

"De Quantity O De Folks What Hates A Man Ain' Matter -- Hit's
De Quality O' De Folks What Loves Him!" -- Hambone

PREMILLENIAL....BAPTISTIC....CALVINISTIC....BIBLICAL

The Baptist Examiner

The Paper With A National Circulation

Devoted to Evangel-
ism, Missions, and Bible
Doctrines.

"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).

WHOLE NO. 235

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Deadly, Deceptive, Devilish Delusions.

"ONE CHURCH IS JUST AS GOOD AS ANOTHER"

Since so many people think that one church is as good as another and since this is largely due to the following reasons, viz: Ignorance of the Word, blind leaders of the blind, and Satanic influence rather than sane and sincere thinking, the writer desires to point out a number of facts.

If one church is as good as another, why do we have so many different organizations? Is it not due to misunderstanding and misinterpretation? Why not be honest with ourselves and realize that due to corruption of thought and difference of preaching and practice, there are many organizations have come.

Do you suppose that a church set up by a man, however sincere, is as good as a church set up by our Lord, that a church teaching only part of the truth, is as good as the one who teaches the whole truth? For example: Here is a church founded by Alexander Campbell in the year of 1827, which teaches and emphasizes the New Testament to the neglect of the Old Testament, thus casting aside a portion of the inspired Word, and came into existence to promulgate baptismal remission in preference to spiritual regeneration by the Holy Spirit through the word. Now, do you suppose that such an organization is as good as the one Jesus established? If so, then Jesus made a grave mistake and should have waited for Campbell to do a better job for Him.

The point I am making is that common reasoning is sufficient to show the absurdity that one church is as good as another. It stands to reason, does it not, that a church patterned after the New Testament, and whose teachings give all glory to God and none to man, is better than an organization that refuses to obey Christ's commands and takes for its doctrines the commandments of men?

Friends, how about it? Put on your thinking cap, and hear the Master as He says, "Why call ye me, Lord, Lord, and do not the things which I say?" (Lk. 6:46).

Truett Wrong On Seminary

The editor has always held Brother Truett of Texas in the highest esteem. Yet, he certainly made some bad blunders when he spoke to a seminary banquet a good while back. He said, "The Seminary is the most far reaching institution Baptists maintain in the world...An ignorant pulpit is a calamity...and educated ministers are the greatest hope for the advancement of the church."

His first heresy was that he put a school above the church which Jesus built. Jesus never did build a school, but He did build a church. He promised no perpetuity

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Prohibition

Many persons say, "Oh, prohibition is all right, but you can't enforce it."

Did you ever hear anyone say "enforce it"? Well, let's think about it a minute.

Do you mean to tell me that a government that can keep 130 million people from making, selling and buying automobiles can't stop them from making, selling and buying booze?

Do you mean to tell me that a government that can stop 130 million people from making, buying and selling automobile tires and tubes can't stop them from selling and buying booze?

Do you mean to tell me that a

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"Fellowship And Labor In The Truth"

How Baptist Churches
May Scripturally Walk
Together

Originally written and matured
by W. Lee Rector

Surely all Baptists will agree that the Lord's houses should busy themselves in carrying out the great commission. Surely all will agree that churches should seek the "mind of Christ" and then go forward, translating it into a living reality. Surely all will agree that churches have no right to substitute man's opinions and traditions for the "mind of Christ" in order to evidence a show of outward cooperation. And surely all will agree that all Baptist Churches should keep step with the Holy Spirit as He leads them according to the Lord's will.

Remember His leadership does not necessarily mean that all churches will be working at the same task on the same field at the same time, but it does mean that all will be working as He directs. The basic cardinal here is cooperation with Him—not with the brethren. Remember also that compromise destroys cardinals and weakens all churches for the world-task the Lord has set for them.

While it seems reasonable to assume that all Baptists would agree on these things, yet we find

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"Still Undecided"



"Still undecided, tho' close to life's gate,
O why not now enter, already 'tis late;
Jesus is waiting and calling for you;
Chains He will sever — all things He can do.

Still undecided! for thee He was slain,
And why should His suffering for thee be in vain?
Think of the encouraging, the spear and the cross!
Life He would give you,—all else is but loss.

Still undecided! O wait not too long;
O turn from the world and its wild, restless throng;
Jesus now calls you—once more doth He call —
Come while He's waiting, and trust Him for all."

Why Do Men Remain Oddfellows?

By J. Blanchard

There is but one explanation of the fact that hundreds of thousands of grown, rational men repeat this farago of Oddfellowship weekly, and from year to year. Is it that Satan is its God, and that he imposes these and other pagan puerilities on man, made in the image of God and redeemed by Christ, to avenge himself on God whom he hates for casting him and his angels out of heaven; to travesty the Christian religion and shut the only door of hope from man through Christ, by opening false doors leading to himself.

To treat such a system as frivol-

ous "nonsense" is to commit a dreadful mistake.

If "the heavens and earth" were now in flames—as they one day will be (2 Peter 3:7)—if only one bridge of escape, built by Christ, could give safety to those fleeing from the conflagration of the world, and a revolted angel should set open false doors, promising to lead to Paradise, but actually leading to hell, "where their worm dieth not and the fire is not quenched," such is the door of every secret lodge.

Every pagan shrine, or temple, or man-made religion, is such a gateway of perdition, no matter what the worships are made of, or

what frivolities are practiced within them. Legions of devils give them their mesmeric power over mind; and while the motives of the worshippers are as various as their callings and hopes, "their way is darkness; they know not at what they stumble." (Prov. 4:19).

"O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united." (Gen. 49:6).

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." (2 Cor. 6:17).

