

The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND 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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The 'Wisdom Of Words' — A Curse

By C. H. SPURGEON

I have never yet heard that the cross of Christ was made of none effect by great plainness of speech, nor even by ruggedness of language; but it is the "wisdom of words" which is said to have this destroying power. Oh, dreadful wisdom of words! God grant that we may be delivered from making attempts at it, for we ought earnestly to shun anything and everything which can be so mischievous in its influence as to make the cross of Christ of none effect.

The "wisdom of words" works evil by veiling the truth which ought to be set forth in the clearest possible manner. The doctrine of atonement by blood, which is the essence of the preaching of the cross, is objectionable to many minds, and hence, certain preachers take care not to state it too plainly. Prudently, as they

call it—craftily, as the Apostle Paul would call it, they tone down the objectionable features of the great sacrifice, hoping by pretty phrases somewhat to remove the "offence of the cross." Proud minds object to substitution, which is the very edge of the doctrine; hence, theories are adopted which leave out the idea of laying sin upon the Saviour, and making Him to be a curse for us. Self-sacrifice is set forth as possessing a high, heroic influence by which we are stimulated to self-salvation, but the Lord's suffering as the just for the unjust, is not mentioned. The cross in such a case is not at all the cross by which self-condemned sinners can be comforted, and the hardened can be subdued, but quite another matter.

Those who thus veil an unwelcome truth, imagine that they make disciples, whereas they are only paying homage to unbelief,

and comforting men in their rejection of the divine propitiation for sin. Whatever the preacher may mean in his heart, he will be guilty of the blood of souls if he does not clearly proclaim a real sacrifice for sin.

Too often the "wisdom of words" explain the Gospel away. It is possible to refine a doctrine till the very soul of it is gone; you may draw such nice distinctions that the true meaning is filtered away. Certain divines tell us that they must adapt truth to the advance of the age, which means that they must murder it and fling its dead body to the dogs. It is asserted that the advanced philosophy of the nineteenth century requires a progressive theology to keep abreast of it; which simply means that a popular lie shall take the place of an offensive truth.

Under pretence of winning the (Continued on page eight)

Distinctive Principles Of Baptists

By The Late J. M. Pendleton

Author of Church Manual, Christian Doctrines, etc.

I. BAPTISTS REGARD THE BAPTISM OF UNCONSCIOUS INFANTS AS UNSCRIPTURAL, AND INSIST ON THE BAPTISM OF BELIEVERS IN CHRIST, AND OF BELIEVERS ALONE.

Section II

The Commission given by the Saviour to His Apostles just before His ascension to Heaven furnishes no plea for infant baptism.

The circumstances connected with the giving of this Commission were replete with interest. The Lord Jesus had finished the work which He came down from Heaven to accomplish. He had offered Himself a sacrifice for sin. He had exhausted the cup of atoning sorrow. He had lain in the dark mansions of the grave. He had risen in triumph from the dead, and was about to ascend to the right hand of the Majesty on high. Invested with perfect mediatorial authority, He said to His disciples, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." —(Matthew 28:19-20).

Mark records the same Commission thus: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." —(Mark 16:15, 16).

Luke's record is this: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." —(Luke 24:46, 47).

Surely the language of this Commission is plain. Matthew informs us that teaching—or making disciples—for the Greek verb means "to disciple" or "to make disciples"—is to precede baptism. Mark establishes the priority of faith to baptism, and Luke connects repentance and remission of sins with the execution of the Commission. No man can, in obedience to this Commission, baptize either an unbeliever or an infant. The unbeliever is not a penitent disciple, and it is impossible for an infant to repent and believe the gospel.

It may be laid down as a principle of common sense which commends itself to every unprejudiced mind that a commission to do a thing or things authorizes only the doing of the thing or things (Continued on page eight)

What About Kennedy?

(From ETERNITY Magazine)

Seldom do Presidential candidates begin their race so early. But hardly had President Eisenhower sat down for his second term, when the standard of Senator John F. Kennedy, handsome young law-maker of Massachusetts, was raised high.

Senator Kennedy seems to have everything on his side—except one thing—his religion. Many Protestants have been concerned about the dual allegiance that would complicate the action of a Roman Catholic President.

That's why a recent statement obtained by Eternity's Washington correspondent is significant. In this statement, Senator Kennedy said, "I have at no time been influenced in my public decisions by any force other than my own conscience and convictions and my loyalty to my country, constituents and party." He does not mention loyalty to the Roman Pontiff.

"Believing as I do in the separation of church and state," he continued, "I am as opposed as anyone to the suggestion that the control of this country would be or should be in the hands of anyone other than the regularly constituted and constitutional authority."

For a Roman Catholic this is a courageous statement since it conflicts with the doctrines of his own church.

Ever since the Pope's Pastor Aeternus in 1870, official pronouncements have been contrary to Kennedy's statement.

In Roman Catholic theory, "two powers" have rightful sovereignty over every Roman Catholic citizen. One power is the state, the other is the Church of Rome. The state is supreme only in those matters which do not involve morality or immorality. This, of course, is a very limited field.

That the Pope and his bishops are known as "princes" is no mere figure of speech. They refer to all Roman Catholics as their subjects. They claim the same "divine right to rule" that any absolute monarch claims. Although they do not always try to exercise it, they clearly claim the right to dictate the actions of Senator Kennedy or any other Roman Catholic office holder.

In Pastor Aeternus the Pope

said that this "power of jurisdiction of the Roman Pontiff" is one "to which all, of whatsoever rite and dignity, both pastors and faithful, both individually and collectively, are bound by their duty of hierarchical subordination and true obedience to submit."

Senator Kennedy seems to be following in the footsteps of Al Smith in 1928. When Smith ran for President, he endorsed various policies, which in the eyes of his church, were quite heretical. These included freedom of conscience, equality of churches and sects before the law as a matter of right, the absolute separation of church and state, repudiation of the principles of a state religion, support of public schools as one of the cornerstones of liberty and the right of Roman Catholic parents to determine whether their children shall be educated in a public or a parochial school.

Likewise, when William J. Brennan was nominated to the Supreme Court recently, he was questioned by another Roman Catholic, Senator Joseph C. O'Mahoney, of Wyoming, about his position on papal infallibility. He replied that he "recognized no religious obligation superior to his oath of office."

(Continued on page seven)

OUR RADIO MINISTRY

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Please Pray For This Work

As We Enter New Doors

Opened By The Lord

Universal Peace--When?

By ROY MASON

Buffalo Avenue Baptist Church
Tampa, Florida

W. J. Bryan, who was a great Christian statesman, labored for peace among the nations. This was highly commendable, for Jesus said, "Blessed are the peacemakers for they shall be called the children of God." But Bryan labored under the delusion that permanent, universal peace can be secured during this present age. He had a great oration entitled, "The Prince of Peace," which has taken its place among the great orations of all time. In this oration he presents Jesus as the Prince of Peace, and he assumes that Jesus came to earth in that role—to bring about universal peace. His assumption in that regard is incorrect. A study of the Bible makes this plain, and a study of past history and the world situation of this present day gives clear indication of the same.



BRO. MASON

Is it pessimism for one to be-

lieve in the impossibility of permanent, universal peace during this age? Certainly not. It is plain realism, based on the plain teachings of God's Word. The current theory of Baptist denominational leadership, as well as the leadership of other large denominations, is that we are NOW ENGAGED IN BRINGING IN THE KINGDOM OF GOD ON THIS EARTH. This theory is in defiance of the truth that God has revealed in His Word. God never asked us to "bring in His kingdom." We assume His divine prerogative when we attempt it, and show ourselves ignorant of the purpose of God in this age. Moreover, to attempt to do something that God never told us to do, and something that He has revealed will not be done and can't be done, is to court disappointment.

Why No Permanent Universal Peace?

1. Because Jesus revealed that wars and rumors of wars will characterize this age to the very end. (See Matthew 24:6-7). Daniel the prophet in Daniel 9:26, marginal rendering, says, in speaking of the last days of this age, "Unto the end wars and desolations are determined."

2. Because Anti-Christ, who is so plainly predicted, could not come if the world got into a condition of permanent, universal peace. There would be no place for anti-Christ nor would there be any occasion to receive and follow him, in a perfect warless society. The truth is, tribulation shall characterize the reign of anti-Christ over the earth, and Jesus said that were it not for divine intervention and the shortening of that period, humanity would destroy itself. (See Matthew 24:21-22).

3. Because Satan is loose, and there will never be permanent peace on this earth so long as he is loose. He has constantly deceived the nations into thinking that war is profitable. One reason for putting him in confinement is that he may "deceive the nations no more." (See Revelation 20:3).

Human nature is just the same as it has always been since the fall of man, and it will continue to be the same. War has come over and over again, all down through the centuries, and with (Continued on page seven)

The Baptist Examiner Pulpit

"BETHEL"

Sermon Preached by Pastor John R. Gilpin; Mechanically Recorded for Publication

"And, behold, there came a man of God out of Judah by the word of the Lord unto Bethel: and Jeroboam stood by the altar to burn incense." —I Kings 13:1.

I will remind you at the very outset, that this is one of the strangest chapters in all the Word of God. It is a peculiar chapter. Here comes a man of God out of Judah (from Jerusalem, in all probability) with definite orders from the Lord that he is to fulfill, and he comes to the city of Bethel, a town some twenty miles north of Jerusalem. King Jeroboam was standing beside his

altar—a false idol altar—an altar that did not bring honor and glory to God. As Jeroboam stood there ready to offer a sacrifice, this man of God pronounced a curse upon the altar, upon the place of worship at Bethel, and upon the individuals that offered sacrifices upon that altar, even going so far as to say that the individuals that offered sacrifices upon that altar would themselves be burned upon the altar. When he had finished his pronouncement against this altar that had been erected in the city of Bethel, Jeroboam in his anger reached out his hand,

and said, "Lay hold on him." As he did so, his hand which he had reached forth "froze" in mid-air, and he couldn't draw it back. When Jeroboam realized that the Lord was dealing with him, he said to this man of God, "Pray for me." Then the man of God prayed, and the king's hand was restored.

Jeroboam then said to him, "Come home with me, and refresh myself, and I will give thee a reward." The man of God said, "For so was it charged me by the word of the Lord, saying, Eat (Continued on page four)

The Baptist Examiner

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Examiner Editorials

By Bob L. Ross

Worldliness In The Churches — We Need Revival

We are living in a day of gross worldliness in the churches and among those who profess Christianity. Never in the history of America has there been such an avalanche of this sin in the lives of those who name the name of Christ. This condition is not just confined to modernistic churches or heretical sects, but it has a strangle-hold on churches which are supposedly the strong-holds of orthodoxy and New Testament practice. Spiritual men of all the denominations of supposed evangelicalism are voicing warnings against this dreaded cancer.

