

The Only Paper Which Rebukes Sin In High Places Is The Baptist Examiner. Pray That Our Enemies Shall Never Silence Us.

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

The Baptist Examiner

The Paper With A National Circulation

Devoted to Evangelism, 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. 318

RUSSELL, KENTUCKY, SATURDAY, MARCH 18, 1944

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TWO ASPECTS OF THE ONE MESSIAH



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Example Or Precept

I'd rather see a sermon
Than hear one any day;
I'd rather one would walk with
Me than merely tell the way.
The eye is a better pupil
And more willing than the ear;
Fine counsel is confusing,
But example's always clear.

The best of all the preachers
Are men who live their creeds,
For to see good put in action
Is what everybody needs.
I soon can learn to do it,
If you'll let me see it done;
I can watch your hands in action,
But your tongue too fast may run.

The lectures you deliver
May be just right and true,
But I'd rather get my lessons
By observing what you do.
I may not learn the precepts
That you are glad to give,
But there'll be no mistaking
How you act and how you live.

—Selected

"UNIVERSAL CHURCH" FOOLISHNESS

A lot of people are giving out that everyone who is saved is a member of the "Universal, Invisible church." This is a lot of nonsense, and does not have a single leg to stand on. The word "Ekklesia" translated "church" occurs in the New Testament 116 times. Of these 116 times,

Three passages — Mt. 16:18; Eph. 3:10, 21; I Cor. 12:23 the word is used abstractly, as when we talk about the "home," we have no particular home in mind, yet the word would fit any home. We talk about "marriage" and "man" in the same light.

Two passages, Eph. 5:25-32 and Heb. 12:23, refer to the church in prospect. When all the churches of the New Testament assemble in heaven, these passages will be fulfilled. AND THAT WILL STILL BE A LOCAL CHURCH.

When asked if he knew of an instance in all classic Greek where "Ekklesia" was used of unassembled or unassembling persons, Prof.

Royal, of Wake Forest College, N. C., the teacher of A. T. Robertson, one of the world's greatest Greek Scholars, said: "I do not know of such a passage in classic Greek." With this agree other scholars.

Joseph Cross, Episcopalian, in a book of sermons entitled "Coals from the Altar," well says: "We hear much of the invisible church as contradistinguished from the church visible. Of an invisible church in this world I know nothing, the word of God says nothing; nor can anything of the kind exist, except in the brain of a heretic."

WE GIVE THE FOLLOWING FACTS AND SCRIPTURES AGAINST THE "UNIVERSAL CHURCH" IDEA:

1. The word of the Greek translated "church" — "Ekklesia" means in itself "called out," from "ek" — out plus "kaleo" — call. This implies separation and locality. Acts 15:14.

(Continued on page four)

One Solution For Juvenile Delinquency

Our nation is shocked over the startling disclosures of J. Edgar Hoover as to teenage immorality. There is no question but that the conditions are bad. It has enjoyed a twenty-five year silent growth, while educators, parents, and preachers have slept. There are some notable exceptions, but in the main this is true.

What else could we expect but juvenile delinquency, when we have the most vicious of adult delinquency! Judge Ben Lindsey, said in substance, in the November Red Book of 1922, "Every man should have his mistress or mistresses other than his wife and every woman should have her lover or lovers other than her husband." When I read that I said that this article could have only two effects on America: (1) It would lessen the number of houses of prostitution in America, and (2) It would turn more respectable parlors into such. And that is exactly what has happened. While Mamma and Papa have been hot-footing the road of

(Continued on page four)

Rambling With The Editor

Brother Zach Savage of Gainesville, Florida, from whom we have heard many times in the past, and who always accompanies his letters with a nice offering for the paper says: "Have just received a number of copies of THE BAPTIST EXAMINER and they are better than ever, if this is possible. I do not have the opportunity of hearing many really Holy Spirit inspired sermons in this section. Your sermons in writing are grand."

Mrs. E. E. McGuillan of Fern Park, Florida, says: "I'm an old time Baptist. I was born in, and married into, a Baptist family. Therefore, I appreciate very much THE BAPTIST EXAMINER." At the same time, Mrs. McGuillan sends us two new subscriptions for her friends.

Sister Dica Ferguson of Watten-saw, Arkansas, in sending in her

renewal and an offering, says: "I feel that I could hardly get along without THE BAPTIST EXAMINER."

Elder W. T. Pelphrey is doing an excellent job of mission work at Big Branch, Kentucky. He says: "I read THE BAPTIST EXAMINER with much interest every time I get it, and can truly say it is the most doctrinal and Biblical paper that I read."

"I had the opportunity to read one of your papers recently for the first time. I think it is one of the best religious papers I have ever read," so says Miss Josephine Conrad of Owensboro, Kentucky, as she sends in her subscription.

B. W. Daniel of Gladys, Virginia has sent us another order for subscriptions. This is nothing new for him, as he has done this often in

the past.

