

To Return Evil For Good Is Devilish; To Return Good For Good Is Human; To Return Good For Evil Is God-like.

PREMILLENNIAL...BAPTISTIC...CALVINISTIC...BIBLICAL

Devoted to Evangelical Missions, and Bible Studies.

# 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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## A Picture On The Wall Brought A Work Of Grace In Lad's Life

By A. W. Hawks

It was a fine work of art; the keen eye would have pronounced it a masterpiece. It did not cost much money, but the frame was of plain, unadorned wood. But the picture told its story and told it well.

In the background a rough wall, above it a leaden sky; in the foreground a pale, sad-eyed, blue-looking girl had fallen on the bench and in her arms she held a sick boy, a white hand across his forehead just above the faded eyes. And just in the center of them THE CHRIST stood, a patient, ever-suffering, ever-loving Christ, and His hand, not outstretched, rested upon the head of the sick boy, and His eyes, so loving, so true, caught the turned eyes of the lad and the faded eyes of the boy the lad was beginning to come back.

The picture hung in a hospital room, bare whitewashed walls. On the right opposite the picture, a boy in fever, wild with delirium, a wolf-reared boy of the forest. Born of rum-cursed parents and tossed in the nervous arms of a drunken mother, the lad was born to the heritage of sin. He knew nothing of what the word "father" meant; he knew

Continued on page two

## He's Young and Hopeful Today



## Provide for His Tomorrow—NOW!

"Where withal shall a young man cleanse his way? By taking heed thereto according to thy word" — Psalm 119:9.

## Boake Carter Listed As A False Teacher In Light Of Bible

The July-August issue of The Shepherd of Israel, presents another of the strange stories which are so numerous these days. It concerns a Moses Guibbory, of Jerusalem, who has declared himself to be God Almighty — a Jewish rival of Father Divine. He has issued his own torah, calling it a "Commentary upon the Bible, which reveals the hidden things of the law." His name claims derivation from El Gibbor, the Mighty God (Isa. 9:6), transliterated into Guibbory.

His officers are a Rabbi Horowitz, whom he has appointed as Messiah, and also as the Angel Gabriel; and Rabbi Baruch ben Shmuel Mizrachi, who is given the office of High Priest. But most startling of all, the official head of his society is the American columnist and radio commentator, Boake Carter, well known over the air on this continent. Mr. Carter has undergone some strange religious metamorphoses of late years; this perhaps is the most serious.

What is the source of the power that warps the judgment and clouds the minds of men, who seem otherwise to be possessed of intellectual and reasoning ability? The Apostle Paul answers simply and solemnly, in words which even

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# Christian Union and The Great Commission

## Union Meetings Are Carelessly Flayed By A. N. Morris

"union meetings" I mean the efforts of the various churches and others co-ordinating efforts in protracted and other meetings where preachers of different denominations do the preaching; or when Baptists officially support a meeting where a Baptist or Campbellite preaches the preaching. My reason for rejecting such meetings is briefly stated.

The practice mutilates all or a

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## Learned At Home

Therefore putting away lying, every man truth with his neighbor: for we are members of another (Golden Text). The story of a small boy was most interesting because his Sunday school teacher said she could never trust the lad's word, he was so truthful. "Call him in, Elsie; he's playing in the garden. A liar?"

(Continued on page two)

## Have You Done Your Part?

In helping us increase our subscription list.

We are pleased to report that many have responded to our appeals, but we believe that if all of our many readers fully realized what a blessing our paper has proven to be in the lives of thousands they would readily seek every opportunity of sending the paper to others.

Stop and think of the hundreds of pastors and missionaries who would be delighted to have you make it possible for them to have a blessing of THE BAPTIST Word of God. What an inspiration to them in their work!

How about your neighbors and many acquaintances?

Could you not afford a little time to interest them in a paper with a spiritual message? You will be surprised how many will be thankful to you for bringing it to their attention.

Read the following letters showing the helpfulness and the spirit-

Fort Benj. Harrison  
Oct. 8th, 1943

Dear Brother:

I have been reading this paper for a year now, and I am convinced that it is confirmed by the Word of God. My mother sends it to me here in camp. I want it in my home in Campbellsville for my wife. I am sending you one dollar for a two year subscription.

(Continued on page two)

## Union Meeting Of John R. Rice Endorsed By Eld. A. N. Morris

Another inexplicable mystery! How can one write so soundly against union revival meetings and then endorse the same? Talk about blowing hot and cold out of the same mouth! Well, here it is!

Elder John R. Rice of Wheaton, Illinois, held, during the month of October, a union revival in the auditorium of the Huntington East High School.