But no one seems to know why this worldliness is advancing so rapidly. There have been many suggestions offered; but beloved, sin is sin and human nature is human nature in all generations, and what the truth of God can do for men in one generation, it can do for them in all generations. The explanation is not that we live in a changing society, a "modern" world, an atomic age, and that such things have caused the things of the world to creep in. We say that the explanation lies in the corrupted doctrine that is being taught today. And we do not mean doctrine that is taught by the cults and heretical sects; we have reference to doctrine which is being taught in the supposedly most orthodox of churches.

If people in these churches were hearing the true Word of God, then there would be absolutely no excuse for all this worldliness that is creeping in. But when we get warped on doctrine, we can expect only the worst consequences. Sound doctrine will produce "sound" lives. God's Word never returns void (Isaiah 55:11). It is when it is perverted that lives are perverted.

Now note this: At the same time we are experiencing this sweeping tide of worldliness in the churches, the age-old truths that were preached by our fathers are being neglected and scorned by the ministry at large and so-called scholarship. In their stead, humanism is being exalted as never before in the realm of salvation. Arminianism and Modernism — the heresies which base salvation on the will of the sinner, and not the power of God's Spirit and Word — have a stronger hold on the pulpits and theological chairs than wordliness has in the lives of the church membership.

In the last century, a new thing came forth to curse that century and to leave this one under the load of its corrupt fruit. That new

thing was a high-pressure, inter-denominational, Arminian evangelism. The "invitation" and the "mourner's bench" and other such things which make their appeal to the will of man, appeared on the scene and were exalted as the things in salvation. (Let no one think that we do not believe in a Scriptural invitation, for we do; but we do not believe in the "accept Christ," "decide for Christ" invitations that are so widely used today. We invite men to make public the fact that they have been saved, for a man is saved when he sees that Christ lived and died for him; he is not saved by "accepting," "deciding," "praying through," or by anything else that hinges salvation upon the will).

With the appearance of these new "soul-winning" schemes, the sovereignty of God and the necessity of Spirit-regeneration were no longer emphasized. The truth of total depravity was no longer regarded, and man was told that he had the will to do certain things in the realm of salvation, and must do them. This idea has been so emphasized until we now live in a day when the majority of even Baptist preachers preach that God's will has been and still is being put to naught by Satan and man. We are being told that God wants to do certain things, but He cannot do them, unless man will let Him. In a word, man's supposed freewill makes the final decision in all issues. Thus is fulfilled that prophecy, "Having a form of godliness, but denying the power thereof."

Thus, we say it is no wonder that worldliness and sin have almost captured most churches. As one of old put it, "Free-willers are usually free-livers. Free-will and holiness are seldom, if ever, found walking together." We believe that what our country needs is a return to the evangelical Calvinism, such as was preached by Whitefield, Spurgeon, Edwards, Bunyan, and others who saw souls born into the family of God, instead of seeing only "decisions." Spurgeon said that he knew of no revival (not just a modern so-called "revival," but a real REVIVAL) that was characterized by any other preaching but that of the doctrines of grace, commonly called Calvinism, except the one under the Wesleys; and George Whitefield, the great preacher of Calvinistic theology, was there to declare the doctrines of sovereign grace in that spiritual awakening.

This generation has never seen a revival. The so-called revivals that Billy Graham holds are no more revivals than the so-called revivals of Oral Roberts. It takes thousands of dollars for a Graham "revival" to be even begun. Furthermore, it takes the backing of men who deny God's Word (the modernists) to get the support of so-called Christian churches. Instead of revival, it is evidently a manifestation of God's contempt for Arminian theology. He has permitted the Arminians to go to the bottom of their barrel and drink the dregs of their free-willism and humanism. He has given the Arminians over to their own god—the depraved will of man.

If this generation sees a revival, it will not be produced by man's will, but by the grace and will

Families that pray together stay together.

of God. Converts will not be made by "decisions" of sinners, but by the power of God (John 6:63). The modernists and infidels won't be backing such a revival, but it will be backed by the Spirit of God. This is the revival we long to see come to our churches, if it be God's will and purpose to send it. Certainly, the Gentile Christian world is on the brink—it must turn back to the sovereign God or drown in the idolatrous slough of Arminianism.

The Sword of Division

Jesus said that He did not come to bring peace, but a sword. He said that He would divide friends, families, and close ties. He demanded 100 per cent allegiance on the part of His followers. He asked for no one's lukewarm, middle-of-the-roadism. Jesus was the great Divider, and He still is. There is no "happy medium" that can be found in between the out-and-out follower of Christ and His enemy. Jesus said that one is either for Him or against Him. Jesus was an extremist in this regard; He demanded ALL. Thus, He divides. You must be all out for Christ, or you are not for Christ at all.

TBE is also a "divider." The majority of those who receive this paper are either friends or enemies. No one who is not out-and-out for Christ and the Book can long stand the sharp two-edged sword wielded by TBE. No unionist, Arminian, modernist, or program-pusher appreciates this paper. It pricks them to the heart, and arouses their hatred. On the other hand, those who love the truth, ardently support and encourage this paper. It is a source of blessing to them from week to week. They depend upon it for much spiritual food.

Thus, as Christ, TBE is a divider. But in truth, the divider is still Christ, for it is His Word that TBE sets forth. If you are a friend of Christ, then you are our friend, if you are His enemy, then you are ours, too.

"The new life may have been communicated so early, or so imperceptibly, that the moment of its commencement may not be ascertainable. The great matter with every individual is not to be able to ascertain when he was made alive unto God, but that he is now actually alive."—Alexander Carson.

The Doctrine of the Blood, No. 13—

Regeneration On The Basis Of The Blood

(THE BLOOD IN THE NEW TESTAMENT)

Every doctrine of God's Word centers in the substitutionary work of Christ. Christian experience, likewise, is rooted in the same. So, the doctrine of the blood is the central doctrine of the Christian faith, and is the basis for all Christian experience. Election, justification, sanctification, regeneration—all the great doctrines of the Word, are bound up in the work of Christ.

In this message, I want us to consider the matter of regeneration on the basis of the work of Christ. In our day, the doctrine of regeneration is separated from the blood, and the notion of salvation by a supposed "free-will" is substituted. But we know differently, if we know the Word. Regeneration is the fruit of the work of Christ, bought by Him in His death. All for whom Christ died, His Spirit regenerates. We must remember that behind the work of Christ is the eternal covenant and purpose of the Triune God, and that the work of this God cannot fail. For those whom God chose, Christ came to die; and those for whom Christ died, the Spirit is sent forth to regenerate.

The Need Of Regeneration

Now at the very mention of the word "salvation," it is implied that someone needs to be saved. And so, when regeneration is spoken of, the implication is that there is a need of regeneration. Certainly, if one is "generating," he needs no re-generation. But man is a creature far from "generating," in the sense that he is righteous. He certainly is in need of a regeneration. Our first Adam cast us into the abyss of depravity by his first sin. We became

"I Should Like To Know"

1. I noticed in an issue of THE BAPTIST EXAMINER a statement that Judas did not partake of the Lord's Supper. I should like to know how the Gospels can be interpreted to make this impression? Matthew says, "Now when Jesus was in Bethany in the house of Simon the leper." (Matthew 26:1-16). This was two days before the feast of the passover. Verse 14 reads: "Then one of the twelve, Judas Iscariot, went unto the chief priests." Also, read verses 15 and 16; Mark 14:1-11; Luke 22:1-6. These three all agree that Judas went from the house of Simon in Bethany.

Seeing that John didn't mention the Lord's Supper, don't you think it probable that he was describing the same supper?

No. Evidently the supper mentioned in these passages was the same as that of John 12:1-8. The supper of John 13 has no resemblance to the other supper.

2. Don't you think verses 27-29 imply that this incident occurred before the feast?

Sorry, but you will have to specify what book and chapter you refer to.

3. How do you account for the hand of Judas being on the table with Jesus after they had eaten the Lord's Supper? (Luke 22:21)?

The writers of the four narratives do not always present things in a chronological order, as all Bible students observe. The case mentioned in this question is evidently an example of this. Compare Matthew 26:21-29 with Luke 22:19-23, and it will be seen that Matthew records Jesus' announcement of His betrayal before the institution of the Supper, whereas Luke records it after the Supper. Likewise, Matthew records Jesus' statement in 26:29 after recording the Supper whereas Luke records this statement before he records the Supper (Luke 22:18). So in view of the fact that the writers do not always present things chronologically, it is no valid argument to insist that Luke 22:21 proves that Judas was at the Supper. John plainly shows that he went out (John 13:30).

But what people hope to prove by proving that Judas was at the Supper is beyond me. What if he

were present? What does it matter? It doesn't prove "open" communion, for Judas was a member of the church in which the Supper was instituted. He professed salvation, had been baptized, and was in good standing so far as morals were concerned. "But he was unsaved," someone says. Yes, and here we have a lesson. We do not know who is saved and who is lost. All we can do is act upon the basis of the profession and morality of a person. If we had to exclude all unsaved people from the Supper, we would never observe it, for the power to absolutely discern who is saved and who is not saved, is beyond our ability.

4. Who were the "strangers" mentioned in I Peter 1:1?

The word for "strangers" is "sojourners," the people being the sojourners of the Jewish dispersion.

5. Explain Matthew 16:19.

This was spoken to the disciples, those who made up the church. The church has the authority of binding and loosing. Of course, this authority is only valid when in harmony with the Word. The church can bind and loose nothing but what God's Word binds and looses. Led by the Spirit, the church uses the "keys of the kingdom" in preaching, baptizing, and teaching. The church "looses" men from sin by preaching the Gospel to them while it "binds" men in their sin (increases condemnation) by the same Gospel. To the one, it gives life; to the other, death (II Corinthians 2:15, 16).

6. The Campbellites claim that Christ gave Christians a new law at Pentecost. How can one harmonize this idea with I John 2:7?

We do not seek to harmonize a system that is as contradictory as Campbellism. "He which is filthy, let him be filthy still" (Revelation 22:11).

7. Did Christ abolish the Ten Commandment law at the cross? If so, did they ever have any law at all during the time from the cross until Pentecost?

