

Devoted to Evangelism, Missions, and Bible Doctrines.

The Baptist Examiner

The Paper With a National Circulation

"Go ye into all the world and preach the Gospel."

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isa. 8:20) Address All Matters Concerning This Publication to 120 North Market Street, Benton, Arkansas . . . Or to Its Editorial Offices at Russell, Kentucky

WHOLE NO. 142 SATURDAY, SEPTEMBER 21, 1940 VOL. 9 NO. 32

An Explanation As to Why Baptists Are So Narrow

By W. B. CURNUTTE, Louisa, Ky.

Some folk of other denominations think that we Baptists are very narrow because we teach that when one is saved, he is saved forever; and because we do not join with them in their union meetings, nor do we endorse their teachings of apostasy. We are just as narrow as the Word of God.

The Word of God says that any doctrine outside the doctrines of eternal life, is not of Christ. Listen to these Scriptures:

"My doctrine is not mine, but his that sent me." (John 7:16).

"For I have not spoken of myself, but the Father which sent me, he gave me a commandment what I should say and what I should speak, and I know that his commandment is life everlasting." (John 12:49,50).

"If we receive the witness of men, the witness of God is greater." (I John 5:9). What is the witness of men? Get religion, lose religion; get religion, lose religion. What is the witness of God? "This is the witness of God which he testified of His Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name

(Continued on Page Four)

A Problem In Earnings

A newspaper man of enterprise and imagination has us all befuddled with a neat little problem in relativity, to wit:

Seabiscuit, a horse, earned in five years \$437,730, an annual average of \$87,546.

Greta Garbo, the Swede who finally learned to laugh, earned in 14½ years \$4,600,000, an average of \$317,241.

Babe Ruth, the old Bambino, earned in 21 years \$1,000,000, an average of \$47,619.

Franklin Delano Roosevelt, who has achieved some prominence in public office, collected \$695,000 in salaries during 21 years, an average of \$33,100.

Dr. Harry Steenbock, whose researches with Vitamin D and ultraviolet rays have saved millions of children from the crippling effects of rickets, is estimated to have earned an average of about \$5,000 annually during 32 years of service to humanity.—Louisville Courier-Journal.

And the average Baptist preacher in the South earns approximately \$432 per year.

TAKING THINGS INTO OUR OWN HANDS

A Warning to Christian Believers

There is always a danger of taking things into our own hands, especially if we have to wait long for the fulfillment of a desired aim or object. When anyone does this it is certain to be followed by painful disaster and regret. God wants to teach us that it is always best to let Him give to us in His own time and way.

God promised Abraham and Sarah that He would give them a son. For ten weary years they waited in vain, then Sarah took the matter into her

own hands, and advised Abraham, "And Abraham hearkened to the voice of Sarah." In a short time Sarah began to reap the seed she was sowing; she was despised by her slave girl in her own house; mockery and sorrow followed until life was miserable. Sarah bitterly regretted that ever she took the matter into her own hands. When she was willing to wait and let God have His way with her, He fulfilled His promise, and laughter filled her heart. (Gen. 15, 16, 17, 18, and 21.) (Continued on Page Two)

" . . . And He Gave Some, Evangelists" "Do the Work of An Evangelist"



EVANGELIST G. G. LANTER Kentucky Headquarters—Ashland North Carolina Headquarters—Burlington

Some two months ago, we announced through the columns of this paper that Brother G. G. Lanter had entered the field of Evangelism. Since doing so, God has richly blessed his ministry with good meetings everywhere he has gone. His schedule is complete through October 19. We predict a gloriously spiritual experience for any church which invites our brother for a meeting.

That you might know how others appreciate his ministry, we offer the following testimonials.

TESTIMONIALS:

"Brother Lanter is an earnest preacher, a gifted evangelist, sound in the faith, Biblical in his message, and passionate in his desire to win souls."—Garis T. Long, Pastor First Baptist Church; G. L. Youman, Pastor Central Baptist Church; W. K. Wood, Pastor Pollard Baptist Church; Sam L. Raborn, Sr., Pastor Fairview Baptist Church; L. H. Tip (Continued on Page Four)

Extract Of Sermon On Stewardship and Tithing

By NELSON WEBB Vanceburg, Kentucky

Both Stewardship and Tithing are Biblical terms. A steward is a person intrusted with the management of estates or affairs not his own. For scriptures using the word "steward" see I Pet. 4:10; 1 Cor. 4:1; Tit. 1:7. These have to do with our stewardship of spiritual things but I would have you to note that in the prosecution of the kingdom work of our Lord the spiritual is not without the carnal or material. See I Cor. 9:11; 4:7; Jas. 1:17. Thus stewardship is a very important word in the Christian's vocabulary for it gathers up in itself all our obligations to God both spiritual and material.

