

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.

VOL. 25, NO. 36 RUSSELL, KENTUCKY, OCTOBER 13, 1956 WHOLE NUMBER 955

HOW THE LORD'S SUPPER IS MADE AN EVIL THING

By Roy Mason
Tampa, Florida

(and others) wreck the symbolism?

The Lord's Supper as observed in the average Baptist church today is a wicked thing! Better that a people should never partake of the Lord's Supper than that they should partake as they do!

What do we refer to? We refer to Baptists using symbols that teach that Jesus was a sinner. The Lord's Supper is a symbolic ordinance. Change the symbols and the whole ordinance is ruined. Therefore the whole value of the observance is wrapped up in its symbolism. How do Baptists

1. They do it by using leavened bread. Crackers or light bread are generally used. These contain leaven, and leaven is uniformly a symbol of evil and sin in the Bible. In connection with the Passover, the Lord instructed Israel to put all leaven out of their houses for seven days, and to eat only unleavened bread. The Lord made such a point of this that He commanded that any person having leaven in their house during this period should be expelled from the congregation of Israelite people. (See Exodus 12:

17-20). The Passover typified the death of the Christ to come, just as the Lord's Supper symbolizes the Christ who has come. We know that Christ used unleavened bread when He started the ordinance of the Lord's Supper, because the Jews had no other kind of bread in use during the Passover period.

Leaven is mentioned as a type of sin in direct connection with the Lord's Supper. (See I Cor. 5). Take your Bible and a concordance and study the use of the word "leaven." You will find that the Lord uses it over and over again.

(Continued on page eight)

We would like to make this Baptist Church have "Articles of Faith"?

request of those who send in questions for this column: If at all possible, please write your questions on a separate piece of paper when sending them to us, rather than including them on the same page of a letter, book order, subscription, renewal, or some other matter. If you will do this, it will save us a lot of trouble. We often have to hand letters with questions, book orders, subscriptions, renewals, etc., all on one sheet of paper, back and forth, and believe me, it sometimes gets rather tedious. Also, if you will number your questions it will be much more convenient for us to answer them. Remember: All unsigned questions reach the waste basket. Thank you.

1. Should a New Testament Baptist Church have a "Constitution and By-Laws"?

The New Testament is enough for any church. II Timothy 3:16 says that the Word of God is all we need. But what is said in No. 2 below may also apply in this regard.

2. Should a New Testament

Every church has articles of faith. They may not be set down in orderly arrangement and published as a piece of literature, but what the church believes and preaches is the church's articles of faith. I think it is wise for a church to have some sort of published statement of their faith for the information of inquirers, new members, the general public, etc. But if a church does have such a statement of faith, the statement should certainly be the faith for which the church contends. Many churches have adopted the New Hampshire Confession of Faith and other similar statements; yet they do not believe half the doctrines that are set forth in these statements of faith. Understand, a statement of faith is merely an abbreviated expression of what a church understands the Scriptures to teach, and endeavors to preach and practice. Read Acts 15 and you will see why such statements of faith are often needed.

3. Should a New Testament Baptist Church have "The Church" (Continued on page eight)

TWO SHORT INCIDENTS CONCERNING

MISSIONS AS OUR MISSION

GIVING OUR BEST

The story is told of a Hindu woman who was walking along the banks of the Ganges; as she walked along, she had by her side a little boy some three or four years of age, and in her arms she had a little baby girl a few weeks old—a crying, miserable, weak,

wailing little thing. An English officer passed that way and spoke to her because there was agony written in that woman's face. He said, "What is wrong?" She replied, "The gods are angry with me; they have given me this little baby girl." He passed on, but he came back, drawn, I suppose, by the agony in that woman's face. The woman was there; the baby girl was there; but the boy was not there—the sturdy, strong little fellow of three or four years. And the officer knew what had happened. The boy had been thrown into the river, and he said to her, "Why did you throw the boy in?" She answered, "Could I give less than my best to my god?"

THE EDGE OF THE MAP

There is a tale of a tank and its map. Somewhere on the British front a big push was in progress. The Germans were in retreat. The battle was on, with much lumbering of the great tanks that made nothing of flattening a house and moving on over the debris. But one tank had stopped. It was not disabled. It had no casualties among its crew. There was plenty of ammunition. Yet it had stopped dead in its tracks. An officer came up, and with much forcible language demanded why the huge iron beast should halt, when the job was yet far from finished. The tank men understood his impatience, but still the monster rested. "The trouble is, sir," said one of the crew, "we've got to the edge of our map."

Does your mission map take in the "whole creation," "every creature," "all the world"?

Don't Forget!

BIBLE CONFERENCE

November 13-15

Central Baptist Church
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COULD THIS HAPPEN IN YOUR TOWN?

While I was in Georgia this past summer, one of the saints of God related to me the following incident:

One of the drinking men of the town owns and operates a service station. One day when the gentleman had had a couple of drinks too many, a "Church of God" preacher from another town stopped at the service station to ask for some information.

"Could you please tell me where the 'Church of God' is located, sir?" asked the minister.

"Well (hic), down there to the left 'couple (hic) blocks is the Methodist church. But it's run by Mrs. ——— and Mrs. ———. And (hic) up the street here about three blocks is the Baptist (hic), but it's run by Mr. ———."

"But where is the 'Church of God'?" asked the minister.

"W-e-l-l (hic), I'll tell ya, bud; I just sorta doubt if God has a church in this town."