No, Christ did not abolish the law. (Continued on page three)

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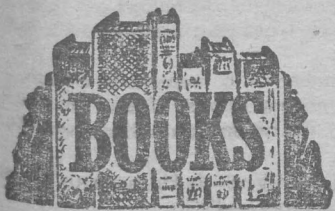
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Refining Fuller, make me clean,
On me thy costly pearl bestow:
Thou art thyself the pearl I prize,
The only joy I seek below.

Disperse the clouds that damp my soul,
And make my heart unfit for thee:
Cast me not off, but seal me now
Thine own peculiar property.

Look on the wounds of Christ for me,
My sentence graciously reprieve:
Extend thy peaceful sceptre, Lord,
And bid the dying traitor live.

Though I've transgress'd the rules prescrib'd,
And dar'd the justice I adore
Yet let thy smiling mercy say
Depart in peace, and sin no more.



REVIEWED

The books reviewed in this column are not carried in our Book Shop, unless it is so stated.

Reviewed by C. N. Taylor

139 Sermon Outlines On The Old Testament, edited by W. Robertson Nicoll, Baker Book House, Grand Rapids, Mich., 292 pages, \$2.95.

I wish to commend the editor in his selection of SUBJECTS for his sermon outlines. There is much good material in this book of 292 pages. Also the author has done a splendid job in OUTLINE AND INDEX.

Called To Be Servants, by Larry Love, Zondervan Publishing House, Grand Rapids, Mich. 119 pages, \$2.00.

This book of 12 sermons possesses much spiritual truth that will awaken the Christian and cause him to take stock of himself in view of God's call and plan for his life. The book is well written, making an interesting book.

Operation Evangelism, by Horace F. Dean, Zondervan Publishing House, Grand Rapids, Mich. 170 pages, \$2.95.

This book gives insight to all forms of evangelism, giving along with the insight a sound spiritual evaluation. Much help can come from the reading of this book.

The Art Of Soul Winning, by M. W. Donney, Baker Book House, Grand Rapids, Mich. 175 pages, \$3.50.

This book is the best to come to my attention in many years on this particular phase of Christian work. The author approaches the art of soul winning in every conceivable department—giving good needed information and help. This book should be in every Christian worker's library.

Young Only Once, by Clyde M. Narramore, Zondervan Publishing House, Grand Rapids, Mich. 185 pages, Cloth, \$2.95. Paper, \$2.00.

Twelve studies encouraging young people to think soberly—challenging them to a life for Christ. The book is good reading.

Pause For Power, by John E. Huss, Zondervan Publishing House, Grand Rapids, Mich. 137

PROTESTANT PERSECUTION OF BAPTISTS IN EARLY AMERICA

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The title of this book is misleading. The book is dynamic, heart-searching thought-provoking, and a challenge to all in every phase of life. The author has done a good job in compiling helpful and needed material. The book is outlined in such a way as to make easy reading. The Scripture references are very helpful. I would highly recommend the reading of this book.

He Vowed Never To Pass A Hungry Pigeon

If, and when, you are in San Francisco, visit Alamo Square some afternoon and meet John Sepp.

You will find him throwing grain to some 400 pigeons. Ask him why he is doing it, and hear him tell his interesting story.

He was a Russian pilot during World War I. A German fighter pilot riddled his plane while he was flying over Austrovi Forest on the German-Polish border.

Sepp was wounded, and lay practically helpless in the forest for eighteen days, waiting for help.

He said he always carried pigeons in the plane. When he was hit, he marked his position, attached the paper to one of the pigeon's legs, and let it go.

He will tell you that on every one of those eighteen unforgettable days, one of his specially trained pigeons would come to him from headquarters.

Attached to its legs were instructions and bouillon cubes—not many but enough to keep him alive. In due time a rescue party brought him out.

He uttered a prayer of thanks and vowed he would never walk past a hungry pigeon.

He is now a window washer for the San Francisco YMCA. Every afternoon at three o'clock, he walks into Alamo Square with his bag of grain, and fulfils his vow by feeding flocks of pigeons.

He estimates he buys 450 pounds of grain each week. "One week of my pay each month goes to the pigeons," he says.

While watching him, spend a few moments in meditation. If you are a believer, you know it was the Lord Jesus who saved you.

Possibly before you were saved, you were in such agony about your sins, and your helplessness to change your condition, you said something like this: "I'd give every cent I possess if I could only find peace and satisfaction for eternity!"

You discovered salvation was free because of the Saviour's atoning death and resurrection. You trusted Him, and was at "peace with God" (Romans 5:1).

"For by grace are ye saved through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast" (Eph. 2:8, 9).

—Timely Topics

Full Speed Ahead Into A NEW ERA

We are living in a new era, in which man is taking many giant steps forward in his exploration of outer space.

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In this new era, when men are doing their utmost to advance materially, and thus forge ahead of the other nations of the world, the spiritual emphasis is needed as it never was before. While much effort is being put forth in the material realm, so little effort is to be found religiously and spiritually.

THE BAPTIST EXAMINER is needed today as never before in the history of this country. There is not a paper that contends for the Word of God, and against the isms and schisms that beset us, in the same manner and degree of fearlessness, as does THE BAPTIST EXAMINER. We have never dipped our colors in our contention against Modernism, Arminianism, Feminism, Lodgism, Unionism, Universal Churchism and kindred heresies. We are in our twentieth year, and today the fighting is the heaviest, the foes are the more numerous, and the friends, it often appears, are the fewer.

We need your help. Won't you become a prayer warrior with us? Won't you support us with your means and enable us to push forward in this day when the message of our printed page was never needed as it is today! We can only go forward as you stand back of us. Remember, what none of us can do by himself, all of us together can do.

May God lead you to send us an encouraging heart-warming letter today!

YOUR SUPPORT WILL NEVER MEAN MORE THAN IT DOES TODAY

NOT MERELY THE THOUGHTS, BUT THE WORDS ARE INSPIRED

Not merely the thoughts but the words of God are inspired. Have we ever grasped fully the breadth and depth of Paul's statement in the first letter to the Corinthians church, where in the thirteenth verse of the second chapter he says: "Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth." Paul makes here the unequivocal statement that the very "words" are Spirit taught. W. H. Griffith-Thomas in

a comment says that "thoughts are wedded to words as necessarily as soul is to body," and, asking the question, "Do we ever think without words?" he answered it in the negative, and asked the further question, "How can we be sure of God's thoughts save by His words?" This does not mean that the process is purely mechanical and that verbal inspiration is verbal dictation, for Isaiah, John, and Paul are all different, and their distinctive personalities tincture their respective writings. But it does imply that "inspiration is a perfect combination of the divine and human." Since the Bible is the Christian's great court of appeal, and the appeal depends on words, Paul's positive, clear-cut statement is of tremendous importance.—Sunday School Times.

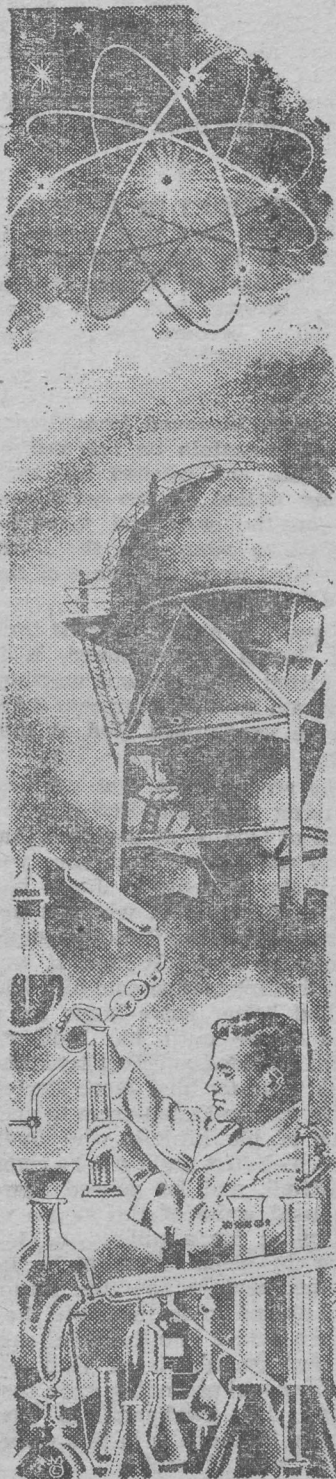
in Christ have fulfilled the Law (Christ fulfilled it for them). Roman 10:4 states: "Christ is the end of the law for righteousness to every one that believeth." All Campbellites, Adventists, and salvation-by-works advocates are working, trying to fulfill (reach the "end" of) the Law. Saved people are resting in the work of Christ who lived and died under Law to fulfill it for His elect.

8. Several Baptist scholars claim that the day of Pentecost came on Saturday and not on Sunday. Is there any way of knowing for sure?

Frankly, we don't recall ever reading or hearing a Baptist say that Pentecost came on Saturday. Leviticus 23:16 states that the Pentecostal feast was on "the morrow after the seventh sabbath." In other words, on the first day of the eighth week. This is the fiftieth day, and that is what the word "Pentecost" means. It always was on the first day of the week.—B.L.R.

"Did Christ o'er sinners weep
And shall our cheeks be dry?"

THE BAPTIST EXAMINER
PAGE THREE
FEBRUARY 15, 1958



WHY BAPTISTS PRACTICE "CLOSE COMMUNION"

ACTS 2:41, 42; I COR. 11:2, 28

Outline by R. F. Hallford
Pastor, East Side Baptist Church
Batesville, South Carolina

INTRODUCTION: Baptists have been **misunderstood, criticized and misrepresented** more for this practice than for any other. It is, really, **restricted observance** of the Lord's Supper.

THE BAPTIST POSITION: "We do not invite unbaptized persons to the Lord's table, and as we do not extend invitations to such persons, we do not accept invitations of unbaptized persons to partake with them" (Geo. W. McDaniel). Ed. Note: Baptists do not consider other groups to have Scriptural baptism. And as Bro. Hallford later points out, even Baptists who are Scripturally baptized, are to observe the Supper within their own church membership.

I. And yet, all the major denominations teach it!

1. **Church of England:** "No church ever gave the communion to any person before he was baptized; among all the absurdities ever held, none ever held this, that any person should take of the communion before he was baptized." (William Wall).

2. **Presbyterian:** "It is certain that so far as our knowledge of primitive antiquity goes, no unbaptized person received the Lord's Supper" (Doddridge).

3. **Congregational:** "I agree with the advocates of close communion . . . that we ought not to commune with those who have not been baptized, and of course are not church members, even if we regard them as Christians" (Griffin).

4. **Methodist:** "It is but just to remark that in one principle the Baptist and Pseudo-baptist churches agree. They both agree in rejecting from the table of the Lord and in denying the rights of church fellowship to all who have not been baptized" (Hibbard).

