

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)

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Are Evangelical Denominations Our Allies or Enemies?

C. W. D.'s Letter As To Conditions And Results Should Call All To Prayer

Belem, Para, Feb. 10, 1941.

Dear Bro. Gilpin: Your letter containing the check for the amount of \$153.97 arrived last Friday. It is strange (but to my distinct advantage) that your checks and letters make it through the postal inspection authorities—and mine do not. Perhaps it is because the aforementioned authorities can determine by the presence of the checks that your letters are important, while mine are not. However, I am grateful that the Lord is yet supplying our need.

We are sorry to learn of Brother Aylor's (the editor's father-in-law) serious condition, and extend our sympathies to you all. It is, I know, a great relief to have the scourge of "flu" already in the past. Do trust that all are now in much better health. There is widespread sickness here now also. The children were well pleased with the gifts which you all sent them.

The Examiner is good these days. Your work on heretics and heresies with the Word of God, is good to read.

Our work is a puzzle to me. I have made very plain to a lot of these people that a person is lost who doesn't have the Lord Jesus Christ, and that He isn't received by eating and drinking, but by repentance and faith. By the Word of God I have shown them plainly that they are sinners and lost, and should they die in that state, they will spend eternity in a place of punishment, of fire and conscience. Though they listen with all respect, (Continued on Page Four)

Woman's Wiles

The following quotation was taken from the bulletin of the First Baptist Church of Long Beach, California, and was there entitled, "When Man Was Safe From Woman's Wiles."

"The laws of England with regard to artificial aids to beauty and woman's wiles are not so strict now as they were in the reign of Charles II. In the year 1670 this curious act of Parliament, of whatever age, rank, profession or degree, whether virgins, maids or widows, that shall, from after the passing of this act, impose upon and betray into matrimony any of his majesty's made subjects, by scents, paints, cosmetics, washes, artificial teeth, false hair, Spanish wool, iron stays, hoops, high heeled shoes, or bolstered hips, shall incur the penalty of the laws now in force against witchcraft, sorcery, and such like misdemeanors, and that marriage, upon conviction, shall stand null and void."

Our first impression on reading it was that of amusement, and then on more mature deliberation, we offer this suggestion that a woman's (Continued on Page Two)

THIS MOMENT!

He's helping me now—this moment
Though I may not see it or hear,
Perhaps by a friend far distant,
Perhaps by a stranger near,
Perhaps by a spoken message,
Perhaps by the printed word;
In ways that I know and know not
I have the help of the Lord.

He's guiding me now—this moment,
In pathways easy or hard,
Perhaps by a door wide open,
Perhaps by a door fast barred,
Perhaps by a joy withholden,
Perhaps by a gladness given;
In ways that I know and know not,
He's leading me up to heaven.

He's using me now—this moment,
And whether I go or stand,
Perhaps by a plan accomplished,
Perhaps when He stays my hand,
Perhaps by a word in season,
Perhaps by a silent prayer;
In ways that I know and know not,
His labor of love I share.

—ANNIE JOHNSON FLINT,
in *The Christian*.

FROM HERE AND THERE!

Brother Claude Young of Seminole, Oklahoma, says, "The Baptist Examiner is one of the best papers I have ever read."

Elder Sherman Woods has resigned his work at Stone, Kentucky, and is again located in Ashland, Ky. He is now giving himself entirely to evangelistic work. Blessings on this noble man!

Elder W. T. Pelphrey has recently

moved to Elkhorn City where he has assumed the pastorate of that church. Our prayers are ever with him, and may the Lord bless him and the work.

We have a fine letter from Elder Wallace B. Dorris, pastor of the Grace Baptist Church of Evansville, Indiana, in which he says, "I wish to take this means of expressing my appreciation for the books I received (Continued on Page Four)

Pres. Sampey Of Louisville Seminary Declares We Are To Think Them Our Allies

Of recent date we have had quite a little correspondence with President Sampey of the Louisville Seminary. There are fewer men for whom we have a higher regard personally than Brother Sampey. We would not say one word intentionally to wound nor grieve him. He is a much older man than the editor of THE BAPTIST EXAMINER, and we do not want to be disrespectful to our elders. What we shall say in this article is not aimed at Brother Sampey personally, but at the position which he has espoused.

