is dead physically. Beloved, he is no more dead physically than the sinner is dead spiritually in the sight of God. In fact, it would be just as easy for that man to get out of that casket, to lay aside his shroud, and close the casket lid and walk out of this building unaided and unassisted, as it would be for a sinner to save himself apart from a miracle of God Almighty's grace. A sinner may be alive to this world physically, but spiritually he is dead in the sight of God. I say that as leprosy is a state

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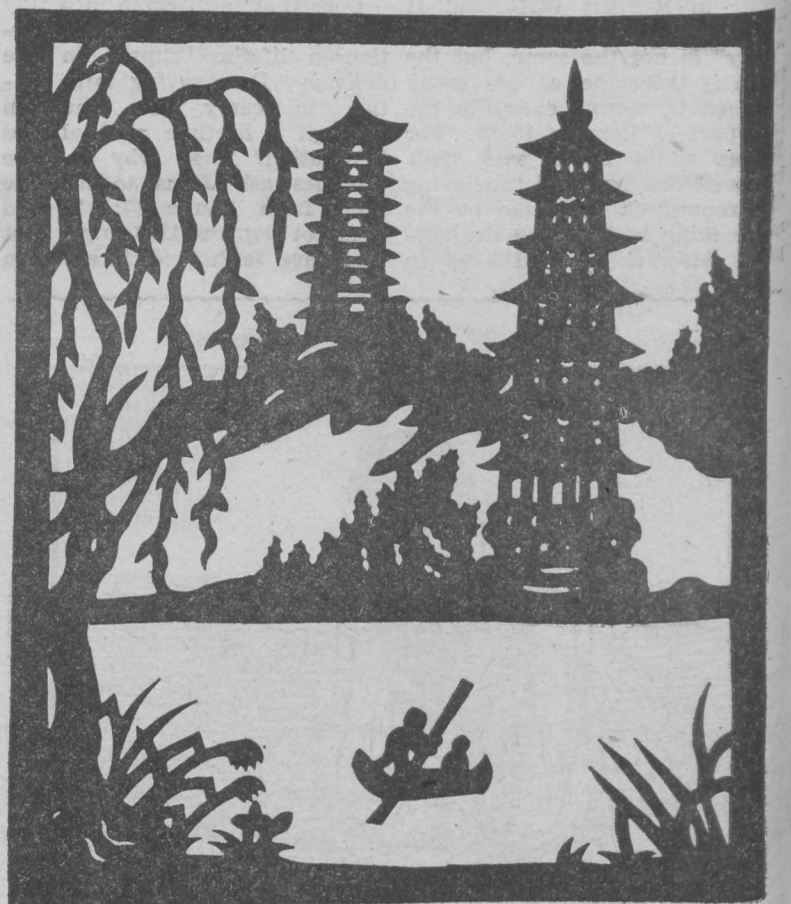
PAGE SIX

MAY 26, 1956

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Leprosy

(Continued from Page Six)

I tell you, beloved, as leprosy is incurable by human means, so sin can't be cured by human means. That is why it is that a church can't save a man. That is why it is that a preacher can't save anyone. That is why it is that baptism and the partaking of the Lord's Supper can't save a man. Beloved, I insist that leprosy is incurable by human means and sin is likewise incurable by human means.

I turn to the Word of God and I read Jeremiah's statement in this respect. Listen:

"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil."—Jer. 13:23.

Beloved, when a Negro can turn white and when a leopard can change his spots, then and then only can a sinner save himself apart from the irresistible, matchless grace of Almighty God.

II

GOD CAN HEAL THE LEPER.

We have seen something of the disease of leprosy as an illustration of sin. I would also say to you that God can cure the leper. If I had nothing else but two experiences within the Word of God, I would know that God can cure leprosy.

I turn to II Kings 5 and I read about Naaman, the leper, who was healed by the prophet. The prophet told him to go down to the river and wash himself seven times, and when he came out at

High Priest, the Lord Jesus Christ, came all the way from Glory to earth to do everything for us, for our salvation. That is why we sing:

"Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."