5. **Episcopalian:** "None could be admitted to holy communion but baptized persons lying under no censure" (Prof. Cheetham).

6. **Campbellites:** "Your third question is: Do any of your churches admit unbaptized persons to communion, a practice that is becoming very prevalent in this country? Not so far as is known to me . . . But I object to making it a rule, in any case, to receive unimmersed persons to church ordinances" (Alexander Campbell).

II. Misrepresentations of our position:

1. "Baptists believe that they are the **only people who are saved.**" Contra. Acts 10:34, 35; John 3:16, 36; 5:24; Acts 16:31; Rev. 22:17.

2. "Baptists are **bigoted.**" Contra. Romans 14:5b.

3. "Baptists are **narrow and divisive.**" Contra. I Cor. 11:2b; II Cor. 4:13; I John 2:19.

"It is submitted that Baptists are not responsible for existing divisions. Baptists have adhered to a uniform Scriptural practice. The people who deviate from the course of the N. T. are responsible for the divisions" (Geo. W. McDaniel).

III. Because, according to be Bible, it is **restricted to:**

1. The **saved**—believers—Matt. 26:20; Acts 2:41; no one else could.

2. The **baptized** (no N. T. record to the contrary).

a. A Scriptural **subject**—a born-again person—Matt. 28:19; Acts 2:41; 8:36-38.

b. A Scriptural **administrator**—a N. T. church—Matt. 28:19; no man-made society originating later has any authority.

c. A Scriptural **mode**—immersion—Matt. 3:16; Mk. 1:5; John 3:23; Acts 8:38, 39; Rom. 6:4; Col. 2:12; sprinkling and pouring are equivalent to **no baptism** at all!

d. A Scriptural **design**—to show that the person baptized has already been saved—Matt. 3:15; I Pet. 3:21.

3. Those in **church capacity**—Acts 2:41; I Cor. 11:18, 20; it is a church ordinance; anyone **outside** church membership is **away** from the table; man-made **substitutes** for a church not even counted.

4. Those **sound in doctrine**—Acts 2:42; I Cor. 11:18-29; (makes interdenominational communion **impossible**); II Thess. 3:6.

5. The **fellowship** of pure life and orderly walk—Acts 2:42; I Cor. 5:11.

Conclusion: "Close communion" is the **only consistent, Scriptural** position.

When we get to the Lord's table, what blessed communion with Him! I Cor. 10:16.

Have you heeded the Gospel testimony dramatized by the Lord's Supper? I Cor. 11:26.

"Bethel"

(Continued from page one)

no bread, nor drink water, nor turn again by the same way that thou camest." In other words, God had given this man of God definite orders that encompassed three different things: he was not to take a drink of water, he was not to eat, and when he left, he was not to return home the way he came; and this man of God refused to go home with Jeroboam, and thus took his departure.

It so happened that there was another man of God living in the city of Bethel and when he heard through his sons that God's man had come from Judah to Bethel and had preached against Jeroboam's false altar he said, "What way went he?" When they told him, he hurriedly saddled his beast of burden and rode after him. When he overtook him, he found him resting under an oak tree, and he said to him, "Come home with me, and eat bread." When this man of God told him that he had had orders from the Lord that he was not to eat nor

drink in that place, this man of God who lived in Bethel said to him:

"I am a prophet also as thou art; and an angel spake unto me by the word of the Lord, saying, Bring him back with thee into thine house, that he may eat bread and drink water."—I Kings 13:18.

Not knowing that he was lying, and thinking if the Lord had given a special message through an angel for him, then he had better listen and forget about the first message that he had from God, which was definitely God's message to him, he returned to Bethel, and there in the city of Bethel he ate and drank, thereby violating God's orders.

The man of God who lived in Bethel said to him, "I have a warning for you. You have not done what God has told you to do. Since you haven't done it, you are going to have trouble." The man of God got his beast of burden and started on his way, and when he got out of the city a lion slew him. When this man of God who lived in the city of Bethel followed after him, he found the lion standing on one side and the beast of burden on the other, and there was the body of the man of God who had come from Judah to Bethel dead. The lion hadn't killed the beast of burden. All that he

had done was kill the man of God who had disobeyed God's voice and had eaten bread and drunk water in the city of Bethel.

The man of God who lived in the city of Bethel picked up the body of this man of God who had been slain and took his body back to Bethel and buried it in one of the sepulchres. Then he spoke to his sons, saying, "When I am dead, then bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones."

Thus we have the story of this chapter of the Book of I Kings.

I

THE HISTORY OF BETHEL.

The first time that Bethel is mentioned in the Word of God is in the book of Genesis shortly after Abraham had been called of God to become the father of the Jewish nation.

Listen:

"And he removed from thence unto a mountain on the east of BETHEL, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord."—Genesis 12:8.

If you will notice, the first time that Bethel is mentioned, it is associated with religious worship. Abraham built an altar near there and he worshipped God at that place.

The second time that we find anything relative to Bethel in the Word of God, is at the time that Jacob was saved. I am sure you recall the time when Jacob had to flee from home when it appeared his brother Esau was going to rise up and kill him. It was then that his mother told him that he had better leave home for a little while until his brother's wrath subsided and that later she would send for him. Jacob started on his way to Padan-aram to visit some of his kinsfolk who lived there. The first night out he came to Bethel, and he paused there and used some of the stones of that place for a pillow and lay down to sleep. That night he dreamed and he saw the stones piled up one on another until they made a ladder into the skies, and he saw the angels of God descending and ascending upon that ladder. He awakened to say, "Surely the Lord is in this place; and I knew it not."

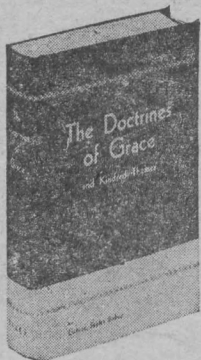
This was the place where Abraham had worshipped the Lord. This was the place where Abraham had built an altar unto the Lord. Now when Jacob, a grandson of Abraham, arrives at Bethel, he finds that the Lord is still in that place. When he lifted up his eyes to see the angels descending and ascending upon that ladder, to realize that God was in that place, he awakened and said, "Since the Lord is going to be

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GUESTS FROM WEST VIRGINIA



On Sunday, December 29, Brother C. W. Shafer and wife, along with their two sons, Billy and Brady, of Poca, West Virginia, and Brother Clinton H. Craig of Robertsburg, West Virginia, were guests of Calvary Baptist Church and later ate dinner with your editor. (Identify guests right to left.)

They say that "it is always fair weather when good fellows get together." Well, it is always good fellowship whenever I get with brethren like Brother Craig and Brother Shafer and family.

Originally, Brother Craig was a member of a man-made church, but was not a Baptist, but today he is a genuine Baptist if ever your editor met one. He gives TBE the credit mainly for his indoctrination, and thanks God for it's having come his way.

Truly, do we thank God for the fellowship which He gave us together and for the privilege we had of being together.—JRG.

with me, then I want to make some promises unto the Lord." We read:

"And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God. And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee."—Genesis 28:20-22.

The third time that we read concerning Bethel in the Bible is when God said unto Jacob:

"Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother."—Genesis 35:1.

Thirty years in all probability had elapsed between the time that Jacob was saved at Bethel and the time that God called him to go back to Bethel. During that time Jacob had gone on over into the land of Padan-aram. There he met a young girl at a well and he fell in love with her immediately, and he agreed to work for her father for seven years that he might marry the girl. Then you will recall how the old tricky, crafty father deceived him in the nighttime and instead of marrying the girl that he loved, he married her sister, Leah. Years passed and Jacob married both of these girls, Rachel and Leah. From these two wives and their two handmaids Jacob received a remarkable dowry of children. A large family was born to him in the fourteen years that followed.

Then after the fourteen years in which his matrimonial experiences were paramount, we find that business entered into his life, and the next six years Jacob traded and trafficked with his father-in-law. If ever schemer met schemer—if ever rascal met rascal—and if ever crook met crook, it was when Jacob and Laban tried to get along in business together. In all of these fourteen years in which matrimony was paramount, and in the six years in which business was paramount, and probably in another ten years in which he was leaving Laban and starting back to his old home—in all this period of time, doubtlessly about thirty years, Jacob never one time built an altar to God, he never one time worshipped the Lord, he never one time brought his tithe to God, and he never one time served the Lord, so far as the Bible record is concerned. The silence of the Bible leads me to believe that he lived the life of a veritable backslider for nearly thirty years' time.

Then it looked as if he were going to be destroyed when the nations roundabout were rising up against him. He couldn't go back to Laban because Laban was angry with him, he couldn't go to his brother Esau at Seir because he had lied to Esau, and he couldn't stay where he was. When it looked as if he were going to be annihilated, God spoke to him and said, "Arise, go up to Bethel." Beloved, it was the only place he could go.

Isn't it a precious truth that when he couldn't go any place else he could go back to the place where he first found the Lord? Isn't this a remarkable passage in that it tells us of a man who couldn't stay where he is because his life is in danger, he couldn't go back because of his father-in-law, and he couldn't go to his brother Esau, yet God spoke to him and said, "Arise, go up to Bethel?"

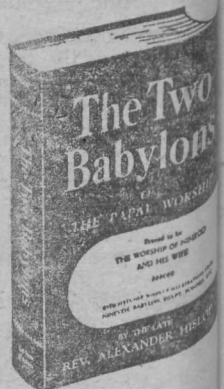
Beloved, it is good to remember if you have gotten away from the Lord that you can always come back. It is good to remember that you can always find fellowship with the Lord.

Growing out of this experience (Continued on page five)

The Two Babylons Or Papal Worship

By
Alexander
Hislop

330 Pages
\$3.50



This book compares Roman Catholicism with the religion of old Babylon, and shows that Romanism is brought over the paganistic practices of old Babylon, labeling them "Christian," thus continuing the same idolatry that was practiced hundreds of years ago.

Among other things, the author authentically reveals that the supposed Christian celebrations of Christmas and Easter were originally "celebrations" in honor of the gods of Babylon, and that these have been adopted by Rome and passed off on the world in the name of Christ.

If you want the truth about the practices of Romanism and about demon holidays, you want this book.

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"Order My Steps In Thy Word"

Psalm 119:113

Our Life is planned, our pathway traced,
Our future all decreed;
Our duty is to follow on
Wherever God doth lead.

We cannot see, we may not know
The issues of the hour;
We simply have to take each step
Upheld by grace and power.