Some few weeks ago it was called to my attention that Brother Sampey was supposed to have made a rather compromising statement relative to other denominations. Accordingly, we wrote him as follows:

Russell, Ky., Feb. 3, 1941.
Professor John R. Sampey
Southern Baptist Theological Seminary
Louisville, Kentucky.

My dear Brother Sampey: Of recent date you are quoted as saying in part, "We must drop our denominational guns . . . and see other denominations as comrades instead of rivals."

I would like to ask if this is a fair quotation from you, and will appreciate your reply immediately.—Yours most sincerely, John R. Gilpin.

Immediately we received the following letter in reply:

Louisville, Ky., Feb. 4, 1941.
Rev. John R. Gilpin
Russell, Kentucky

Dear Bro. Gilpin: "I have just received your letter of February 2nd. The quotation which you make is not accurate. I have not said, 'We must drop our denominational guns . . . and see other denominations as comrades instead of rivals.'"

Brother Sampey's statement here (Continued on Page Two)

Excuses Offered

I can't go to church for my clothes are not good enough. But that same fellow was seen on the streets amid a great crowd.

I have been sick. But he walked to town in the rain.

I have had my teeth removed and my mouth is unsightly. But they transacted business in town.

My children have been sick. But they went to the show.

I have so much to do. But they went visiting.

I don't have any money for the preacher. But he chewed tobacco and his wife used snuff.

I don't have money to pay carfare. But the whole family went to the theater.

I am too poor. But he owns a car. I am afraid the children will catch measles. But the children all go to school.

There is too much style in the (Continued on Page Four)

The First Baptist Pulpit

"JESUS' PRAYER OF INTERCESSION"

(Read John 17)

At the beginning of His ministry, Jesus preached the Sermon on the Mount, thus called because it was audibly delivered to His disciples from a mountain near the Sea of Galilee. Now, near the end of His ministry, Jesus preaches the Sermon in the Valley. (John 14-16). I call it the Sermon in the Valley because it was spoken in the valley of the shadow of the cross. Following this Sermon in the Valley, He then prayed this remarkable prayer which we have just read from God's Book.

There are some introductory remarks that I wish to make relative to this prayer, in order that we might be able to study the prayer itself to appreciate it.

FIRST: It is the real Lord's Prayer. Matt. 6:9-15 is often quoted as the Lord's Prayer. "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: (Continued on Page Three)

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JOHN R. GILPIN.....Editor

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PRES. SAMPEY OF LOUISVILLE SEMINARY DECLARES WE ARE TO THINK THEM OUR ALLIES

(Continued from Page One)

is very much in contrast to that which appeared on the front page in the Courier-Journal on Sunday morning, May 19, 1935; and also that which appeared in the Western Recorder on page six, June 13, 1935. In each of these papers, was this statement: "When we see members of other denominational groups as comrades instead of rivals, we won't be out with a sawed-off shotgun shooting into them." In the Western Recorder, the word "comrades" appeared in bold type. His letter follows:

"The proper form of the quotation is as follows: 'We must recognize all evangelical denominations as our allies, and not as our enemies.' At the close of my address as president of the Southern Baptist Convention in Richmond, in 1928, I said, 'I challenge our Methodist brethren to go afield with us to win the lost throughout our Southland to saving faith in the Lord Jesus Christ.' At least one Southern Methodist Bishop took my challenge seriously and urged his ministers to go afield in an earnest evangelistic campaign."

After nearly three years, Brother Sampey changes from "comrades" to "allies." How under heaven can he think of these heretical denominations as being allies of Baptists? I am personally convinced that any denomination which teaches salvation by works in whole or in part, which includes practically all Protestant denominations—I am personally convinced that they do not worship the same Christ we worship—the Christ who completely saves.

Baptists believe that God elects men to salvation. Cf. Eph. 1:4, 5; 2 Thess. 2:13; Rom. 9:21-23. The Methodists, Brother Sampey refers to, deny election entirely.

Baptists believe that one's good deeds add nothing to his salvation. Cf. Isa. 64:6; Rom. 4:5; Eph. 2:8, 9. Methodists believe that men are saved partially by their own works.

Baptists believe that when one is saved, he is saved forever. Cf. John 10:28, 29; Rom. 8:35-39; 2 Tim. 1:12. Methodists, in contrast, believe that those who are eternally saved, can fall away and be eternally lost.