Ditto for Miss Lelia B. Vest of Williamson, West Virginia. We thank God for good friends like Sister Vest and Brother Daniel. May he raise up many more.

Elder Arley C. Jones of Cold Springs, Kentucky, has written us a most interesting letter concerning his work at Highland Heights Baptist Mission. In telling us of his work, he says: "Just a line or two also to tell you how I have enjoyed your paper."

A. F. Collins of Murdock, Florida, sends us a much appreciated gift and says: "Please keep THE BAPTIST EXAMINER COMING. I don't want to miss it. I pray God to bless you and give you strength to keep the work going."

(Continued on page four)

= The First Baptist Pulpit =

"THE PARABLE OF THE POUNDS"

(Read Luke 19:11-27)

This parable is peculiar in that it is recorded by Luke alone. In this it differs from the majority of the parables for they are mainly recorded in more than one of the gospels.

The first division of this particular chapter tells of the conversion of Zaachaeus, a man of great wealth. Using Zaachaeus' wealth as

a basis, or as we often say, as a spring-board, Jesus spoke this parable.

He and His apostles were going to Jerusalem. They were making the journey there for the last time. Calvary was but a week ahead. The disciples were curious to know what was going to take place. Even the crowds that thronged His ministry were anxious as to what

was in store. They thought that He might immediately set up an earthly kingdom. Realizing that these were their thoughts (read V. 11), Jesus told them of His real program for the future.

The nobleman referred to in this parable, is the Lord Jesus. We read: "He said therefore, A

(Continued on page three)

Can A Soldier Be A Christian?

Some months ago I announced one Sunday evening that I would preach the following Sunday on, Can A Soldier Be A Christian? One man in uniform who was present, remarking on the announced subject afterward said: "If he says a man in the forces can be a Christian, I'll stand up and shake my fist at him." It was said in fun, but there was an undertone of seriousness in the playful threat.

When I stood up to preach that sermon I told of the remark and the threat of which I had heard, and then said, "If my friend is ready to shake his fist at me inside the church, I don't know what he may do to me outside the church, so I'll begin by agreeing with him, and say, 'It can't be done: for a soldier to be a Christian is a thing too hard for flesh and blood.'"

And so it is. To be a Christian in the Army, the Navy, or the Air Forces is a thing beyond human nature. We all know the severity of the temptations to which the man in uniform is exposed.

(Continued on page two)

PICTURE PUZZLE

In the message given to the Apostle John in the Book of Revelation, we find described the condition of seven typical churches. Dr. W. S. Abernathy of Washington, D. C., says that their counterparts may be discovered in churches of our day. Puzzle—find the picture of your church.

The Modern Counterpart:

"Ephesus — Doctrinally Sound,

(Continued on page two)

THE STORY OF A HYMN

Faith in Christ was beautifully exemplified by Mr. H. G. Spafford, who was a devout Christian and successful Chicago lawyer, whose investments and savings were swept away during the financial panic of 1873.

To cushion his wife and four daughters from this shock he decided to send them to Europe. But during the blackness of a Novem-

(Continued on page two)

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JOHN R. GILPIN—EDITOR

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Most deeply do I appreciate the letter from Mrs. J. L. Grissom, Burnside, Kentucky, wherein she repeats a promise of sometime ago, saying, "I shall be glad to continue to remember you in prayer." I appreciate the prayers of God's people. I beseech you to remember us often.

Again we acknowledge gifts from W. H. Sego, Macon, Ky.; B. W. Daniel, Gladys, Va.; and F. B. Austin, Savannah, Ga. Through the years they have been sending us many "subs" and gifts. Thank Him for such friends.

PICTURE PUZZLE

(Continued from page one)

But—"Smayna — Wretchedly Poor, But—" "Laodicea — Fabulously Rich, But—" "Thyatira — Constantly Busy, But—" "Philadelphia—Numerically Weak But—" "Pergamos — Steadfastly Loyal, But—" "Sardis — Name to Live, But, —But!"

— Religious Digest

THE STORY OF A HYMN

(Continued from page one)

ber night, the French liner on which his family was sleeping collided in mid-ocean with a Glasgow clipper and sank in 12 minutes, carrying to death 250 persons, including the four Spafford girls.

When Mr. Spafford reflected that his property was gone, his companion was painfully prostrated, and that his four lovely and precious daughters were buried in the depths of the Atlantic Ocean, there came from his heart a song of trust and resignation which has blessed multiplied thousands who have heard it sung. It is as follows:

"When peace like a river attendeth my way,

When sorrows like sea billows roll; Whatever my lot, thou hast taught me to say,

It is well, it is well, with my soul.

"Though Satan should buffet, though trials should come,

Let this blest assurance control, That Christ has regarded my helpless estate,

And hath shed His own blood for my soul.