—BOB L. ROSS.

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THREE SHORT INCIDENTS CONCERNING

GOD'S PROTECTING CARE

GOD'S PROTECTING GRACE

A sparrow had built its nest in a freight car that had been ordered to the shops for repair. When the car was in order and started again into service, a nest full of young sparrows seemed about to be robbed of a mother's care. But though the car traveled several hundred miles, the mother bird would not desert her young. The sympathy of the trainmen was touched, and they notified the division superintendent, who ordered the car out of commission until the little birds were able to care for themselves. If a great railroad system can be ordered so as to protect helpless sparrows, is it hard to believe that the great Superintendent of the universe orders all things for the good of His children?

GOD CARES FOR ME

The way I may not always see, But I know this: God cares for me.

It matters not what seems to be, Since this is true: God cares for me.

Though tempests rage on land and sea,

I'm safe because God cares for me. From doubt and fear he keeps me free;

My surety this: God cares for me.

THE ALL-SEEING ONE

It is said that a New York minister, eager to see and hear Booth the actor, once wrote him as follows: "I am anxious to be at one of your plays, but as I have always been opposed to the theatre, and would appear inconsistent, could you admit me at some

private or stage door?" To this note Mr. Booth replied: "There is no door to my theater through which God cannot see."

What a rebuke! And what a proclamation of faith! In the pulpit, in the home, no matter where we play our part in life's drama, we all believe in the all-seeing eye of God. "Thou God seest all."

WHY BAPTISTS ARE IN IGNORANCE

The following is from the Baptist Standard, the state paper of Southern Baptists in Texas:

BAPTISTS AND RSV

"If you can answer these four questions I will appreciate it. Did any Southern Baptists help translate the Revised Standard Version, and if so was any of them alive when it was finished? Has any of the translators ever been involved in un-American activities? Has any of them written books denying the virgin birth of Christ or His miracles? Do any of the translators deny Christ as the only way of salvation?"

Bob Moore,
Address Lost

Answer:

"There are many persons who think the answer to each of your questions is 'Yes.' I do not know all about all of them. However, I will ask you a question in return: Do you want to put your faith in the messenger or the message? Are you concerned about the translators or the translation? Can you answer your own questions about all the men who worked on all the other versions and translations? Does the authenticity of the Bible depend on the infallibility of the men who penned the word or upon the inerrancy of the Spirit who told them what to write?—Editor."

TBE Editor's Note:

To the informed person it is very obvious why the Baptist Standard did not attempt to answer the questions of Mr. Moore, for the translators of the RSV are modernists of the rankest sort. And many of them are yoked up with organizations that are Communistic. You can see why so many Southern Baptists are in ignorance as to the modernism in the convention and elsewhere since the official publications of the Convention are characterized by such sinful silence as the foregoing article.

The Baptist Examiner Pulpit

"THE BOOK OF REVELATION"

(Read Revelation 3:1-6)

All will agree that there is something wrong with the churches of today. Even though we may differ widely as to that which we think may be wrong, yet all will agree that our churches lack spiritual power, and that there is something dreadfully wrong today. Human judgment would give a varied answer—just as varied as there might be individuals to discuss the question. Only Divine judgment is to be trusted.

Ephesus, the first of the seven churches which we studied, had left its first love. Jesus said, "Thou hast left thy first love."—Rev. 2:4.

Smyrna was being opposed by the Devil on the outside. We read, "Behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days."—Rev. 2:10.

Pergamos was composed of a mixed membership—the world and the church were sadly mixed up together.

Thyatira was run by a woman. By her public teaching, she was violating the Scriptures.

Thus, in each of these four churches which we have studied, there was a definite wrong. Today, we have each of these wrongs in practically all of our churches. We have those who have left their first love. We have those churches which have taken a doctrinal stand, and are being fought by the Devil. Still again we have churches like Pergamos, where

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The service over, two old Scotchmen walked across the fields together on their way home. Little was said till they came to the stile where their ways parted. They stood for a moment in silence.

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THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR

PUBLISHED WEEKLY

SUBSCRIPTION PRICE
(Domestic and Foreign)

One Year in Advance 50c

Send Remittance to Russell, Ky.

Editorial Department, RUSSELL, KENTUCKY, where communications should be sent for publication.

Entered as second-class matter May 31, 1941, in the post office at Russell, Ky., under the act of March 3, 1879.

Paid circulation in every state and many foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuation.

W. VA. CHURCH VISITS
WITH US ON SUNDAY,
SEPTEMBER 23

On Sunday, September 23, the majority of the membership of the Pleasant View Baptist Church of Clay County, W. Va. (175 miles distant) came with their pastor, Elder C. W. Shafer, and as a body visited with Calvary Baptist Church, and later in your editor's home.

For a long time these folk have been some of your editor's closest friends. Brother Grog, Brother Mullins, Brother Hamrick and their families constitute the most of the membership of the Pleasant View Church. I have been entertained in their homes and I rejoice for their friendship and fellowship that God has given us with these fine folk.

Brother C. W. Shafer, their pastor, is one of God's greatest preachers in West Virginia, and I truly thank God for every remembrance of him and his family.

After the morning services this group took dinner in our home. There were 34 of us to enjoy Christian fellowship together as we partook of our noonday meal. The time for these folk to leave after lunch came all too soon, but we thank God that they came to be with us and we truly pray God's blessings to rest upon this church and pastor.



