

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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I Need Thee All The Way

The fog hangs deep, I cannot see!
Where is the way that I should take?
What the decision I should make?
O Saviour, pilot me.

I dare not take one step alone!
Such fateful dangers hover near;
I tremble, Lord, aghast with fear,
O Saviour, guide me on.

Teach me the way that I should go!
Make plain my path, the darkness through;
With Thine own grace my strength renew,
O Saviour, grace bestow.

Then, when I reach Thine happy shore,
Beyond the fogs which now obscure,
Beyond the mists which now endure,
I'll praise Thee evermore.

— R. E. Neighbour

IS THE STORY OF THE RICH MAN AND LAZARUS A PARABLE?

ELDER ROY MASON
Tampa, Florida

We find the story of the Rich man and Lazarus in the 16th chapter of the gospel of Luke. Certain it is that this Scripture means something. For many sects and denominations it means far more than they want it to mean, therefore they seek to dismiss the story by saying, "Oh that is a parable?" If that were true, it would not destroy its meaning. A parable is not designed to teach a lie, but to teach the truth. And if a parable, what does the parable mean? However, we ask, IS it a parable? The answer is, NOT IN THE SENSE that the other Scriptures classed as parables are. We can call this a parable IF WE WILL CALL IT A HISTORICAL PARABLE. Some of the parables are just STORIES OR ILLUSTRATIONS, such as "A sower went forth to sow." But here we have an actual happening, for proper names are used. Abraham mentioned, actually lived. Moses and the prophets actually lived. Yes—and Lazarus and the unsaved rich man lived too. READ LUKE 16:19-31. Note several things:

"Certain rich man." Not important enough to name. God isn't impressed with riches. Some call him Dives, but "Dives" is simply the Latin for "rich man." Verse 23—"In hell." The Greek is "hades." This place is not the grave as say some, but means "the abode of departed spirits." Previous to the resurrection of Christ, there were TWO PLACES in the realm spoken of as hades—one a place of happiness, called PARADISE; the other a place of TORMENT. The Bible seems to teach that when Jesus arose and ascended, he took with him into heaven, the saved whom he found in paradise. In other words, he moved paradise to heaven. See Ephes. 4:8-10. Since that time, all wicked dead go to the place of torment in hades, while all saved dead go into the immediate presence of Christ. (Read such expressions as "absent from the body—at home with the Lord.")

"Having a desire to depart and (Continued on page two)

Sowing And Reaping



"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." — Ps. 126:6.

Alien Immersion And The Story Of Some Baptists Of The West

By R. Y. Blalock
Concord, Calif.

This question is a vital question among our Baptist people over the country. When a church in Western North Carolina, attended our Roan Mountain Baptist Association. When a church that represented brought query they stated they had received 5 Freewill Baptists on their immersion, and the church wanted to know if they had done right. There was a question in the mind of the members whether was Scriptural baptism or not. After a discussion of the ques-

tion, the messengers voted recommending the church to re-immersion those Freewill members in order to be in fellowship with the other churches. The next year I was at the meeting of the Association, and this church reported that they had baptized 3 of those Freewill Baptists, and two would not be immersed again, so they withdrew from them. The Association arose and sang, "Praise God from whom all blessings flow." That was 61 years ago. I came west in 1891 to the state of Washington. That question was being discussed out here among our Baptist people. It has grown so that on this Coast there are two distinct denominations of Baptists. We can also class Baptists here as 4 distinct denominations.

In 1896 the Baptists who op- (Continued on page four)

A TYPE OF CHRIST

Soon after Jesus said, "It is finished," His body was taken down from the cross. As He lay on the ground, His eyes, "the window of the soul," were closed in death. His body averaged ten times as long as high, and six times as long as it was wide. These are the proportions given for the ark. His body had a great door in the side answering to the door in the side of the ark. His body was covered with His precious blood with which He had paid our ransom and made atonement. Genesis 6:14 says, "Thou shalt pitch (kaphar) it within and without with pitch (kopher)." Kaphar is translated atonement twenty times, and kopher is translated ransom eight times in the Old Testament. Let us substitute these words in the above passage. "Thou shalt make an atonement within and without with a ransom." Words could not better describe what was accom-

(Continued on page four)

Some Common Everyday Things Hindering One's Prayer Life

By H. A. Ironside

It is a lamentable fact that, although all Christians pray (for prayer is indeed the believer's "vital breath") yet there are many who seldom record in actual experience a definite answer to the cry of their hearts.