"Bethel"

(Continued from page four)
is that beautiful hymn, "Back To Bethel," that we sing so often. Growing out of this experience have come many hundreds and thousands of sermons through the years in which preachers have urged people to go back to Bethel and there rededicate their lives to the Lord that had saved them, and to the God that had given them salvation some years before.

The fourth time Bethel is mentioned in the Bible grows out of the life of Elijah. Listen:

"And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, Tarry here, I pray thee; for the Lord hath sent me to Bethel. And Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Bethel. And the sons of the prophets that were at Bethel came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head today? And he said, Yea, I know it; hold ye your peace."—II Kings 2:1-3.

This Scripture is in connection with the translation of Elijah, and from it you can see that Bethel was the home of the prophets, for it says, "And the sons of the prophets that were at Bethel came forth to Elisha."

Some commentaries have referred to Bethel as a seminary. Some have referred to it as being a school of prophets. I wouldn't doubt, beloved, that this was true. At least many references in this respect would indicate that there were a number of prophets and their families living at Bethel at the time when God translated Elijah out of this world and left Elisha to carry on. Thus you see in every instance, Bethel was a place of worship and spiritual activity.

The fifth time we read again concerning Bethel likewise has to do with religious life:

"Then one of the priests whom they had carried away from Samaria came and dwelt in Bethel, and taught them how they should

fear the Lord."—II Kings 17:28.

The king of Assyria had carried away the ten northern tribes of Israel and had re-peopled the country with people from other countries that he had conquered. In other words, he had carried the people out of this section of Palestine and had taken them to another land and then had gone into lands that he had conquered and brought them over and peopled the land of Samaria. The Word of God tells us that there were not enough people there to take possession of the land, and the result was that the wild beasts began to come in and take possession of the country. The people were killed by the lions because there were not enough of the people to protect themselves. The king of Assyria said, "There must be a peculiar God over these in Palestine and we ought to have someone there to teach those people about the God of that country." The Word of God then says that they brought in one of the priests (evidently one who had been carried into captivity) and that he began to teach the people how they should fear the Lord. And where did he come? He came to Bethel.

The sixth time Bethel is mentioned shows it to be the king's place of worship:

"But prophesy not again any more at Bethel: for it is the king's chapel, and it is the king's court."—Amos 7:13.

Amos was a country preacher. He didn't know any better than to take what God said and preach it. He came to Bethel and began to preach. He preached about the sins of Damascus, Gaza, Tyre, Edom and Moab. The people of Bethel thought Amos was about the greatest preacher they ever heard. Then he started to talk about Judah and all the inhabitants of Bethel said, "That is the best preacher we have had in a long time. Those folk in Judah deserve it," and the people of Bethel thought he was a great preacher.

Then old Amos lowered his sights just a little and he aimed just a little closer home. He began to look roundabout him at the people of Bethel and the northern tribes of Israel, and he said, "You are just as bad as the

people of Judah." Immediately, they began to say, "That is not the kind of preaching that we want."

Now notice: The priest at Bethel was named Amaziah, and when he heard of Amos' preaching he went out to look him over. I imagine that he was a nice looking, distinguished, learned, lettered man of religion, and he said to Amos, "Now, Brother Amos, that may be good preaching back in the country where you live, but that isn't the kind of preaching to have over here. Remember this is the king's chapel, and this is the king's court. You shouldn't preach that way here." Amos answered him and said:

"I was no prophet, neither was I a prophet's son; but I was a herdsman, and a gatherer of sycamore fruit."—Amos 7:14.

Then he said to Amaziah, "You come here and try to tell me what to preach, and I will tell you something. Your wife shall turn out to be a harlot," and he pronounced a curse upon him and upon Amaziah's family.

The thing that I want you to see is that Bethel was the place of the king's chapel. It was here that the king went to worship.

The seventh time we read of Bethel shows it to be a place of idolatry.

"Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan."—I Kings 12:28, 29.

When Solomon was alive, he had taxed the country heavily. He put on a big display. I guess it took a lot of money. You brethren know what it costs to keep one wife. Well, Solomon had a thousand wives. No wonder he had to tax the country. It was no wonder that the country was heavily burdened with taxes. If you will read the story of the food consumed in one day, you will see that taxes soared sky high.

After Solomon died, Rehoboam became king. The people came to him and said, "Rehoboam, we are asking you to economize, and to cut taxes." Rehoboam did the only wise thing he ever did in his life, for he asked for three days to think it over. He called in the old counsellors that had been with his father, and he also called in the young counsellors. The old counsellors that had been with his father said, "Yes, that is a good thing. Cut taxes." The young men that had grown up with him said, "No, make the taxes higher than ever." On the third day the people came back to see Rehoboam and he said, "I have made up my mind. My father chastised you with whips. I am going to use live scorpions on you." The Word of God says that the people turned from him and turned to a man of the army named Jeroboam, and Jeroboam became king over the ten northern tribes. That left Rehoboam with only Judah, with Jerusalem as the capital city.

Jeroboam knew that if he would allow the people to go to Jerusalem to sacrifice and to worship, it wouldn't be long before he would lose his people. Therefore, he very craftily and very subtly conceived of the idea of setting up two new places of worship. He said, "Heretofore we have been going to Jerusalem as a center of worship. Now we will have two places of worship besides Jerusalem—Dan in the northern part of Palestine and the city of Bethel in the central part."

Now listen, Bethel was the place where God had manifested Himself more than in any other town in all Palestine. Now when Jeroboam decided to set up his idolatrous worship, he used the very spot that was most hallowed

EVANGELISTIC OUTLINES

By PASTOR FRANK B. BECK
Millerton, New York

Title: THE SECOND COMING OF CHRIST

Scripture Reading: Matthew 25:1-13

INTRODUCTION: Christ is coming again! He said He would (Matt. 16:27); in the same manner in which He went away (Acts 1:11), so that "every eye shall see Him" (Rev. 1:7). Be ready! (Matt. 24:44). Will the world be converted when Christ comes? What will happen to the lost at His sudden coming?

I. PEOPLE—"Ten virgins" (v. v. 1-5).

A. Their **POSSESSIONS**—"lamps" (v. 1). Lamp pictures the Word of God (Psalm 119:105; Psalm 119:130; Prov. 6:23).

B.—Their **PURPOSE**—"went forth to meet the bridegroom" (v.1). profession of seeking the Saviour. Amos 4:12. The meeting of 1 Thess. 4:17. Salvation is meeting Christ! Emphasize it. It is to come to Christ (John 6:37). This salvation climaxed at second appearing of Christ unto salvation (Heb. 9:28).

C. Their **PERSONS**—five wise, five foolish (v. 2).

1. Who are the wise? Those who fear the Lord (Psalm 111:10), who win souls to Christ (Prov. 11:30), who have Christ, the wisdom of God (1 Cor. 1:24, 30). They are **prepared**.

2. Who are the foolish? 1 Cor. 2:14 (foolishness, same word). Unsaved. Disobedient, though hearers of the Word (Matt. 7:26). No fear or thought of the future. See also 1 Cor. 1:18.

D. Their **PROOF** (v. v. 3-4). Wise had oil, foolish had not. Foolish may have had the most beautiful lamps. May have been clean as a whistle. Large. Expensive. But no oil. Hence, no light (Isa. 8:20).

(a) Oil typifies Holy Spirit! All the Old Testament tabernacle anointed with it. (Ex. 40:9). Christ (true tabernacle of God, Col. 2:9) anointed with the oil of gladness (Heb. 1:9), even the Holy Ghost (Mark 1:10).

(b) "The wise took oil in their vessels" (see 2 Cor. 4:7; 1 Cor. 6:19-20). Rom. 8:9 makes the difference!

E. Their **PLIGHT**—"they all slumbered and slept" (v. 5). Eph. 5:14; 1 Thess. 5:6-8. Fight spiritual sleep and sloth! Rom. 13:11.

II. THE PROCLAMATION (v. 6). A cry of warning and alarm!

A. The **TIME**—"at midnight." Midnight moral darkness (as in 2 Tim. 3:1-5). World not saved before Christ's return. No Postmillennialism!

B. The **TESTIMONY**—"Behold the Bridegroom cometh, go ye out to meet Him" (v. 6).

(a) Alertness. Someone was awake! May be in that number. 2 Tim. 4:2.

(b) Announcement. Urgent! 2 Cor. 2:17. Understandable, 1 Cor. 14:8-9.

(c) Appearing. Personal—Rev. 1:7; Jude 14; Rev. 22:20.

III. THE PARTING (v. v. 7-13).

A. **DISMAY**—"our lamps are going (Greek) out" (v. 8). Prov. 13:9. Woe to those who cannot say then—"Thou art my Lamp, O Lord" (1 Sam. 22:29). Psalm 27:1; John 8:12. Up till now all looked, acted alike!

B. **DECEPTION**. The saints will not be able to help us (v. 8). Psalm 49:7. Peter cannot even sell you this oil! See Acts 8:17-24.

C. **DIRECTION**—"go to them that sell and buy for yourselves" (v. 9).

1. How **personal**. "Buy for yourselves." You must be born again (John 3:3). You must experience salvation (Acts 4:12). Christ must live in you (2 Cor. 13:5). You must arise and come to Jesus (Matt. 11:28-30).

2. How **precious**. Buy it! Prov. 23:23—the truth. Isa. 55:1—buy with red gold coins of Christ's atonement (1 Pet. 1:18-19).

D. **DOOM!** "They that were ready went in . . . and the door was shut!" (v. 10). Luke 13:24-28. Door of salvation open now (John 10:9). Up! Enter! Door of separation—shut out! (Matt. 7:21-23). Are you ready now! Matt. 24:13; Heb. 10:38-39; 2 Cor. 6:2; Prov. 27:1. Watch! Cling to Christ now and ever (John 6:37; Luke 9:23). Amen.

of all the country at that time. golden calf that he has set up in It was then when he had done idolatrous worship—I hear him so that the man of God that I say, "This place is going to be read to you about in the beginning destroyed. God is going to raise came and stood beside the altar up a man, Josiah by name, and as Jeroboam offered a sacrifice upon the altar there in the city of Bethel, and he pronounced a curse upon Bethel. The man of God said, "Bethel has been a great place—Bethel, where Abraham had first set up an altar; Bethel, the place where Jacob was saved; Bethel, the place where Jacob was called back to God for renewal of his vows unto the Lord; Bethel, the place where the prophets have lived and where the seminary has been; Bethel, the place where the king's chapel has existed. Bethel has been a hallowed place. It has been a sacred place; but Bethel will be no more." What God can't use, God never hesitates to destroy.