Baptists believe that every one who has received Christ as Saviour, will spend eternity in heaven. Cf. John 14:1-3. In contrast, Methodists say that he might spend his eternity in heaven, and again he might apostatize and be lost.

Baptists believe Jesus established only a Missionary Baptist Church.

Cf. Matthew 16:18. John Clark Ridpath, (a Methodist), said, "I should not readily admit that there was a Baptist Church as far back as 100 A. D., though without doubt there were Baptists then, as all Christians were then Baptists." Methodists deny that Jesus established a Missionary Baptist Church, and contend that Baptists are as modern as they are and therefore, are Protestants.

Baptists believe in justification by faith alone. Cf. Rom. 3:28. Methodists believe that church membership and a good life as well, adds to salvation.

Baptists believe that only a Missionary Baptist Church has the authority to baptize. Cf. Matthew 28:19, 20. Methodists believe that any one has this authority.

Baptists believe in what is ordinarily called "close communion." Cf. I Cor. 11:18-20. Methodists believe in open communion—that everybody ought to take the Lord's Supper together.

Baptists believe that the only ones who are to be baptized are those who are able to believe for themselves. Cf. Acts 10:47. Methodists believe in the sprinkling of infants.

Baptists believe in immersion and immersion alone for baptism. Cf. Matt. 3:13-16; John 3:23; Acts 8:38, 39. Methodists allow the candidate to choose either of three modes.

Baptists receive no one into the church who does not profess that he is already a child of God. In contrast, all that Methodists ask is that they experience a desire to be saved. (If you don't believe this, read the Discipline which they publish).

Thus, in these few brief instances, we see that the position of Baptists and the position of Methodists is poles apart. How then can Brother Sampey think of them as being our allies? His letter continues:

"The enemies of the Cross of Christ are not the Methodists, the Presbyterians, or any other denomination that proclaims salvation through faith in the Lord Jesus Christ. Individual souls are led to a saving knowledge of Christ by those bodies of Christians."

Brother Sampey refers to Methodists proclaiming "Salvation through faith in the Lord Jesus Christ." I would like to ask a question: When did Methodists start proclaiming salvation by faith through the Lord Jesus Christ? Such a statement by Brother Sampey is either a "dodge," ignorance, or hypocrisy.

If Brother Sampey does not know that Methodists do not teach "salvation through faith in the Lord Jesus Christ," then he is ignorant and inexcusable. Instead of being president of a school to train preachers, he had better enroll in the primer class himself for Biblical instructions. If he does know that Methodists do not teach "salvation through faith in the Lord Jesus Christ," then his attitude is that of hypocrisy.

You will notice that Brother Sampey indicates that some are saved through these man-made churches. I am rather inclined to agree with him in this respect, for I do believe that occasionally one does find a saved person in these heretical organizations. However, if they are saved, then it is in spite of what they have been taught, and not because of it.

"I would not cease proclaiming Baptist doctrines, nor would I endorse what I believe to be unscriptural practices by other denominations. We should deal with them as Priscilla and Aquilla did with Apollos. They heard Apollos speak in the synagogue and rejoiced in his fer-

vent preaching of the truth, as far as he had learned it. They took Apollos to them and set forth to him the way of God more accurately. I believe in full and frank discussion with our brethren of other denominations. We should not hesitate to bear witness to the truth concerning the Church and the ordinances. We must not follow any denomination in departing from New Testament teaching as to any part of the Gospel of Christ. I am a convinced Baptist, and must remain one until I find some other body of Christians who follow the teachings of the Lord and His Apostles more closely."

All this sounds good on the surface. It is truly an expression of the philosophy of the Seminary entirely. It reminds us of the professor of Church History there who said that he was a Baptist because he thought Baptists were nearer the truth than any one else. Well, I'm not. I don't think Baptists are "nearer" the truth, I am sure they have the truth. And as far as finding a group that follows the teachings of our Lord more closely than Baptists, and as far as leaving the Baptists, well, I'm not going to leave them. When Baptists depart from the truth entirely, well, I'll still be a Baptist.