(Continued on page four)

# The First Baptist Pulpit

## "The Parable of the Unjust Steward"

(Read Luke 16:1-13)

This parable has been the subject of manifold interpretations. Of course, that is true of all these parables, but in a special sense is it true of this one. Like some others of the parables of Jesus, and like many teachings of Jesus, it has been obscured rather than explained by the commentators. Even the learned Cajetan said concerning this parable that is "Not only difficult, but impossible to give its true meaning." While I realize that it is doubtlessly difficult to understand, I believe that it is possible to be understood.

(Continued on page three)

## Why Not A Christian?

Is it because I am thinking I will do as well as I can, and that God ought to be satisfied with that? — "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2:10).

Is it because I am afraid of ridicule, and of what others may say to me? "Whosoever shall be

(Continued on page four)



## THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

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## How A Picture On The Wall Brought A Work Of Grace In Lad's Life

(Continued from page one)

the "old man" well enough to keep out of his way; he carried marks of his cruel beatings on his face, and when fever came, the blue-coated policeman found him alone in the straw on the damp floor of his cellar.

They brought him to the hospital and hands soft and delicate ministered to him, while the white-souled nurse trembled with fear at his fearful oaths.

He grew better, the doctor said he would pull through.

One morning when the nurse came, and pulling up the blind let the light fall upon his face, she said: "Shall I read to you?" "No," said the boy, and his eyes sought the picture. "No, tell me about that picture; who is He?"

"He is the Christ," she said, and then with a prayer in her heart she told the story of His life to the boy, and as she closed she said, "Do you believe in Him?"

"I believe in you," said the boy, and the next morning he said to the nurse, "Tell me more about Him."

How glad the sad-eyed nurse was to tell him. Her life had been one of trial, but now she was anchored in a haven of rest, and the Christ's voice had brought a calm to the troubled water of her life.

As she told the old, old story, the boy said: "You know Him, don't you?"

"Yes," she said, thank God, I do."

"And He loves boys?"

"He loves everybody."

"Rough boys like me?"

"Everybody."

And so, day by day, she talked of Him, and at last there came a time when she said again:

"Do you believe in Him?"

And he said, "I believe."

And two faces bathed in tears were lifted up to the picture.

The boy went from the hospital carrying next to his heart a small Bible, and in heart The Christ.

As the years rolled on the nurse thought often of the boy, but she was shut out from the world and her hours were long hours so she heard nothing of him. But when gray-haired and bent with age, she finally fell in the harness, they brought her, at her request, and placed her on the bed opposite the picture of The Christ and the child.

She was fading away as a cloud at sunset is kissed by the dying sun into the glory of heaven. Many

came to see her; old men and women she had nursed back to life, children who loved her because her love had stood between them and death; the white-capped nurses crowded around her, for her life had blessed them.

The gray light of a new-born day stole through the windows; all was still in that quiet ward; around the bed, dewey-eyed, stood the nurses, for she was dying.

A young clergyman from the next ward had been called in. He looked upon the face on the pillow, then his eyes sought the picture; then as he fell upon his knees he said, "Thank God."

"Who are you?" she said.

The eyes of the dying sought his. Oh, how her face was glorified with glory, not of earth, as she listened, for he said: "I am the boy you told the story of the picture to. My work is with the poor. We shall meet again."

"Lift me," she said.

"Ah," he whispered, "You lifted me."

His strong right arm lifted her up; together their eyes sought the picture. The first ray of the rising sun fell upon the face of The Christ, and when he gently lowered the dead face to the pillow he knew that she saw "face to face."

## Have You Done Your Part?

(Continued from page one)

I pray you will continue to print this paper, and most of all, that you stick to the right without compromise and not to a thousand others who have crept in unaware. Remember me in your prayers. I have been a Christian and a Baptist for twelve years.

Yours,

Roy H. Blevins

Keysville, Va.

R. 2, Bx. 81

Dear Bro. Gilpin:

Inclosed is a small gift to be used in any way you see fit. Although you seldom hear from us, we remember you daily and pray God's richest blessings on you.

We still read and enjoy the rich messages in The Baptist Examiner and hope to meet the editor of it face to face.

Your friends,

W. H. Johnson and Family

Remember, I'm counting on all my friends. "A friend in need is a friend indeed." We need friends who will speak a good word in churches, ministerial meetings, institutes, associations, and all kinds of Baptist meetings.

The editor lives a busy life. In addition to editing this paper, he pastors a full-time church, and also conducts numerous revival meetings and Bible Institutes away from home. Only through the help of friends are we able to keep going.

Pray for us.

Renew your subscription.

Send in gift subscriptions for some friends.

Get up a club of subscriptions from among your friends.

Send us a gift.

May God bless you and may you remember that we're counting on you. If you desire sample copies of the paper, they will be sent you free and gladly.

## He Learned At Home

(Continued from page one)

Impossible! He never hears anyone at home tell lies. As a family

we're noted for our absolute truthfulness. I'm sure you're mistaken."

Elsie returned to say Jack wouldn't come. "Well, run out again and tell him his grandmother's here and has brought a big box of chocolates for him! That will fetch him!" — From "This Is the Way."