"The Book Of Revelation"

(Continued from page one)
the world and the church are mixed together. And then, to be sure, we have thousands of churches like Thyatira which are run by the women.

And now today, we are studying the church at Sardis.

I

It is rather interesting to notice the **LOCATION** of the city of Sardis. The city was the capital of Lydia. It was the residence of King Croesus, whose name was a synonym of enormous wealth. When Cyrus captured the city of Sardis in 548 B.C., he found riches amounting to over \$600,000,000. This city of Sardis through the years of its history, was always noted for its wealth.

Wherever you find wealth, you naturally find worldliness. That is true of any wealthy city today. It is true of any wealthy church. It is ordinarily true of any wealthy Christian, though thank God, there are exceptions.

The city of Sardis was no exception, and the church of Sardis was no exception. In this wealthy city of Sardis, where wealth, heathenism, and idolatry flourished, it was natural that a church thus located, would be absorbed in the acquisition of wealth, and swallowed up with worldly mindedness. With such environment, it is no wonder that we find the church of the city of Sardis as we have read it in God's Word.

II

The **REVELATION** which Jesus gave of Himself to this church at Sardis, is interesting. In fact, to me, perhaps the most interesting thought of this series of

THE BAPTIST EXAMINER

PAGE TWO

OCTOBER 13, 1956

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, OCTOBER 21, 1956

THE TRIBULATION

Memory Verse: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."—Rev. 7:14.

Intro: In this lesson we begin the study of the Tribulation—the seven-year period intervening between the translation of the living saints and the beginning of the Millennium. This is what takes place on earth as soon as the Lamb and the saints are in Heaven. As the Lamb breaks the seals (Vs. 1), these events come to pass.

I. First Seal. Rev. 6:1, 2.

This picture does not represent Christ. Cf. Rev. 19:11-16. The Devil has always tried to imitate God. God permitted Moses' rod to become a serpent, the river to be turned into blood, and Moses to bring up frogs miraculously. The Devil permitted the magicians to do likewise in imitation.

Jesus built a Baptist church. The Devil in imitation gave the world the Catholic church. God gave the doctrines of the Bible, whereas the Devil gave the world false doctrines. Cf. I Tim. 4:1.

This then is the Devil's counterfeit Christ, or the Anti-Christ. His will be a peaceful conquest (he comes with bow in hand). He will attempt to establish peace. Cf. I Thess. 5:1-3. Like Absalom stole the kingdom from his father by flatteries (II Sam. 15:1-6), so the Anti-Christ will get control of the world.

II. Second Seal. Rev. 6:3, 4.

The color of this horse is that of blood. Accordingly this horse and rider signify bloody times. II Chron. 15:3, 5, 6 illustrates the world in bloody commotion and civil war. Fancy a world with no peace in it, a world with international slaughter, as well as private revenge and murder. Everything is tending toward such a condition in society.

The world is on the verge of war and bloodshed. The peace attempts of the world remind me of the man and woman who were always quarreling. They agreed that if he came home with his hat tilted to one side or if he found she had her apron pinned up, the other was to be extra sweet. One day he came home with his hat tilted and she had her apron pinned. They had made no provisions for a time like it.

III. Third Seal. Rev. 6:5, 6.

Black is the color of famine. Cf. Lam. 4:9; Jer. 14:1, 2; Lam. 5:10. The breaking of this seal portrays the Anti-Christ as the harbinger of famine conditions. When grain is abundant it is sold in gross measure; the fact that it is weighed here marks it as a time of scarcity and want. Note the price of provisions: a man will have to work all day to earn his own bread, leaving nothing for his family. Even then there is not wheat enough; the people must take themselves to barley. The luxuries (wine and oil) are not to be bothered. Luxury is characteristic of the times before Christ comes. When He comes, He will shut them up to their luxuries alone. Cf. Num. 11:19, 20; James 5:2-5.

IV. Fourth Seal. Rev. 6:7, 8.

This horse is a pale, leprous color. The color of

sermons is the way in which Jesus revealed Himself to these churches. Listen to His revelation of Himself to this church at Sardis:

"And unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead."—Rev. 3:1.

You will notice that He reveals Himself as the one "that hath the seven spirits of God." The number seven in the Scriptures is usually taken as the number of completion. This would seemingly indicate then that Jesus revealed Himself to this church as the one who was the possessor of spiritual perfection.

What a mighty revelation then of Jesus concerning Himself. This church at Sardis was very imperfect. Therefore, He revealed Himself as the possessor of spiritual perfection to show them how that they might become perfect, and to reveal to them how utterly imperfect they were.

Furthermore, He revealed Himself as the one who had the seven stars in His hand. Of course, the seven stars represent the pastors. Therefore Jesus revealed Himself to this church as the one who was the pastor's protector through whom He might give the Holy Spirit unto the church.

In preaching this series of sermons, no thought has blessed my soul quite as much as the thought concerning the way in which Jesus has revealed Himself to

each of these churches; and in this particular revelation, I am indeed impressed thereby. To this imperfect church, He revealed Himself as the one who was perfect, and as the one who stood ready to protect the pastor through whom He would give the Holy Spirit unto the church.

III

In each of these churches, before we look for the condemnation, we always look for the **COMMENDATION**. We like to see that for which Jesus commended each of the churches. Of all four churches which we have studied thus far, Jesus has commended them, among other things, first of all for their works; for of each of these we have read in the very beginning of His commendation, "I know thy works." However, when we come to the church at Sardis, there is a departure from the usual form—there is no commendation for Sardis relative to her works. In fact, there is no commendation at all. There was simply nothing for which Jesus could commend them.