1. Our stewardship grows out of God's ownership. All things are His by creation. Cf. Gen. 1 and Jn. 1:3. He owns the earth, Ps. 24:1. He owns all animals both wild and domestic, Ps. 50:10, 11. He owns the silver and gold, Hag. 2:8. Don't tell God you are no steward of His. You won't tell Him that at the judgment for you will be without excuse. Furthermore the Christian is God's in a two-fold way. You were created by God but you were also redeemed by the precious blood of Christ. See I Cor. 6:19,20. Let it never be said of you, dear blood bought one, that you are a slothful, wicked, unjust steward! But join the poet in saying: "Take my life, take my hands, take my feet, take my voice, take my silver and my gold, take my moments, take my will, take my heart," Take them all (Continued on Page Four)

Another Dickerson Letter

Belem, Para, Sept. 3, 1940.

Dear Brother Gilpin: Though difficult for us to realize, I am beginning my second year since I left Russell.

We hope the tent meeting was a success in God's sight, and that He was pleased to save same. We rejoice and thank God for the reports of continued good services.

Everything here is about as usual, except the fact that I do not feel so well. We have given away around 37,000 tracts. I have no way, of course, of estimating the good that has been done. As I told you, I wrote a tract on "Apostasy." It has been in the printer's hands for over a month, and as yet I haven't the first proof. My teacher in Portuguese who helped me prepare it, has already found and preached five sermons out of it. He has attended the Seminary at Recife two years, I think.

Last Sunday I preached in one of the churches here on "Why I Am A Baptist." I thought surely I would not be invited to preach here any more, but at the night service, the pastor heartily endorsed the sermon (Continued on Page Four)

The First Baptist Pulpit

"What Men Do, And What God Does With Sin"

"Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?"

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

And the serpent said unto the woman, Ye shall not surely die.

For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

And when the woman saw that the tree was good for food, and that it was a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them."—Genesis 3:1-7, 21.

I have no apology to make for speaking so often on sin. It is the world's great sore spot. An elderly friend told me sometime ago how that he stood on the (Continued on Page Three)

The Baptist Examiner

JOHN R. GILPIN Editor

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MISSION REPORTS

Brazilian Missions

Since sending Brother Dickerson our check for \$164.58 for the month of August, we have received the following amounts to be applied to his salary for September.

Richard Lee Hammer, Tompkinsville, Ky.	\$ 1.00
Clarence Carpenter, Willisburg, Ky.	5.00
Mrs. F. A. Hicks, Utopia, Texas	4.00
Anonymously	10.00
P. B. Dirks, Arlington, Washington	1.00
Total	\$21.00

Radio Fund

Amount previously reported	\$42.60
Mrs. Erwin Hall, Ironton, Ohio	2.00
Anonymously	2.00
Total	\$44.60

This still leaves us with a deficit of approximately thirty dollars for the month of August. May it please our Heavenly Father to grant this amount to us that we may carry on this phase of our work.

FORMAL OPENING OF NEW CHURCH BUILDING AT RACINE, WEST VA.

We have had a communication from Elder T. P. Simmons, pastor of the Baptist Church at Racine, West Virginia, stating that their new building is completed, and that their formal opening will be Sunday, September 22. Brother McKinney of Chelyan, who led in the organization of the church, and Brother Durham of Nellis, who served the church as its first pastor, are to preach on the afternoon of its opening.

During the week following this opening service, Brother Simmons is to speak on the "Second Coming" each evening; and the following week he is to deliver his lectures on "The Trail of Blood," in which he traces Baptist churches through the past twenty centuries, showing that they are here today in fulfillment of Christ's promise in Matthew 16:18.

We rejoice with Brother Simmons over this new building, and we are sure that all those who love the truth, will rejoice with Brother Simmons and his church over this new building. May God bless them as they go forward as pastor and people.

FREE

To any Evangelical Christian Minister, Sunday School or Missionary Superintendent, one copy of "Prove Me Now, Herewith" for each family in his congregation, providing he will agree to give a talk on Tithing before distribution. Write stating denomination and number of leaflets desired to TITHER, 721B Title Insurance Bldg., Los Angeles, California.