"My sin—oh, the bliss of this glorious thought — My sin — not in part, but the whole, Is nailed to the cross, and I bear it no more Praise the Lord, Praise the Lord, O, my soul.

"It is well with my soul, It is well, It is well with my soul."

— Copied from Somewhere

Can A Soldier Be A Christian?

(Continued from page one)

and the special difficulties that stand in the way of his being a Christian. Therefore in answer to our question, Can A Soldier Be A Christian? we say, "No, it can't be done." The demands of the Christian life are too exacting, and the obstacles to it in camp, on ship, and in barracks are too great for human nature to succeed in living the Christian life amid the temptations peculiar to service in the forces.

ACCOMPLISHING THE IMPOSSIBLE

During the first World War a certain unit of the American forces was given a succession of peculiarly difficult tasks, which were carried through successfully. As a result the men of this unit came to delight attempting what seemed impossible and doing it, and they adopted the slogan, "It can't be done, but here it is!" Just so. And these words apply to our question.

We grant that for a soldier to be a Christian is asking too much of human nature. It can't be done. Yet we are compelled to add, But here it is! Yes, here it is, in the Bible.

In the tenth chapter of The Acts we read of the conversion of a man named Cornelius, and some of his friends. They were Gentiles, however, and for Gentiles to enter the Kingdom of God on an equal footing with Jews was deemed by a Jew to be impossible. Indeed, to overcome Peter's prejudices in the matter, God had to give him a special vision to prepare him to open the door of the Kingdom to Gentiles. Even Peter had not thought such a thing possible. It was a thing of which the Jew would say, "It can't be done."

But Peter constrained to preach the gospel to a Gentile group, and the thing that couldn't be done happened. The Holy Spirit came upon this group when they believed on the risen Christ in the same amazing way that He had come on the Jews when Peter opened the door of the Kingdom to them. Of the Christian Jews who were with Peter on this occasion we read that they "were astonished . . . because that on the Gentiles also was poured out the gift of the Holy Spirit." It couldn't be done, but here it was! "Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we?" (Acts 10: 45-47).

And who were these Gentiles? The leading one of them was a Roman soldier, Cornelius, a centurion. He was already a God-fearing man, devout, generous, prayerful, but now he is led into a definite Christian faith and experience.

A GALAXY OF CHRISTIAN SOLDIERS

Can a soldier be a Christian? Here is Cornelius, an officer in the army of pagan Rome, and he it is who leads the procession of Gentiles that began entering the Kingdom that day, and has been moving into it ever since.

Peter was a leading apostle, and he had been driven by God's action in the matter to decide that this Roman soldier might consistently belong to the Church of Jesus Christ. If then this man, serving in Rome's military forces, could become a Christian, who shall say that any modern soldier may not be a Christian by reason of his calling?

But someone may say that was in Bible times, and it is very remote and far away from today. It is not enough to show me a Bible example, you must show me the thing today.

Very well, here it is in modern life. One of my intimate friends, a devoted minister of the gospel today, served in the ranks during the first World War, and he was a Christian at that time. A Sunday school superintendent in one of my churches was a soldier all through that great war, and he knew what it was to trust Jesus Christ through all those trying years of trench warfare in France. A member of my present church, too, who was in the ranks of the Canadian Army in World War I says that Christ was never more real, and his Christian experience never more vital than in those days.

In British military history, among distinguished officers who were avowedly Christian men, there shine some great names such as Havelock, Gordon, and Roberts. Lord Roberts once said he was proud to belong to the army of Queen Victoria, but prouder still to be in the army of the King of kings.

In China today Generalissimo Chiang Kai-shek is openly and unashamedly Christian. General Wang Yu San preaches the gospel besides commanding a Chinese unit. He has formed Bible classes among his men, and preaches to them.

A MODERN HERO'S TESTIMONY

Or take the hero of Malta at the present time, until recently its Acting Governor and Commander-in-Chief, Lieut. Gen. Sir W. G. S. Dobbie. In The Pilgrim, a South African periodical, appears his own testimony concerning his Christian faith. He says he came to know Christ as his Saviour forty-seven years ago, "and all through my military service He has been my Saviour and Lord." He speaks of enjoying "a profound peace which none of the circumstances of army life in peace or war have been able to disturb." He says that to serve and to follow God "is a very real and practical thing in the Army . . . I have made it a habit to bring all my problems to God, both great and small, both professional and private, and I can testify that the help He gives is certain and convincing."

This splendid testimony is concluded in these words: "I have known Him now for forty-seven years, and I could not face life without Him. I pity those who are trying to live without Him. They little know what they are missing—it is no small thing to know that

all the past has been forgiven, that help from the hands of Almighty God is available for the present, and that the whole future for eternity is assured. I am not presumptuous when I say I know that because it has all been given to me by His grace—apart from my own deserts. I commend such a Saviour to all."