"It would surprise some of our brethren to know how many Baptist preachers have been converted in Methodist revivals. God used John and Charles Wesley and George Whitefield to save our people in Great Britain and America from the dryrot of ultra-Calvinism, so that later on, Baptists in Great Britain gave to the world two of the greatest preachers of the Nineteenth Century, Charles Haddon Spurgeon, and Alexander MacLaren. The Methodists have been our allies and not our enemies. Let us load our guns against Atheism, Agnosticism, Secularism, and those forms of so-called Christianity which deny the deity of our Lord Jesus Christ."

Brother Sampey refers to "ultra-Calvinism." I do not know what "ultra-Calvinism" is. I am a Calvinist, in that Calvin taught the doctrine of election. Brother Sampey sounds rather war-like in this paragraph and insists that we ought to load our guns against any one or anything that denies the deity of the Lord Jesus. In this we are heartily in accord, but somehow, I have never heard the back-fire from any gun that Brother Sampey has ever discharged against any one who denied the deity of the Lord Jesus. I have never heard of him loading his gun against Kagawa, Bishop Francis McConnell, Ivan Lee Holt, Harold Paul Sloan, E. Stanley Jones, or Samuel McCrea Cavert. I refer to these particularly since all of them are connected in some way or other with the Federal Council of Churches, with which Bro. Sampey is aligned.

And incidentally, in speaking of loading guns against those who deny the deity of the Lord Jesus, why doesn't Brother Sampey load his gun against the Federal Council of Churches? Sometime ago, this organization sent out an appeal in behalf of Chinese sufferers, Spanish children, and German refugees. On this letterhead published by the Federal Council of Churches, was the name of John R. Sampey. It is interesting to notice that he was listed with the Rt. Reverend Peter Bryce, Bishop Edwin H. Hughes, Bishop Herbert Welch, Samuel McCrea Cavert, and Ivan Lee Holt.

What a fine team Brother Sampey is a member of, and in addition to these five which we have called by name, ninety others of identical calibre are listed on the same letterhead. After reading this, I know all too well what Brother Sampey means when he talks about the evangelical denominations as being our allies. This is some group of allies in which Brother Sampey finds himself. For myself, I prefer

WOMAN'S WILES

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personal charm is far more attractive than commercialized beautifying with which she may be adorned. In this we agree with God's Book: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array." (I Tim. 2:9) "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." (I Peter 3:3,4).

different allies to the Rt. Reverend Peter Bryce and Ivan Lee Holt, who sometime ago stated that the blood-gospel of Jesus Christ was outmoded.

I agree fully with Brother Sampey that we ought to "load our guns against Atheism, Agnosticism, Secularism, and those forms of so-called Christianity which deny the deity of our Lord Jesus." It is because of this that I have my gun loaded daily against the Federal Council of Churches, and I also have it loaded for any enemy of the truth of God's Word, including that group of "speckled birds" that Brother Sampey and his school are turning out yearly, believing feminism and post-millennialism, and denying election and a great many other doctrines of the Bible.

"For 45 years I have served as a member of the Inter-National Sunday School Lesson Committee, and for 25 years I have been the Chairman of the Committee on Improved Uniform Lessons. Our task has been the selection of lessons from God's Word to be used by all evangelical denominations of North America. My association with brethren of other denominations has been a delightful fellowship. In all these 45 years I do not recall a single hour of acrimonious debate. We have chosen the best passages we could find and have left the lesson writers and teachers free to interpret God's Word as they understood it."

I am afraid that this is too true. I am afraid that Brother Sampey has been having too much "delightful fellowship."

"I am not a believer in organic church union. I am ready, however, to cooperate with our brethren of other denominations, not only in community betterment, social reform and other matters in which all good citizens can join; I am also ready to cooperate with them in preaching Christ to the lost and in trying to win to faith in our Saviour the many millions in our own Southland who do not know the Lord Jesus as their personal Saviour and Lord. Let us pray for our allies and cooperate with them in all matters in which we do not have to compromise the truth as we understand it."

Brother Sampey says that he is ready to cooperate with evangelicals "in preaching Christ to the lost." We wonder which Christ he is going to preach? Will it be the Christ of the Rt. Reverend Peter Bryce, the Christ of Samuel McCrea Cavert, the Christ of Ivan Lee Holt, or the Christ of the Bible?

Brother Sampey further asks that we "pray for our allies." How can I? How can he? How can any of our readers? If I pray for them to succeed in their heresies and then preach the truth myself, logically "Out of the same mouth proceedeth blessing and cursing."