What a pitiable plight! Here was a church for which Jesus did not have a single word of commendation. Yet, beloved, I am sure that there are many today similar to it. I am positive that if the Lord Jesus were to take a cross-section of our state, or of the United States, and were to carefully consider our church-

fright, or faintness. He carries the work of his predecessors to still more horrible excesses. His work is prophesied. Ezek. 14:21. This then prophesies that a fourth part of this world's population is to die from war, pestilence, famine, and wild beasts.

V. Fifth Seal. Rev. 6:9-11.

All who are saved will be caught up from the earth before the Tribulation begins. However, as a result of the Tribulation, many will be saved. Their salvation will only bring more persecutions upon them and will be the cause of their martyrdom. They will doubtless, when saved, condemn the Anti-Christ and of course this will result in their martyrdom. If a man will not be saved now, if he ever gets to Heaven, he will go there through fire and blood, a martyr for the Lord Jesus.

Their prayer is for vengeance upon their murderers who are yet living. They were assured that they were not alone in their sufferings (their brethren must be killed likewise). Their white robes were only a pledge of what they would receive.

VI. Sixth Seal. Rev. 6:12-17.

This records what happens to the physical world. A world-wide earthquake (what a horrible scene it will be). The sun turns black. Cf. Isaiah 13:9, 10; Mt. 24:29, 30. On May 19, 1780, there was a sample of this. From nine o'clock in the morning, it was dark enough that work had to be suspended and candles lighted. The moon is to appear as blood. Cf. Joel 2:30. The stars are to fall. On Nov. 13, 1833, fiery balls darted through the sky one after another like raindrops for three hours. Furthermore the sky is to fold up and the earth is to be changed. The waters will take the place of the hills and the hills the place of the waters.

Notice the effect which this has on the inhabitants of the earth. All lose their self-security then. Men who wouldn't pray to God now, pray to dead rocks then. Notice those who attend this prayer meeting—kings and lords—people who would turn up their nose at a prayer meeting now. There will be plenty of emotion in this one. But how foolish for them to try to hide from God. Cf. Psalm 139:7-13.

VII. A Picture Of Those Saved During The Tribulation. Rev. 7:1-17.

Always in judgment, God deals in mercy. The angels who have charge of the disturbing blasts are commanded to hold them back for a season that God may seal His own. First 144,000 Jews are saved. Cf. Rev. 7:4. Then thousands of Gentiles. Cf. Rev. 7:9. All are saved by the blood. Cf. Rev. 7:13, 14. Notice the joy they enter into. Cf. Rev. 7:15-17.

Conclusion: This shows what this vain, proud, guilty world is coming to. In view of this, "Prepare to meet thy God." There was an ark for Noah and there is a place of safety for us. Cf. Is. 26:20; Is. 40:31; I Thess. 4:17. What a mercy that this day is not yet upon us and that there is a rock to which we may fly.

REVELATION 6, 7

Jesus said that this was a dead church, and therefore He did not censure it. There is no need in this world to censure a corpse. A few years ago, I visited a railroad man one afternoon, and censured him sharply for his misconduct. He went out on the road to work that night, and was killed instantly. The next morning as I stood beside his body, I did not censure him then, for there was no need in doing so. He was past the realm of censure. The day before, while he was yet alive, he was a fit subject for censure; but when dead it was useless—there is no need to censure a corpse. Thus Jesus dealt with the church at Sardis. There was no commendation, and no condemnation. It was purely a dead church.

How like many of our churches, and preachers, and church members today. Sardis ought to stand as a warning for every unscriptural preacher, worldly church member, and heterodoxical church organization, in view of the fact that it received no commendation and no condemnation.

V

By carefully observing this church in the light of the balance of these seven churches, we have an interesting **DESCRIPTION** given us concerning this one.

It is described first of all, as a **church of no heresies**. Ephesus and Pergamos had the heresy of church bosses—the Nicolaitans, with which to contend. Thyatira, being run by a woman, had the heresy of a feminist to confront it; but at Sardis, there were no heresies. There was not even life enough to produce heresies. The season of winter is usually looked upon as symbolic of death. May I remind you that neither weeds nor flowers grow in winter. Likewise, while the truth does not flourish in a dead church, at the same time, neither do heresies.

Searching for a description of this church, we find furthermore that there were **no immoralities mentioned**. At Pergamos there was much immorality. The world was mixed up with the church. Yet, Sardis' evil was deeper. It wasn't flagrantly corrupt as Pergamos—it was merely dead.

We also have a negative description of the church in that **there were no persecutions**. Philadelphia, the church which we will study next Sunday morning, was being strongly persecuted. Smyrna, the second of these churches, was also suffering much persecution. But not so at Sardis for it was so dead that there was not even enough life in it to be obnoxious to this worldly, heathen, idolatrous town of ungodly riches.

Finally, this dead church is described as a **deceived church**, for they had a name that they were alive, and yet were dead. They were not only dead, but were actually deceived as to their condition.

Did you ever read Coleridge's "Rhyme of the Ancient Mariner"? If so, then you recall that the ship was manned by a crew of corpses. Each of the sailors was a corpse. The captain himself was a corpse. In fact, the entire ship was thus manned. I never did visit the church at Sardis, but I have seen the same in many.