It is the grace of God—not our works, plus anything that we do—but the grace of God that saves us.

It is rather significant what the priest did. He took two birds. One of the birds he killed and drained the blood into an earthen vessel that had water in it. In other words, they first put water into that earthen vessel—clean water, not stagnant water—living water, as the Word of God says. Then they drained the blood of one of those birds into that living water. They took the second bird and with a piece of cedar dipped that bird into the blood and water until it was completely submerged, having dipped it in the blood of his own companion. Then that priest brought that bird out and turned it loose and let it fly abroad in the open fields.

Beloved, they took my Jesus to Calvary one day and nailed Him to a cross of wood, and the Word of God says that blood and water were there mingled. Listen:

"This is he that came by water and blood, even Jesus Christ; not by water only, but by WATER AND BLOOD. And it is the Spirit that beareth witness, because the Spirit is truth."—I John 5:6.

"But one of the soldiers with a spear pierced his side, and forthwith came there out BLOOD AND WATER."—John 19:34.

But, beloved, that isn't all. Look at that second bird as it is dipped in that blood, and as it is loosed and flies away into space. In this I see Jesus Christ who died for my sins, and I see Him as he comes out of that grave. I see Him as He walks upon this earth for a few days' time, and then I see Him as He goes out to Mt. Olivet and lifts Himself up suddenly and goes away into space, as the crowd gazes upon Him. These two birds that were used for the cleansing tell us how that Jesus Christ died for our sins and rose again for our justification. We have the whole Gospel story—the death, the burial, and the resurrection—in these two birds. One died, the other was buried in the blood and water and rose into the air. Jesus Christ died for our sins, was buried, and rose again for our justification.

But it doesn't stop there. What did they do after this second bird was loosed? Listen:

"And he that is to be cleansed shall WASH his clothes, and SHAVE OFF all his hair, and wash himself in water, that he may be clean; and after that he shall come into the camp, and shall tarry abroad out of his tent seven days."—Lev. 14:8.

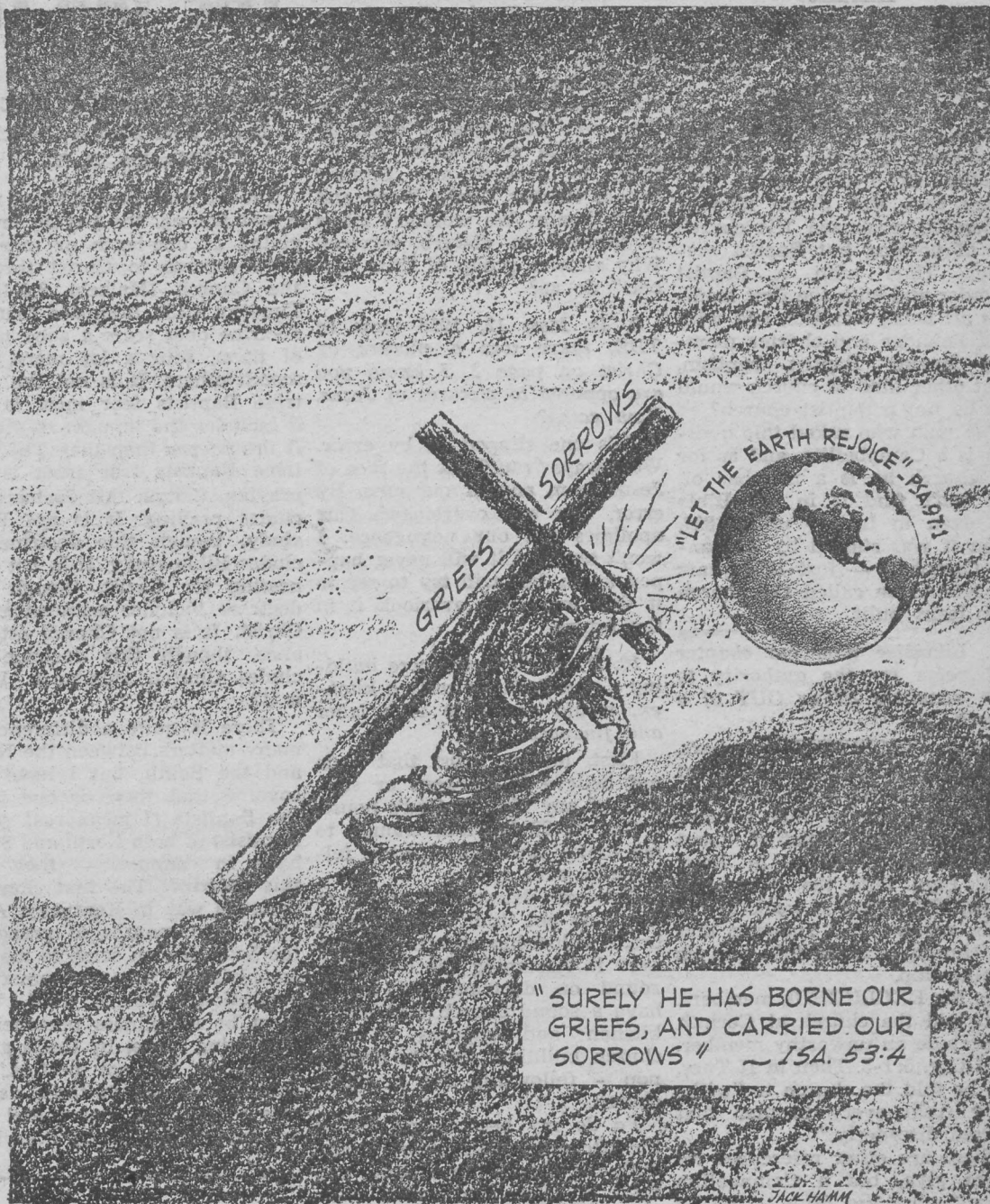
First, there was the offering of blood, and then the washing of clothes and the shaving off the hair, and then coming into the camp. What does it tell us? Beloved, it tells us that we have blood before we have water. That is God Almighty's plan so far as churches are concerned today. Blood before water—salvation before baptism.