Brother Sampey seems to think that it is possible to cooperate without compromising the truth. In this we are diametrically opposed. I do not believe that there can be any cooperation with Catholics or

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"JESUS' PRAYER OF INTERCESSION"

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For thine is the kingdom, and the power, and the glory, for ever. Amen." Though this is called the Lord's Prayer, it is only a model or a pattern He gave us in order to teach us to pray. To be sure it is a marvelous prayer. It contains but sixty-five words. It is simple enough for a child to understand, and yet so deep and profound that intellectual giants, even aided by the Holy Spirit, are still pondering its meaning. Notice it: "Our Father—here we have a child addressing its Father; "Hallowed be Thy Name"—this is a Worshipper addressing his God; "Thy kingdom come"—this is a Citizen addressing his King; "Thy will be done"—this is a Servant addressing his Master; "Give us this day"—this is a Beggar speaking to his Benefactor; "Forgive us our sins"—this is a Sinner addressing his Saviour; "Lead us not into temptation"—this is a Pilgrim addressing his Guide; "But deliver us from all evil"—this is a Captive addressing his Deliverer. Then what a God—a Father, a God, a King, a Master, a Benefactor, a Saviour, a Guide, and a Deliverer. And what am I? A Child, a Worshipper, a Citizen, a Servant, a Beggar, a Sinner, a Pilgrim, a Captive; all this in 65 words. To be sure, it is a marvelous prayer, yet it is not the real Lord's Prayer, but a pattern given us to teach us how to pray. The real Lord's Prayer is this 17th chapter of John.

SECOND: It is the longest recorded prayer Christ offered during His ministry. Yet even then, it is a very short prayer. When Jesus was alone, He often prayed a long time, perhaps all night. Yet when He was in public, His prayers were very brief. Somehow I have a bad feeling when I hear someone pray a long time in public services, I think perhaps he is behind on his private praying, and that he is trying to use God's House in order to catch up.

THIRD: It was a prayer after Jesus' sermon. He had preached quite a lengthy message—John 14, 15, 16. He then passed from preaching to praying. He had done all He could to comfort His disciples through preaching; then He prayed. When we do all we can to comfort others through preaching, we can then commend them to God in prayer.

FOURTH: It was a family prayer. No one was there but Jesus and His apostles. Often when Jesus taught and preached, He was surrounded by the world, but in this case, no one was there but Jesus and His disciples.

FIFTH: It was a parting prayer. It was prayed just before Jesus left His disciples. It reminds us of the experience of Paul at Ephesus, when he prayed with them on leaving them for the last time. "And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him." (Acts 20:36, 37).

SIXTH: It was a model of His high priestly intercession for us today. Jesus is now in Heaven interceding for us. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Heb. 9:24). "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand

of God, who also maketh intercession for us" (Rom. 8:34). "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:25, 26). "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world" (1 Jn. 2:1, 2). This prayer of Jesus before He left the world is a sample or type of the praying He is doing today in our behalf.

SEVENTH: It is a prayer which no one but Jesus could pray, for no one but Jesus could present some of the petitions which were offered in this prayer.

II

It is very interesting to notice what Jesus prayed for Himself. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (Jn. 17:1, 5). He did not ask to be enriched by men, nor honored by the world. There was nothing selfish in His prayer; it was positively the most unselfish prayer that one might utter. All that He asked for Himself was that He might be glorified, and that only in turn that He might glorify God. Thus He gave us an example in prayer. We should never ask anything except in order that God might be glorified.

III

After that Jesus prayed for Himself in this prayer, who else did He pray for? The Scriptures answer this question pointedly. He prayed for the living disciples. "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine" (Jn. 17:9). He did not pray for the lost as a body: "I pray not for the world" (Jn. 17:9). Millions were passed by unprayed for. After He had prayed for the living disciples, then He voices a petition in behalf of all future believers. "Neither pray I for these alone, but for them also which shall believe on me through their word" (Jn. 17:20). Thus, each saved person of Jesus' day, and all those who have been saved since His day, and all those who shall be saved in all days to come were included in this prayer.

IV

If it is interesting to notice what He prayed for himself, it will be equally as interesting to notice what He asked for in behalf of all believers.

FIRST: He prayed for preservation. "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (Jn. 17:11, 12, 15). If a believer could perish and fail to be finally saved,

then the Father failed to answer Jesus' prayer.