TAKING THINGS INTO OUR OWN HANDS

(Continued from Page One)

Esau despised his birthright and sold it to Jacob for a meal. Jacob should have believed that the blessing of the birthright would be given to him also without putting his hand on the matter, or by taking any wrong action to secure it. His mother strongly advised him to take wrong action, and he obeyed her. What were the results? Deception, loss of character before God and man, the bitter anger of Esau, and his determination to kill Jacob. Taking the matter into his own hand would have cost Jacob his life, and he had to flee from home and he was in exile for more than twenty years. (Gen. 25 and 27).

Is it reasonable to expect a blessing from God when we will take the matter into our own hands, and will not wait until God gives us the blessing in His way? King Saul had a test from God on this point, and he failed. The Philistines gathered a mighty army against Saul's hand. Samuel was told by the Lord to tell Saul to wait seven days, then he would come. These days were very trying to Saul as he waited, his frightened followers were failing him and running away; and he was afraid that the mighty enemy would attack him at any time. He waited almost until Samuel came, but before he came Saul's patience came to an end, and he took matters into his own hands, and offered a sacrifice. Just then Samuel came. Saul was full of excuses to justify himself; but Samuel said: "Thou hast done foolishly, thou hast not kept the commandment of the Lord, for now would the Lord have established thy kingdom forever." Saul knew he was on such a test. He lost his kingdom by wilfully taking matters into his own hands. God wants people who are willing to wait until His time and do things His way, and He will exalt such to rule. (I Sam. 13).

The Lord tested David twice on the same point, and he stood the test. Saul cruelly sought David's life, and on two occasions David found Saul asleep and was advised by his men to smite him, but David said: "Mine hand shall not be upon him." He would not take the matter into his own hands, although the laws of war would justify him in killing the enemy who was seeking his life. David was willing to wait until God gave him the kingdom in His time and way. This was a greater victory than he won, over Goliath. What a joy that must have brought to God's heart to see David willing to wait, willing to be wronged and chased about, willing to trust God to undertake for him. (I Sam. 24 and 26.)

Abraham, Jacob, and Saul teach us that nothing but disaster comes from taking things into our own hands, and David teaches us that blessing and honor comes to those who will wait and trust God.

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the Lord.—Pro. 3:5-7.

Commit thy way unto the Lord: trust also in him; and he shall bring it to pass.—Psalm 37:5.—Selected.

The biggest piece of work a Christian can do is to find his friend and introduce him to Jesus Christ.

I Would Like to Know—

1. When Jesus called His twelve disciples and gave them power against unclean spirits, since Judas was unsaved, did he receive the power?

While it is true that Judas was numbered with the twelve apostles, I am sure that he never had any power against unclean spirits to cast them out, and to heal sickness. I cannot believe that God would give such power to any individual.

2. Please explain Matthew 12: 43-46.

This is the picture of a man who has reformed and has put the Devil out of his life, but has not put Christ into his life. Later, the unclean spirit which has been put out of the individual's life through reformation, finds that there has nothing been put into the man's life in its place, and therefore, he enters into the man again, and the last state of that individual is worse than the first. All this indicates that whenever a man reforms without being regenerated, that he is just getting ready for the biggest spree of sin that he has ever known in his life. I believe that any man who reforms without accepting Jesus Christ as his Savior, will live a much worse life shortly afterwards than he has before.

3. In the Ashland Independent recently, there was a statement that Methuselah and other Old Testament characters were not nearly so old as the Bible declares. The age of each of these patriarchs was reduced about eleven-twelfths. The Yale scholar quoted that they were only about one-twelfth as old as the Bible actually states. What do you think of this?

If this were true of Noah, Methuselah, and others, and they were only one-twelfth as old as the Bible states, then surely the same was true of Enoch; which would mean that instead of Enoch being sixty-five years old when he begat Methuselah (Gen. 5:21), he was actually only about five years of age. This would mean that Enoch was a rather precocious chap. In fact, just a little too precocious to suit me. My dictum still remains: "God said it, I believe it, and that settles it."

4. Who is represented by the one-talent servant in the parable of the talents in Matt. 25? Do we necessarily need to think of the expression "outer darkness" as meaning eternal damnation?