What does the shaving off of the hair teach us? Beloved, it tells us that if a person has been saved and has followed His Lord in baptism, that a change of works is to follow. Old things are passed away. He is a new person. He has new ideas and new ideals and new aspirations and new hopes and new joys. He begins to walk anew.

CONCLUSION

The Word of God tells us how loathsome man is at best. He is a spiritual leper. But thanks be to God, God can heal a leper, and the God of all grace can save a spiritual leper. May He save you! May God bless you!

DIVINELY ACCOMPLISHED FACT



"Unclean Fingers"

(Continued from page one)

they laughed at him! Machen's book "The Virgin Birth of Christ" published by Harper Brothers is over 400 pages. It is a masterpiece. Every single objection or criticism against the Virgin Birth of Christ raised by the modernist, Machen utterly demolishes with irrefutable evidence and logic. On pages 285 to 300 he deals specifically with Isaiah 7:14. The modernists have never answered it and never will — because they can't.

FACT NO. 6. There is a cleverly disguised Unitarianism these modernists have woven into the Scriptures concerning Christ. Let William Childs Robinson speak, a recognized scholar today who still believes that the Bible is God's verbally inspired Word. "The Revised Standard Version uses Thee and Thou for God and you for Christ. This is particularly objectionable in such passages as the conversion of Paul. According to the several accounts of this event, Saul was smitten down by a Theophany and arrested by a heavenly Hebrew Voice saying: 'Saul, Saul why are you persecuting me?' And Saul, who had been reared on the Old Testament accounts of the Theophanies to Abraham, Jacob and Moses, replied to the Lord (Jehovah-Adonay), Whom he had worshipped from youth, 'Lord, who art Thou?' Only the Revised Standard Version renders this august passage by the flat: 'Who are you, Lord?'"