Jesus sustains a remarkable relationship to us. He is around us. "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever" (Psa. 125:1, 2). He is above us. "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (Jn. 14:1-3). He is beneath us. "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2:20). He is before us. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings" (Heb. 2:9, 10). He is behind us. "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet" (Rev. 1:10). He is beside us, upholding us. "The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord unholdeth him with his hand" (Psa. 37:23, 24). "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10). He is within us. "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory" (Col. 1:27). "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave himself for me" (Gal. 2:20).

Thus, in view of this relationship, in that He is around us, above us, beneath us, before us, behind us, beside us, and within us, we are secure in Him. "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (Jn. 10:27-29). "Who shall also conform you unto the end, that ye may be blameless in the day of our Lord Jesus Christ" (1 Cor. 1:8). "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38, 39).

SECOND: Jesus prayed not only for our preservation, but for our jubilation. "And now come I to thee; and these things I speak in

the world, that they might have my joy fulfilled in themselves" (Jn. 17:13). Jesus wants His children to be happy. It is wrong for a Christian to be joyless and worrying. Children of God should be the happiest people on earth. If you are a worrying, long-faced, soured-on-the-world Christian, then this prayer of Jesus has never yet been answered in your behalf.

Why should a believer worry? He has a God who declares, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). That same God also says, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (Jn. 14:27). "Known unto God are all his works from the beginning of the world" (Acts 15:18). It is true that many things which arise in life are most perplexing to us now, yet when we remember that God knows the end from the beginning, and that He is working all things after the counsel of His own will, we should never fret nor worry regardless of what may arise in our lives. If I speak to one tonight who is downcast, morose, and blue, may that one cast all his cares now on Jesus, realizing that Jesus has already prayed for his jubilation.

THIRD: Jesus prayed not only for our preservation and jubilation, but also for our emancipation. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (Jn. 17:15). Moses asked to be taken out of the world. Elijah and Jonah prayed the same prayer. Every one of their prayers went unanswered.

It is not right for a Christian to ask to be removed from the world. It is the duty of each child of God to be busy and patiently serving the Lord until He sees fit to remove us. Suppose that you were an employer, and you had an employee, who every few minutes of the day, kept looking at his watch and saying, "I wish quitting time would come." Surely for a believer to keep sighing for death and wishing to be removed from this sphere of earthly activity, is as much displeasing to God as such an employee would be to you.

Jesus therefore doesn't ask the Father to take believers out of the world, but He does ask the Father to keep them from evil. It is not removal from this present evil world; but emancipation from the evil of this world, which Jesus asks for.

FOURTH: After He had prayed for the saints' preservation, jubilation, and emancipation, He then prayed for the saints' sanctification. "Sanctify them through thy truth" (Jn. 17:17). Sanctification! what a word it is. It has one universal meaning from Genesis to Revelation. That is, it means "to set apart for God's use." It is thus we read of the Sabbath. "And God blessed the seventh day, and sanctified it" (Gen. 2:3). Then when God gave the law, we read that He sanctified the people unto Him to whom He spoke. "And Moses went down from the mount unto the people, and sanctified the people" (Ex. 19:14). When the tabernacle was built, it was likewise sanctified. "And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory" (Ex. 29:43).

(Continued on Page Four)

"JESUS' PRAYER OF INTERCESSION"*(Continued from Page Three)*

43). And so on through the Bible, sanctification means "to be set apart for God's use."

It is thus Jesus prayed that we might be sanctified in this prayer. He wants His own blood-bought redeemed ones to be of service to Him. The only way that we can serve Him is to serve Him in the truth. Hence He prayed that we be sanctified through the truth which is the Word of God. Many are workers today; many are doers. But that which God desires is that we shall be doers of the Word. "But be ye doers of the word, and not hearers only" (James 1:22). It isn't enough just to be a doer, but we are to be a "word doer". Because of this, Jesus prayed that we might be sanctified through the truth.

FIFTH: After praying for our preservation, jubilation, emancipation, and sanctification, He then prayed for our unification. "That they all may be one; as thou, Father, are in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, and I in thee, that they also may be one in us: that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (Jn. 17:21-23). He did not pray for union, but unity. There is a world of difference between the two. I saw a tom-cat and an opossum tied tail to tail and dropped over a clothes line once. There was entirely too much union, but there wasn't one bit of unity.