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The Seminary And Legionnaires

The editor has been a reader of "In Kentucky" (formerly called "Kentucky Progress Magazine") ever since its beginning. In fact, he has on file practically all of the copies of this magazine. Recently in browsing, he came upon the following advertisement of the Seminary which appeared in the October, 1929, issue of the "Kentucky Progress Magazine":

"Legionnaires and the Southern Baptist Theological Seminary, Louisville, Kentucky, have many things in common. Many ministers were in the A. E. F. as fighting parsons. Others at home and abroad fought valiantly against doubt, fear, selfishness and indifference." (Continued to page two)

"Fooled There"

As two women, who are now members of the Murray Church, were walking home from church recently, one said, "I wasn't saved at the mourner's bench, but I was fooled there." The other said, "I was too." That is why News and Truths talks so much about the Mourner's bench: Because so many folk are fooled there. That is especially true of three classes: Little children, sentimental women and emotional men. Selah!

—News and Truths

Editors Note: The Baptist Examiner takes the same position. Multiplied thousands have been "fooled" at the mourner's bench.

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The First Baptist Pulpit

"The Lost Sheep"

(Read Luke 15:1-7)

It is ordinarily thought that this chapter contains three parables. Most preachers refer to as the parable of the lost sheep, the parable of the lost coin, and the lost son. It is my contention that it does not contain three parables, but rather, one parable in three parts. In verse 3, we read, "And he spake this parable unto them saying." The only time this statement is found is in this particular verse in the beginning of the chapter. Therefore, it appears that Jesus' own words in verse 3 are sufficient to lead us to believe that He gave the entire chapter in the form of one parable.

The Lord Jesus had been eating with sinners. The Pharisees had been most loathe in their criticism. Listen: "Then drew near unto Him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them." (Luke 15:1,2). Hence, this chapter — this parable — was Christ's answer to the criticism of the Pharisees.

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THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

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"Fellowship and Labor in The Truth"

(Continued from page one)

Baptists divided, and their power to witness dissipated by accepting and acting upon two false assumptions, namely, the re-delegation of church authority, and the rationalization of the Lord's method of work.

Now we herein affirm that it is the Lord's business to build His own church His own way, and that it is our Baptist business to let Him build it as He wills and carry on with Him the way He works.

Our Baptist Problem

Our Baptist problem grows out of our own fleshly and carnal aspirations, and out of our own lack of understanding of the way in which the Lord does His work. That the flesh and the carnal often cause confusion concerning the Lord's way of work must all agree. That the Lord has His own way of work no informed saint will deny. He proclaims this fact, when He says, "This is the way, walk ye in it," Isa. 30:21, and "Follow me, and I will make you fishers of men," Matt. 4:19. His way is the way He goes, and the way He goes is the way the Holy Spirit leads, and the way the Holy Spirit leads is the way Baptist churches should go, and the way they will go, if they are faithful. The divine Paraclete discloses the Lord's way of doing His work by the way He led the early churches to carry on. The way they carried on is the way we should carry on, and their way is clearly marked.

Tragic though it is, many Baptists have yielded to fleshly and carnal aspirations and these urges, being verbally pictured as divine graces, have influenced many Baptists to accept an unscriptural method of work. We have falsely assumed that we could build a better world and have vainly striven to do the humanly impossible. So striving, we have gone into a program-making business for our churches—and what a price we are paying!

What part, enquires an honest seeker after the truth, can the Christian scripturally exercise in the Lord's program? Is he granted authority to help plan it? The answer is, the only part any Christian can scripturally have in the Lord's program is to follow Him, Matt. 4:19, and obey His will, Jno. 14:23, as disclosed by the Holy Spirit, Jno. 14, 26 and Jno. 16:13. The Holy Spirit, the Lord's mouthpiece and superintendent of His work, abides in our churches to lead. Now, upon the basis of this, what attitude should our churches take, toward programs initiated and put forth by Assemblies, or Boards, or Committees, each operating without scriptural sanction, outside of the churches of the living God? We offer the following answers to this question:

1. When brethren, as such, set themselves up to make programs

for our churches, acting without scriptural authority, they become rebels. Thus doing, they supplant the Holy Spirit in His Christ-given mission, and thus hinder the Lord's work in and through His churches by dividing leadership. Churches receiving programs initiated by denominational Boards and Committees become parties to shunting the Holy Spirit aside and to supplanting Him with blind and misguided leadership. Thus, churches receiving man-made programs, either wittingly or unwittingly, become anti-Holy in their attitude. While professing devotion to Him, they honor other leadership. Every local Baptist Church should reject, once and for all, every program handed out to it by human program-makers.

2. When brethren presume to appropriate the doctrine of re-delegation of church authority, and act upon it, they wrest authority from local Baptist churches, the which alone are vested with authority to act for the Lord. Some one enquires, What is this doctrine? It is teaching which holds that churches may delegate their delegated authority to messengers attending Baptist Assemblies, and, as a consequence, said assemblies can act with the authority of the churches. Such is re-delegation. Those who so teach soon make a fetish out of denominational set-up and then disfellowship faithful churches and pastors which cannot conscientiously conform to their man-made programs. Brethren so doing set man's opinion above divine instruction and thus ignore the office and the authority (Continued on page four)

Why Do Men Remain Oddfellows?

(Continued from page one)

"But let your communication be, Yea, yea, Nay, nay; for whatsoever is more than these cometh of evil." (Matt. 5:37).

ODDFELLOWSHIP AND THE STATE

An apologist for the lodge is quoted by the O. F. Companion, October, 1901, as saying, among other things:

"The Masons and the Oddfellows are no more 'Christless and undeserving of recognition from the church, because they do not mention the name of Christ in the constitution and by-laws, nor demand allegiance to Him in their terms of subscription than is the United States, for it nowhere mentions the name of Christ, nor demands of its citizens allegiance to His name."