FACT NO. 7. Edgar Goodspeed is one of the editors of the RSV. He is on the faculty of the University of Chicago, Divinity

School, from which school Dun-can Littlefair graduated. Goodspeed and his co-editors didn't go as far as they dared. We have had personal correspondence with Goodspeed some years ago. I took him to task severely for his translation of Isaiah 1:18 which appears in the "Goodspeed Bible" which you can purchase at most bookstores. Do you know how Isaiah 1:18 reads in the Goodspeed Bible? Listen, "Come now, and let us reason together saith the Lord; though your sins be as scarlet, shall they be as white as snow? though they be red like crimson, shall they be as wool?" Can you hear the hiss of the serpent in that one? When I remonstrated with Goodspeed about this he took it as a good joke that a young man just out of Seminary would question his authority. He even published a statement about it in a brochure which he sent me.

FACT NO. 8. We have mentioned that the Revised Standard Version has been copyrighted by the National (Federal) Council of Churches. What little we know about copyrights we know they involve royalties of usually 10 per cent. The RSV sells for \$6.00 and \$10.00 a copy. We are informed that a million copies have already been printed. At \$6.00 per copy total sales would amount to \$6,000,000 with royalties amounting to \$600,000. And remember — with every copy you buy YOU are enriching the coffers of the National (Federal) Council of Churches which is pro-communistic, socialistic, modernistic and apostate!

FACT NO. 9. The very fact that names of such modernists and infidels as Preston Bradley,

Harry Emerson Fosdick, etc., are linked with the wide publicity recently given to the Revised Standard Version should cause us to ask, "What's wrong with the RVS when such men who hate the Bible as God's verbally inspired Word, and Jesus Christ as the Eternal Son of God speak well of it?"

FACT NO. 10. Back to Isaiah 7:14. This to us is the most conclusive argument of all. The Septuagint is the oldest Greek translation of the Old Testament. It was begun and finished over 200 years before Christ was born (you may check this in any encyclopedia).

Seventy Hebrew scholars, who were all Hebrews by birth, translated the Old Testament from Hebrew into Greek. Every one of them agreed that the correct translation of Isaiah 7:14 is, "Behold a virgin shall conceive and bare a son . . ."

As we have noted, ALL of the scholars who translated the King James Version of 1611, ALL of the scholars who translated the Revised Version begun in 1870 ALL of the scholars who translated the American Revised Version of 1901, translated Isaiah 7:14 in this identical way—"Behold a virgin shall conceive and bare a son . . ."

Take your choice—ALL of this great number of Godly and scholarly men who believed the Bible to be the infallible, verbally inspired Word of God, OR the 22 modernistic editors of this new Revised Standard Version, NONE of whom (to our knowledge) believe this truth, and TWO of whom have been cited as members of subversive, un-American pro-Communist organizations in this country!

May God help us who believe the Old Book to be what it claims—GOD'S VERBALLY INSPIRED WORD AND HIS FIN-

(Continued on page eight)

THE BAPTIST EXAMINER

PAGE SEVEN

MAY 26, 1956

JUNE 27

CAN BE A RED LETTER DAY —

IF YOU HELP US OUT OF THE RED!

I Should Like To Know

(Continued from page one)
the disciples who became Jesus' apostles. Cf. Acts 1:22. Thus all the apostles were Baptists.

The first members Jesus had in His church of which He was Head and Founder were the apostles. Cf. I Cor. 12:28. This meant then that Jesus, Himself a Baptist, organized His church out of nothing but Baptist material. Thus with a Baptist Founder and with the first members all being Baptists, and with both Founder and charter members having Baptist baptism, what other kind of church would this be but a Baptist church?

The man who asked this question is a Campbellite, and as for the church he is a member of, you can't find it in the Bible nor even in history until 1827, when it was started by Alexander Campbell — just 1800 years too late to be called the church that Jesus built.

4. Likewise give me chapter and verse for the authority to vote members IN or OUT of a church.

As to RECEIVING members, Paul tried to join the church at Jerusalem (Acts 9:26), but they refused to receive him because they were not satisfied about his conversion. Then in Rom. 14:1, Paul tells the church at Rome, "Him that is weak in the faith, receive ye," showing that the church received folk into its membership.

As for EXCLUDING members, Paul told the church at Corinth to exclude an unworthy member. Cf. I Cor. 5:1-5. Then in II Thes. 3:6, he told the church to "withdraw from every brother that walked disorderly."