But I stay by my first words, despite all this. It is too much to expect a man, human nature being what it is, to be a Christian in the Army, or anywhere else, if it must be done in the power of nature. It can't be done—not in that power. Yet here it is! But in Christ's power of the experience of the birth from above, and the indwelling of God's Holy Spirit.

No man can be a Christian in his own strength, in the power of his own unrenewed nature. Christ Himself is witness to this. "That which is born of the flesh (sinful human nature) is flesh," He says. And again, "Marvel not that I said unto thee, Ye must be born again" (John 3:6, 7). Christ does not expect a man to live a Christian life without a new nature. And Paul says it is impossible, when he writes, "They that are in the flesh"—who lack this new nature—"cannot please God" (Rom 8:8).

In the Bible, and in modern life, too, men in the military calling, with all its difficulties, are living witnesses to the saving power of Jesus Christ. Why? Because in union with Christ, and in His strength a man may be a Christian in the Army, the Navy, or the Air Force; in the office, the store, the school, and in the home. In Christ's strength it is possible. And no man can be a Christian anywhere in any other way. It is too much for human nature, fallen and sinful, as it is. But it is not too much for the new nature that God gives to those who abandon self-trust and commit themselves solely to Jesus Christ for salvation.

Admittedly, the difficulties of being a Christian in the forces are great. In some ways they may be greater than in civilian life, but it is not impossible when we bring Jesus Christ into the picture.

An English nobleman, Lord Radstock, did a great work for Christ in Russia and other European countries in the last century. In Sweden he once conversed with a Swedish officer who had just left the Swedish Guards, and he urged him to receive Christ. The officer replied that his was a worldly nature, and that if he professed faith in Christ he would only disgrace Him by falling away.

LORD RADSTOCK'S ANSWER

Taking a pencil, Lord Radstock held it upright on the table and asked, "Why does this pencil not fall?" "Because you hold it," was the reply. "Yes," said the Englishman, "there is no power in the pencil itself, but a power outside of it holds it up. Just so God, knowing the sinfulness of human nature, does not call men in themselves to stand upright, but brings to them an external power—Himself. The question of falling depends not on the power of man, but on the Almighty God who is able to keep you from falling."

Before the conversation was over, the officer had closed with Christ, and received His offered salvation. Years later they met again, and the testimony of the of-

ficer was, "God has never let the pencil go for a minute."

We are not to suppose that he had lived a sinless life ever since but he had lived a radically altered life. Sin was no longer a thing cherished, and if he had stumbled in a moment of unwatchfulness, he had confessed his sin to Christ and had been restored, and had gone on with Him.

The great question about the Christian life is this: Is there power to live it? The experience of thousands testifies that there is. Oh yes, there are the hypocrites, the counterfeiters, but whoever refused a genuine coin because of having a counterfeit one passed into his hand at some time? The counterfeit is proof of the genuine. If the real thing did not exist no one would try to imitate it. The real thing in Christian living, not perfection, but reality, can be seen in thousands of believers. They will tell you with Paul, "In me (that is, in my flesh,) (my old nature) dwelleth no good thing" (Rom. 7: 18). But they will also say with Paul, "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

The secret of being a Christian is not in striving to make our human nature measure up to the demands of Christ, but rather it is in despairing of ourselves, and believing ourselves to Christ for a new heart, a new mind and a new nature. For, "If any man be in Christ," he is united by faith in Him, "he is a new creature: old things have passed away; behold, all things are become new" (II Cor. 5:17). In the newness of life Christ gives, it is possible to live a Christian life anywhere. Sometimes we may walk feebly and stumblingly, but through His patient dealing with us, if we are wholehearted, we shall go on surely and with growing strength. Power to live the life is our need, and it is found in Christ. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23). Receive the gift now.

He and His power are yours for the taking, for "as many as received him, to them gave he power to become the sons of God" (John 1:12). This is the way to be born again, to become a child of God—RECEIVE JESUS CHRIST. If you have never dealt directly and personally with Him as to your own soul's need, DO IT NOW. Pray in all sincerity.

"O God, have mercy on me a guilty sinner and save me now for Jesus' sake."

Do not delay, for we know not what a day will bring forth. He will hear your call and save you, for God has said, and He cannot lie, "Whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13). You can be sure that with Jesus Christ really in control, you will be saved and be a better man at your job, whatever your calling.

If you are in the fighting forces of your country, or in any place of peril and hardship, you can face the discipline and the difficulties and the dangers with higher courage, if in your hearts there is faith in God, a knowledge that you are right with God, and the constant realization of the presence of the Great Unseen Commander, your Lord and Saviour Jesus Christ.

— Tract

MARCH 18, 1944

THE PARABLE OF THE POUNDS

(Continued from page one)

A certain nobleman went into a far country to receive for himself a kingdom, and to return." (V. 12). The nobleman was represented as the owner of everything. Well, that is just that. He is the owner and possessor of everything and everyone and everybody. Therefore, this nobleman represents Jesus Himself.