He makes the ground of criticism appear to be that the orders "do not mention the name of Christ in the constitution and by-laws, nor demand allegiance to Him in their terms of subscription."

The objection is not merely that one does not mention the name, but that he must not. The name is not left out, but thrust out. The lodge almost literally repeats the deeds and words recorded in Acts 4:18.

Again, citizens of the United States are presumed to have an inkling of what goes on in the life of the nation. How many citizens reading this extract are able to recall a time when Chaplain Milburn was publicly reprimanded by the presiding officer for using Christ's name in prayer in the National Congress?

When was it that a general order was issued by a department commander, warning army chaplains to avoid the name of Jesus in prayer?

Where was the fleet lying when the admiral directed all captains to enforce the naval regulation requiring ship chaplains to avoid everything Christian, and especially mention of the Mediator's name in worship?

"O, what a tangled web we weave, When first we practice to deceive."

And in what web are we snared when we deceive ourselves.

—Copied

Truett Wrong About The Seminary

(Continued from page one)

to any school, yet in Matthew 18:16-18, He promised perpetuity to Baptist churches.

Brother Truett's second heresy was in saying that a heretical and modernistic school like the seminary is the most far reaching institution that Baptists maintain. This is the equivalent of saying that the maintenance of a school is more important than the maintenance of churches. That would be wrong even if a school were sound, but to make such a statement concerning a corrupt, heretical, ecclesiastical monstrosity as the Louisville seminary is nauseating.

Brother Truett's third heresy is in declaring that "well educated ministers are the greatest hope for the advancement of the church." That just isn't so. Jesus chose twelve "ignorant and unlearned men." The Apostle Paul said that God had always worked on the basis of choosing the ignorant and unlearned. Cf. I Cor. 1:26-31. The history of Baptists for the past 190 years proves Brother Truett's statement to be false. Our greatest need is not for educated, but for consecrated, spirit-filled ministers who believe and preach the Book. These are not produced in large quantities by the seminary.

The Seminary, And The Legionnaires

(Continued from page one)

ference and under government direction led their flocks in food conservation, practical economy, liberty bond sales campaign. Red Cross support and in many other ways made necessary contributions to victory. Graduates of this, the world's largest theological seminary for ministers and missionaries, by the thousands, are serving in fields on which the sun never sets. They preach the brotherhood of man, the sonship of Jesus Christ, and the fatherhood of God, surmounting against war. Visit "The Beeche," the beautiful new \$2,500,000 home of this university type of theological seminary.

The editor happened to be in Louisville at the time this legion convention was held and saw evidence of more drunkenness, harlotry, gambling, and lawlessness than ever before in his life. The city was "turned loose" to the legionnaires and everything that was base and vile went on. When he returned home from that particular visit to Louisville, he remarked to friends that he had seen more evidence of immorality than ever before in his life.

The seminary declares that the legionnaires and the seminary have many things in common. What a disgrace! What a shame! And yet, it's true. The most common likeness and the most pervading similarity is that the seminary is as rotten in doctrine as the American Legion Convention was in morals.

The seminary, in the main, stands for the universal church theory, which means that one church is as good as another, and denies the historicity of Baptists through the ages. A great number of the professors believe in teach, and practice open communion and alien immersion. With scarcely an exception, the seminary professors are feminists. Teacher Sampey's connection with the communistic, socialistic, modernistic Federal Council of Churches is all well known.

Even in this advertisement, the seminary admits that their students preach "the fatherhood of God." In doing so, they deny the teachings of the Lord Jesus. "Ye are of your father the devil." (Jn. 8:44). T. T. Martin was right when he said that the universal fatherhood of God had damned more souls than the saloons ever did, and yet this is one of the

MY DECISION FOR JESUS

Elder John R. Gilpin
Russell, Kentucky

Dear Brother Gilpin:

I have read the sermon of this issue, "The Lost Sheep" and find myself now a "lost sheep." I realize that the Shepherd has been seeking me, and I now have received Him as my Saviour. I have the full assurance of the peace of God flooding my soul, and am happy to say that another "lost sheep" is now safe on the shoulders of the Shepherd.

heresies held by the seminary.

Yes, the seminary and the legion convention in Louisville in 1929, did have much in common. The legion was rotten in its morals and the seminary is and always has been, rotten in its doctrine.

Prohibition

(Continued from page one)

government that can stop 130 million people from selling and buying and using sugar can't stop them from selling and buying booze?

Listen, do you mean to tell me that a government that can make three or four million men leave their business, their families, give up civilian life and by conscription force them against their will to become soldier and if need be, die on a foreign field—say, do you mean to tell me a government like that can't stop a few thousand bootleggers from poking fruit jars through a knot hole in the fence after dark?

—The Civic Bulletin

"Fooled There"

(Continued from page one)

It is undoubtedly the greatest agency ever instituted by Satan and used by Baptists for misinstruction, deceiving, and damning lost souls.

And yet, it is no worse than the preacher who drags sinners into the church by doing what he calls personal work while an invitation song is being sung. Yet, some supposed to be good Baptist preachers do so. Of the two heresies, I'd rather practice the mourner's bench, yet, I'm not going to practice either!

A Subscription Campaign For The Baptist Examiner

A number of our Baptist papers in the South have put on a campaign of enlargement of their subscription lists. It is timely. It is needed for all our Baptist papers. It is especially needed for THE BAPTIST EXAMINER. Practically all the other papers publish a good deal of what is called syndicated matter. This means reading matter that is published by all the denominationally owned papers and machine papers. A good deal of it is furnished by the denominational bosses and paid for out of mission funds. THE BAPTIST EXAMINER gets no hand-out from any syndicate or trust. I has no subsidies. By God's help it pays its own way and publishes the truth regardless of who likes or dislikes it. Its friends are largely among the common people who love the Lord and the Baptists. So far as my knowledge goes, it stands alone in its fight against denominational ownership, subsidized papers, unionism, modernism, clubism, worldliness and all forms of secretism. Some papers oppose in a mild way some of these evils, but all other papers either straddle or compromise or swallow, either in whole or in part, some or all of these evils. We are asking no personal favor.

or gifts. But we get mighty some sometimes in our fight the truth.