Matthew 25 divides itself into three parts, viz., the parable of the virgins (Vs. 1-13), the parable of the talents (Vs. 14-30), and the description of the judgment of the nations (Vs. 31-46). And it occurs very forcibly to me that each part depicts a particular class of people, with the chapter thus treating three phases of the kingdom of heaven. In the parable of the Virgins we have the professed followers of Christ at His appearance in the air as the bridegroom prior to the great tribulation period. In the parable of the talents I see the Jewish nation at the time of Christ's return to the earth as judge and king (Isa. 1:25-27; 4:3,4). Then in the third part of the chapter, we have the judgment of Gentile nations at the same time as just noted.

The one talent I understand to represent the national advantages

of the Jews (Rom. 3:1,2), which will not be improved upon by the great multitude of the Jews in that they will not follow them on to a reception of Christ as Savior. Yes, I think we must necessarily think of "outer darkness" as meaning eternal damnation. That is the evident meaning.

And let me add that, notwithstanding the specific application of the parable, the principles of responsibility for all that one has received, is universally applicable.

5. Is it permissible or right to elect a Methodist for superintendent or teacher in a Baptist Sunday School?

It isn't right. It is teaching "Unionism" by example. It is saying in the most convincing way possible to little children, "It doesn't make any difference what church you join, just so you are sincere." It is mixing law and grace and thereby perverting the gospel. It is teaching salvation by works, for if he is a consistent Methodist, he believes in apostasy and salvation by works. It is making the worship vain for the Son of God said: "In vain do they worship me, teaching for doctrines the commandments of men." Methodism is a system of man-made commandments that they substitute for the commandments of Christ everywhere that they differ from the Baptists.

6. Is it scriptural for a woman to serve as superintendent and lead in prayer in Sunday School, when men will not do it?

No. It plainly violates the Scriptures in I Tim. 2:8-15. Paul plainly says in Rom. 3:6-8, that those who teach that it is right to do evil that good may come, bring upon themselves just condemnation. It is never right to disobey the plain commands of the Bible. If the men will not take the lead, have a Sunday School for women and children only and shut the good-for-nothing men out.

7. What do you think of a Baptist church with 45 male members out of a membership of 85 or 90, and not a male member that will lead in prayer and no deacons?

I think that whole bunch of men probably need regeneration, or they are the worst hen-pecked and most poorly taught bunch that I ever heard of.

8. Was Paul a widower?

I think so. He was a member of the Sanhedrin and gave his vote against Stephen. If as some Jewish authorities teach, a man could not be a member of the Sanhedrin without having been married, Paul was probably a widower from the time we know him.

9. Is it scriptural for a pastor to tell fortunes at a church social?

No. It is a form of spiritism and plainly forbidden in the Old Testament.

10. Was Methuselah drowned in the flood?

No, I think not. He died the year the flood came, but probably before it came.

You cannot help the devil coming down the street, but you can keep him from stopping at your house.

He who would serve God wisely and well, will use today's strength only for the duties of today.

"WHAT MEN DO, AND WHAT GOD DOES WITH SIN"

(Continued from Page One)

veranda of his home and saw a large oak tree in his front yard blow over with a crash. On examining the tree, he found that though it looked solid and healthy on the outside, that the heart had completely rotted away, and that the tree itself was just a shell. He remembered then after examining the fallen tree that one day forty years before as a lad he had carelessly cut the bark of the tree with an ax. Before the bark had a chance to heal, water seeped into it, working its way to the heart of the tree. For years the tree decayed, and finally during the storm, fell to the ground.

Sin, beloved, is just like that. It eats the heart out of mankind. One's heart grows more and more rotten until eventually the fall comes. And then with a crash, the life which has been decaying all the time, suddenly reveals the wickedness, sinfulness, and ungodliness, which may have been in the process of development for years.

I

This leads me to declare that all are sinners. This chapter of Genesis from whence I have read my text, tells the fateful story of the tragic entrance of sin into the human family. In John 8:44, Jesus declared that the Devil was a liar and a murderer from the beginning. If you will go back to the early chapters of Genesis, you will find that beginning with the first home the world ever saw, Satan was a liar and a murderer. He lied to Eve and then murdered the spiritual life of Eve and her husband. This was the beginning of sin.

Through heredity, the sin which entered the lives of Adam and Eve, has passed on to us. Through the years, each generation has handed on a sinful nature to the next generation so that we can say today that all are born sinners.