II

It is to be noticed that this nobleman took a journey into a far country. How true this is of Jesus Christ has gone into Heaven and will remain there until the time of His second coming. Listen: "Ye men of Galilee, why stand ye gazing into heaven? this same Jesus, which is taken up from you into heaven, shall come in like manner as ye have seen him go into heaven." — Acts 1:11.

"Let not your heart be troubled: believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye shall be also." — John 14:1-3.

Thus from these Scriptures, as well as from our text, we can see that Jesus, represented by the nobleman, has departed unto Heaven where He will remain until the hour of His second advent.

III

When this nobleman took his departure, he gave to his servants money which they were to use in his absence. "And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come." (V. 13). These ten servants unto whom a pound was given, represent saved people. We who are redeemed by His blood and saved by His grace, are really His servants. The word for servant in this particular word is interesting in that it is the word for slave. Paul was wont to call himself a "bond servant." Each of us are thus the servants and slaves of Jesus.

We are, I say, servants, and, of course, as such, are created unto good works. Listen:

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." — Eph. 2:10.

"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." — Titus 3:8.

It is rather interesting to notice that Jesus has thus left His earthly interests in His servants' hands — as we might say, in the hands of saved people. While He represents us yonder, we represent Him here. As He takes care of our affairs in Heaven, we are to look after His affairs on earth.

IV

In view of the fact that this nobleman returned to his servants, then we are lead to believe that Jesus is coming back some day.

"And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come." (V. 13).

Of this we are most positive.

Jesus is coming back. He will return sometime. There is no truth which is more prominently taught in the Scriptures than the truth of His second coming to this world.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive, and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." — I Thess. 4:16, 17.

Even before His crucifixion, it was His teaching relative to the second coming which so enraged the high priest that he allowed Jesus to be smitten. Listen:

"Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." — Matt. 26:64.

Every time we observe the Lord's Supper, we have a prophesy of His return.

"For as oft as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." — I Cor. 11:26.

When Paul was writing to the church at Philippi, he gave them assurance that Jesus was coming back. Listen:

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." — Phil. 3:20.

The last truth which is taught in the Scriptures is the return of Jesus.

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." — Rev. 22:20.

I don't know when He's coming. I have always had a feeling that He would come in my lifetime. Somehow, I have never gotten away from the impression that my eyes would behold Him. Yet, I might be mistaken. He may not come in my lifetime. If He does, I'll be mighty glad to see Him. Whether I see Him with these eyes or not, makes no difference, the fact is, He is coming.

It may be at morn, when the day is awaking,

When sunlight thro' darkness and shadow is breaking,

That Jesus will come in the fullness of glory,

To receive from the world "His own."

It may be at mid-day, it may be at twilight,

It may be, perchance, that the blackness of midnight

Will burst into light in the blaze of His glory,

When Jesus receives "His own."

Oh, joy, oh, delight! should we go without dying,

No sickness, no sadness, no dread and no crying,

Caught up thro' the clouds with our Lord into glory,

When Jesus receives "His own."

O Lord Jesus, how long, how long, Ere we shout the glad song,

Christ returneth!

Hallelujah! hallelujah! Amen, Hallelujah! Amen.

V

This parable makes a marvelous revelation as to our duties while Jesus is absent from us. Until He

returns, it is our business to keep

busy. "And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come." (V. 13). As this nobleman said to his servants "occupy till I come," so Jesus says the same to each of us as His servants today. He does not tell us that we are to figure up dates and signs of His coming as most radical premillennialists do. We are not to be star-gazers, but world-gazers. We are not to be concerned about the time of His coming, but the fact of His coming, and until He does come, it is our business to keep busy.

In order that each of these servants might be occupied, the nobleman gave to each a pound, which, in our money, is approximately \$20.00.

This would tell us in the light of this parable, that Jesus has given to each of His servants the same amount. That which He has given to each of us to handle for Him is the message of salvation. It is entrusted to each alike. Each of us have identically the same entrusted to us by way of the message of the gospel.

This was a mighty small sum which the nobleman gave to each of his servants, and it is a mighty small thing which Jesus has given us in pitting us against the world. All we have is just the gospel message of salvation. When Jesus called His twelve disciples and sent them out, He told them to conquer the world, and the only equipment which He gave them was the gospel. When He sends us out as His servants today, it is with the same command and with the same equipment. How interesting it is that though the pound appeared to be a very small sum, and though the gospel message which we have, appears to be a very small matter, yet at the same time, there is power there for us. Listen:

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." — Isa. 55:11.

"For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." — Heb. 4:12.

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine." — 2 Tim. 4:2.

The nobleman told each of his servants that they were to "occupy." This is a commercial word. It means to "trade," or "keep busy." When Jesus sends us out as His representatives, it is His desire that we occupy, trade, and keep busy in the handling of the message of salvation.