(Continued on page three)

TWO GREAT BOOKS

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It is often surprising to find that heights may be attained merely by remaining on the level.

Bonnie Brier Bush

(Continued from page one)

And what did ye think of the sermon this day?" There was a long pause as the other stood as if lost in thought. At last he spoke and his tones were in most solemn reverence: "There was a man sent from God whose name was John."

—W. M. NEVINS.

NOTICE

Did you respond to Bro. Bob's appeal in behalf of this paper in the issue of September 8?

WE BEG YOU TO DO SO TODAY.

"The Book Of Revelation"

(Continued from page two)

our modern churches. I have seen a church come together for its worship services when a choir of spiritually dead church members stood up in mockery to sing, "I love thy kingdom, Lord."

I have seen a church pastored by a spiritually dead preacher. I have seen spiritually dead deacons, and spiritually dead church members—yes, I have seen first century Sardis often in these twentieth century times.

Thus, this church is described—no heresies, no immoralities, no persecutions, deceived, and dead. Does it describe your church? Does it describe you as a preacher? Does it describe you as a Christian? I feel that the description of Sardis is a description of many of our modern churches today.

VI

The question logically arises:

WHAT'S WRONG WITH THIS

church?

CHURCH?" We have already said that it was dead. And what is it that makes a dead church today?

One thing that made them dead was that their works were imperfect. Listen:

"Be watchful, and strengthen the things which remain, that are ready to die: for I HAVE NOT FOUND THY WORKS PERFECT before God."—Rev. 3:2.

When I say that this was a dead church, I do not want you to think that they closed their doors, nailed up the windows, and left the building for bats, and owls, and birds. It was not thus, for services still went on at Sardis; but the services were not satisfactory to God. Works were done, but their works were not pleasing to God. They had a reputation that they were alive, and they lived on this reputation. God said that their works were imperfect, which would indicate that their praying did not please Him. Their giving was not as He commanded. Their preaching was not satisfactory. Their singing was not for the glory of God, and their works were not those which God wanted.

This church was dead then first of all, because of its imperfect works. Another thing that made them dead was that they were forgetful hearers.

"Remember therefore how thou hast received and heard."—Vs. 3.

It isn't enough for a person to just hear the truth—he must act upon it. Listen:

"But be ye doers of the word, and not hearers only."—James 1:22.

Here is a Greek phrase which means that a Christian is not just to be a doer—he is to be a word-doer. James declares that many hear but are not doers. Listen again:

"But whoso looketh into the perfect law of liberty, and continueth therein—he being not a forgetful hearer, but a doer of the

word this man shall be blessed in his deed."—James 1:25.

This wasn't true of the church at Sardis. They listened to the preacher's words, and then forgot them. They knew far more than they were willing to do. This, beloved, is characteristic of the great percentage of modern Christians; for the biggest part of them know far more than they are willing to do.

This church at Sardis was not only dead because of its imperfect works, and because the members were forgetful hearers; but it was also dead because of their defiled lives.

"Thou hast a few names even in Sardis which have not defiled their garments."—Vs. 4.

This statement which declares that there were some in Sardis that were not defiled, would also indicate that there were many that were defiled. Many of these folk had failed to live above the world. They engaged in the worldly pleasures of sin, and practiced the world's tricks of trade; and in this town that was given over to wealth and heathenism, they were defiled in their living.

Many a church member, sad to say, is an exact duplicate today. Yet, God's ideal is far different. Listen:

"Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James 1:27.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"—II Cor. 6:14.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—I Cor. 10:31.

This church was also dead because there was a lack of the Word of God.

"Remember therefore how thou hast received and heard, and hold fast, and repent."—Vs. 3.

The fact that they were forgetful hearers indicates a definite lack of the Word of God. I am personally convinced that in most of our churches, our greatest need today is more of the Scripture. I often remember that Mr. Spurgeon said that he once saw a Bible that had been eaten through from cover to cover by a worm, and that his impression on seeing it, was that he wanted to be from then on, a Bible worm. I, too, beloved, want to devour the Word of God from Genesis to Revelation. But these folk at Sardis were dead simply because of their lack of God's Word.

I say then, beloved, concerning this church that it had too big a name—a name for life, and yet it was dead, and that it was dead due to the fact that their works were imperfect, they were forgetful hearers, they were defiled as to their living, and there was a lack of the Word of God. These things make dead churches today. Many a church, and many a Christian, and many a preacher is dead today for the same reasons.

VII

While this chapter does not reveal it, the Bible elsewhere makes the revelation that there is a TERRIBLE CURSE for the dead church, or church member. Jesus made such a revelation when He was dealing with the religious professors of His day. Here it is:

"But woe unto you, scribes, and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."—Matt. 23:13.

What a terrible pronouncement upon a dead preacher, or a dead church member, or a dead church. Jesus says that such a one does not go to Heaven himself, and worse than that, he is standing in the way of others to keep them

from entering.

This then is the curse on Sardis. It is the curse on any dead church, or church member, or preacher today.

VIII

Our blessed Master offered this church some COUNSEL—in fact, some rich advice. This advice centers around four words. In verse three, he said, "remember." That is, don't forget the better days of your Christian experience. Let memory recall to you that there have been better days for you in your Christian experience.

The second word of His counsel was "repent." This was the same word He used relative to the church at Ephesus, Pergamos, and Thyatira. God not only demands that sinners repent in order that they might go to Heaven, but He also demands that Christians repent of their sins that they might live in fellowship with Him.