## Union Meetings Are Mercilessly Flayed By Eld. A. N. Morris

(Continued from page one)

part of the Commission. A Baptist church is to preach the gospel and make disciples, but when that church officially cooperates with others in the preaching and winning to Christ it proclaims that others are of equal rank with itself. If others are of equal rank then Baptists have no reason for separate existence. Co-ordination means that the persons and institutions co-ordinating are of equal rank. Why should Baptists preach and teach that they have a distinct mission in the world, and then by practice proclaim that they hold only equal rank with others in executing the commission? Would a Baptist church thus engaged expect a Pedit-baptist or Campbellite preacher to safeguard the Commission? I presume not. Then every hour a Baptist church is thus engaged it betrays Christ and assumes a false attitude before the world.

2. A Baptist church thus affiliating with others lightly esteems the commandments of Christ. He said: "If ye love me, ye will keep my commandments" (John 14:15). Love is the foundation of obedience, and obedience is the test of love. If Baptists do not love Jesus enough to spurn all compromising measures they do not love Him enough to be executors of His Commission. Can Baptists teach and practice the commandments of Christ while they are mixed up with the repudiators?

3. It is a voluntary agreement to compromise distinctive doctrines for the time being. Others gain by compromising, but Baptists lose. Baptists are the antipodes of the Catholics, for their doctrines and churches are different. Most Pedit-baptists carry along with them many Roman Catholic traditions — such as infant effusion, sprinkling for baptism, blessing bishops, apostasy, orders in the ministry, and a host of other teachings and practices foreign to the Scriptures. Let a Baptist try to safeguard the truth here in a so-called union meeting and see what will take place. He will be told where to "head in." If it is right to compromise with truth for one hour it is right to compromise it for a decade. If it is right for a wife to flirt with a man other than her husband for an hour, it is right to continue flirting for a lifetime. But some will say: "Can not we work together for the salvation of souls without teaching our distinctive doctrines?" But how are we to work for the salvation of souls unless we preach the gospel to them? The "gospel is the power of God unto salvation to every one that believeth" (Rom. 1:16). It pleases God through the preaching of the gospel to save them that believe. I Cor. 1:21. How are we to bring souls to Christ without the gospel? Will God honor the manipulations and tradition of men more than His own precious truth? The gospel is made up of certain fixed principles, and

these principles are placed where the Author of the gospel wants them. To change these principles and substitute something in their place, and preach or teach this gospel in its modified form is to preach and teach "another gospel," and Paul said: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8, 9). It was the responsibility of preaching this whole gospel that made Paul exclaim: "Woe is unto me, if I preach not the gospel" (I Cor. 9:16).

4. It is a public recognition of human organizations as gospel churches and their preachers as gospel preachers. When we divide the Commission with them we acknowledge that they have equal authority with us under the Commission. Let this "once become general among Baptists and all their distinctive doctrines and practices are gone. Why teach a restricted Lord's Supper if others have the same authority under the Commission that we have? If this be true, have they not the same scriptural right to teach us that we have to teach them? If Baptist churches are gospel churches, then we are obligated to "preach the gospel to every creature," and this means all who attend so-called union meetings. All who are in error need Baptist doctrines taught and preached to them in protracted meetings as well as elsewhere, and woe be unto Baptists when they refuse to do it. Shall Baptists fail here? God forbid.

5. It is during protracted meetings that perhaps most people are saved. They date their salvation from such meetings, and should be carefully and correctly taught as to their obedience to Christ. Baptism is the very first positive Christian duty, and the convert should be taught as to what baptism is. But in the so-called union meeting, it would be a breach of courtesy for a Baptist to either privately or publicly teach the young Christian his scriptural duty. New Testament revivals had baptizings, but modern "unionarians" sneer at baptism. Peter rang clear on baptism in a great revival in Jerusalem (Acts 2:37-42). He also emphasized baptism as Caesarea (Acts 10:47).

6. It is a public effort to deceive. Preachers and others seem to vie with one another in their efforts to teach lost men and women that "we are all one," "we serve the same God," "we are all going to the same place," "if we can not worship together here, how may we expect to worship together in heaven?" when they all know that "under cover" we are as far apart as the Poles. Some will say publicly that "one church is as good as another," but in private, bend every energy to persuade the people to unite with their particular organization. No man believes that one church is as good as another any more than a true husband believes that one wife is as good as another. It is a fact that there have been preachers who claimed that one church was as good as another and urged people to "join the church of their choice," but when they did unite with a church other than that to which the preachers belonged, they became offended and quit the meeting. Cases could be cited if necessary. This is dishonest to say the least. Such preachers and churches profess to honor the Lord with their lips

while their hearts are far from Him.