Thus it would appear that the gospel is our capital stock. We are to keep it busy until Jesus comes back. That's why I believe in missions, whether it be home or foreign. That's why I believe in preaching the gospel to every creature. Jesus said that we are to keep our capital stock busy until He returns. Listen:

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all

nations, baptizing them in the name

of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." — Matt. 28:18-20.

It is quite a revelation that this parable brings to us as to how long we are to be busy in His service. Since the nobleman said "Occupy till I come," then we are to keep busy until Jesus comes back. I don't know when He will come, and in view of that fact, I have not a moment to lose. That's the reason I like to keep busy. It's the reason why I try never to be idle. Until He returns, it is my duty to be busy in His service.

I have no right to compromise, unionize, nor fraternize with anyone, for He said, "Occupy till I come."

Several years ago in our church a request came from the local high school asking that we permit them to use our church auditorium for the baccalaureate service on a certain Lord's Day. The request meant that a Methodist preacher would occupy the pulpit and that I would sit idly by that day, while he did so. I don't know what he might have preached had he been privileged to have done so, but he would have been free to have preached any of his many heresies, such as salvation by works, the mourner's bench, infant baptism, sprinkling, open communion, alien immersion, the universal church, or any of the many heresies believed, held, and taught by the Methodists. I got to reading this parable and preached the following Sunday from this text, "Occupy till I come." I said then, and I repeat it today, that I don't believe Jesus would think we were "occupying" very well if He were to come back to Russell and find a Methodist preacher occupying a Baptist pulpit while a Baptist preacher sat idly by. Though that was twelve years ago, the influence and the impact of that sermon has not died yet. I repeat, that in view of the statement of Jesus that we are to keep busy until He returns, that we have no right under any condition, to unionize, fraternize, nor compromise the truth of God's Word.

VI

This parable also reveals the truth that we shall be rewarded according to our faithfulness. When each of these servants made a report to the nobleman, he knew exactly that which had been accomplished by his trading with the pound. Well, when Jesus comes again and rewards His servants, each of us will know the precise results of his life. Now much of it is ephemeral. Much that we think is worthwhile will then appear to have been in vain, and much we thought was wasted will then appear as having been completely within His will. All illusions will then have vanished. In that day we will know the precise, exact, and accurate results of each of our lives.

It is then that we will be rewarded and that reward will be on the basis of our faithfulness. Listen:

"Every man shall receive his own reward according to his own labour." I Cor. 3:8.

There is another parable which is somewhat similar to this one, namely, the parable of the talents.

The parable of the talents shows

how men with different ability but equally faithful, will fare at the judgment. In the parable of the pounds, we see how that men who have equal ability but who are unequally faithful, fare at the judgment.

One man's pound had gained ten pounds whereas another man's pound had gained five. The others made no report, but are lead to believe that their handling of the pound was somewhat similar to the two whose report was received. You will notice that they were unequally faithful in their efforts and therefore they were rewarded for the work which they had done.

It is interesting to notice that their reward was on the basis of the work which had been accomplished. Although they were rewarded, they were rewarded very differently, which is not only a grave indication, but a strong proof that there will be degrees in Heaven, depending upon our faithfulness on earth.

VII

This parable brings out a most interesting character by way of the wicked servant who returned the pound just as he had received it, except wrapped in a napkin. The word which is translated "napkin" is the word for "sweat cloth," "sudarium." This man had not used his pound; he had not used his "sweat cloth" and therefore he wrapped the unused pound in the unused "sweat cloth" and brought both to his master.

This wicked servant who made no use of his lord's money, is a correct picture of every saved man who does not believe in missions. In fact, every saved person who does not believe in missions, is wicked. Jesus Himself declared this to be true when He said, "thou wicked servant" (V. 22).

This man who had not used his pound, was nothing more or less than a Hardshell. Through the years the Hardshells, both in anti-missionary churches and in our supposed-to-be missionary Baptist churches, have failed to preach the gospel.

This Hardshell lied when he said that Christ reaped where He did not sow. Through the years the Hardshells have been saying the same thing, for they declare that God will save the world without the preaching of the gospel. This is a perversion of the glorious doctrine of election. Every man who says that God will save the elect without the preaching of the gospel, is lying like this servant who said that his master "reapest that thou didst not sow."

There are but few truths more prominently taught in the Word of God than that the gospel must be preached in order that the lost might be saved. Listen to these Scriptures:

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." — I Cor. 1:21.

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." — John 14:6.

"This is the stone which was set at nought of you builders, which is become the head of the corner.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

— Acts 4:11, 12.

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." — Rom. 1:16.

"And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." — Gal. 3:8.

"Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory." — 2 Tim. 2:10.

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God." Rom. 10:13-17.