There are other references we might give, but a Campbellite doesn't want the Bible — all he wants is an argument.

5. Should a woman, who is divorced and remarried, teach a Sunday School class in a Baptist church?

Our Lord never gave any instructions relative to teachers that would cover the ground occupied by this question. However, common sense would teach one that such a teacher would never be faithful to all the Word of God—particularly those passages that refer to the matter of divorce and re-marriage.

I used to have a Sunday School teacher who did not tithe. It was conspicuous that whenever we had a lesson on tithing that she absented herself every time. A divorced and re-married woman in all probability would do likewise whenever it was necessary to study Mt. 19:1-9; Rom. 7:1-3, and other passages of like nature.

6. Should divorced and re-married people be allowed to hold offices in a Baptist church?

I do not think so. It certainly isn't setting a very good example before the world to have violators of God's law hold offices in the church which Jesus built.

7. What is the most effective and efficient way to get such (divorced and re-married) teachers and officers to resign?

Let the pastor preach faithfully on the question of marriage, divorce and re-marriage. Carefully approach those who are offending and ask for a voluntary resignation since the life of the individual is affecting the spiritual life of the church. If the individual is not willing to step aside, then let the church in business meeting declare vacant the office of all those who are divorced and remarried.

8. What would you do with a Sunday School class of boys, aged 10-15, when five or six disrupt the class all the time and will not obey the teacher?

I am a firm believer in discipline.

I have sent children home and refused to allow them to return to Sunday School until they agreed to obey. I gave one boy a genuine paddling, which did him and the whole class more good than anything that ever happened. I certainly would take steps—even drastic ones, to protect any Sunday School teacher, God's Word and God's honor. We wouldn't allow a "drunk" to disturb services. Why allow a group of little "rebels" do so?

9. In May 12, 1956 issue of TBE, there was a picture of Christ on page 3. I know you are opposed to pictures of Jesus. How come?

This one slipped in by error. We always "rout" out the face of Jesus from any of our cuts. By error, this was overlooked. Our apologies for our negligence. I won't say that it will never happen again, but will try to see to it that we never overlook it in the future.

10. If your church were building a new building with a kitchen, would you help with labor and finances?

First, let me insist that I do not believe in kitchens or suppers of any kind in God's house. I Cor. 11:22 is plain enough to me that I could never have fellowship with such.

However detestable such is to me, I do not think that I would break fellowship with my church over it. Assuming the church is sound on doctrine, I'd rather have a sound church that had a kitchen and suppers in the church building, than to declare non-fellowship for a sound church.

I'd do my best to get rid of the kitchen, but I'm sure I'd stay with the church for awhile, and fight it from the inside. Who knows, you might win after awhile — especially since you have God on your side to start with.

False Ideas Of God

(Continued from page one)
part of it, and a stool to sit on of the rest of it. Idolators are fittingly described in Psalm 115:2-7. The writer says that idols have eyes but see not, ears but hear not—then he sums up by saying "they that make them are like unto them."

4.—Many do not manufacture idols of wood or stone, BUT THEY CREATE A MENTAL GOD WHO IS AS FAR FROM THE TRUE GOD as any idol. Many a person who claims to believe in God doesn't mean the God of the Bible — he means the God of his own imagination. Let us name some examples of this:

(1) The "Allah" of the Mohammedan is not the God of the Bible, but a cruel warlike creation of the depraved imagination.

(2) The good old "grandfather" of many sentimentalists, is an imaginary god. He is the kind of being who is extolled in some of the hill-billy religious songs of today. He is the "Man Upstairs" of that vile piece of blasphemy that is blared forth over the air waves. He is conceived of as "too good" to punish sin. "Tut, tut my children—be good now—don't do that." What a caricature of the true God.

(3) The Arminian god. He is the god of the free-willites, who deny the full sovereignty of God, and make him to be a creature who makes his choices after he looks and sees what human beings are going to choose.