I hear this man of God as he looks at that altar and as Jeroboam offers a sacrifice to that

The Word of God tells us that this came to pass. Listen:

"Moreover the altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove."—II Kings 23:15.

The Word of God goes on to tell us that when Josiah the king came on the throne that he inaugurated a reform that resulted (Continued on page seven)

PREACHER, THINK THIS OVER

Listen, preacher, that glowing compliment of your sermon may not mean a thing. Continuous commendations of your sermons may merely be the genuine expressions of saints who literally are practicing the Lord's command, to "bless them that persecute you."

The Preacher And His Work

PRIVATE PRAYER

Public teaching is useless without private prayer. A minister is in duty bound to bear his people daily to the throne of grace.

If you wish to preach well you must pray much. Generalities are the death of prayer.

Plead with God before you plead for God. Better neglect your body than your soul, your meals than your prayers.

He that lives most in prayer grows most in grace. Let prayer ascend when you wish blessing to descend.

Neglect of prayer arises from want of faith: he who believes will pray. —Anon.

THE SPHERE

Go where you can do most for men, not where you can get most from men.

Be more concerned about your ability than about your opportunity, and about your walk with God than either.

Your sphere is where you are most needed. He who called you to the ministry will give you a sphere of service.

There is no place without its difficulties: by removing you may change them, it may be you will increase them; but you cannot escape them.

Those who push themselves into a sphere they are not fitted for in this life will regret it in the next.

Christ knows best where you can serve His people; trust him, and He will place you there.—Anon.

The Preacher's Page

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

Baptist Youth Witness

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

A Father's Terrible Folly

A group of railroad employees were gathered in the freight room, after a hard day's work. They were damp and chilled from the drizzling rain that had fallen all day.

"Say, fellows, let's chip in and get something to warm and cheer us up a bit. I'm about frozen," said one of the men.

His suggestion was met with hearty approval, and the hat was passed. All but two young men contributed. Nothing was said as to their refusal and soon the bottle was purchased. Each man waited eagerly for his turn to partake of the fiery liquid.

The two young men were invited to drink; but refused. "Come on and take a drink; it won't hurt you," urged the men. The two steadily refused until the father of one said, "Herb, why don't you drink some? It won't hurt you, and besides you are cold and may catch a bad cold and I

don't have the money for doctor bills. Go on now and take a little sip." At his father's stern command, Herb took the bottle and drank.

Bert, the other young man, refused and felt very sorry for his friend. "Oh, why did he yield?" thought Bert.

Their friendship was broken and Herb scarcely spoke to Bert after the fatal day.

One day Herb's father came over where Bert was working and said, "Bert, can you do anything to help Herb? He is drinking so much. I am afraid he will lose his job."

Bert looked the father squarely in the face and said, "No, I cannot help Herb now. He does not speak to me anymore. I could have helped him that day in the freight room but you commanded him to drink."

It was true. Poor Herb lost his job and became a tramp. He spent

every cent he could get to try to satisfy the awful craving for whiskey.

Bert also left his position on the railroad and began a business of his own. One day a traveling man came into his shop. After the usual greeting he said, "Bert, can you guess who I saw the other day?"

"I don't suppose I can," said Bert.

"Well, sir, it was old Herb—and he sure was a pitiful sight. He was lying in the gutter dead drunk and the flies were crawling in and out of his mouth."

"Too bad! Too bad!" thought Bert as his mind went back to the day in the depot.

(NOTE: This is a true story as was told to the writer by Bert. Mr. C— is an elderly man now but has always kept his pledge against drink. He is a successful engineer of a light plant at this writing).—Phillip Compton in Gospel Banner.

Unseen Protection

A lady was awakened up one morning by a strange noise of pecking at the window, and when she got up she saw a butterfly flying backwards and forwards inside the window in a great fright, because outside there was a sparrow pecking at the glass wanting to reach the butterfly. The butterfly did not see the glass, but it saw the sparrow, and evidently expected every moment to be caught. Neither did the sparrow see the glass, though it saw the butterfly, and made sure of catching it. Yet, all the while, the butterfly, because of that thin, invisible sheet of glass, was actually as safe as if it had been miles away from the sparrow.

It is when we forget our Protector that our hearts fail us. Eli-sha's servant was in great fear when he awoke in the morning and saw the city of Dothan encompassed with horses and chariots and a great host; but when his eyes were opened at the prayer of the prophet, his fears vanished, for he beheld the mountains full of horses and chariots of fire. "Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee." "The Lord shall preserve thy going out and thy coming in from this time forth and even for evermore."

Though now unseen by outward sense,

Faith sees him always near; A guide, a glory, a defence: Then, what have you to fear? —James Inglis

Senator Barkley's "Rather"

Senator Alben W. Barkley, who dropped dead of a heart attack, was born in a log house on a Kentucky farm. He worked his way through college by sweeping out the halls and peddling earthenware during vacations. Then he turned to law and politics.

In 1912 he was elected to the House of Representatives and moved on to the national stage, where he remained to the time of his death.

In the speech he was giving when he dropped dead, Mr. Barkley outlined his Washington career. He had been, he said, a congressman, a junior senator, senior senator, majority leader, vice president and finally, a junior senator again.

Then he added, "I am willing to be a junior. I am glad to sit on the back row, for I would rather be a servant in the house of the Lord than to sit in the seats of the mighty."

The expression of the senator's "rather" caused us to recall the somewhat similar "rather" of the writer of the 84th Psalm, viz.: "I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness." The marginal reading is: "I would choose rather to sit at the threshold in the house of my God, than to dwell in the tents of wickedness."

The reason he gives for his choice is: "For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in Thee!"

As the "Sun of righteousness," the Lord gives light, life and warmth. As the "Shield," He gives deliverance and protection; and in addition to all these, He gives "grace" and "glory."

Is it any wonder the psalmist exclaimed, "Blessed is the man that trusteth in Thee!" Every need and desire of man for time and eternity is abundantly fulfilled in the Lord Jesus Christ.

There is the "Light of life" for those who sit in darkness, and the shadow of death. There is eternal life for those who are "dead in trespasses and sins." There is deliverance from condemnation for all who are in Christ Jesus.

Believers are "saved by grace," (Ephesians 2:8); then "stand in grace," (Romans 5:1); and are exhorted to "grow in grace," (II Peter 3:18); and hope to the end for the grace to be brought unto them at the revelation of Jesus Christ, (I Peter 1:13). And, as to destiny, believers have been called by the God of all grace, unto His eternal glory by Christ Jesus." (I Peter 5:10).

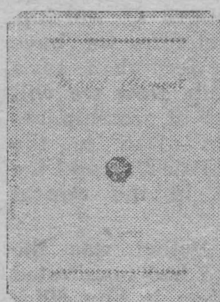
"The pleasures of sin for a season" are to be had "in the tents of wickedness," followed by death and judgment.

Since you may have your "rathers," which are they going to be?—Timely Topics

The Bible And Piety

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Speak Out For Jesus

You talk about your business,
Your bonds and stocks and gold;
And in all such worldly matters
You are so brave and bold.
But why are you so silent
About salvation's plan?
Why don't you speak of Jesus,
And speak out like a man?

You talk about the weather,
And the crops of corn and wheat;
You speak of friends and neighbors
That pass along the street;
You call yourself a Christian,
And love the Gospel plan—
Then why not speak for Jesus,
And speak out like a man?

Are you ashamed of Jesus
And the story of His love,
That you lower His pure banner
And betray the Lord above?
Have you forgot His suffering?
Did He die for you in vain?
If not, then live and speak for Jesus,
And speak out like a man.

Psalmist says, "The law of thy mouth is better unto me than thousands of gold and silver." A woman was dressed at the time of the crime and if she were dressed in these so-called quaint servant, in the employ of Chalmers, once said: "Master, you are always in your Bible." To this the preacher replied: "All too little in it! All too little in it!"—Watchword and Truth.

Immodest Dress

Our papers are filled with mysterious murders. Women and girls being forced into automobiles and later found in a field or ditch, raped, beaten and murdered. Immediately the cry goes out, "get the sex killer." "Give him the chair." Let us stop a minute and consider. Who is to blame? Who is guilty of arousing the beast nature in this murderer? Why did he do it? The majority of womanhood has by their semi-nude appearance in public aroused this beast nature and invited this lust demon to demand its passions satisfied.

Womanhood is inviting this thing upon themselves by their indecent and immoral dress. No woman or girl can parade about exposing their bodies to the opposite sex without inviting an insult. When a man is brought before a court in this day for insulting a woman it would be well to investigate as to just how de-

If a woman is not selling her body on the altar of lust let her take it off the display counter. People who have something to sell usually show it and advertise it to the public.

If women do not want the insults and attacks of lust-filled libertines let them cover up. If mothers do not want their daughters attacked, let them see to it that they dress modestly.—From a Tract.

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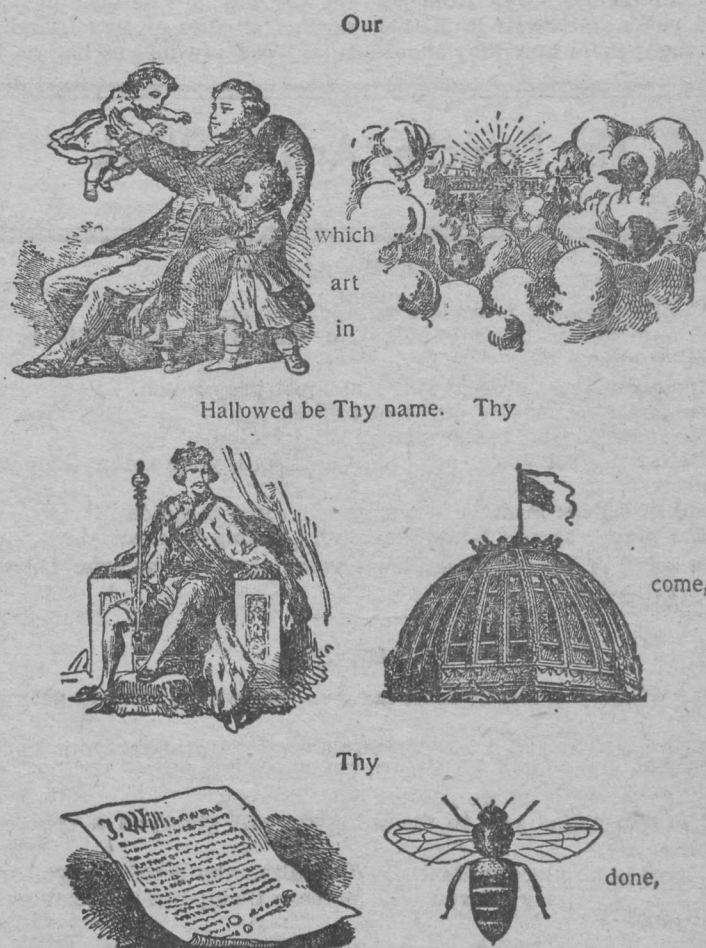
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come,

Thy

done,

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"Bethel"

(Continued from page five)
in the entire destruction of the idolatrous worship in the city of Bethel, even bringing the bones of the prophets out of the sepulchres and burning them upon this idolatrous altar, and Bethel became a place of extinction. What had been a hallowed spot, and what had been blessed more of God than all the balance of Palestine, became a place of extinction. It became a place that God put a curse upon. He fully destroyed it.