This church and this pastor stands 100 percent for unity, and 10,000 percent opposed to union. "Can two walk together, except they be agreed" (Amos 3:3). "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17). "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed" (2 Thess. 3:14). "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 Jn. 1:10, 11). In the light of these Scriptures, how could we believe otherwise, and how could we stand otherwise?

Unity does not come from fraternalism, but rather comes from a oneness of belief. I pray God that the day may speedily come when there shall be a oneness of belief from pole to pole, and that from the Occident to the Orient, all may believe the same. This is what Jesus prayed for. It is what we pray for today. The man who goes into union meetings and thus compromises his real belief is not helping to answer Jesus' prayer, but rather hindering it. He should be honest with the truth, and preach what he knows to be God's Word, and thus bring on a oneness of faith.

Is there anything else which Jesus might have prayed for, for us? It would seem that after He prayed for our preservation, jubilation, emancipation, sanctification, and our unification that there would be nothing else left; but lo, beloved, He prayed also for our association. "Father, I will that they also, whom

C. W. D.'s LETTER AS TO CONDITIONS AND RESULTS SHOULD CALL ALL TO PRAYER*(Continued from Page One)*

and seem to agree with everything I say, (you know that type) they do not appear to want to do anything at all about it.

As I told you in another letter (though you may not have received it), I have had several I could have baptized, as yet, no one is saved. I could have an organization, I feel sure, of from fifteen to twenty people, but it would not be a church.

I had immersion nine years without salvation, and I fear I have immersed a few others who did not know the Lord. We do not care to make a show in the flesh, but to build a work that will meet the approval of the Lord Jesus, our Saviour.

For some reason, it has not pleased Him to save any as yet. Well, He knows best, and does that which is best. This whole city seems to be given over to spiritism. It is simply awful. They go by the name Catholic, and yet practice this other. The devil runs things with a high hand in these parts.

Please keep praying for these people and us. Yours in Christ.—C. W. Dickerson.

EXCUSES OFFERED*(Continued from Page One)*

churches. But she wore a fur coat in August.

The services are too long. But they could stay three hours at a ball game.

The seats are so uncomfortable—I just can't stand them. But she could sit for two hours on bleachers at a ball tournament.

If you are guilty read Rom. 1:20, last clause.—Selected.

thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world" (Jn. 17:24). In this verse, Christ prayed for the final association of all those whom the Father had given Him. What assurance this brings to the elect of God. Listen to Jesus: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (Jn. 14:1-3). In part, this prayer is being answered today, but this final petition of association will never be fully answered until the day that we enter into the Father's house of many mansions.

What a mighty prayer is this. Just to think that each redeemed person is included in it. What joy this brings to us. And in contrast, just to remember that each unsaved one is passed by, what sorrow. Yet may we remember, as stated in the beginning of this message, that Jesus prayed for not only the present believers, but all who should believe on Him in days to come. It may be that some one listening to this broadcast tonight, is one of His elect. If there be such a one, then you are one of those for whom Jesus prayed. May God help you to receive Him now as Saviour, accepting the redemption that was wrought out at Calvary, and thus claim these petitions in your behalf, tonight.

PRES. SAMPEY OF LOUISVILLE SEMINARY DECLARES WE ARE TO THINK THEM OUR ALLIES*(Continued from Page Two)*

Protestants without a compromise as to some of our vital doctrines.

"If you have occasion to discuss my attitude toward other denominations, I certainly hope that you will represent me as faithfully as you can. If we are to do unto others as we would have them to do unto us, it is absolutely necessary that we shall by the use of our imagination put ourselves in the other fellow's place. Only then can we understand his attitude and represent him properly."

We have tried to be fair with Bro. Sampey as he has asked. In view of this request, we have quoted his entire letter at length.

"Praying the Lord to bless you in your personal experience and in your ministry, I am."—Yours fraternally, John R. Sampey.

With reciprocity I too am happy to pray God's blessings upon Bro. Sampey and his ministry, and especially do I pray that God will make a better Baptist out of him than he is at present, and particularly do I pray that God will open his eyes and show him the fallacy of the Federal Council of Churches, and most especially do I pray that the Lord will teach him something about the heretics with whom he has been "hobnobbing," and that he will learn that they do not proclaim "Salvation through faith in the Lord Jesus Christ."