For the next few months, we putting on a campaign for enlargement of our subscription. The brethren say that the Examiner needs an independent Baptist paper that stands foursquare for the truth like THE BAPTIST EXAMINER. But those same dear brethren have done nothing to increase its circulation or get folk to subscribe, who need to know the truth. It stands for, except to wish well. Wishing it well has paid any bill. We do not owe anything. We are not in a hole. The paper has no outstanding obligations. God has kept His promise and supplied our needs. But does not get subscriptions for the paper any more than He promised the gospel. He does His part. That isn't His part. We need friends who will do something for us besides wish us well. They are extravagant in their words of commendation but they do not increase our circulation any far as helping to increase our list we would just as soon their curses as their approval.

We could be much more able helper to the truth if we printed 10,000 papers each week instead of 7,500. We want readers. We need more readers. This campaign is to get readers. It would help every reader. We foster if we had readers. Some of you would your eats and your sleep lot better if you would lay yourself out for the next few months, at odd hours and on extra hours, to help build up the circulation of THE BAPTIST EXAMINER. That is no joke. We dare to try.

Helping to increase the circulation of THE BAPTIST EXAMINER would put iron in your soul and that would build you up spiritually, mentally, doctrinally. Some of you are awful cowards that you live in constant dread for fear some would find out that you read THE BAPTIST EXAMINER and tell to its editor when nobody is looking at you. A man or woman that would not be missed were dead, so far as the truth concerned. You would be sure how many letters we get so don't mention my name.

The only reason we do not up an issue of THE BAPTIST EXAMINER sometime publishing letters with their names attached is for fear I would be of their dropping dead with failure and I would have blood on my conscience for balance of my days. We need friends who are not afraid to their colors and not too lazy some work for the truth.

Now all together, get busy send us some new subscribers THE BAPTIST EXAMINER.

One cannot closet himself the Rose of Sharos without veiling the fragrance when he

The Lost Sheep

(Continued from page one)

Doubtless, Christ's purpose in giving this parable was twofold. By the attitude of the ugly dispositioned, surly natured, elder Pharisee, we see the actual condition of the hearts of the Pharisees. (Vs. 20-32). Then, there was a secondary purpose whereby He showed that the grace of God through the entire Godhead, is open to sinners.

When we look at the work of the shepherd, we see thereby that Christ is interested in sinners. When we note the work of the woman in searching for the lost coin, we can see the work of the Holy Spirit in the woman's heart. Then, when we see the reception which the father accorded the returning son, we note the way in which God the Father receives each repentant sinner. Thus, through the work of the shepherd, the woman, and the father, we have a picture of the work of the Father, the Holy Spirit, and God the Son in relation to sinners.

Hence, in this parable a dominant truth is presented to us concerning each of the Trinity. We see in it, Christ's toil, the Spirit's search, and the hearty welcome which the sinner receives from the Father. This evening we study that fact which relates itself to the work of the shepherd and thereby pictures to us Christ's toil in behalf of lost sheep.

I
First of all, we will notice the sheep, which is representative and typical of the lost sinner. Many Scriptures prove this truth. Listen: "All we like sheep have gone astray: we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." (Isa. 53:6). "But go rather to the lost sheep of the house of Israel." (Matt. 10:6). "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." (I Peter 2:25).

A sinner is just as helpless and defenseless as a sheep. He cannot defend himself against the attacks of Satan.

Furthermore, a sinner is like a sheep in that a lost sheep can never find its way back home. You can carry an old cat and her kittens ten miles from home in a coffee sack, turn her loose, and within a few days, she and the entire feline family will be back home again. The same is true of a dog—he will find his way back home. This also characterizes a sinner. Some of you who may have been courting in the horse and buggy days, will well remember how old Dobbin could find his way along the road while you were engrossed in other matters. Even a goose can find its way home. I never had much use for a goose. The only way I like him is under my belt or under my head. I don't care to see him around otherwise.

Yet, that goose has plenty of intelligence. In the fall of the year when the winds indicate that winter is near, you can see him lift himself in the air and start south; and in the spring of the year, after vacationing in the warm sunshine of the tropics, he will begin his northern flight. I say that while it is true that you can't lose a cat, nor dog, nor horse, nor sheep, it isn't true of a sheep. All sheep will come back home, but a sheep is lost if you move him from a pasture to another. So it is with a sinner. He cannot find his way back home. Therefore, the Lord refers to him as a sheep.

It is rather interesting to notice even God calls His elect sheep. Listen before they are saved. Listen: "And other sheep I have, which are not of this fold: them I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (Jn. 10:16). His elect are never called

hogs nor goats. In the providence of God, the elect are called sheep even before they come to salvation.

You will notice according to the parable, that this sheep wandered away. Well, God's own did that in Eden. In Genesis 3, we read the story of the sheep wandering from the Lord. From that time on, they have been wandering.

When the sheep had wandered away, it was separated from both the shepherd and the fold. In like measure, every sinner is separated and alienated both from God and from Heaven. Again and again you see us the sinner is alienated from him. When Paul wrote to the church at Ephesus, he referred to their former estate before they were saved. Listen: "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." (Eph. 2:1,2,12). He still farther declared to the church at Ephesus that the unsaved have "the understanding darkened, being alienated from the life of God." (Eph. 4:18). Certainly, these verses indicate that the sheep, or the sinner, is alienated from God.