II.

THREE LESSONS.

Lesson number one: We are to listen only to Almighty God.

I think of this man who came from Judah to declare his message of vengeance upon this altar of Jeroboam. He was faithful to God. Beloved, it took a lot of courage for him to stand there with the king on the one side of the altar, and to pronounce a curse upon the altar, and upon the king. It took a lot of courage and a lot of the grace of God, but he did it.

Then, beloved, when he was invited to go to the king's home, it took a lot of courage to say "no" to the king. He said, "No, I won't eat with you. I have orders from God." Later on we find that the other man of God lied to him, and he went to his home, and then was killed. Beloved, I say to you, here is a lesson for you and me, and that is we are to listen only to what God has to say.

HAPPINESS

There are briars besetting every path
That call for patient care;
There is a cross in every lot
And an earnest need for prayer;
But the lowly heart that leans on Thee,
Is happy anywhere.

To me this is a serious matter. I have no business telling you anything contrary to this Bible. I have no business asking you to listen to me. If I can't give you a message that is backed up by the Word of God, if I can't give you a "thus saith the Lord" for what I preach, then I have no business to preach it. You and I are to listen only to God.

If this man of God had gotten his message entirely from God and had not listened to the man of God who lied to him, he would not have been killed. His life would not have been brought to such an untimely end. I say to you, we are to listen only to Almighty God.

Lesson number two: God casts away that which no longer serves His purpose.

What a mighty hallowed history Bethel had! How mightily it had been used of God, and how mightily God had blessed that place of Bethel! Now God casts it aside when Jeroboam abuses it, by setting up his idolatrous worship within the city of Bethel. God casts it aside, and we never read another thing about Bethel in the Word of God, as a place of blessing.

Beloved, listen, God casts aside that which no longer serves His purpose. Listen:

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."—Rev. 2:5.

John was talking to the church at Ephesus, a Baptist church, and when that church got to the place where it didn't serve His purpose, God said through John, "Repent or else. If you are not careful I will remove the candlestick out of your place. You will still be a church, but there won't be any light going out from you."

Listen again:
"So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."—Rev. 3:16.

Did you ever have a case of "rush-eat-is," when you ate so fast and your food didn't digest and you just had to get rid of it? Well, that is spewing. God said to this church at Laodicea, "I will spew thee out of my mouth."

Beloved, there are a lot of churches like Laodicea today which make God sick at His stomach. Their teachings and practices are so obnoxious, and so nauseating to God, that it makes Him sick at His stomach. Listen to me, God casts aside that which no longer serves His purpose. When Bethel didn't serve His purpose, God sent a preacher to preach against it and to pronounce a curse upon it. When Bethel no longer served God's purpose, God caused it to be destroyed. He raised up a man by the name of Josiah who completely destroyed it and he even got the bones of the false preachers out of the sepulchres and burned them upon the altar. What happened back there is an exact parallel to what God says in the book of Revelation, when He says, "Repent or else." I tell you, God casts aside that which no longer serves His purpose.

That is a warning to us. That is a warning to us individually and it is a warning to our church. God today casts aside many and many a church like He did Bethel. There's many and many a church that continues to meet and pray but God isn't there. I say to you, God casts aside that which he no longer uses.

What was true of Bethel, and that which is true of churches is also true of individuals. Paul himself said, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."—I. Cor. 9:27.

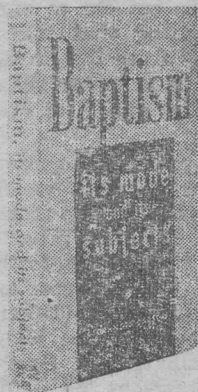
Lesson number three: It pays to stay on God's side and to serve Him no matter what it costs.

"And as Josiah turned himself, he spied the sepulchres that were in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed, who proclaimed these words. Then he said, What title is that that I see? And the men of the city told him, It is the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Bethel. And he said, Let him

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LESSON FOR SUNDAY, FEBRUARY 23, 1958

SUNDAY SCHOOL LESSON — OUTLINE AND NOTES BY JOHN R. GILPIN

The Second Epistle Of Peter

II Peter 2

FALSE TEACHERS

MEMORY VERSE: "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."—I Peter 2:9.

I. There Have Been False Teachers In The Past. II Peter 2:1. Cf. II. Timothy 3:8; Numbers 16; Numbers 22-24.

II. We Are To Expect False Teachers. II Peter 2:1. Cf. I Timothy 4:1-3.

III. These Teachers Bring False Teachings. II Peter 2:1.

The false teachers that Peter was referring to particularly were the Gnostics, with their worldly philosophy. They were evolutionists and further believed that there was no harm in any kind of sensual indulgencies. They said, "Live as your flesh demands, since you are free and not under the law." They furthered this philosophy by private teaching, rather than public discourses. Cf. II Timothy 3:5, 6. In view of this, it is no wonder that Peter denounces them as he does from the first verse throughout this chapter.

IV. False Teachers Do Their Work Covetously. II Peter 2:3, 15, 16.

V. They Live Unclean Lives. II Peter 2:10, 14.

VI. They Despise Dignities. II Peter 2:10, 11.

alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria."—II Kings 23:16-18.

When Josiah came to the throne he inaugurated sweeping reforms and destroyed the city of Bethel and the place of worship. He brought the bodies of the false preachers out of the sepulchres and burned them upon that heathen altar. As they were bringing the bodies out, he said, "What is that inscription? Whose sepulchre is that that you are about to open?" They said, "That is the sepulchre of the man that foretold all that you have done. That is the sepulchre of the man who came to Bethel and paralyzed the king's arm. That is the sepulchre of the man that stood beside the king and told what was going to take place here." Josiah said, "Let him alone: let no man move his bones."

Beloved, the only individual who was buried there in Bethel and whose bones were not dug up, was the man of God who had faithfully at first, and then unfaithfully afterward, stood for the Word of God.

Here was a man who would have been all right if he had not taken the word of a preacher above God. If he had just believed God, and hadn't listened to the other preacher, he would have been all right, yet even then when he died, God saw to it that his bones were not touched. He was the only man whose bones remained in their original position.

I tell you, beloved, it pays to serve the Lord.

CONCLUSION

I ask you, are you ready to serve Him? Can you serve Him? Are you in a fit shape to serve Him? You can't serve the Lord if you are not saved. If God will cast away that which He no longer uses, if God destroys that which no longer brings glory to Him, even on the part of a church or individual, then how it ought to cause you who are unsaved to pause and think as to where you stand in the sight of Almighty God. If God casts aside a church and removes the candlestick when that church doesn't serve you—if God treats a church that way, then I ask you, what will God do to you who are unsaved?

May the Spirit of God catch hold of you and may He lead you to Jesus, and may you see the Son of God on the Cross dying for your sins. May you trust Him and be saved and become God's child today.

May God bless you!

Universal Peace—When?

(Continued from page one)
human susceptibility to Satanic

This means that they set at naught the apostolic offices of Peter and Paul; they disregard church government; a pastor amounts to nothing with them.

VII. They Are Unsaved. II Peter 2:17. Cf. John 4:14; John 7:37-39; Romans 8:9.

VII. They Speak With Learned Words. II Peter 2:18.

IX. They Had Denied Redemption. II Peter 2:1.

X. They Are Certain Of Judgment And Hell. II Peter 2:24-9, 12, 13.

XI. They Would Have Been Better Off Never To Have Heard Of Christ. II Peter 2:21. Cf. Romans 2:12.

To know the law without doing it, only intensifies one's damnation.

XII. Their Turning Back To Sin Was Because They Had Not Been Changed.

Had the grace of God changed their hearts, they would not turn back. The sow and the the dog (Vs. 22) remained the same all the time. The reason why lots of people make church professions, but do not continue in the service of Christ is because the old "hog-nature" is still there. They have never been changed.

What About Kennedy?

(Continued from page one)

But if such statements are heretical, why doesn't the Roman Catholic Church excommunicate Brennan and Kennedy? Here is the reason.

Members of the Roman Church, however prominent, have no right to speak for it on questions of doctrine. And since the church is not bound by their views, it need not trouble even to repudiate them. As a matter of strategy, the church uses its power to excommunicate very sparingly—mostly against bishops and priests.

Three decades ago Al Smith's statements were met with hierarchical silence throughout his political campaign. But afterward, after his defeat by Hoover, the Pope repudiated the doctrines Smith had espoused. Against Brennan, the only action was to garble his remarks in the Roman Catholic press, so that it would seem he didn't actually believe what he said.

Perhaps the Roman Church will adopt a similar tactic against the Kennedy heresy. After all, it is still theoretical. He has never actually defied a church policy. The bishops obviously hope that he never will; in other words, that he doesn't mean what he said. This is by no means impossible.

But as the enthusiasm builds up for Senator Kennedy, a portion of the Republican party is building up another Roman Catholic as a Presidential candidate, Gen. Alfred Gruenther.

What this means in Roman Catholic strategy, it is still too early to say.

One thing is sure, however. The 1960 election will be significant for American Roman Catholics.