And finally, my desires concerning Brother Sampey are identical with my desires concerning all our readers—namely, that they be not "Unequally yoked together with unbelievers."

We therefore conclude that these evangelicals are not our allies nor our comrades, but instead, they are our rivals and enemies to the truth which we hold. May the Lord help Southern Baptists to stand foursquare for the doctrines which they have believed through the ages.

APPRECIATED COMMENTS

I have just read the current issue of "The Baptist Examiner" (Dec. 7, 1940) and you doubtless know how very much I appreciate your article concerning the Seminary. This is something in which I have been deeply interested and have looked forward to the time you were able to secure the material and make the publication. You have done a very fine job and the Lord will surely bless you for having the courage to bring this condition before genuine Baptists, who only want to support the work that is sound and constructive.

"Brother, I believe when one knows the Truth, and suppresses it, it is about as bad as preaching an error. This is also a condition that exists there. Now that you have launched out on this subject, I hope you will continue to gather material as further evidence of what is going on over there and also bring out the fact that positive teaching on some of the main doctrines of the Bible is being suppressed."—T. B. Grissom, Burnside, Ky.

Heaven's gates are wide enough to admit sinners saved by grace, but too narrow to admit of any sin.

If God has called you, don't spend time looking over your shoulder to see who is following you.

The Bible is the one window of hope in this prison through which we look into eternity.

Folks who lie to you will lie about you.

FROM HERE AND THERE*(Continued from Page One)*

this morning, and after reading 'Sparks From A Busy Anvil', I must agree with the person who said, 'Take the Bible away from Gilpin and he couldn't preach a lick.' Praise the Lord for men who are 'determined not to know anything among you save Jesus Christ, and Him crucified.' (1 Cor. 2:2; Acts 20:27.)

The following was clipped from "The Baptist Messenger," which is the official organ of the churches in and around Huntington:

"Mrs. Jessie Burrall Eubank, of Cincinnati, Ohio, a noted speaker, will be in Huntington, February 23 through the 28th. She will speak in both morning and evening services at the Fifth Avenue Baptist Church on Sunday, the 23rd, and will continue each evening in services at Fifth Avenue, closing Friday, the 28th.

It is important to note that Mrs. Eubank will be on the Marshall College campus each day. She will speak at chapel services each morning, and will be available for youth counseling on the problems of living. Mrs. Eubank has specialized in this type of work, and carries an outstanding reputation because of her activity among students.

Her appeal is not only to youth, but to adults as well, and all will want to attend every service that is possible."

It would be well for the Fifth Avenue Baptist Church to read I Cor. 14:34-38 and I Tim. 2:11, 12. We offer a suggestion to the Fifth Avenue Church: If they can get around this much of the Word of God, why not just "junk" the entirety of it? If these Scriptures don't mean what they say, then surely the balance can't mean very much either.

Elder Sam Sloan of the Catlettsburg Baptist Church has just closed a splendid revival meeting with the Unity Baptist Church of Ashland, of which Brother L. H. Tipton is pastor.

The editor's calendar is "pretty full" for the next few weeks. He will begin a revival meeting for the Baptist Church of Clendenin, West Virginia, on March 3; will be on the program for a Bible Institute at Burnside, Kentucky, on March 24, 25; will hold a revival meeting for the Greenup Baptist Church beginning March 30; and will be in another revival meeting with Elder T. P. Simmons and the church at Racine, West Virginia, beginning April 14. Of recent date we have conducted special services for the Spruce Lick Baptist Church, the Twelvepole Valley Baptist Church, and the Fort Gay Baptist Church, all located in the Twelvepole Association of West Virginia Baptists. May we ask that you remember us and all these engagements in prayer.

Elder Clyde Stephens is resigning his work at New Market Baptist Church near Hillsboro, Ohio. Clyde is a fine Christian lad, and has done a good work at Hillsboro. It is the editor's prayer that the Lord will soon locate him in a new field, and that he will be kept busy either in revival meetings or in a pastorate. He is one of God's noblest young men.

Religion is a cloak used by some in this world who will not feel the need of a cloak in the next world.

Live as if Christ died yesterday, rose this morning, and was coming back tomorrow.

It is human to stand with the crowd. It is divine to stand alone.