It is important to bear in mind that there may be, and often are, certain hindrances on our part that cause God to withhold the gift we ask. To Israel He said, "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isaiah 59:1,2). Are not solemn words like these often forgotten? Do we not come carelessly into the Lord's presence be-

seething Him to undertake for us, only to get no answer from heaven because of our careless ways or unjudged sin?

Let me cite a typical incident. A young lady who had, when converted, turned from the world and its follies, was afterward persuaded by carnal friends to break down that wall of separation which at first had been reared between her and the frivolous society out of which grace had called her. She absented herself from the appointed gatherings of the Lord's people, and instead (Continued on page four)

IS GOD A WEAKLING

A reputable Christian publication of the conservative type, in an article on "Soul Winning — the Church's Task," makes this statement:

"Many souls are going into eternity lost because you have not spoken to them. No one else in the world can win them to Christ but you. Each of us has our circle of friends with whom we are in contact. The pastor does not know them. That circle is the group for whom we are obligated to God. If they are to be saved they must be saved through us."

The writer of the above lines seems to have overlooked the plain implication of what he wrote.

It is written too plainly on the pages of Scripture to be denied, that believers were chosen unto salvation in the eternal past. Read carefully Acts 13:48; Rom. 8:29; Eph. 1:4,5,11; 1 Thess. 2:13; 1 Peter 1:1; 2:9.

-- The First Baptist Pulpit --

"THE WAGES OF SIN"

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." — Rom. 6:23.

The book of Romans is the most highly doctrinal book of the entire Bible. It deals with many problems of theology. It treats fully the deeper doctrines of the Word of God such as election, depravity, justification, and the security of the believer.

Doubtlessly, there is no book of the Bible which discusses sin,

its consequences, and its forgiveness more than the book of Romans. The first chapter of the book is a condemnation of the whole Gentile world because of sin. Paul brings this chapter to a close by listing twenty-three indictments as to sin. Listen:

"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetous-

ness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenant-breakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." — Rom. 1:28-32.

(Continued on page two)

THE BAPTIST EXAMINER

JOHN R. GILPIN - EDITOR

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ELDER LEE RECTOR COMMENDS EDITOR'S BOOKLET ABOUT FIRST POPE

Dr. John R. Gilpin, Pastor of the First Baptist Church, Russell, Kentucky, has recently released a pamphlet entitled, "Some Scriptural Reasons Why Peter Was Not the First Pope." With this edition of the Orthodox Baptist, we begin a release of the same for our readers. It will come to you serially.

Now, our purpose in releasing the contents of the pamphlet is not to wound anybody's feelings but to extol the truth. We believe that Bro. Gilpin has recorded a valuable message, one that every Baptist in the land should read. To the end of providing this privilege for the readers of the Orthodox Baptist, we secured permission from Bro. Gilpin to release the same. Study carefully his arguments. "Ye shall know the truth, and the truth shall make you free," Jno. 8:32.

We appreciate these fine words from our brother, and don't forget: This booklet can be had free by writing the editor of T. B. E.



"I am a constant reader of The B. E. I love it very much. It contains real Bible truths and presents that which is needed on many great Bible doctrines."

Elder A. S. Reed, Normantown, W. Va.



"My heart is made glad each week when the paper comes. I think it is the best paper published. I look forward to its coming with joy."

H. P. Duckworth, Dade City, Fla.



WAGES

Pharaoh's daughter said to the mother of Moses, "Take this child away, and nurse it for me, and I will give thee thy wages"—here was a combination of responsibility and promise of compensation. Parenthood always involves these.