This wicked servant was anti-missionary, o-missionary, and non-missionary was doubtlessly a child of God, yet saved so as by fire. Listen:

"If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." — I Cor. 3:15.

Here then in this wicked servant was a man who was saved without any reward. There will be many just like him. Some will have mighty little in Heaven. They may occupy chief seats here, but will occupy back seats yonder. They may be great and prominent here, but will be small and insignificant there. All unionists need to beware. All worldly church members had better take caution. All who do not believe in tithing and missions had better see themselves now as they will appear then, — saved, but without a single reward for eternity. Listen:

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:19.

VIII

It is also interesting to notice another group who are spoken of but slightly in this parable. This scripture declares that this nobleman was hated by some of his citizens. Listen:

"But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us." (V. 14).

These who hated him were primarily the Jews, yet they also represent all defiant sinners who will not submit to the Lord Jesus Christ. Not only do they represent those who are defiant, but they remain defiant even to the end.

Ultimately these enemies who represent the unsaved that will not bow in submission to Jesus, are slain. This will be the ultimate outcome of all those who reject the Lord Jesus. Listen:

"Thou shalt break them with a rod of iron; thou shalt dash them

in pieces like a potter's vessel." — Psa. 2:9.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." — Rom. 1:18.

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." — Rev. 19:20.

In closing, may you be sure that you are not in this class. Each of us were born sinners; and each of us have allowed that sinful disposition to develop within us. Each of us have become more and more defiant. Though this be true, may you even now heed the words of the Psalmist when he said: "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." — Psa. 2:12.

In this parable you should be able to see yourself in some one of these characters. It may be that you are saved and faithfully serving Him, and if so, there is going to be a rich reward for you after a while. Or it may be that you are saved but not serving Him, and if so, then you can expect the same treatment at His hands when He comes as was received by this wicked servant. Still again, it may be that some one may see himself defiant, unsaved, rebellious, and protesting against Jesus. Ere your day of doom may come, may you receive Him and become submissive to Him, remembering that through Him is the only way of salvation. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." — John 1:12.

"UNIVERSAL CHURCH" FOOLISHNESS

(Continued from page one)

2. Discipline was to be exercised in the churches of the Bible. See Mt. 18:17; I Cor. 5:6-8; Rom. 16:17; I Tim. 6:3-5; Titus 3:10,11. But how can you exercise discipline in an Invisible, Universal something? ?? Who will discipline who??? Tell us!!!

3. The churches of the Bible were persecuted. Mt. 16:18 implies this to be. See also Luke 9:5; 9:23, 24; John 17:14; II Tim. 3:12. But how can you persecute an invisible something, or a universal something?

4. Only saved people are said to be in this universal church, yet the first church had a thief in it. Acts 1:25.

5. Salvation would add you to this universal church thing. But in Acts 2:47, we find the Lord ADDING to the church such as had already been saved.

6. Paul said, "I persecuted the church of God." Gal. 1:13. How did he see it, or find it, if it is invisible and universal????

7. The church was spoken of as "in thy house" — Rom. 16:5; Col. 4:15. How big a house is necessary to hold this universal church???

8. Paul speaks of the church "coming together into one place." — I Cor. 14:23. How big a place is necessary???

9. James speaks of the "elders of

the church." — James 5:14. Who are the elders of this universal what you may call it????

10. The Lord's Supper was to be observed by the church. I Corinthians 11. How could the invisible church do this??? Please tell us!

11. If Jesus built an invisible church—universal church, with its multitudinous divisions and heresies. He produced a body divided against itself (which He disclaimed in Mt. 12:25) and God IS the author of confusion which is denied in I Cor. 14:33).

12. Paul says that the members of the church suffer with each other. But how would the members of the universal church in our town know if a member of the universal church in Brazil or India or Timbuctoo were suffering? In fact, how would he know who was a member of the church at all.

13. We are supposed to enter this universal church by salvation. But there are dozens of ways to be saved, according to the various groups in this body, such as by baptism, by penance, prayers, etc. **CONFUSION AGAIN!**

14. The Bible speaks often of a particular local, organized church, or of a plurality of such local, organized particular churches, as: "The church which was at Jerusalem" (Acts 8:1) "all the churches of the Gentiles" (Rom. 16:4); "the churches of Macedonia" (II Cor. 8:1); "the church in thy house" (Philemon 2); and "the churches of God" (II Thes. 1:4).

A NEW TESTAMENT CHURCH is a local organized body of baptized (immersed) believers, equal in rank, recognizing Christ as head and guided by the Word of God, and covenanting together to carry our Christ's commands to the ends of the earth.

THERE IS NO PLACE IN THE BIBLE OR IN COMMON SENSE FOR A "UNIVERSAL, INVISIBLE CHURCH." — Paintsville Church Bulletin.

One Solution For Juvenile Delinquency

(Continued from page one)

vice, it's only logical that Junior hasn't been asleep all the time. Now he's following in the steps that his parents have trod.