Listen to this Scripture: "This is the book of the generations of Adam. In the day that God created man in the likeness of God made he him. And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image." (Gen. 5:1, 3). These verses declare that when God made man, He created him in the likeness of God. However, Adam sinned, and then when a child was later born, that child was not born in the likeness of God as Adam was created; but rather, he was born in the likeness of his own father, Adam. Beginning with this Scripture, you have the tragic story of sinful natures and sinful dispositions handed on from one generation to another through the years.

From the days of Adam, every one born in this world has been born a sinner. Listen to these Scriptures:

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Gen. 6:5).

"The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one." (Psa. 2:3).

"For all have sinned, and come short of the glory of God." (Rom. 3:23).

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon

all men, for that all have sinned." (Rom. 5:12).

"But the Scripture hath concluded all under sin." (Gal. 3:22).

That sinful nature with which we are born, naturally grows and develops within each of us, and accordingly men naturally drift toward evil. As you drop from your hand a book, the force of gravity pulls it down. Thus it is with sin. Men naturally drift toward evil. Just as the redwood trees of the Pacific coast grow from seed the size of a mustard seed, so sin grows with each of us, and being born with a sinful disposition, that sin naturally develops and manifests itself within our lives.

II

Having noticed the fact that all of us are born sinners from the days of Adam, I want you to see how men deal with their sins. In the case of Adam, he made an attempt to cover his sin. "And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons." (Gen. 3:7). Yet, Adam isn't the only one who has ever tried to do thus, for today, instead of admitting, confessing, and forsaking one's sin, the average individual will attempt to cover his sin instead.

Some men try to cover their sins with lies. Ananias and Sapphira of the New Testament are good examples of this, for they lied to the early church concerning the price for which they had sold their land in order that they might get the praise of men. They thus attempted to cover their sin with lies.

Still others try to cover their sins with excuses. Adam did this, for when God asked him concerning his sin, he blamed Eve by saying, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." (Gen. 3:12). When Cain slew Abel, he said, "Am I my brother's keeper?" All this on the part of Adam and also on the part of Cain, was merely man's attempt to cover his sins with excuses.

Still others try to cover their sins with more sin. You remember that David attempted to cover his sin of adultery with the sin of murder. That is, after committing adultery with Bathsheba, he endeavored to cover it by murdering her husband, Uriah. And so today, men oft times in trouble try to drown their troubles with drink. Yet, this on the surface is a foolish attempt, for to do so means that one is merely adding another trouble to the troubles he already possesses.

However, men are still doing with their sins as they did in the days of Adam. Whether they cover their sins with lies, or with excuses, or with more sin, or in some other manner—regardless of how they attempt to cover them, men still aim to cover over their sins just like Adam did.

III

However, beloved, it is impossible for man to cover his sins, for God will uncover them as fast as you cover them.

Adam and Eve sinned. They made garments for themselves out of fig leaves. This was their attempt of covering their sin. God came down in the cool of the day to speak to them. Hitherto the voice of God had been the sweetest music that Adam and Eve ever heard, but now they have hid themselves from Him after they have sinned. When God found them wearing fig leaf garments, He stripped them of these garments that they had made and gave them instead, coats of skin.

I say to you then, beloved, you simply cannot cover your sins for the Word of God says, "He that covereth his sins shall not prosper." (Prov. 28:13).

Achan stole a wedge of gold, a wedge of silver, and a goodly Babylonish garment and hid these in his tent. We read this in Joshua 7. He thought no one knew anything about it, but God saw it, and God uncovered his sin, exposed Achan as a sinner, and the people stoned him to death.

David sinned with Bathsheba and thought no one knew ought about it. Perhaps for several months he succeeded in his deception, and although David knew it in his conscience, doubtlessly no one else knew ought of his sin. However, there came the day when Nathan, the prophet of God, pointed the accusing index finger at David and said, "Thou art the man." David had covered his sins, but God had uncovered them.

I would remind you then, beloved, that every one born in this world is born with a sinful disposition which gets worse and worse as time goes by; and that though men try to cover their sins, it is impossible to do so in the presence of an omniscient, all-wise God.

IV

In contrast with man's attempt in dealing with the sin problem, it is interesting to notice what God does with one's sins.

First of all, when God deals with a sinner's sins, He casts them into the depths of the sea. Listen: "And thou wilt cast all their sins into the depths of the sea." (Micah 7:19). You notice that it does not say that He casts them into a river, for a river might dry up; but rather, the Scriptures declare that God casts them into the depths of the sea.