We are in a period of terrible juvenile delinquency. But why? Liquor in the home? Yes, movies? Yes. The drivel of the funnies? Yes. Cigarettes? Yes. No attendance at Sunday school? Yes. No family worship in the home? Yes. Broken homes? Yes.

But this is all reducible to parental delinquency. The parents have failed the children; they have failed to give them the right kind of a home, they have failed

RECOMMENDATIONS

On the 30th day of September, 1945, an assembly of Ministers, Deacons, and Laymen met at the Lower Steer Run Baptist Church to consider the proper steps which should be made by the churches that desired to withdraw from the Northern Baptist Convention. After song and prayer, first upon motion of Elder C. L. James and seconded by Elder A. S. Reed, Elder C. Stalnaker was chosen as chairman of the meeting.

On motion of Elder H. L. Alltop and seconded by Elder W. G. Schoolcraft, Elder A. S. Reed was elected clerk, after which the following propositions were read by the clerk:

Proposition I, That we withdraw from any and all churches that practice alien immersion.

Proposition II, That we grant all churches that want to fellowship the Northern Baptist Convention letters of dismission and recommendation to unite with any other association.

Proposition III, If these churches wish to continue under the name of the Mt. Pisgah Association by agreement without any contention, that we grant them that privilege.

Proposition IV, If any member of any of the Mt. Pisgah Association wishes to continue with the Northern Baptist Convention, that they be granted letters of dismission and recommendation to unite themselves with convention churches at their own request, and that members of convention churches be granted letters to unite with us.

After a deliberate discussion the above named recommendations were adopted. The meeting adjourned with song and prayer.

Chairman, Elder C. Stalnaker.

Clerk, Elder A. S. Reed. Normantown, W. Va.

EDITOR'S NOTE: We recommend these brethren for their boldness. May God give them grace to carry through.

This is the attitude every Baptist church of the Northern Baptist Convention ought to take. There ought to be a definite separation from this apostate denominational monstrosity.

to protect them from the evils, they have failed to lead them into the way that is right, they have failed to get the help of God and the church for the rearing of their children.

Shall these parents have their wages? They shall. When the child is taken to the gallows they may see the trap sprung—if they care to. Or as he lives out his time in the penitentiary the parent may visit him there. As the child lives loose in society, a good-for-nothing, the parent may think upon him in the dead of night. Wages—ah, yes. A child reared carelessly, allowed to go to the devil, may be a living death—if he lives—wages enough.

But some parents—the mothers of Moses, of Samuel, of Augustine, of John and Charles Wesley—took their parenthood very seriously. They had their wages, too. Most of us are not and will not be the parents of conspicuous people. But be it known that whatever we do and however we live we mark the children who have been—not by the daughter of Pharaoh, but by God—entrusted to us.

One might plan for the wages that he wants.

IS THE STORY OF THE RICH MAN AND LAZARUS A PARABLE?

(Continued from page one) be with Christ.)

Now note some things that we learn about the state of the unsaved dead who go to hades.

Sense of pain . . . "tormented." Sense of memory . . . "son remember."

Sense of loss . . . "seeth Abraham afar off."

Sense of fear . . . "send Lazarus."

Anguishing thoughts . . . remembered he had brothers.

There are conversations . . . "father Abraham."

Dead cannot communicate with the living. (v.27-29)

No crossing from place of lost to place of saved . . . "great gulf fixed."

This story kills more heresy than any similar passage in the Bible. It is perhaps the most concentrated of all passages.

Kills modernism, for it endorses Moses, which modernism denies.

Kills Christian Science, for it teaches the reality of sickness, which is denied by Christian Science.

Kills Russellism, for it denies probation, which is taught by Russellism.

Kills Spiritualism, by denying communication of dead with living.

Kills Adventism, for it teaches that the soul does not sleep.

Kills Hardshellism which teaches that men can be saved without the Word.