Also, when Paul wrote to the church at Colossus, he declared the same. Listen: "And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled." (Col. 1:21).

When this sheep was lost, it was of no value to the shepherd. Every unsaved man is valueless until he is saved. He may give liberally, live morally, and work sacrificially, and yet, he is valueless and worthless to God until he is saved by grace. In fact, his life is wasted until he is converted. Paul says, "They are together become unprofitable." (Rom. 3:12).

When this sheep was lost, it had just one need, it needed to be brought back to the fold. The sinner has only one need today. He needs to be reconciled to God. Therefore, the Lord commands those of us who are saved, to go out as His ambassadors to reconcile sinners to God. Listen: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." (2 Cor. 5:20).

Finally, in studying the sheep, may we notice that he would never return of his own accord. Certainly that is true of the sinner. If left to himself, the sheep would get farther from the shepherd and the fold; and if left to himself, the sinner would get farther from God and from Heaven. There is much loose talk both on the part of the pulpit and the pew about men coming to God and seeking the Lord. This is not only contrary to the Scriptures, it is actually anti-Biblical. Listen: "There is none that seeketh after God." (Rom. 3:11). "No man can come to me, except the Father which hath sent me draw him." (John 6:44).

II
While we notice that the sheep represents the sinner, we now note the shepherd represents Christ. Again and again this truth is presented to us in the Bible. "The Lord is my shepherd." (Psa. 23:1). Note this speaks about the "Lord." Well, always remember the God of the Old Testament is the Jesus Christ of the New. Hence, Christ is our shepherd. In the New Testament, we are told that Christ is the "good Shepherd" and the "chief shepherd." Listen: "I am the good shepherd." (Jn. 10:11). "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not

away." (I Pet. 5:4). Therefore, the shepherd represents Christ.

In the parable, Christ is presented as the owner of the sheep. Verse 4 says, "What man of you having a hundred sheep." In verse 6, the shepherd says, "I have found my sheep." Therefore, as all the sheep belonged to the shepherd, so all the elect belong to Jesus. He is the owner of the elect since He is their creator. Listen: "All things were made by him; and without him was not any thing made that was made." (Jn. 1:3). "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for him." (Col. 1:16). "Behold, all souls are mine" (Ezek. 18:4).

He, furthermore, owns the elect since they were the love gift of His father before the foundation of the world. "All that the Father giveth me shall come to me." (Jn. 6:37). "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." (Jn. 17: 6,9).

Christ further owns His sheep since they are His purchased possession. Listen: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which He hath purchased with His own blood." (Acts 20:28).

Not only is Christ presented as the owner of the sheep, but this parable presents Him as seeking the sheep that has gone astray. Verse 4 pictures Him as the seeking shepherd. To me, it is most interesting that the shepherd seeks the sheep. In other words, Jesus seeks the lost. This is in accord with His eternal purpose. "For the Son of man is come to seek and to save that which is lost." (Lk. 19:10). The lost do not seek the shepherd. "There is none that seeketh after God." (Rom. 3:11). This idea of a mourner's bench where sinners seek, pray and tease God to get Him in the notion of saving them, is contrary to every statement of the Bible. There is never an instance in the entire Bible wherein God saved a sinner by that sinner seeking God, but rather, in every case, God sought the sinner. In the case of Abraham, it was God who was seeking him. Listen: "And he said, Men, brethren, and fathers, Harken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee." (Acts 7:2,3). Certainly Moses was not seeking God when he was saved, but rather, it was God who sought him. "Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed." (Ex. 3: 1,2). When Jacob was saved, he was not looking for a refuge in God, but rather, for a refuge whereby he might save himself from the wrath of his brother. "And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed." (Gen. 28:13). Thus, in every instance in the Word of God, the sinner does not seek the Saviour, but rather, the Saviour seeks the sinner.

In seeking for his sheep, this parable tells us that Christ goes all the way where the sheep are. Verse 4 declares that he went after it "until he found it." There is therefore nothing left for the sinner to do since Christ did it all. It isn't a matter of works on our part, as Christ goes all the way where the sheep are. When Jesus died, He said, "It is finished." (Jn. 19:30). Today the sinner can say, "In my hand no price I bring. Simply to thy cross I cling."

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In Jesus' day there were those who believed that they might work their way into God's favor. They therefore asked Jesus, "What shall we do that we might work the works of God?" When Jesus gave them an answer, he told them that there was only one work, namely, the work of faith. Listen: "This is the work of God that ye believe on him whom He hath sent." (John 6:29). Therefore, since the shepherd goes all the way to where the sheep are, we see that Christ does all that is necessary for the salvation of the sinner. Accordingly, we sing,

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

In searching for the sheep, the shepherd, representing Christ, went to the place of condemnation. The sheep was lost in the desert. The desert, of course, means a place of alienation. Well, Christ went to Calvary, the place of condemnation and alienation from God. He was so alienated from the Father that He Himself cried, "My God, my God, why hast thou forsaken me?" (Matt. 27:46).

When the shepherd found the sheep, he met its present need in that he picked it up. It is thus with Christ when he deals with a sinner. The sinner has only one need, namely, he needs to be picked up by Christ and made a new creature in Him.

However, Christ not only meets the sinner's present needs, He likewise makes provision for His future needs. You will notice that our Scripture declares that when he picked up the sheep, he placed it on his shoulders. You have doubtless seen pictures of Christ with the sheep in His arms near to His bosom. Many people get their theology from pictures and from the hymn book, and this is one reason why there is much false theology in the world today. Christ did not carry the sheep in His arms, but on His shoulders. One shoulder is sufficient for the government of this world. Listen: "For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder." (Isa. 9:6). However, both shoulders are needed for Christ to carry His sheep.