7. The Scriptures forbid so-called union meetings. "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17). "Turn away from them" — Emphatic Diaglott. Union Version, Am. Stand. Pedit-baptist and Campbellite preachers cause "divisions" and report them after they are made and God commands Baptists to turn away from them. We have nothing to do with them as long as they will in any way compromise the truth. "Can two walk together except they be agreed?" (Amos 3:3). They cannot and everyone knows the different denominations are not "agreed" in doctrine and books. The question implies the answer that they cannot walk together except they be agreed. A man's heart relates to the inner self, while "walking" relates to the outward conduct. Doctrinal union is a lack of unity governs — or should govern — the outward life. "I command you, brethren, in the name of our Lord Jesus Christ that ye withdraw yourselves from every brother that walketh disorderly, and not after the instructions which ye received of us call Thess. 3:6). Baptists are to "avoid" or "turn away" and draw from all who are out of the first order. Can any thing be said with greater clearness?

## Boake Carter Listed

(Continued from page one)

Every believer should ponder with seriousness: Now the Spirit speaketh expressly (plainly and with warning emphasis), that in the latter times (those into which the world is now entered) some shall depart from the faith (an open apostasy from the Scriptures given by inspiration of God), giving heed to seducing spirits (spirits inducing individuals who pose as prophets and profess to receive divine revelations), and doctrines of men (teachings which contain a portion of truth, and thus shall gain a hearing for the errors which they are mixed) (I Tim. 4:1).

In the 24th chapter of Matthew it will be noted that our Lord warns of false Christs who will immediately follow Him (v. 24) which was fulfilled in Barabbas and others in the first and second centuries. But He also stated is at the end of the age, even in the revealing of the "abomination of desolation" (v. 15), there shall arise false Christs and false prophets, who would show signs and wonders, inasmuch as if it were possible they should deceive the very elect (v. 24). The beginning of this second year, we have entered, and the signs are multiplying about us.

What need there is, on the part of every child of God, to watch and pray that they enter not into temptation. More subtle manifestations of the working of the devil are coming than anything yet dreamed of. We are apt to laugh at the prophecies of the Messiahs and Deities that have appeared. Let us believe the prophecies that Satan has up his sleeve performing prodigies which will make mature Christians cover their eyes. Only inward grace is available to keep the heart — and the mind — can come alone to the heart of the hidden deeply in the risen and exalted Son of God.

— Alliance



# The Parable Of The Just Steward

Continued from page one)

This parable is strictly oriental in construction. It is the story of an extensive land owner who trusts his lands to his steward. Contracts were made through and the steward and to him all the tithes were paid. For a long time he unjustly managed the business as lord hoarding to himself that which belonged unto his master. Eventually, reports of his dishonesty reached the ears of his master who called upon him for an accounting. The steward knew that his books would not stand an examination and that he would be disgraced in disgrace. Being a far-sighted man, he asked himself, "What shall I do?" He had reared and lived a gentleman in the society. He was not strong enough to work, and he was ashamed to beg. Thus, either manual labor or beggary were repulsive. His conscience was sure; and starvation was a prospect. Therefore, he very shrewdly and sagaciously planned his future.

He called in all of the creditors and asked each of them as to what their debt was. The first declared that he owed him a hundred measures of oil, which is equal to about one thousand gallons. One thousand gallons of olive oil now, or then, is an article of commercial value. He thoughtlessly asked this creditor if he was able to pay, and on learning that he could pay approximately half, he therefore diminished the account and re-wrote the contract making it read fifty measures or five hundred gallons of oil. The second creditor owed one hundred measures of wheat, which would be about a hundred bushels with the wheat reduced this twenty percent so that the debtor paid about four-fifths of that which he owed. Only two of the creditors mentioned, we are led to believe that he did thus with all of his lord's debtors. He graduated his indebtedness according to his ability to pay, thus placing all under obligation to him. He expected that when his lord took him out of his stewardship, that he would find a home for these debtors, for although he knew that he was unfaithful to his lord, he hoped that they would not prove faithless to him.

**I**  
The rich man — the land owner — represents God who is the owner of all. We often speak of what we have in our possession as belonging to us. We refer to our property as "my house, my farm, and my car." Actually, we do not own anything, we are only stewards. **God owns all and everything and the body and everyone.** Listen to the Scriptures:

And Abraham said to the king of Elam, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth." (Gen. 14:22).

For all the earth is mine." (Gen. 19:5).

The silver is mine, and the gold is mine, saith the Lord of hosts." (Ezek. 2:8).

For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the coverts of the mountains and the dens of the field are mine. When I was hungry, I would not tell

thee: for the world is mine, and the fulness thereof." (Psa. 50:10-12).

"For the earth is the Lord's, and the fulness thereof. If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you eat, asking no question for conscience sake. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's and the fulness thereof." (I Cor. 10:26-28).

"What, know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (I Cor. 6:19,20).