The third word of His counsel is "retain," for He counselled them to "hold fast," or retain what little good there was about them.

The fourth word was "watch." He said "be watchful" (Vs. 2). That is, watch against the Devil, your past failures, and your future temptations.

With these four words of counsel, Jesus advised this church at Sardis. They were to remember the better days of their early Christian experience. They were to repent of their sins. They were to retain what little there was that was worthwhile, and they were to be watchful relative to the future.

What splendid advice for every church today. Wonderful would it be if all of our churches, and preachers would but heed these words of Jesus, and would make His counsel to become words of wisdom and advice which they might heed in their own experience.

IX

To this church, the same as to all the balance, Jesus gave His PROMISE TO THOSE WHO WERE OVERCOMERS. His first promise was that they were to be clothed in white.

"Thou hast a few names even in Sardis which have not defiled

their garments; and they shall walk with in in white; for they are worthy."—Rev. 3:4.

Sardis is, as I have said, a dead church, and as you know, black is symbolic of death. To those who might overcome, Jesus gave them a promise that they would be clothed in white.

His second promise was that their names were secure in the Lamb's book, for He reminded them that they would never be blotted out.

"I will not blot out his name out of the book of life."—Rev. 3:5.

A final promise to those who overcome at Sardis was that they were to have their names confessed before God and the angels.

"I will confess his name before my Father, and before his angels."—Rev. 3:5.

What an honor this is just to have one's name confessed before God and the angels. It reminds us as we look backward to the time when Ruth came from the land of Moab, and was married to Boaz. You remember that Boaz, the richest man in all the land, took this beggar girl, and said, "I have purchased her to be my wife." What an honor this was to Ruth to be thus confessed before the entire city. This promise to the overcomers at Sardis looks forward, just like the promise of Boaz to Ruth looks forward in type to that day when the Lord Jesus Christ shall confess each of us as being His child in the presence of God the Father, and the holy angels. Listen to Jesus' own words:

"Whosoever shall confess me before men, him shall the Son of man confess before the angels of God."—Luke 12:8.

I tell you, beloved, this is an honor worth working for. What difference does it make if men do speak reproachfully of us now? Why should we worry, though the truth we preach is often trampled beneath the feet of swine? Why should we worry though men do not honor us for the things for which we stand? Some day we shall be honored by Christ in the presence of both God the Father, and the angels.

And in conclusion: May God grant that the church of which I am pastor shall never become a

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Thirty Years A Watch Tower Slave

The Confessions of a Converted Jehovah's Witness

By WILLIAM J. SCHNELL,

Former Zone Servant in Northeastern Ohio for Jehovah's Witnesses

The amazing story of a man who was an active and outstanding leader among the Jehovah's Witnesses and only recently turned his back upon this group, and left this life completely, is revealed in this book! The author was converted during his childhood. He became enslaved to the Watch Tower movement as a young man, and then, in 1954, after an entire night of prayer, he renounced this life completely.

As an early follower of this movement, Mr. Schnell served in the German headquarters of the Watch Tower Society and helped to formulate many of the policies which this organization followed so successfully in gaining thousands of new converts in this country and abroad. He himself helped organize much of the work in foreign countries, pioneering the famous seven steps of recruiting which are followed even to this day, fought in more than 500 legal battles for Jehovah's Witnesses, some even to the Supreme Court, baptized 463 new converts, and organized about 84 new congregations.

Mr. Schnell was in the forefront in several court battles and skirmishes with police which took place around Youngstown, Ohio. The author instituted several suits in court against the civil authorities in that community, and even organized a school for the children of members who were barred from public schools because they refused to salute the American flag.

This new book, which is the life story of this convert from Jehovah's Witnesses, is the first authentic inside expose of this group, unearthing their innermost policy, organization and brainwashing techniques. He also shows that this organization has perfected a sure fire mass conversion technique which funnels new members through the seven steps of recruiting into the inner sanctuary to become a kingdom publisher.

The author has dedicated the purpose of this book and the remainder of his life to assist in rescuing those who are caught in the meshes of this insidious movement, and are struggling to become

Many new arguments will be found in this volume with which to confront these blinded people, the Jehovah's Witnesses, and perhaps some copies may even be used to lead them to the light.

ORDER THIS BOOK FROM US. 170 PAGES, \$2.95

MICHIGAN FRIENDS ARE OUR GUESTS



THE JIM BLAIRS

On the week-end of September 16 we were made indeed glad by the visit of Mr. and Mrs. Jim Blair and family of Detroit, Mich.

Having known Brother Jim and his family for a number of years and having had personal fellowship with them many times in the past, and since they have been some of our best supporters, it was truly a little foretaste of Heaven by way of fellowship which we enjoyed during their visit.

In God's sovereign purpose, He saw to it that Brother Jim received a copy of THE BAPTIST EXAMINER just a short time after he was saved about six years ago. Through God's providence the paper has been largely used of the Lord in moulding and shaping the doctrinal convictions of Brother Blair. Truly, we doubt seriously if there is any family anywhere that loves the Lord and tries to serve Him more faithfully than do these folk. It was one of the most wonderful experiences that we ever had in having Brother Blair and his family in our home.