I remember reading how that a man accidentally dropped a coin overboard. A sailor told him that the water there was at least two miles deep, whereupon the man said, "Thank God." When the sailor asked why, he received this reply: "My sins are in the depths of the sea where the coin is." How we rejoice, and how we do thank God that He takes our sins so far from us.

In the second place, God puts our sins behind His back. Listen to this Scripture: "For thou hast cast all my sins behind thy back." (Isa. 38:17). Then beloved, our sins are in a safe place since God always looks forward.

In the third place, we are told that God blots out our sins. "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud thy sins." (Isa. 44:22). I often gaze up into the skies and look at the clouds. The clouds of today will be gone tomorrow. Other clouds may come, but the clouds of today will never again appear, for after today they are blotted out. It is thus with our sins. God blots them out, and once blotted out, they will never appear again. It would be as easy to bring up those sins that have been blotted out against us in judgment, as it would be to bring back clouds of yesterday into our present horizon.

You remember when you were in school how you used to use a slate, and how you would blot out what you had written on the slate, or perhaps on the black-board. When it was blotted out, it was gone forever. And we rejoice that when God blots out our sins, they are gone forever.

In the fourth place, God forgets our sins when we are saved. Jeremiah 31:34 says, "And I will re-

member their sin no more." It is interesting, beloved, to remember that God never forgets anything that a Christian does that is worthwhile and which should be rewarded. "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister." (Heb. 6:10).

The day that a sinner is saved, God forgets all of his past sins, and will remember them against him no more. "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." (Heb. 8:12).

When the children of Israel came out of the land of Egypt, God said, "This month shall be unto you the beginning of months." (Ex. 12:2). This meant that all the time they had lived in Egypt had gone for nought, and now that He had redeemed them out of Egyptian bondage, He would begin to count time with them. All our time we spent serving the Devil goes for nought, and God forgets it the day that we are saved.

In the fifth place, God removes our sins as far as the east is from the west. "As far as the east is from the west, so far hath he removed our transgressions from us." (Psa. 103:12). How far is the east from the west? I am told that light travels at the rate of 188,000 miles per second. For the past six thousand years the light of some planets has been traveling, and has not reached this earth yet. That gives us some faint idea of how far the east is from the west.

I am told also that if it were possible to talk from this earth to the planet or star that is the farthest removed from us, by way of telephone, that if one were to pick up his telephone receiver in this world, it would take ninety-three million years before it would register at the switchboard on the farthest star. This is some idea of how far the east is from the west. Well, regardless of how far it is actually, I rejoice to know that God removes our sins that far from us.

In the sixth place, God covers our sins with His blood. After Adam and Eve had sinned and had made fig leaf garments for themselves, God killed an animal—in all probability a lamb—and made coats of skin for this guilty pair. In order that they might get these coats of skin, an innocent animal's blood had to be spilled. Listen: "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." (Gen. 3:21). This is only a type of the Lord Jesus Christ for the Son of God came and died for our sins, and with His blood our sins are thus covered.

There are other Scriptures that indicate this same blessed truth—that our sins are covered through the blood of God's Son. "Thou hast forgiven the iniquity of thy people, thou hast covered all their sin." (Psa. 85:2). "Blessed is he whose transgression is forgiven, whose sin is covered." (Psa. 32:1).

I was told some time ago that if you look at a red rose through a red piece of glass that the rose itself appears absolutely white. I do not know that this is true, but I do know that it is true that when God looks at our crimson sins through the blood of Calvary, that they appear as white to Him, for having covered them with the blood of His Son, those sins can never rise up in judgment against us. "Come now, and let us reason to—"

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"WHAT MEN DO, AND WHAT GOD DOES WITH SIN"

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gether, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. 1:18).

Martin Luther said that he once had a dream in which the Devil appeared to him in a most realistic manner. He said that the Devil held up before him a long scroll upon which were written all his sins. Luther said that as these ghastly ill-deeds of misconduct came back to his memory, that the thought which brought him comfort was the Word of God in which he had this Scripture: "And the blood of Jesus Christ his Son cleanseth us from all sin." (I Jn. 1:7).

Martin Luther isn't the only one who has been comforted at the thought of his sins with this blessed truth that the blood of Jesus Christ cleanses us from all sin. When the Apostle Paul wrote to young Titus, he gave to him the same truth: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:14).