(4) The HYPER-CALVINISTIC GOD. He is made to be a great hard-hearted being who has so predetermined everything that we are all tangled up in the web of fate such that we have no choice about anything. Fatalism proceeds from such a conception. The "Hardshells" are the product of this type of thinking. When preachers go to extreme on election and predestination, they become fatalistic. They reason that

THE DOCTRINE BAPTISTS FEAR MOST

by
PASTOR FRANK B. BECK
North East Baptist Church
Millerton, N. Y.

The doctrine Baptists fear most is **not tithing**, the paying or the giving of one-tenth or more of one's income to Christ through the Church (Malachi 3:8-10; I Timothy 3:15). Admitted that the doctrine does scare a good many of them, sour a lot more, and scorch others. It is not the doctrine Baptists fear most is not it includes the thought of giving. It lies deeper than that. The doctrine Baptists fear most is not praying, though this doctrine includes praying. It is not Bible study, though this doctrine includes Bible study. It is not witnessing for Christ, though this doctrine includes witnessing for Christ. It is not Church attendance, though this doctrine includes Church attendance. What is it?

There is quite a difference in many matters between the North and the South, but I have discovered that there is one thing the Baptists (I mean real saved Baptists) of both North and South have in common — **they fear this doctrine!** The first church I pastored was in Kentucky. After about two months of preaching the head deacon came to me and complained: "You are preaching perfection." Thank you! "You must be a holiness preacher." I am trying to be, by God's grace. "Well we are not perfect," he continued. Back in those days I was young and smart and had an answer for about everybody

prayer doesn't do much good, that evangelism is useless, and missions unprofitable. One eye and half sense will show one that Paul and Jesus had no such attitude.

Human responsibility should always be preached in connection with unconditional election. "But I don't understand . . ." That is the cry raised. God doesn't ask us to understand. He REVEALS to us that election is true, and that human responsibility is likewise true.

5.—Then there is the false teaching that Christianity has a Goddess. Catholicism makes Mary to be "the mother of God." They make her into a superior mediator who comes ahead of Jesus himself. Prayer is offered to her. In short she is made to be a female goddess. But Mary called Jesus, "God my Saviour." (Luke 1:47).

The kind of God a person has will determine the kind of person he is, and will determine his destination in eternity. If one's thinking concerning God is wrong, then there is little chance that he will be right, religiously, on any thing.

Baptist Churches

(Continued from Page One)
ever get the political power again, we may expect a duplication of her past history. If you are born again and can take your stand as a Baptist upon the New Testament as your all-sufficient guide—salvation by grace through faith, and the ordinances as symbols and not sacraments—you will be welcome in a true Baptist church.

"Unclean Fingers"

(Continued from page seven)
AL REVELATION TO MEN — to stand up and be counted in the number of those who refuse to bow the knee to the Baal of modernistic scholarship and expose their subtle and pernicious falsehoods whenever and wherever we can—so help us God!

—David Otis Fuller

and everything, and replied: "Yes, I know that. I have already found that out." Now I would just think that and not say it.

Not too long ago a head deacon in the North came to me and said: "You are preaching perfection, and none of us are perfect."

Therefore I say the doctrine Baptists fear most is **perfection!**

One member of a Baptist Church asked me: "Why preach perfection when none of us can be perfect?" That question is a wrong question. Do not say, We cannot be perfect, say, We will not be perfect.

"Do not preach perfection" is equal to saying: "Do not preach like Jesus Christ, for Christ commands us: 'Be ye therefore perfect, even as your Father which is in heaven is perfect.'" (Matthew 5:48).

"Do not preach perfection" is equal to saying: "Do not preach like the apostles, who by the Holy Spirit command the Churches: 'Be perfect' (2 Corinthians 13:11), 'Let us go on unto perfection.' (Hebrews 6:1).

"Do not preach perfection" is to disqualify the true purpose of all pastoral preaching, and praying too, for we "preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus (Colossians 1:28); and we, pastors especially, are, like Epaphras, to labour fervently for you in prayers 'that ye may stand perfect and complete in all the will of God' (Colossians 4:12). We are to preach for perfection, and to pray for perfection!