There are at least six ways whereby one can acquire title to property. It can become ours and we can have title to it by creation, purchase, gift, discovery, conquest and inheritance. Now by every way whereby a man can acquire title to property, Christ has a right to us and what we have.

We are His by creation, for He has created us. "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).

We are also His by purchase. He has bought us at the price of His own blood. "What? know ye not that your body is the temple of the Holy Spirit, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price." (I Cor. 6:19:20). "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." (Matt. 13:44).

We are His by gift, for each of the redeemed stand as a part of the love gift which God gave to Christ before the foundation of the world. "All that the Father giveth me shall come to me." (Jn. 6:37).

We are His by discovery, since He has found us when lost in sin. "For the Son of man is come to seek and to save that which was lost." (Lk. 19:10).

Further, we are His by conquest. There has been an age-old battle between God and the Devil, and by conquest the redeemed belong to Christ. "Ye are of God, little children and have overcome them: because greater is he that is in you, than he that is in the world." (I Jn. 4:4).

Then too, we are His by inheritance. "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." (Eph. 1:18).

These are the only ways whereby that anyone can acquire title to property and since Christ has a right to us in all of these ways, then of necessity we own nothing and God owns all, everything, everyone, and everybody.

## II

The steward represents any child of God to whom God has entrusted property. There was Eliezer a servant of Abraham who was a steward in his house who managed Abraham's affairs. Then there is Joseph who was a steward in the home of Potiphar. When Joseph was sold into Egypt, he be-

came a slave to Potiphar. He managed the entirety of Potiphar's affairs. Joseph himself said, "My master knoweth not what is with me in the house, and he hath committed all that he hath to my hand." (Gen. 39:8).

These two, Eliezer and Joseph, are good examples of the work of a steward. Each managed the property which was entrusted into his hands.

In like measure, the Lord has entrusted money, businesses, and homes into the hands of His children. Any saved person unto whom God has entrusted any worldly property, is represented in the character of the steward.

## III

The goods in this parable represent money or worldly possessions. We need not argue this nor pause to consider it in view of the fact that the rich man represents God and the steward represents each redeemed person. Then it is perfectly obvious that the goods represent any worldly possessions which one may have.

## IV

The heart of this parable has to do with this unjust steward being called upon to give an account as to his stewardship, which happens often in the life of God's children. This giving an account refers not to the final judgment, but to God calling men to account right here within this life.

Everyone, including the sinner ought to tithe. Listen: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." (Lev. 27:30, 32).

Some are disposed to argue that the unsaved should not tithe. Let me remind you that an alien citizen pays taxes just the same as a native born American. In like measure, alien born sinners should pay their tithe, which, in reality, is a tax unto the Lord, just the same as the redeemed.

In fact, the Scriptures make it clear that the unsaved are to tithe. In Matthew 23, Jesus was evidently speaking to unsaved, for He said, "How can you escape the damnation of hell?" (Matt. 23:33). Yet, He commended this same crowd for their tithing. "Woe unto you, scribes, Pharisees, hypocrites, for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." (Matt. 23:23). Evidently He considered it the duty of the sinner as well as the saint to bring his tithe to God.

It is rather interesting that God has promised no heavenly reward to either saint or sinner for tithing. He does, however, promise worldly prosperity. He says, "I will . . . open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." (Mal. 3:10). Yet there isn't a Scripture in all the Bible which indicates that there is to be any heavenly reward for either the lost or the saved who tithe. The tithe is purely for this world. The man who pays it just pays his taxes to God and in turn God promises worldly prosperity.

Now after the tithe has been paid there is nine-tenths more that comes as a result of man's stewardship. This nine-tenths belongs

to God just the same as the one-tenth, for He is the owner of all. We have already seen that He has acquired title to us and what we have and that nothing belongs to us and that we are only stewards. Well, since He is the owner of all, this nine-tenths belongs to Him and not to us.

It is rather interesting to notice what God says about the way in which we use this nine-tenths. He promises rewards to us for using some, or all, of it for Him. In contrast, He says that if you waste it or squander it upon yourself and family, you are liable to have your stewardship taken away.

I can imagine a man who rents a farm and who pays his rent promptly. Possibly he pays as much as fifty dollars a month and at the end of each month is ready with his rent. At the end of the year, he has paid his \$600, and in the meantime, look at the way in which he has treated the farm. Whenever they have needed kindling in the house, they have torn a board off the barn. When winter came on, they cut down the fence-posts and chopped up the gates. He has destroyed and deteriorated the property. Though he has paid his rent, the farm will be taken away from him.

So it is with God and us. Our tithe is just our rent. We are to pay it and pay it promptly. At the same time, we are to use the other nine-tenths for God. We are to use just what we need for our own personal expenses, and instead of hoarding and laying aside for ourselves, we are to use the balance for Him. In other words, this parable is for the man who does not recognize God's ownership of the nine-tenths but who wastes it upon himself and his children.