As the poet has said,

"Here's pardon for transgressions past,
It matters not how black their cast;
And oh my soul, with wonder view
For sins to come, here's pardon too."

Yet this is not all that God does with our sins. This is what He does with our sins that exist when we come to the Saviour, and we rejoice to know that our future sins—that is the sins we commit from the day we are saved, that He deals with them in an even more glorious manner, for the Word of God reveals to us that God does not even charge the believer with sin. Listen to this Scripture: "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." (Rom. 4:4-8).

These verses tell us that when one is saved, he is saved by grace, and that all his iniquities are forgiven, and that his sins are covered, and that God won't charge any future sins to him. God may chasten him and doubtless will right here in this world for his future sins, and yet not one of them will be written down against him in heaven. How gloriously secure then is the child of God, with his past sins blotted out, and with the assurance that God won't charge any future sins to him, surely then every child of God is in a position to enjoy his salvation to the uttermost.

What a contrast then between the way in which man deals with the sin problem, and the way in which God deals with it. Man covers his sins, only to have them uncovered and only to come into judgment a lost sinner, and to pass to eternity into a Devil's hell. In contrast, the man who comes to Jesus Christ, sees that God casts his sins into the sea, puts them behind his back, blots them out, forgets them, removes them as far as the east is from the west, and covers them with His blood, and concerning the future sins, God does not even charge them unto the believer.

In view of this, why then should

"... AND HE GAVE SOME EVANGELISTS" "DO THE WORK OF AN EVANGELIST"

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ton Pastor Unity Baptist Church, Baptist Pastors of Ashland Kentucky.

"Perhaps there is no young minister among us today who stays closer to the Scriptures and preaches the whole Gospel with more zeal and with deeper convictions than Brother Lanter. In all his preaching he plows a deep gospel furrow. No man could go through a series of meetings with him and fail to know the Way of Life. He is as clear in the presentation of the plan of salvation as T. T. Martin; in fighting sin, he is as fearless as M. F. Ham; and his compassion for the souls of men is akin to Moody. He is a hard worker in a revival meeting and always obtains excellent results." (Signed) A. D. Kinnett, Burlington, N. C.

TESTIMONIALS:

"During his two year pastorate at Mays Lick Baptist Church, Rev. G. G. Lanter has proved that he is an unusual Bible scholar, gifted in interpreting the Word, steadfast in the faith, a powerful Evangelist, and zealous in the salvation of lost souls.

Revivals held in our church, and in other churches, by brother Lanter were marked by mighty workings of the Holy Spirit in a great number of the lost being saved.

It is indeed refreshing to have had such a consecrated minister. The Mays Lick Baptist Church deeply appreciates his excellent leadership, and wishes for him many years to declare the whole counsel of God." (Signed) Elmer S. West, General Superintendent S. S., Mays Lick Baptist Church, Mays Lick Ky.

"Brother G. G. Lanter is a real sane Gospel preacher; sound in doctrine, sound in methods, simple in the presentation of his message and in his interpretation of the Scriptures. He makes more use of the Word than any man I have had as helper in my long ministry of over forty years. He leaves a church in a good spiritual atmosphere." (Signed) I. P. Hedgpeth, Lumberton, N. C.

"Rev. G. G. Lanter conducted a revival for us last year in which thirty-eight souls were saved, most of these being lost church members. Never in the history of this church has there been such manifestations of the Spirit in a meeting, nor has the church ever before received that all-year-round spiritual effect that is so desired of a revival.

We feel that brother Lanter as a preacher is second to none. He preaches strictly the Bible.

Brother Lanter is going to conduct our meeting again this year." (Signed) Red House Baptist Church, Warren C. Carr, Pastor, William

you go on attempting to handle your sin problem when God will handle it for you? For you to handle it means an endless hell, but for God to handle it, means a heaven without end. I would urge you, therefore, to receive the Lord Jesus Christ as your own personal Saviour, and to yield your soul unto Him as your Saviour. May the experience and the testimony of the apostle Paul be your experience and your testimony now: "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (2 Tim. 1:12).

AN EXPLANATION AS TO WHY BAPTISTS ARE SO NARROW

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of the Son of God; that ye may know that ye have eternal life." (I John 5:9-13).

"Whosoever transgresseth and abideth not in the doctrines of Christ, hath not God. (This doctrine is everlasting life). He that abideth in the doctrine of Christ, hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." (2 John 1:9-11). Here God forbids our having union meetings or receiving them into our church buildings.