"Do not preach perfection" is equal to saying: "Do not preach the whole Bible," for if a man does proclaim the whole counsel of God, sooner or later, within a reasonable length of time, he is going to preach perfection. Will he ever preach on Noah? Then he will preach on a man of God who was "a just man and perfect in his generation" (Genesis 6:9). Will he preach on Job? Then he will observe that "that man was perfect and upright, and one that feared God, and eschewed evil" (Job 1:1). Will he preach on Abraham? He will hear Jehovah saying to Abram: "I am the Almighty God; walk before Me, and be thou perfect" (Genesis 17:1), not forgetting that the elect are to "walk in the steps of that faith of our father Abraham" (Romans 4:12). Will he preach on peace? Then he will come to Psalm 37:37, "Mark the perfect man, and behold the upright: for the end of that man is peace." Will he preach on prayer? Then he will point us to Jesus Christ the great Example of, Exhorter to, and Exciter for prayer. Who, in John 17:23 prays: "I in them, and Thou in Me, that they may be made perfect in one."

"Do not preach perfection!" When shall I preach it? "Not on this earth because we can not or will not be perfect." Not in heaven, for it will not be needed there. When shall I preach it?

I know when Christ the peerless preacher preached it, He preached it on this earth when He declared: "The disciple is not above His Master: but every one that is perfect shall be as his Master" (Luke 6:40). Do you pray that you might be like Jesus? Then are you praying that you might be perfect, for Christ the Master is perfect!

I know when Paul the apostle preached it, he preached it on this earth when he wrote the Church at Corinth: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Corinthians 7:1).

I know when James the Just preached it, he preached it on this earth when he told his hearers: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 3:2).

"Do not preach perfection"

means lower the power of the Divinely inspired Word of God, which is "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good words." (2 Timothy 3:16, 17).

It means to limit the purpose of suffering in the life of the believer in Jesus Christ in opposition to I Peter 5:10, "But the God of all grace, Who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you."

It means to lose the provision afforded by Christ's one sacrifice on the cross, "For by one offering He hath perfected for ever them that are sanctified." (Hebrews 10:14).

It means to leave the principles of consecration to Christ, Who calls to you and to me and to all: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me" (Matthew 19:21).

Beloved follower of Jesus Christ, we ought to be perfect! "For the eyes of the Lord run to and fro throughout the whole earth to show Himself strong in the behalf of them whose hearts are perfect toward Him." (2 Chronicles 16:9). To the contrary we feel more like confessing with Job: "If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse." (Job 9:20). Hence we see the great need and the mighty value of the cross-work of our only Saviour, Jesus Christ! Imperfection is sin. Everything we do is imperfect. Therefore everything we do is sin! Oh the treasure of Christ's atoning death for us. His outpoured blood cleanseth us from all sin (I John 1:7), and holds forgiveness for us of all our failures (Ephesians 1:7).

And this is one of the unrecognized blessings and benefits of preaching an uncompromising perfection required for all the redeemed. It drives us to the Christ of the cross, and keeps us there. Christ is our everlasting perfection, our Saviour to forgive us when we fail (I John 2:1-2); our Example to follow (I Peter 2:21, 22). Fellow Christians let us strive to be perfect! Amen.

MORE CATHOLIC ABUSE OF THE VIRGIN MARY

The Pope, according to a report cabled by the Rome correspondent of the Canadian Daily Express, has instructed three committees of theologians—one in Rome, one in Belgium and a third in Spain—to study a new dogma concerning the Virgin Mary. Although details are not known, the gist of it is said to be that "the Madonna is the sole mediator between mankind and God."

According to the proposed dogma, which the present Pope is said to favor, all prayers, appeals for help, and spiritual comfort, whether addressed directly to the Father or to the Son, reach God through the Virgin Mary only.

In Vatican quarters the new dogma is being defined as "Mary's universal mediation." Concerning this report the Churchman's Magazine said: "It is believed that the Pope will proclaim the new dogma whatever the committees say."

—Moody Monthly

Since His first coming became history, the second advent has been the dominant note in every prophetic strain. It is as certain to be literally fulfilled as was His first coming.