Look at this parable again. This steward was a hoarder. He took his lord's property and kept it for himself. Many think that his dishonesty was in the compromise he made with his lord's debtors. It wasn't. His dishonesty was before that. His lord had already called him into account previously in view of the dishonest transactions that had come to his ears. For years he had been taking his lord's property and hoarding or investing it for himself.

Well, many of God's stewards are doing the same thing. The man who lays up money or who spends it for himself with no thought as to God, is a waster of God's goods. Though he may bring his tithe or his tax to God, if he wastes the balance of his income upon himself and his children, he is failing to recognize God's ownership of the nine-tenths.

Many have to give an account here in this life concerning this very thing. A Christian must not hoard for himself. Instead of having treasures here, we are to lay them up, up yonder. "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal; But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also." (Matt. 6:19-21).

Let me tear a page out of my own experience to show you how I have had to give an account as to my stewardship. The years of 1940, 1941, and 1942 were the best years I ever knew financially. I tithed religiously and gave quite liberally besides. I do not speak

boastfully, but I know that I gave more money personally toward our mission work in Brazil than any member of our church. Then after tithing and giving and taking out our living expenses and after paying all debts, I still had money left over. During these three years, I accumulated approximately \$8,000 which I invested in a farm, stock and equipment. I was looking forward to a "rainy day." I was looking out in the future expecting a depression when this war ends. I several months involving eight was planning for an old age when no church would want me for a pastor. Then came this leg-

ible and the difficulties of hearings in court wherein testimony has been given, and whereby everything I have had has been spent, having to sell little by little or piece by piece that which I had, to pay these court costs. When the last trial was over, I had exactly \$2.48 in my pocket when I came home, after having personally spent better than \$6,100 defending myself. I've learned some lessons from this. This is one preacher who knows now that God doesn't want him to plan for the future. I'm not going to worry about a rainy day or a depression, or old age. I remember the words of David when he said, "I have been young, and now am old; yet have I not seen the righteous forsaken nor his seed begging bread." (Ps. 37:25). I know God is going to take care of me, and likewise that He wants me to invest what I have for Him. Let my experience be a warning to you. If God has dealt thus with me, you'd better be careful as to your stewardship, lest He deal in severity with you.

## V

In considering this parable as to stewardship, it is interesting to notice of what it is that we are stewards. Certainly we are stewards of our property. The parable of the rich fool, the parable of the talents, and the parable of the pounds all refer to stewardship of property. God makes it definitely clear in this parable that we are stewards of the property which he has entrusted to us. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3: 8-10.

In the second place, we are stewards of body and spirit. "What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (I Cor. 6:19, 20). We ought to keep both body and spirit in the best condition possible for His service since we're merely stewards. We ought to carefully guard our bodies, doing nothing to weaken nor destroy the health thereof. At the same time, by prayer, Bible reading, communion, and active Christian labor, we ought to fit our spirit for Christian service. We need to remember that we are stewards of both body and spirit.

Then in the third place, we are stewards of our conversation.



Listen: "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. 12:36,37). Every word that proceeds from our lips should be positive, even always yea or nay. We should not enter into nor participate, in any conversation without remembering that we are stewards of even the words that we speak.

Then in the fourth place, we are stewards of our influence. Paul makes this mighty clear when he wrote to the church at Rome. Listen: "For none of us liveth to himself, and no man dieth to himself. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." (Rom. 14:21). This question of influence is an age old question. Long ago, with his brother's blood dripping from his hands, Cain asked, "Am I my brother's keeper?" (Gen. 4:9). Well, he was then, and each of us are today. Paul realized it, for he wrote to the church at Corinth concerning the matter of Christian influence. He said: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." (I Cor. 8:13).

I once heard of a Sunday School teacher who was speaking about kindness to dumb animals when one of the boys told of another boy in the class who had recently destroyed a bird's nest, whereupon the teacher said, "Think how badly the poor mother bird will feel." The boy for whom this rebuke was intended, immediately retorted, "Oh, I don't guess she'll feel very badly, for you've got her on your hat." All that that teacher might be able to say on kindness to dumb animals went for naught in view of her own inconsistency. Don't forget the words of Emerson who said, "What you are speaks so loudly I can't hear what you say." Yes, we are stewards of our influence.

Then also, we are stewards of our talents. God has given to each of us various talents. To one He has given the talent to sing, to another the talent to teach, and various talents. He has distributed among His children at His own discretion. We are stewards to use these talents for Him. In our parable, the unjust steward was taken out of his stewardship because he hoarded to himself. Well, we'd better be careful with the talents God has given us lest they be taken away from us if we fail to use them for Him.

Then in the sixth place, we are stewards of the grace of God. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." (I Pet. 4:10). Every one of us who are saved have received God's grace. We are to pass it on to others. We are not to hoard it to ourselves. This is mighty hard on the Hardshells. If they are saved, and many of them are, then they are hoarders of the grace of God, they are unjust stewards. They ought to pass it on to others.