Kills Campbellism by indicating that one does not have to be baptized to be saved.

Kills Catholicism which teaches prayers to saints, by showing that prayers to Abraham were unavailing.

This whole story should be considered as authentic and meaningful and not as a parable in the ordinary sense designed to teach something vague and indefinite.

"THE WAGES OF SIN"

(Continued from page one)

The second chapter of the book offers a condemnation of the Jews whereby Paul excoriated them in the same way that he condemns the Gentiles of chapter one.

In the third chapter, the Apostle Paul condemns both Jew and Gentile, for he says,

"What then? are we better than they? No, in no wise: for we have proved both Jews and Gentiles, that they are all under sin: As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God." — Rom. 3:9-11.

Following this, the balance of the third, the fourth, fifth, and sixth chapters deals with the matter of salvation, presenting one contrast after another as to sin and salvation. As an example, we note Romans 5:20. Listen:

"Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound."

However, perhaps the most outstanding contrast as to sin and salvation is found within our text. In this, both are brought together so that we see sin on the one hand and righteousness on the other; death on the one hand and life on the other; wages on the one hand and the gift of God on the other.

OUR TEXT DEALS SPECIFICALLY WITH THE PROBLEM OF SIN AND ITS WAGES. The biggest question confronting this world today is wages. Thousands of people are out of work and hundreds of industries are crippled because of the question of wages. All over America strike after strike is in progress, all because the individuals in question are not satisfied with the wages being received. From the east coast to the west, and from the Gulf of the Great Lakes sit down strikes and strikes of every description are in progress. In these men are crying for more wages.

While in the material and industrial world men are on strike because of the question of wages, no one has ever yet gone on strike because of sin. Let it be remembered that the wages of sin are sure to be paid. There never will be sit down strike in this field because just wages are not paid. No individual will ever complain because he did not receive enough punishment for his misdeeds.

There is no sin which can be committed but what pays its wages both here and hereafter. Even right now in life sin pays its wages.

Consider the sin of drunkenness. It surely pays its wages here in this life over and over again. Listen:

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?"

"They that tarry long at the wine; they that go to seek mixed wine."

"Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright."

"At the last it biteth like a serpent, and stingeth like an adder." — Prov. 23:29-32.

Consider Noah as a good example of one who received full wages as a result of his sin of drunkenness. For six hundred years God used him in a mighty

way, even saving through him a nucleus whereby God began new civilization. However, after the flood, Noah turned to drunkenness, and though he lived 350 years longer, he was never again used of God. It only required two verses to tell the story of those last 350 years of his life. Though he was used of God in a marvelous way previous to, and during the flood, yet as a result of his drunkenness God completely laid him on the shelf and He never again was used and blessed of God. Surely this sin paid its wages in full in the life of Noah right here within this world.

Then there is the sin of covetousness. It likewise pays its wages in this life. I am sure that you will recall Achan of whom it was said that he took a wedge of gold, and a wedge of silver, and a goodly Babylonish garment at the time when the children of Israel were taking possession of Palestine in the battle of Jericho. All the spoil of that city was to belong to God and was to be used by the priests in the temple. Yet, Achan coveted the gold, silver, and clothing, with the result that he and his family, and all that he had was stoned to death by Israel. His sin paid its wages in full within this life.

Then there is Ananias and Sapphira of whom we read in the New Testament. Wanting the praise of man more than the favor of God, they pretended to sell the property for a certain sum and brought this amount and laid it down at the apostles' feet. Actually this was only a portion of the price of the land, and both Ananias and Sapphira were seeking cheap praise thereby. It would appear that they respected the feet of the apostles more than the eyes of God. Soon each of them was carried to his burial, and all because the sin of covetousness which paid its wages in full in the lives of each of them.