Thus, Christ not only meets the sheep's present needs in saving Him, but He makes provision for the sinner's future needs by carrying Him on both shoulders. How we rejoice that the sheep is eternally secure. Listen: "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." (Jn. 10:27,28). "And as thy days, so shall thy strength be." There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in His excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them." (Deut. 33:25-27).

As the shepherd comes home, he comes rejoicing. How wonderful it is that Christ rejoices over us. The prophet declares that some day He is going to rejoice over all the redeemed. Listen: "He shall see of the travail of his soul, and shall be satisfied." (Isa. 53:11). In fact, it was that He might rejoice

over the redeemed that He endured the shame of the cross. "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:2).

Ultimately, the shepherd comes home with the sheep. He not only seeks and finds it, but he conducts the sheep safely home. How interesting it is to us to know that when Christ has picked up a sinner and placed him safely upon His shoulders, that He will never put that one down until He gets him safely home.

Finally, when the shepherd reaches home, he calls his friends and neighbors together that they might rejoice with him. The friends represent Christ's own—all the redeemed who are now in Heaven. Jesus Himself said, "Ye are my friends if ye do whatsoever I command you." (Jn. 15:14). In all probability the neighbors typify the angels. Therefore, the redeemed in heaven and all the celestial beings rejoice with Christ over the sinner that is saved so that Heaven is made joyous and happy every time that a sinner comes to God.

Finally, it is interesting to notice that the shepherd not only knows the sheep, but the sheep in turn knows the shepherd. "I am the good shepherd, and know my sheep, and am known of mine." (Jn. 10:14). This then would teach us that when one is saved, he knows it. Some people preach a "guess-so," or a "hope-so," or a "maybe-so," or a "think-so" religion. I rejoice that I can offer to you on the authority of God's Book, a "know-so" salvation. When Naaman of the Old Testament was saved, he said, "Behold, now I know that there is no God in all the earth, but in Israel." (2 Kings 5:15). When Paul recounted his experiences with the Lord, he declared, "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). Yes, there is a blessed happy relation that exists between both sheep and shepherd in that each is known of the other.

III
In conclusion, this parable presents a lesson to Christian workers. Each of us ought to be seeking the lost just as the shepherd sought the sheep. Certainly this is true of the preacher, for the word which is translated "shepherd" in this parable is likewise translated "pastor" in Eph. 4:1. Therefore, all Christian workers, and particularly all preachers, ought to be busy seeking the lost just as the shepherd went out looking for his sheep.

In closing, let me ask you a very personal question: Have you been saved yourself? Are you still a wandering wayward sheep? If so, then may God grant that the Shepherd shall pick you up, place you upon His shoulders in a position of security, and then may you thus go out searching for others who are lost that you might bring them to the same Shepherd who has saved you.

Fellowship and Labor In The Truth

The message begun on page one under the above caption, was originally written by Elder W. Lee Rector, and has been endorsed by several prominent Baptists.

This article has been reduced to tract form and is now available for distribution as a sixteen page tract. It will be mailed at two dollars per hundred. All orders should be sent to:

Pastor W. Lee Rector
Ardmore, Oklahoma

Thanks be unto God for His unspeakable gift.

"Fellowship and Labor in the Truth"

(Continued from page two)

of the Holy Spirit. Every church so guilty becomes a party to supplanting the Holy Spirit in His church leadership with fleshly and carnal leaders. Every church every where ought to reject such human ministry instantly.

3. When brethren demand the conformity of all churches to a man-made program in order to maintain fellowship with them, they make a method of procedure the primal basis of church fellowship. All should know that true fellowship is in doctrines and not in deeds, Acts 2:42. To substitute deeds for doctrines as the basis of fellowship is to set aside the Faith. Thus human wisdom is made a substitute for the truth. Every local Baptist church everywhere should reject the leadership of all such program makers in the full strength of grace, ever contending earnestly for the Faith.

4. When brethren ignore the responsibility and leadership of the Holy Spirit, they soon substitute human wisdom for His leadership and for their waiting upon the Lord, and, in time, invent and build Baptist machines in order to get the job done. Thus, they manipulate to grab the authority of the churches and then exploit them in the name of Christ. Churches refusing to conform are blacklisted and outlawed, and their pastors are verbally blistered and verbally burned in effigy by means of carnal and cowardly whispering campaigns. These human program makers, as well as all who kite-tail along with them, soon characterize all non-cooperating churches as "off-brand and non-co-operant bodies." Every local Baptist church should spurn the expediency and efficiency preachments of such false leadership as it would spurn "poison in the pot," ever arming itself diligently against such "wiles of the Devil."

Our problem, then, is the problem of crucifying the flesh, of cabinning the carnal mind, and of giving the Holy Spirit right-of-way in our churches.

Our Problem Solved

Now in the light of present-day rifts among us Baptists, a noble soul enquires, How may Baptist unity be achieved? We should all honestly face up to this question, and, at the same time, realize that it is an involved one. To face it squarely we all should enquire—

1. How may we Baptists walk unitedly, and, in so doing, not build up a Baptist machine?

2. How may we Baptists walk unitedly and, in so doing, not become enmeshed in the webs of human traditions?

3. How may we Baptists walk unitedly, and, in so doing, not sacrifice the Faith?

4. How may we Baptists walk unitedly and, in so doing, not ignore the office and leadership of the Holy Spirit?

5. And how may we Baptists walk unitedly and, in so doing, not sacrifice the authority of local Baptist churches?

The facts represented in these questions are pertinent and germane. We must keep them in the foreground of our thought and desires, else we shall unwittingly become invaders of the precinct of the Lord's inviolable will.