In the seventh place, we are stewards of the gospel. Paul says: "But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts," (I Thess. 2:4). Suppose some money is given you as trust fund to handle in behalf of some

one else. Instead, you use it for yourself. This isn't even honesty. Well, the gospel has come to you and you ought to pass it on to others. "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the Word of God." (Col. 1:25). If you fail to do so, you are an unjust steward, a hoarder of the gospel.

Then in the eighth place, we are stewards of the mysteries of God. "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards that a man be found faithful." (I Cor. 4:1,2). The mysteries don't mean the things which can't be understood, but rather those teachings of God's Word which we must receive by being spiritually enlightened. Well, whatever enlightenment God may have given you concerning the Bible, you ought to be found faithful in giving it on to others. It is much easier to preach some portions of the Bible than others. It is certainly far easier to preach sermons that people want to hear than it is to preach against heresy and to faithfully proclaim the doctrines of God's Word. It is much easier to speak smoothly on those themes which might be readily accepted than it is to explain the mysteries of the Bible and to preach against worldliness and the sins of today.

Finally, in the ninth place, we are stewards of our families. God spoke of Abraham as such. Listen: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." (Gen. 18:19). He gives Lot to us as an example of a man who failed in his stewardship over his family in view of the fact that his married daughters died inside the city of Sodom, his wife just outside, and his single daughters adopted the morals of the city of Sodom. Each of us need to realize that we are stewards of our families. Every man's wife, children, and friends ought to be better for living with him. Every woman's husband, children and friends ought to be better for having lived with her. If that is not true in the experience of each of us, we will be ashamed when we stand in God's presence, for we have failed in our stewardship to that extent.

VI

In conclusion, Jesus tells us how we can use our money in this life so as to enjoy it in the life to come. In connection with this parable He declares that we can use our worldly means so as to enhance our joy up yonder. Listen: "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." (Lk. 16:9). The mammon Jesus speaks of is our money. The whole verse literally means that if we spend our money — not our tithe which is our taxes to God — but the nine-tenths — if we spend it for Him, that when we die we will thus be received into everlasting habitations by those whom we have led to Christ through the money that we have spent in His service. In other words, He declares that we are to use what we have in this life that people may be saved and thus make friends for us in the life to come. This is the thing Jesus condemned this unjust steward for, and it is that lesson

which we should seek to remember today.

Here's our encouragement. What a wonderful reception awaits each child of God who faithfully and honestly serves God with his money here, notwithstanding his discouragements that come from sacrificed labors here. Surely when we see those among the throng whom we have led to Christ, that will repay us for the sacrifices, discouragements, and tears that we have had here.

Sometime ago we received a letter from a young man who said that he was saved as a result of reading a sermon in THE BAPTIST EXAMINER. Just a few days ago we received another letter from him saying that he was now preaching the gospel. I don't know who paid for THE BAPTIST EXAMINER for the week in which that sermon was printed whereby he was saved, yet anyone who had a part in it will also have a part in the heavenly joy and will be welcomed by this preacher who was thus saved when you get to glory.

Just now we are endeavoring to raise a thousand dollars in our church for the Kentucky Baptist Children's Home, which money will be used not only to care for their bodies but for their souls as well. Suppose that through the gifts which our church gives some of these children are brought to a saving knowledge of the Lord Jesus. When you die, you will be met by these lads and lassies whom your gifts have helped to bring to Christ. What a joy it will be to be received by these into everlasting habitations. Certainly such a reception — even a brief while among those whom we have led to Christ, will repay us for every sacrifice we have ever made in His service. May God bless you all!

## Union Meeting Of John R. Rice Endorsed By Eld. A. N. Morris

(Continued from page one)

Elder A. N. Morris not only sat on the platform endorsing the meeting with his presence, but now has the following to say concerning it:

"The revival conducted by Dr. John R. Rice, evangelist, and Rev. J. Stratton Shufelt, singer, in Huntington, was a success from many angles. Having heard many of the nationally known evangelists I can say without mental reservation that Dr. Rice was the best for our people I have yet known. His preaching is powerful, pungent, plain, and pointed. His methods are sane, sound and scriptural. He did not stir up denominational animosities by saying, 'We have no differences; we are all going to the same heaven,' etc. But he stayed to the Word of God and preached salvation by the marvelous, matchless, measureless grace of God. He made us all feel that the big task of all Christians is soul-winning. Mr. Shufelt is one of the great singers and conductors of America.

"Under their preaching and singing sinners and blackslidden church members wilted and surrendered to the Lord. In my own church many young people who had become worldly were renewed and their joy restored. My church is better equipped spiritually to go forward in a great way. If the meeting had accomplished no more for my church than to bring two

splendid women together with embraces, tears, forgiveness and joy it would have been a success. But the twenty-five converts my church received for baptism adds to this accomplishment.