The Old Testament also speaks of Gehazi who was a servant of Elisha. When Naaman was cleansed of his leprosy, Elisha refused to accept any gifts from him. After Naaman had left from the presence of Elisha to return home, Gehazi followed, and lying to Naaman, told him that Elisha had changed his mind and would accept the gift which had already been offered unto Elisha. Of course, this was purely a lie on the part of Gehazi. When he returned home with the desired gifts which he had received from Naaman, he lied again to Elisha, saying that he had not even departed from the house. However, God made a revelation to Elisha concerning Gehazi's sin and as a punishment for his sin, the leprosy which had departed from Naaman now came upon Gehazi and continued to the end of his days. When you observe Gehazi in latter days of his life, leprous, vile, and sick, you see thereby the results of covetousness within his life. No one could look at him without realizing that covetousness, as well as other sins, pays its wages even here within this life.

That which is true of the sin of drunkenness and covetousness is also true of the sin of adultery. Repeatedly Solomon gives warning after warning relative to this sin. Listen:

"My son attend unto my wisdom, and bow thine ear to my understanding:

"That thou mayest regard discretion, and that thy lips may keep knowledge."

"For the lips of a strange (Continued on page three)

"THE WAGES OF SIN"

(Continued from page two)

man drop as an honeycomb,
her mouth is smoother than
a glass.

But her end is bitter as worm-
wood, sharp as a twoedged sword.
Her feet go down to death;
her steps take hold on hell." —
Prov. 5:1-5.

For the commandment is a
yoke; and the law is light; and
proofs of instruction are the
ways of life:

To keep thee from the evil
woman, and from the flattery of
her tongue of a strange woman.
Lust not after her beauty in
thine heart; neither let her take
thee with her eyelids.

For by means of a whorish
woman a man is brought to a
silence of bread: and the adulteress
will hunt for the precious life.

Can a man take fire in his
bosom, and his clothes not be
burned?

Can one go upon hot coals, and
his feet not be burned?

So he that goeth in to his
neighbour's wife; who so ever
toucheth her shall not be inno-
cent." — Prov. 6:23-29.

Her house is the way to hell,
going down to the chambers of
death." — Prov. 7:27.

Whoso is simple, let him turn
hither and as for him that
lacketh understanding, she saith
unto him,

Stolen waters are sweet, and
bread eaten in secret is pleasant.
But he knoweth not that the
Acad are there; and that her
feet are in the depths of hell." —
Prov. 9:16-18.

Certainly no one could read
these warnings without realizing
that even in this life the wages
of this sin are paid.

Then there is the sin of lying.
Jacob lied to his father and his
came home multiplied tenfold.

He had covered the backs of his
hands and his neck with goat
skins in order to appear as an
every man unto his father, and
thereby lied unto his old

father, Isaac. When
himself was an elderly father
of twelve sons, ten of his boys
read out a coat of many colors

which had been dipped in goat's
blood and these sons thereby lied
to their father, making him think
that Joseph, their brother, had

been killed by a wild beast. Thus
Jacob's lie came home to him.
He paid its wages ten fold
in his own life.

That which is true of the sin
of drunkenness, covetousness, ad-
ultery, and lying, is likewise true
of every other sin. However, it
is also true that sin not only

pays its wages here, but also in
the hereafter. If you will read
through the Word of God, you will
find again and again repeated

warnings as to hell. Dozens of
times God speaks with solemn-
ity of the awful place into which
unsaved individuals shall go for
ever. Listen:

"And if thy hand offend thee,
cut it off: it is better for thee
to enter into life maimed, than
having two hands to go into hell,
into the fire that never shall be
quenched: Where their worm
doth not, and the fire is not
quenched: And if thy foot offend
thee, cut it off: it is better for
thee to enter into life, than
having two feet to be cast into
hell, into the fire that never shall
be quenched: Where their worm
doth not, and the fire is not
quenched. And if thy eye of-
fend thee, pluck it out: it is bet-
ter for thee to enter into the
kingdom of God with one eye,
than having two eyes to be cast
into hell fire: Where their worm

Things Just Don't Happen

Things just don't happen to us who love God,
They're planned by His own dear hand.
Then moulded and shaped, and timed by His clock,
Things just don't happen, they're planned.