What must we do to realize Baptist unity? We offer the following suggestions:

To attain unity, we must taboo the practice of re-delegating Church authority. By the application of this false doctrine, we have built up Baptist machines, applied human wisdom in our Baptist affairs, begotten divisions and bonds, created and preserved unscriptural traditions, fabricated false methods and means, emptied our faith of much strength,

defaulted on our obligations to the Lord, and in so doing, have ignored the divine examples as to how the Holy Spirit works. Consequently, we have forged chains for many local Baptist churches. When a church defers making its own program until after it inquires, "What is our Baptist program?" It then and there attests its own bonds.

2. To attain this unity, we must rule out human expediences and unscriptural traditions. We must rule out rational inferences as a sustaining basis for our doctrines. And we must refuse to rationalize the Lord's method of doing His work. To so rationalize is to justify man's substitute methods for the Lord's way of operation. We dare not challenge His steps by assuming that reason's way is an improvement over His. The fact is, the Holy Spirit abides in and operates through but one institution, and that one is the Church of the living God, a local New Testament Baptist church. His way of operation is only from and through sovereign local church bodies. This fact cannot be emphasized too much.

3. To attain Baptist unity, we must rule out hero-worship in all of the Lord's work, ever remembering that the old and revered Baptist "Bell Wethers" are just sheep after all. We must accept the Holy Spirit as our only Hero-Leader, since He, and He only, leads for Heaven. We must not invade His sovereign and eternal role. It is ours to follow and His to lead. This we ought to accept gladly, if our faith is heavenly, then it ought to be easy to believe that He qualifies to do the job gloriously.

4. To attain this unity, we must practice what we preach. We must let our churches be sovereign indeed. To preach local church sovereignty and practice re-delegation of church authority is to shame our doctrines and to outlaw local church autonomy. Local church sovereignty can only be sustained by accepting the Holy Spirit as our only program-maker and by yielding to His leadership ever.

According to our belief, the problem of knowing what to do, and how to safeguard our faith, and how to escape the pitfalls of the flesh, is not a difficult one once we determine to let the Holy Spirit lead our churches. About this, the Word doesn't leave room to doubt.

1. The Lord gave the Holy Spirit to His churches to stand in them in His stead and through Him continue His work of comforting, teaching, testifying, preaching and guiding, Jno. 14:16-17; Jno. 14:26; Jno. 15:26; Jno. 16:7-13. Except the Holy Spirit consent to betray Christ, whom He represents in the Lord's houses, He will lead according to the Lord's instructions, Jno. 16:13, and thus leading He will go the Lord's way.

Churches are under divine entreaty to turn to the Holy Spirit for instruction and guidance, Rev. 2:7; Rev. 2:11; Rev. 2:17; Rev. 2:29; Rev. 3:13; and Rev. 3:22. When He so entreats, how can we assent to accept man's leadership instead?

2. The Lord's churches should look directly to the Holy Spirit for immediate guidance in evangelistic, missionary, and teaching endeavors, with full assurance that they are acting according to heaven's will in their labors. The Jerusalem church evangelized under His immediate and personal supervision, Acts 2:1 to Acts 13:1. Why not we? The church at Antioch accepted His initiation of His world missionary program through it, Acts 13:1-4. All of the missionary journeys were initiated and supervised by Him, Acts 13:1-4; Acts 15:40-41; Acts 16:5-11; Acts 21:4-13; and Acts 27:1 to Acts 28:31. Why not we let Him make our mission program? Surely He has the un-

dersanding and the power to do it. The Lord tells us that He abides in His churches to teach, Jno. 14:17 and 26. When churches know that the Holy Spirit abides in them, and in them only, and honor and love His presence and ministry, Jno. 14:16-17 and 23, then they refuse to look to a human organization, a man-made assembly, a board or a committee for suggestions, plans, and programs in doing the Lord's work. Since churches are under obligation to look to Him, then for them to accept a program offered by an assembly, or a board, or a committee is to sanction the invasion of an interloper, or actual intruder, into the divinely appointed prerogatives of the Holy Spirit. He is the vicegerent of Jesus Christ in His churches. He is the superintendent of church missions, of church evangelism and of church teaching. He is the endurer and guide, He, being God, is the all-sufficient leader of the teaching tasks—And how puny indeed must be the mind of man which assumes that He needs our help in planning and guiding the churches in the program of the Lord.

3. Churches can look at the record of Acts 13:1-4 and know how the Lord initiates His work, and to Acts 28:31 and know how the Holy Spirit leads. He ever guides the missionaries sent out by Church in their work of witnessing, Acts 13:4; Acts 16:6-7 and 10; Acts 16:4 and 11. His missionary steps are clearly discernible in the Acts of the Apostles.

Now in the light of the above named Scriptures, must we not conclude:

1. That the Holy Spirit is the spokesman, the program-maker, and the superintendent of the Lord's churches;

2. That He leads them today according to the pattern, or example, He set for them as recorded in the Book of Acts, Acts 2:1 to Acts 28:31;

3. That local New Testament churches are wholly dependent upon Him for light, and endowment, and guidance; and

4. That faithful churches accept His leadership, track the course laid out by Him for them in the Word, and spurn all program suggestions emanating from the brethren. Such churches refuse to be rebels in His name.

Since it is the Divine prerogative of the Holy Spirit to tell churches what to do, and since He bequeaths them the blessed Word for instruction and light, and since He leaves them the footprints of His evangelistic and missionary steps in the work of the early New Testament churches, then why should New Testament churches hesitate about the course they should take? He leaves all a divine example, and that should be enough.

And, by the way, brethren, who could be so competent as He to lead our churches? Why should anyone want other leadership? Without question, He is divinely responsible for making church programs, and without question, New Testament churches are obligated to accept and work at them. To be fruitful, they must follow Him—not Boards, not Committees, not Headquarters, not the Baptist denomination. "Thou shalt not follow a multitude to do evil," Ex. 23:2.