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POSSUM RIDGE LETTER

dere bro. Gilpeens—

3 days from now and it will be ground hog day. now i dont no anything about the nationality, family, creed, greevanse, soul, hobby, prefuranse, hoam er vote uf mr. ground hog, but i do no that the most folish, idiotic, insane, dearranged, unsound, distrakted, disordered madness, lunasy, delirum, mania, dementia or monomania i ever hurd uf wuz to blame the groundhog with the weether we hav fer the next six weeks.

hit jist reminds me uf the foolishness of a hole passel uf the holdidays. the 25th uf December aint reely the birthday uf Jesus. hit wuz old Nimrods birthday and wuz obsurved in Babylon 800 yers befoar Jesus wuz born and then, ther is ester with all its bunny rabbits and flowers and ribbons, and sum foakes air dumb enuf to think hit honors the Lord's risserrikshun. hit is jist so much whitewash and piffle and tommyrot. xmas and ester both kall tu mi recomembrace the mosquiter—u no he is jist a hum bug.

wun uf mi darters livs at Dayton, Ohio and she sent me a paper put out by a church she goes to what spoke kindly unkomplimentary like uf our dere old Baptist jernel and hits idiots—specially bro. Bob. i red hit thru twict and Samanthi wanted tu no what i thot uf hit. i sed, Samanthi that is a mity pore shot from a mity small bore. hit reminds me moar of a sand-bur in mi heel er a splintur under mi toe er a korn er kallus on the side uf mi fut — nuthin serus, jist an irritashun.

i shore wuz muved when i red your peace about We Face A Real Crisis. I dont no what i wud do if TBE had tu stop fer even wun week. i no the problems uf gittin hit out must be plenty, but i will remind u that the rode tu suksess has a lot uf parkin plases and plenty uf detours. korse i no the burdens worry u, but i jist no God wont let u down. i wuz talkin tu Mose about u and TBE and he sed tu tell Parson John jist tu keep hard at wurk and u kud fergit yore wurries. and then a few minits later he kam back and sed tu tell u also that he wud jest as soon worry.

i no God wil keep TBE in the mails, and i tel u this bekaws i am,

yore frend,
i s hardtufue

Distinctive Principles

(Continued from page one)
specified in it. The doing of all other things is virtually forbidden. There is a maxim of law: *Expressio unius est exclusio alteris*. ("The expression of one thing is the exclusion of another.") It must be so; for otherwise there could be no definiteness in contracts between men, and no precision in either the enactments of legislative bodies

or in the decrees of courts of justice.

This maxim may be illustrated in a thousand ways. Numerous Scriptural illustrations are at hand; I will name a few.

God commanded Noah to build an ark of **gopher-wood**. He assigns no reason why gopher-wood should be used. The command, however, is positive, and it forbids the use of any other kind of wood for that purpose.

Abraham was commanded to offer his son Isaac for a burnt-offering. He was virtually forbidden to offer any other member of his family. Aye, more, he could not offer an animal till the original order was revoked by Him who gave it, and a second order was given requiring the sacrifice of a ram in the place of Isaac.

The institution of the passover furnishes a striking illustration, or rather a series of illustrations. A lamb was to be killed—not a heifer; it was to be of the first year—not of the second or third; a male—not a female; without blemish—not with blemish; on the fourteenth day of the month—not on some other day; the blood to be applied to the doorposts and lintels—not elsewhere.

These illustrations are all Scriptural, but I may refer also to the Constitution of the United States. It says of the President: "He shall have power, by and with the advice and consent of the Senate, to make treaties, provided two-thirds of the senators present concur." This language in effect forbids the making of a treaty by the President alone, or by the President and the House of Representatives in Congress, or by the President and the Supreme Court. It pronounces invalid a treaty made by the President and a majority of "senators present," for there must be "two-thirds."

The Constitution declares that the House of Representatives "shall have the sole power of impeachment," and the Senate "shall have the sole power to try all impeachments." Here the Senate is as effectually inhibited from the "power of impeachment" as is the House of Representatives from the power of trying "impeachments." Neither the President, the Supreme Court, nor the Senate can impeach, but the House of Representatives alone. The President, the Supreme Court, and the House of Representatives combined cannot "try impeachments," but the Senate alone.

In application of the principle laid down and of the law-maxim illustrated, I affirm that the Commission of Christ to the apostles, in requiring them to baptize disciples—believers—baptism, in effect, the baptism of all others. It will not do to say that we are not forbidden in so many words to baptize infants. The same may be said of unbelievers, and even of horses and sheep and bells.

This examination of the Commission fully authorizes me to say that it furnishes no plea for infant baptism. But it will be said—to me it has been said a thousand times—that if infants are not to be baptized because they cannot believe, they cannot, for the same reason, be saved. If the salvation of infants depends on their faith, they cannot be saved. They are incapable of faith. They are

The Doctrine Of The Blood

(Continued from page two)

not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Then again, in John 6:63—"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

Thus, it is the Spirit that quickens, or regenerates, a person. Jesus emphasized this when speaking to Nicodemus (John 3). The new birth is the work of the Holy Spirit; He is the quickening Agent.

We are well aware that the Word is also spoken of as a quickening power; and so it is: but only when the Spirit of God quickens the dead sinner can the Word of God be received. The sinner cannot receive the spiritual Word unless the Spirit of God gives the sinner spiritual life. Then the Word will be received, and its quickening effects shall be seen.

The Spirit's Work Co-equal With The Son's

Now, with the need of regeneration seen, and the Agent in regeneration seen to be the Spirit, let us note upon what basis the Spirit regenerates. Again, let me remind you that the Trinity works according to one plan and purpose. The three persons of the Godhead are not divided. The Son, for instance, didn't die for any whom the Spirit does not regenerate. Likewise, the Spirit doesn't regenerate any, except those for whom the Son died. There is perfect unity in the work of redemption.

In the covenant, we know that the Son's portion was to establish righteousness for His people. Now the Spirit's work, naturally, is to **apply** this blessing to those for whom Christ wrought out this righteousness, fulfilling the

doubtless saved through the mediation of Jesus Christ, but it is not by faith. The opponents of Baptists signally fail to accomplish their purpose in urging this objection to our views. They intend to make us concede the propriety of infant baptism or force us to a denial of infant salvation. But we make neither the concession nor the denial. As soon as we say that infants are not saved by faith, but without faith, their objection is met and demolished.

(Continued next week)

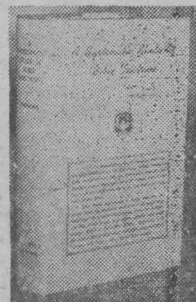
"Wisdom of Words"

(Continued from page one)
cultured intellects of the age, "the wisdom of words" has gradually landed us in a denial of those first principles for which the martyrs died. Apologies for the Gospel, in which the essence of it is conceded to the unbeliever, are worse than infidelity. I hate that defence of the Gospel which razes it to the ground to preserve it from destruction.

The "wisdom of words," however, is more frequently used with the intent of adorning the Gospel, and making it to appear somewhat more beautiful than it would be in its natural form. They would paint the rose and enamel the lily, add whiteness to snow and brightness to the sun. With the wretched candles they would help

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us to see the stars.

O superfluity of naughtiness! The cross of Christ is sublimely simple; to adorn it is to dishonour it. There is no statement under Heaven more musical than this: "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them." All the bells that you could ring to make it more harmonious would only add a jingle jangle to its Heavenly melody, which is in itself so sweet that it charms the harpers before the throne of God.

The doctrine that God descended upon the earth in human nature, and in that nature bore our sins, and carried our sorrows, and made expiation for our transgressions by the death of the cross, is in itself matchless poetry, the perfection of all that is ennobling in thought and creed. Yet the attempt is made to decorate the Gospel, as though it needed somewhat to commend it to the understanding and the heart.

The result is that men's minds are attracted from the Gospel either to the preacher or to some utterly indifferent point. Hearers carry home charming morsels of poetry, but they forget the five wounds, and fail to look unto the Lord Jesus and be saved. The truth is buried under flowers.

Brethren, let us cut out of our sermons every thing that takes men's mind away from the cross. One look at Jesus is better than the most attractive gazing at our gems of speech.

Christ must ever be in the foreground, and our sermons must point to Him, or they will do more harm than good. We must preach Christ crucified, and set Him forth like the sun in the heavens, as the sole light of men.—(Taken from The Treasury of the New Testament, by Charles H. Spurgeon, volume III, pages 139, 140).

Come Apart

Busy Christian, come apart—
Rest awhile with Me;
In the stillness of thy heart
I will speak to thee.

Lay thy troubled, weary head
On my loving breast;
Long ago, on earth, I said,
"I will give thee rest."

In the secret place of prayer
All thy cares shall cease;
For within the silence there,
I will whisper, "Peace!"

—Margaret K. Fraser.

Law in their stead. And these are they whom the Father chose and ordained to life, in the eternal covenant. Thus, we conclude from this unity of the Godhead that the Son died upon the basis of the Father's choice, having particular reference to those chosen, and that the Spirit's work is upon the basis of the Son's death, regeneration being given to all for whom the Son died. So we refer to this work as being regeneration on the basis of the blood. The Spirit does not go about His work in a disorderly manner, without plan or purpose or basis, but He seeks to administer the will of the Triune God, and that He does without fail.

The Message Used

In regenerating souls, the message that the Spirit uses is the message of the blood. We do not say that it is the message that regenerates, but it is the message that the Spirit quickens the soul to receive. He testifies of the Work of Christ by applying God's message to the soul. In I Thesalonians 1:5, we read:

"For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance."

Then, in this regard, too, regeneration is upon the basis of blood, for it is the message of "Christ, and Him Crucified," that the Spirit uses in bringing souls from darkness into light.

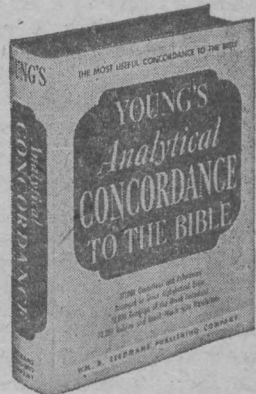
In regeneration, we become partakers of divine nature, are made new creatures in Christ, and pass out of spiritual death into life. All of this we have on the basis of blood, and is applied to us by the Spirit. Christ purchased these blessings for us, and His blessed Spirit gives them to us in due time.

Modern Thought

The term "modern thought" is commonly used to describe the new-fangled theology. We agree with the observation that the name is not strictly accurate; but it is near enough for practical purposes. The creed of the new religion is not fact or truth, but mere "thought." Its votaries are not so anxious as to what God may have revealed, as to what men may have thought out. Even of "thought," they make a selection, and their choice is not in favour of the ancients, but the present century is the idol of their worship. Truth with them is not a fixed quantity, but an ever-varying "thought." Advance is made; so that, after all, nothing is sure, and the "modern thought" of today will soon be set aside by a still more "modern thought."

Believing Christians think quite as much of these superior persons, but they never think much of their own thoughts, for they perceive that, as high as the heavens are above the earth, so high are God's thoughts above their thoughts, and they remember that "the Lord knoweth the thoughts of man that they are vanity." The new religion practically sets "thought" above revelation, and constitutes man the supreme judge of what ought to be true.—C. H. Spurgeon.

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