We just don't guess on the issues of life,
We Christians just rest in our Lord.
We are directed by His Sovereign will,
In the light of His Holy Word.

We who love Jesus are walking by faith,
Not seeing one step that's ahead.
Not doubting one moment what our lot might be
But looking to Jesus, instead.

We praise our dear Saviour for loving us so,
For planning each care of our life.
Then giving us faith to trust Him for all,
The blessings, as well as the strife.

Things just don't happen to us who love God,
To us that have taken our stand,
No matter the lot, the course, or the price,
Things just don't happen, they're planned.

dieth not, and the fire is not
quenched." — Mark 9:43-48.

"The same shall drink of the
wine of the wrath of God, which
is poured out without mixture into
the cup of his indignation; and
he shall be tormented with fire
and brimstone in the presence of
the holy angels, and in the pres-

ence of the lamb: And the smoke
of their torment ascendeth up for
ever and ever; and they have no
rest day nor night, who worship
the beast and his image, and who-
soever receiveth the mark of his
name." — Rev. 14:10,11.

These verses which might be
multiplied many times, thus tell
us that sin pays its wages in the
hereafter as well as even while
the individual is living. In other
words, sin pays wages both in
time and in eternity, and no in-

dividual will ever complain be-
cause he did not receive enough
punishment for the ill conduct and
misdeeds of his life.

IN CONTRAST, OUR TEXT
PRESENTS SALVATION AS A
GIFT. It says, "The gift of God
is eternal life." This reminds us
of the statement of Jesus:

"For God so loved the world,
that he gave his only begotten
Son, that whosoever believeth in
him should not perish, but have
everlasting life." — John 3:16.

Repeatedly we are taught with-
in the scripture that salvation
does not have to be worked for.
It does not depend upon what we
do, but rather is entirely con-
tingent upon what Jesus Himself
has done. That we do not have
to work for salvation is evident
throughout all the Bible. Listen:

"For by grace are ye saved
through faith; and that not of
yourselves: it is the gift of God:
Not of works, lest any man should
boast." — Eph. 2:8,9.

"Therefore we conclude that a
man is justified by faith without
the deeds of the law." — Rom.
3:28.

Since salvation is a gift, and
since we do not have to work
for it, then let it also be remem-
bered that no mourner's bench
is necessary in order for one to
be saved. Men do not have to
beg for a gift, and neither do
sinners have to beg God for the
gift of life. If I were invited into
a home for a meal, it would be
highly insulting if I were to come
near to the table, behold the
food upon it bountifully spread
for my enjoyment, and then were
to fall down upon my knees to
beg the hostess to allow me to
eat. Can you imagine such a
scene? The food prepared, the
table spread, and the dinner
awaiting, and me on my knees
begging to eat that which is
freely offered me as a gift. This
would indeed be an insult of the
greatest proportion. Yet not
nearly so great an insult as the
mourner's bench is to God. God
has already provided all that we
need for our salvation in Jesus
Christ. When He died on the
cross, all that could be done, ought
to be done, and should be done,
was thus completed. Now since
He has made ample provision for
our salvation in Christ, all we

have to do is to receive Jesus as
a gift and our salvation is com-
plete. We don't have to beg Him
for it any more than an individ-
ual would have to beg for a din-
ner to which he had been invited.
If it would insult an hostess for
an individual to beg for food
when thus invited to eat, then
surely God is insulted ten thou-
sand times over when a sinner
begs for eternal life which God
has already provided in Jesus
Christ and which He offers abun-
dantly as a gift.

SINCE SALVATION IS A
GIFT, THEN THERE IS NO
DANGER THAT IT WILL BE
RECALLED. God does not give
His gifts on the basis of recall-
ing them at some later date. In-
stead, we read:

"For the gifts and calling of
God are without repentance." —
Rom. 11:29.