In the light of present-day justification of programs initiated by Boards and committees, does it not seem surprisingly strange that the Scriptures nowhere disclose the Holy Spirit calling a council of outstanding brethren to deliberate upon a mission, or an educational or a teaching program for the Lord's churches? Sure enough, isn't it odd, indeed, that He should at no time seek to enlist the minds and the wills of the revered "Bell

Wethers" in maturing plans and programs for the churches?—Well, He didn't, and that's that.

The Holy Spirit leads ever according to the Word, and we can depend upon Him to continue to so do. Following Him, we shall track the way the first churches traveled, and thus doing, we shall neither default on our Faith nor on the Holy Spirit, the vicegerent of Christ in His churches.

For many today, there would be no problem in this matter were it not for the spirit of hero-worship that has grown up among us with our application of "re-delegation of church authority." Some of our good brethren have erred in creating and maintaining institutions and methods contrary to the Scriptures. Many of their friends know this, but they hesitate to make a change lest their leaders "lose face." But we must choose between our leaders and our Lord, and some so doing are saving their leaders and letting the Lord down. The prevalent extol of our "great Baptist leaders" evidences this fact.

Now, when deference to human leadership invades and churches have "respect to persons," then "hero-worship obtains; and then praise for our great "BELL WETHERS" and for our great "Baptist Traditions," and for our "man-made" institutions abounds more than extol for our great Lord, and for His blessed, blessed Word, and for His blood-bought Churches. What a travesty!

Now, all understanding Baptists will agree that every appeal for cooperation and for walking together with the Lord should be made in the name, and for the sake of our Lord. Whenever we thus do, we shall find it easy to cast off our traditional ballast and then move forward unfettered with the Lord.

Someone might raise the question, "How would this work in our Convention or Associational life? The answer is simple: Churches, when they so desire, can elect fellowship messengers to Baptist assemblies. These fellowship messengers could go, authorized to glean the plans and deserts of fellowshipping churches—not recommendations from the assembly—and bring these back to their own churches. The fellowship messengers could, for the sake of promoting information, carry a message to the messenger assembly with a request that messengers bear said message back to their churches, but said fellowship messengers could not commit their churches on anything without local church action. Such messengers would simply act as fact finding brethren for their churches at the fellowship assembly. Thus, the meetings of such conventions or associations would be unhampered with humanly invented programs and burdensome institutions, and then they could become truly fellowshipping bodies in which the Word could be studied, praise for the Lord could be had, extol for local church autonomy could prevail, and the leadership of the Holy Spirit would be respected. Since the Holy Spirit is God, He qualifies to get the Lord's churches in to action in a way so as to preserve local church autonomy.

Under the Holy Spirit's leadership, we believe that there would be far more mission and evangelistic work maintained than under the present man-made set-up. We are willing to trust Him to do it. Aren't you?

The Result—Emancipated Churches

That all churches, bearing man-made bonds, should be free, all Baptist will agree. This freedom is enjoyed by all churches accepting the Lord's plan for missionary operation, an operation initiated and supervised by the Holy Spirit in person in and through local

Baptist churches. To establish this, the Lord issued His "emancipation proclamation" to the Baptist Church at Jerusalem, 1:8. Knowing the centralized religious program of Satan, He set up a bar against centralization decentralizing His churches. He did by absolving them from responsibility of witnessing others. He said to them, "Ye shall be witnesses unto me." The Holy Spirit in them is His spokesman and leader in His stead. This is not true, then the Holy Spirit of our churches becomes a figure-head, an honorary position, an outmoded antique, like King of England. Or He becomes a hangover, a mere anachronism from a decadent and antiquated past. Now, is the Holy Spirit a glorified sentiment, a relic of a mistaken past? No, a thousand times, NO. He is God, the Paraclete, the Blessed Comforter. He is heaven's only authoritative spokesman in the churches on earth. Accordingly, we dare not let Assemblies, Committees, and Agencies, or human inventions for which there is no divine sanction, shunt Him aside. When our churches refuse to honor man-made programs, in turn, follow the Holy Spirit, they are free.

Brethren, we are affirming herein that Baptist agencies have no Scriptural authority to make programs for our churches. We further affirm that when we so essay to do and our churches accept their program, then our churches pass into bonds—shalt not follow a multitude to do evil," Exo. 23:2. The truth is in the hands of the Holy Spirit, He can liberate them, Jno. 8:32.

Our churches must be made free. We must labor to break the chains of our present-day man-made conditions. We must labor to restore the Lord's Magna Carta to churches, Acts 1:8. We must to free our preachers from chains of denominationalism. We must call our brethren back to the Bible and to the churches. In waging this battle, all should know that the whole of Baptist churches cannot be for freedom. Among the masses, a segment will hear and accept emancipation, and shall find that they constitute a remnant of our forces. The masses can't be convinced, but we will hear and accept liberation, thank God.

All who study their Bible rightly divide the word of God, and come to see that church authority cannot be re-delegated, and that messengers from churches together in a body cannot usurp authority to act for Baptist churches. A local church, delegating its messengers authority to act for them, they see fit, cannot delegate a sure of its authority, but must delegate all. Accordingly, in the interim of the messengers' absence, the local church must stand without authority before God and man. Thank God, these days that messenger cannot be more than fellowshipping brethren—brethren with authority to act for our churches.

We believe in messenger fellowship for fellowship. We love fellowship that obtains in authoritative bodies. All denunciations acting upon the re-delegation of church authority to build up machines, and a Catholic hierarchy, is the basis of New Testament Democracy. Together, let's labor and for the emancipation of all churches now in chains. To this end, Orthodox Missionary Baptist fellowship operates.