Brother Blair is a strong believer in the doctrine of election, as taught by this paper. For several months he has not been in fellowship with his pastor because of the heretical position taken by his pastor on this doctrine. Therefore, it was a joy to Brother Jim and his family while here, to unite with Calvary Baptist Church, of which your editor is pastor.

Bro. Blair and family left us to visit his father in Minnesota, and then will come back here to make their home. Truly, we thank God for such wonderful friends, and for the wonderful fellowship God gave us together.

THE BAPTIST EXAMINER

PAGE THREE

OCTOBER 13, 1956

No one can possibly enjoy communion with God and go where God does not go.

"Remember now thy Creator in the days of thy youth."—Eccl. 12:1

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

Marry A Catholic--Here's What You Vow To Do

If a non-Catholic wishes to marry a Catholic, he must apply for two marriage licenses: one from the county clerk and the second from a Roman Catholic priest. And before the Catholic Church will grant the permit for the marriage of a Catholic and a non-Catholic, both must sign the Prenuptial Contract. The non-Catholic party must sign the following:

Agreement And Promise To Be Signed By Non-Catholic Party

I, the undersigned, not a member of the Catholic Church, wishing to contract marriage with the Catholic party whose signature is also affixed to this mutual agreement, being of sound mind and perfectly free, and only after understanding fully the import of my action, do hereby enter into this mutual agreement, understanding the execution of this agreement and the promises therein contained are made in contemplation of and in consideration for the consent, marriage, and consequent change of status of the hereinafter mentioned Catholic party, and I, therefore, hereby agree:

1. That I will not interfere in the least with the free exercise of

the Catholic party's religion;

2. That I will adhere to the doctrine of the sacred indissolubility of the marriage bond, so that I cannot contract a second marriage while my consort is still alive, even though a civil divorce may have been obtained;

3. That all the children, both boys and girls, that may be born of this union shall be baptized and educated solely in the faith of the Roman Catholic Church, even in the event of the death of my Catholic consort. In case of dispute, I furthermore hereby agree fully that the custody of all children shall be given to such guardians as assure the faithful execution of this covenant and promise in the event that I cannot fulfill it myself;

4. That I will lead a married life in conformity with the teachings of the Catholic Church regarding birth control, realizing fully the attitude of the Catholic Church in this regard;

5. That no other marriage ceremony shall take place before or after this ceremony by the Catholic priest.

In testimony of which agreement, I do hereby solemnly swear that I will observe the above

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SATISFIED ?

"I was returning home from a speaking engagement," said a well-known lecturer recently, "on the Pennsylvania Liberty Limited. In the seat in front of mine sat a smartly-dressed young woman leafing through a magazine. As she read, she smoked. She would light a cigarette, take a few puffs on it, hold it awhile in her fingers as it smoldered, take a few more puffs, and then toss the stub to the floor. After a few moments she would light another, puff away once or twice, let it rest, repeat this act a few times, then throw it down. Before long an untidy accumulation of cigarette butts littered the floor under and around the young woman's seat. At last the empty container was tossed to the floor, too. I glanced down at the package and read, with mixed feelings, the manufacturer's slogan—'They satisfy!'... I thought to myself, 'How many does it take?'"

To multitudes of men and women in our day tobacco is the "ever-present help in time of need." When they are dog-tired or waiting for a train, they smoke. When people make them furious, they smoke. When they pace the hospital corridor dreading to hear the outcome of an operation, they light up. When a soldier boy lies on his stretcher, wounded, suffering terrible pain, about to pass into eternity, his buddies, pitying him, light a cigarette and stick it between his teeth! In every emergency, in every trial, the people smoke.

BUT no smoker is ever satisfied! He wants more and more and MORE.

Fact is thousands of people want something they don't have. They are tormented by hunger, longing; and they turn to cigarettes for satisfaction. But the hunger is only partly physical. Actually (though they don't know it), they crave intangibles—spiritual realities, like calmness, assurance, a sense of security, comfort, sympathy, peace of mind and heart. These tobacco cannot give, though for a few moments at a

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SHOULD CHILDREN BE CHASTENED?

"My son, despise not the chastening of the Lord; neither be weary of his correction: For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth."—Proverbs 3:11, 12.

"The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame."—Proverbs 29:15.

"Chasten thy son while there is hope, and let not thy soul spare for his crying."—Proverbs 19:18.

"Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him."—Proverbs 22:15.

"Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell."—Proverbs 23:13, 14.

"He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes."—Proverbs 13:24.

Can Young People Benefit By The Secret Societies?

By BENJAMIN ESSENBERG

There are certain general principles which always apply to every man and every woman who would best serve his or her day and generation; grow a beautiful character, and achieve real success. Dr. Henry Van Dyke states these general principles very concisely and most beautifully when he says:

"Four things a man must learn to do,

If he would keep his record true; To think without confusion clearly;

To love his fellow man sincerely; To act from honest motives purely;

To trust in God and heaven securely."

Does youth today need a fraternal organization to learn these principles? Does American youth need the lodge to put these general principles into practice? Can the order of De Molay, or any other order, assist youth in doing so?

First: to keep one's record true, he must learn "to think without confusion." True, Masonry pretends to bring the blindfolded candidate to light. But what kind of light is it? Is the light of gaudy insignia; rites shrouded in mystery; blood-curdling oaths to keep secret what is still unknown. This cannot but lead to the greatest confusion imaginable. Masonry is proud of its mysteries.

Second: to keep one's record true he must learn "to love his fellow man sincerely." Who are our neighbors, our fellow men?