You will notice that this verse
declares that God's gifts are
without repentance on His part.
The word "repentance" univer-
sally means "a change of mind."
Then this would tell us that when
God gives any gift that He does
not change His mind about it.
That includes this gift of eternal
life as well as all other gifts
which God gives. He does not
change His mind. He gives eter-
nal life and since He never
changes His mind, then that gift
will never be recalled.

I am sure that you have heard
of "Indian givers" — those who
give today and ask for a return
of the gift tomorrow. Maybe you
have even met with such individ-
uals who gave to you today and
then later asked that the gift be
returned. The first time I ever
had an experience of this type
was years ago when a man gave
me a dog and then two days later
asked me to give it back. Well,
many people are Indian givers of
that type. Yet I rejoice that God
is not of this type. That which
He gives us is ours for keeps. He
won't change His mind about it.
He won't recall it.

All this then means that our
salvation is eternal and that
when we are saved, we can never
be lost again. Of course, this is
the teaching of all of God's Word.
Listen:

"For I am persuaded, that
neither death, nor life, nor an-
gels, nor principalities, nor pow-
ers, nor things present, nor things
to come, Nor height, nor depth,
nor any other creature, shall be
able to separate us from the love
of God, which is in Christ Jesus
our Lord." — Romans 8:38,39.

"And I give unto them eternal
life; and they shall never perish,
neither shall any man pluck them
out of my hand. My Father, which
gave them me, is greater than
all; and no man is able to pluck
them out of my Father's hand." —
John 10:28,29.

IT IS RATHER INTEREST-
ING TO NOTICE WHAT IT IS
THAT GOD GIVES US. Our text
tells us that it is eternal life. In
living a life of sin, we get wages,
and those wages are just what
we work for. However, salvation
is what God gives us and our
text tells us that He thus gives
us eternal life.

It is most interesting to no-
tice that eternal life is something
which we can enjoy right now.
We don't have to wait until we
get into eternity, but rather, it
is ours to enjoy the moment we
receive Jesus Christ. In fact, the
Lord Jesus in His high priestly
prayer of intercession tells us
exactly as to what eternal life
is. Hear Him:

"And this is life eternal, that

they might know thee the only
true God, and Jesus Christ, whom
thou hast sent." — John 17:3.

Thus from this verse it appears
that everyone who knows God
the Father, who only is to be
known through God the Son — it
thus appears that each one who
thus knows Him possesses eternal
life right now, which is, of course,
exactly the teaching of Jesus.

"Verily, verily, I say unto you,
He that heareth my word, and
believeth on him that sent me,
hath everlasting life, and shall
not come into condemnation; but
is passed from death unto life."
— John 5:24.

FINALLY, LET IT BE NO-
TICED THAT THIS ETERNAL
LIFE WHICH GOD GIVES US
COMES THROUGH HIS SON.
Our text says: "The gift of God
is eternal life through Jesus
Christ." This eternal life does
not come by church membership,
nor by baptism, nor by good
works, nor by reformation, nor
by the keeping of the law, nor by
living up to the Golden Rule, nor
by ritual, nor by creed, nor by
anything which the church can
do for the sinner, nor by any-
thing which the sinner can do for
himself. It comes through Jesus
and Jesus alone.

Did He Himself not tell us that
He was the only way and the
only door? Listen:

"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.

"I am the door: by me if any
man enter in, he shall be saved,
and shall go in and out, and find
pasture." — John 10:9.

He did not say that He was
"a way" nor "a door" as if to
indicate that there might be
other ways and other doors; but
rather, He specifically and point-
edly declared that He was "the
way" and "the door" and thereby
He might as well have said that
He was the only way and the
only door.

What a marvelous revelation
then is brought to us through
this text. Our salvation which is
eternal life is to be had only and

GOD

Down from the glories of heaven,
Down to a world of woe,
When there was no eye to pity,
Jesus said, "I will go."

Go, go, go, go,
Leave what He asks you to
leave;

Pray for your part in the har-
vest,

Give what He asks you to give.

Out in the dark they are dying,
For them His Life He gave;

Go, tell the lost of salvation,
Give them a chance to live.