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." (Rom. 16:17, 18).

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8).

ANOTHER DICKERSON LETTER

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mon. When the people receive teaching of that type, there is hope for them.

The readiness with which, so far, the people accept our message by tract and otherwise, is why I talk of the greatness of the opportunity for us. We are not simply doing much good in Belem, but throughout Brazil. Who is able to estimate the good that may ultimately be accomplished by only one pastor receiving the truth on the doctrines of our faith. They won't pay for these—we must make a gift of it all, but the Lord has given the money and taught us His Word, and I intend to give it to them.

Sometime between now and the turn of the year, if God wills, I hope to have ready for distribution a tract on each of the following: "The Baptism Of The Holy Spirit," "Why I Am A Baptist," "The Heresy of Unionism," "The Universal Church Theory," and "Woman's Place In Church Work and Worship." Coupled with those I now have ready to print, and yours on "The Security Of The Saved," these will make a pretty thorough course of teaching. In my tract on "Baptism, Mode and Purpose," I have shown up the heresies of infant baptism and all forms of baptismal remission, as well as to teach the positive side. Then in "Where The Soul Goes At Death," I turned a broadside on the purgatory theory, soul-sleeping, etc. In "Marks Of A Christian," I show that no man is saved who isn't brought into fellowship with God, and the fallacy of hoping to purchase salvation by any process. I also exalt the fact that Christ, not man, is our High Priest, and that through Him we draw nigh to God. In the one on "Apostasy," a companion to your tract, I endeavored to demonstrate the loop-

Cosby, Clerk, Red House, Kentucky.

"Lanter has heard the call to 'preach the word' and in his close adhesion to that call lies the power of an effective ministry wherever he may be called to labor." (Signed) B. H. Kazee, Pastor First Baptist Church, Morehead, Ky.

EXTRACT OF SERMON ON STEWARDSHIP AND TITHING

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dear Lord for Thou lovest me and gave Thyself for me.

II. What kind of stewards are we? There are only two kind we can be. We are either good stewards or bad stewards. A good steward will be careful to carry out the will of his master. Examples: Noah, Moses, Jesus, and Paul. A bad steward will waste his master's goods, appropriate them for himself, or just neglect to take the care of them he should. Reader, do you waste your Master's goods, do you appropriate them for your own use, do you neglect to use them as he has set forth in his word?

III. What has this to do with tithing? Much every way. We are stewards of God's ten tenths. Some are loud on this point. They shout, "All I have is the Lord's." Yes, but the tithe, one tenth, is God's dividend which he requires to be returned from time to time to his storehouse. "Bring ye all the tithes into the storehouse." But someone replies, that is in the Old Testament and under the law. What of it? God is God of the Old and New Testaments. He is God of the Jew and of the Gentile also. And strange as it may seem, these same ones who object to the tithe because it is in the Old Testament have no fault to find if we take our text from the Old Testament and preach on sin, or the virgin birth of Christ, or the sacrifice of Christ for our sins. They say Amen, that's right preacher, glory! But when we open the Book and begin thus saith the Lord about tithing, they say, "Oh, that is in the Old Testament; we are governed by the New Testament." Even so, it seems clear to me that both Testaments are in harmony on the teaching of the tithe. A verse from each ought to settle it forever. In Lev. 27:30 it says, "the tithe is the Lord's" and in Matt. 22:21 it says "render unto Caesar the things that are Caesar's and unto God the things that are God's." This is not the only peg on which we could hang our hat but this one is sufficient. God does not have to experiment like a man till He finds the best plan to finance His work and then discard the old plan for the new one. He knew the best plan in the beginning and He gave it to us. The law of Moses has no more affected the tithe than it did any other universal law. The tithe still stands and shall stand so long as there is summer and winter, cold and heat, seed-time and harvest, "for the tithe is holy unto the Lord." But the Bible reveals that we are to go beyond the tithe and bring an offering. God differentiates between the two when he says to Israel, "Ye have robbed me in tithes AND offerings." And dear child of God, why not bring into the storehouse His tithe enlarged by an offering to evidence that you are a good steward of the Lord? "For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

holes in the arguments of Armenians and to dispel any honest doubts one might have of the truth taught in your tract.

We are almost over this city once. Have borne personal testimony to many. Scattered worlds of truth. Hope you are all well. May God bless you all. Yours by grace.—C. W. Dickerson.