The proper place to begin in order to stop this wave of immorality is not the electric chair, but the high chair. Two knees are needed: Papa's knee for discipline, and Mother's knee for prayers. The trouble is too many parents are not on "spanking" terms with their children.

Now, that it is of monstrous proportions, what are YOU going to do about it? The movie interests have certainly done something about it, and in a hurry too. They have made pictures of it and thereby taken in multiplied millions of dollars. They have merely capitalized on it, for the sake of profit, without offering any solution. I repeat my question: what are YOU going to do about it?

Let me offer one suggestion, which I think is very much worth while. Buy all the good books you can, which are written for young people and encourage them to read these books. Brother Clyde Stephens, pastor of South Point (Ohio) Baptist Church, sensing this need, has started a church library, buy-

ing such books as those written by Moore, Hutchens, and others which we have advertised in this paper from time to time. Brother Stephens reports a most excellent response to this plan.

One mother, attempting to combat juvenile delinquency, writes me as follows: "I am inviting some of my boy's friends in one night a week and then I read to them out of these books which I have purchased from you. We play some games and have some refreshments. I think we'll plan to have a Bible verse for admittance — a new one every night. The boys take turns keeping the door. Of course, other ideas will mature as we go along."

I think that this is a real plan. Of course, if you are a card-playing, gin-sizzling, cigarette-sucking, theatre-going mother, such an attempt in trying to make something precious out of your precious children would probably upset your social plans. You probably would not get your name in the society stew so often. Yet 100 years from now, what joy and what dividends such efforts will bring.

First of all, destroy all of those so-called colored comic books, now in your home. It is not only a sin, but a shame the money that is wasted on these worthless books, which are doing more to destroy the youth of America than any one single factor. Then substitute in their place the following excellent juvenile books:

The Sugar Creek Gang
We Killed A Bear
Further Adventures of the Sugar Creek Gang
Mystery at Sugar Creek
The Sugar Creek Gang Goes Camping
The Sugar Creek Gang In School
The Sugar Creek Gang In Chicago
The Three Baers
The Baers Christmas
The Triplets In Business
The Triplets Go South
The Triplets Over J. O. Y.
The Triplets Go Places
The Triplets Sign Up
Ken Rides The Range
Ken Captures A Foreign Agent
Ken Bails Out
Patty Lou Of The Golden West
Patty Lou Of The White Gold Ranch
Patty Lou's Pot Of Gold

All of these can be ordered from us at sixty (.60) cents per copy. They are the kind of books boys and girls from eight to fourteen years of age delight to read. Order some for your boy today. My guess is that you'll enjoy them just as much as your boy. I dare you!

RAMELING WITH THE EDITOR

(Continued from page one)

And then there's our old Brother P. B. Dirks of Arlington, Washington, who for years has sent us money for various phases of missionary endeavors. He has sent us several times such offerings. We appreciate this last one of six dollars very much. He closes his letter by saying: "I like THE BAPTIST EXAMINER best of all papers."

Our old friend, Hugh Massey of Burnside, Kentucky, says: "I am inclosing my check in the amount

of ten dollars. Put my subscription for THE BAPTIST EXAMINER in good standing and use the remainder wherever you think will do the most good for God's glory." May God raise up others who are as faithful to truth and to this editor as Bro. Massey.

If you have a friend or relative in the service of our country you would like for us to send our soldier news letter each month, sends us the name and address at once.

Brother J. H. Coleman of Clinton, Kentucky, says: "I appreciate THE BAPTIST EXAMINER more than any paper I have ever received. It is packed with good things than anything I have read. Your sermons are filled with Bible truth so clearly stated, proved with quotations from the Bible."

Our old Brother Orlando C. Williams of Dallas, Texas, who has been crippled with rheumatism twenty-five years, says: "Although I have never met you, I thank the Lord for you and your great ministry. You have meant much to me. You have helped me suffering."

Over in Columbus, Ohio, is a friend, who is not a Baptist, who really knows the Lord in experience of salvation — Bro. Elbert George. I baptized his wife, have eaten in their home, and had much fellowship with them through the years. Bro. George's devotion to the Lord and his contributions to this paper are much appreciated.

My father was a Baptist minister and preached the same doctrine you preach. It is food to my soul to read THE BAPTIST EXAMINER," so writes Mrs. Carter, Bumpus Mill, Tenn. Mrs. Carter is an invalid, caused from a broken back, yet she secures her "subs" from those who call at her home. She reminds of the text: "She hath done what she could." HAVE YOU?

Brother T. R. Tynch of Edge N. C., sends us a check for BAPTIST EXAMINER and says: "I received your letter and beautiful calendar. I thank you much for it. Now I'll bow in prayer for you — Well I've returned my desk to write. I just went of the house into the dark lifted my heart to God for help. How we rejoice for those who us up to God in prayer"

Hotel Directory

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