"I am not in favor of the usual so-called union meetings, but the Rice type is different. Get him if you can. Get Shufelt if you can. God bless these dear men of God."

Brother Morris says "I'm not in favor of the usual so-called union meeting." Well what difference was there between the Rice meeting and any other union revival? So far as I am able to see, there isn't one scintilla of difference.

The meeting was advertised in a forty column inch ad in the Herald Advertiser of Sunday morning, October 3, 1943, as a "Union Revival." In that ad, was this statement:

"Dr. John R. Rice comes to Huntington with the sympathetic support of the large majority of the East Huntington High School community from 18th Street to Barbourville and Sunset Chapel. So far as is known to our committee, there is no opposition on the part of any minister or any church."

Then the Herald Dispatch on October 23, makes this statement:

"Dr. O. T. Stafford, co-chairman of the personal worker's committee, announced that thus far 102 persons have joined 21 churches of 8 denominations as a result of the community services."

That it was a union revival is further evidenced by the fact that the choir was directed by J. Stratton Shufelt, who is a member of the Christian Missionary Alliance Church.

Still additional evidence of its unionistic character is that it was participated in by Baptists, Methodists, United Brethren, Presbyterians, Holiness, Campbellites, United Baptists, and Church of God.

I ask again, — What's the difference between the Rice meeting and the usual so-called union meeting?

John R. Rice is a personal friend of this editor. I think most kindly of him personally and love him as a man. I had at least one season of good fellowship with him when he and Mr. Shufelt were my guests to dinner during this recent campaign. I would not say one word to personally wound him nor Mr. Shufelt. I'm sure that Brother Rice preached more doctrine and more Bible than anyone else who might have been engaged for this evangelistic effort.

Even at that, I do not say that John R. Rice's union meetings are one bit different from any other union revival. The doctrines which are distinctive to Baptists were minimized and compromised during this union meeting.

Brother Rice himself is a believer in the universal church. In his newest book, "Twelve Tremendous Themes," he has a sermon entitled "Churches" and "The Church." In this he says: "The body of Christ, including all Christians, is a church." There is no need of reading any further to know that he is not a New Testament Baptist. That statement in itself is enough to show that he is a believer in the universal church, and as such, necessarily omits baptism and the Lord's Supper as distinctive Baptist doctrines.

It is a joy to recommend Brother Rice's book on "Prayer," also his book "When Skeletons Come Out Of The Closet," and another

volume from his pen, "Bobby Hair, Bossy Wives, and Women Preachers." Still other books to him are most helpful and unusually sound. Even then, that does not change the fact that Brother Rice is wrong on the matter of the church, baptism, the Lord's Supper, and all distinctive Baptist doctrines.

Brother Morris says that he rejects union meetings because they practice mutilates all or part of the Commission. Well, the Rice meeting did the same thing. Brother Rice went so far as to tell his converts to go to the church of their choice.

Brother Morris says that he rejects union meetings because "Baptist Church thus affiliated with others, lightly esteems the commands of Christ." Well, he and his church did the same in this meeting.

He also says that he rejects union meetings because "It is a unitary agreement to compromise distinctive doctrines for the time being." Well, all distinctive Baptist doctrines, especially including the church that Jesus built, were compromised in this union meeting.

Brother Morris says that he rejects a union meeting because "It is a public recognition of human organizations as Gospel churches and their preachers as Gospel preachers." Well, he recognized some of these human organizations as a great number of the preachers for he sat on the same platform with them.

Brother Morris further states that he is opposed to union meetings because such "Is a public effort to deceive." Was he attempting to deceive? Evidently so his own words.

Finally, Brother Morris says that he is opposed to union meetings because "The Scriptures forbid all called union meetings." In this he heartily agrees with him, and wonder how that a man, knowing much about God's Word, could so badly deceive and could so flagrantly endorse a union meeting.

Brother Morris writes sound and Scripturally, yet in his practice he is far removed from that position which he espouses in writing.

It is just hard to understand how one can be so Scriptural and so scriptural at the same time.

## Why Not A Christian

(Continued from page one)

ashamed of Me and My words, him shall the Son of Man be ashamed." (Luke 9:26).

Is it because I am not willing to give up my dishonest and ungodly ways for Christ? "What shall profit a man, if he shall gain the whole world, and lose his soul?" (Mark 8:36).

Is it because of the inconsistencies of professing Christians? "Every one of us shall give account of himself to God." (Romans 14:12).

Is it because I am afraid that I shall not be accepted, or that I am too great a sinner? "Him that cometh to Me I will in no wise cast out." (John 6:37). "The blood of Jesus Christ cleanseth from all unrighteousness." (I John 1:7).

Is it because I am afraid that I shall not hold out? "He which has begun a good work in you will perform it until the day of Jesus Christ." (Philippians 1:6).

— Selected

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