Jesus answered that question quite clearly in the parable of the Good Samaritan. Now think of Masonry. It will accept only the "worthy" and extends the hand of charity and protection only to those who are members. This is a selfish kind of love, condemned in Scripture.

Third: to keep one's record true he must learn "to act from honest motives." If the motives of secret societies were honest, then, pray, why all the oaths of secrecy? Jesus had no oaths of secrecy. The Church has not. Why must these honest motives (?) of the lodge be couched in secrecy and barred by oaths?

Fourth: to keep one's record pure he must learn "to trust in God and heaven securely." This teaching is conspicuously absent from the prayers and rituals of the lodge. According to Masonry man's good works constitute the grounds of his hope and trust.

Youth today needs no secret society. Youth today needs God's Word and its serene light. It was not a Mason, but a dear man of God who said:

"Thy word is a lamp to my feet
A light to my path alway
To guide and to save me from sin
And show me the heavenly way."

—Christian Cynosure.

One becomes superstitious whenever the means of worship are permitted to eclipse the Object of worship. A crucifix may supplant the Lord.

THE Incomparable Christ

He came from the bosom of the Father to the bosom of a woman. He put on humanity that we might put on divinity. He became Son of Man that we might become sons of God.

He was born in a supernatural way, lived in poverty, reared in obscurity. Only once crossed the boundary of the land, in childhood. He had no wealth nor influence, and no college education; yet the profoundest wisdom of men has never equalled His last discourses in John 13 to 17, and the sermon on the mount. "Never man spake like this man."

His relatives were inconspicuous and unimportant. In infancy He startled a king; in boyhood He puzzled the doctors; even at twelve years of age proving He was far in advance of the theologians, for He was taught of God; in manhood He ruled the elements, so that He could defy the laws of gravitation by walking on the water, and quiet the raging sea. He healed the multitudes without medicine, and made no charge for His services.

He never wrote a book, yet not all the libraries of the country could hold the books that have been written about Him. He never wrote a song, yet He has furnished the theme of more songs than all song writers combined. He never founded a college, yet all the schools together cannot boast of as many students as He has.

He never marshalled an army, drafted a soldier, nor fired a gun, yet no leader ever made more volunteers, who have under His

orders made rebels stack arms or surrender without a shot being fired.

Great men have come and gone, yet He lives on. Herod could not kill Him, Satan could not seduce Him, death could not destroy Him, the grave could not hold Him, and even demons obeyed Him. He fed the hungry multitudes with a boy's little lunch, broke up funerals, and gave back to life those that were dead.

He laid aside His purple robe for a peasant's gown. He was rich, yet for our sakes He became poor. As to how poor? Ask Mary. Ask the Wise Men. He slept in another's manger; He cruised the lake in another's boat. He rode on a borrowed beast. He was buried in a rich man's tomb.

He conquered death, rose on the third day as He said He would, ascended into heaven, is now as the right hand of the throne of God, and will one day come in the clouds of heaven with power and great glory for His own born-again blood-bought ones to be forever with Him according to promise after which He will judge the world in righteousness, when every knee shall bow to Him and every tongue shall confess Him as Lord—His friends gladly, but His enemies seeking for a place to hide from His face. (Rev. 6:15).

The ever Perfect One—He is the Chief among ten thousand, the only One who can satisfy the soul and give everlasting LIFE to those who have it not.

HE IS ALTOGETHER LOVE, LY, and He is MY Saviour.



Our Bible Study

STUDIES IN GALATIANS

By A. M. Overton
(Now in Glory)

CHAPTER V

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, faith, meekness, temperance: against such there is no law" vv 22, 23.

What a contrast between the "works of the flesh" and the "fruit of the Spirit"! The law, of which these Galatians (and so many professing Christians nowadays, for that matter) make so much, had and has nothing to do with the spiritual man. The old Adam nature of the believer in Jesus Christ is counted dead, and his "works" are not counted against the believer (Romans 4:7, 6:6, 11). As we have already noted (Romans 6:14), the saved person is not under the law at all. He is under grace, which not only saves, but keeps.

Just as the "works of the flesh" are present we find a fleshly man, so will the "fruit of the Spirit" be present whenever we find a child of God. But, note carefully that the Holy Spirit did not say that the fruits of the Spirit were "manifest," or "plain." They may not always be clearly visible, but they are always there in some degree. And it is not too much to expect that if these fruits are present, there will be some outward evidences visible. Inward love, joy, and peace have their own blessed value along with longsuffering, gentleness, and goodness toward our fellow men, and in faith, meekness, and tem-

perance in our worship toward God.

Happy is he who understands the natures indwelling the body of the believer in Jesus Christ. The secret of the abundant and fruitful Christian life is to recognize this plain truth, follow the leadings of the Spirit in His Word, and make no provision to satisfy the desires of the old nature. The Word of God not only reveals the truth concerning the Spirit's will in this matter, but also provides the strength with which to follow Him.

"And they that are Christ's have crucified the flesh with the affections and lusts" v 24.

This declares the truth of which we have already spoken above, that the believer's old Adamic nature, the fleshly man, is counted or reckoned to have been crucified in his Substitute, Jesus Christ, when He was crucified on Calvary. This is set forth in such Scriptures as Romans 6:6, Galatians 2:20, etc. The Lord's challenge on the basis of this truth is set forth in Romans 6:11-13: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

When the believer in Jesus Christ learns the truth of the two

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