"Uttermost part" is His order,
Dare any answer "No"?

What will you do
When you meet Him,

If you refuse to go?

—Paul Rader.

solely through the Lord Jesus.

Therefore in closing, may I re-
mind you that either the right-
eousness of Christ or the sin of
Satan must conquer every life.
You must either work your way
into hell or take God's gift to
get into heaven. If you continue
working, hell must be your lot.
Yet if by simple trusting faith
you receive Jesus Christ as your
Saviour, Heaven will be your
home. May you now by faith
trust Him and be saved for time
and eternity. May God bless you!

ALIEN IMMERSION

(Continued from page one)
posed the reception of alien immersion in Oregon, and Washington formed a Northern Pacific Coast Convention. They voted to represent in the Southern Baptist Convention. Some opposed it. I was one who opposed it with several others. But a majority carried to represent. They sent a messenger to the S. B. C., paid the \$250 required for a seat. The Convention received the \$250 and seated the messenger. He made application to them for help in supporting of churches and mission work on the Pacific Coast. (The Northern Convention was charged of discriminating alien immersion, and churches that would not receive it.) The S. B. C. said this Coast was in the N. B. C. territory of work, and by an agreement with them, they could do nothing for these churches on this Coast.

The true churches on this Coast since then have done direct mission work. They have sent out five foreign missionaries and are now supporting four or five home missionaries.

The Direct Mission churches are the ones who consistently oppose the reception of alien immersion.

The Northern Convention churches out here are largely modernistic. Many of their preachers believe in the evolution theory of the creation. They believe the invisible church theory,

receive any one immersed, and some churches have been known to receive letters of other denominations not questioning whether they were immersed, and received some that were sprinkled.

There is another class of churches that left the Northern Convention because of the evolution teachings. They call themselves "Fundamentalists," but they believe in the invisible church and are just as loose in receiving members on their alien baptism as the Northern Convention churches.

The other class we have now are Southern Convention churches who claim they oppose alien immersion. But they work for and support the Southern Convention system that believes in the invisible church and tolerates evolution and alien immersion and many of their leaders advocate. So we have these four distinct classes called "Baptists."

I have published a little book on "True Baptists in All Ages Since Christ Have Opposed Alien Immersion." I give some of the best Baptist history to be found in this booklet. They are 10 cents per copy. I also have put out a booklet on "Missionary Baptists Classified, Their Practice and Teachings." This booklet is 5 cents. I will mail both of them to anyone for 10 cents.

These questions are vital to the faith of Baptists. If we do not hold the true faith once for all

delivered to the saints no one will and truth will perish from the earth. But thank God, we have the assurance that there will always be a few that will keep the faith and will be here when Jesus comes for His own.

— R. Y. Blalock, P. O. Box 322, Concord, California.

HINDRANCES TO PRAYER

(Continued from page one)
was found in the world's halls of refined pleasures, which nevertheless are enmity against God. She said she detested narrowness, and could see no harm in the things that godly saints shrank from as dishonoring to Christ.

Some months went by, and her loved father was stricken with a severe illness from which he never rallied. His death was to her a great shock, but instead of causing her to return to God it seemed to harden her against Him. Meeting her some months afterwards, I sought to help if possible, but when I inquired as to her spiritual state she replied, "I am filled with doubt and uncertainty. Ever since my father died it has been a fight to keep from going into the darkness of infidelity. I cannot pray. I cannot read my Bible. I am miserable. When my father was taken to the hospital, I was in great distress, but turning to my Bible my eye fell on the words, 'Ye shall ask what ye will, and it shall be done unto you.' It seemed like a direct message to me. I went into my room, and, claiming that promise, I prayed earnestly that my father might recover and had no doubt that God would answer me. I trusted His word absolutely, and you know the result! My confidence in prayer was shattered. My faith even in

other extreme," I replied. "If you had been abiding in Christ you would not have demanded of God what was clearly not His will. He saw that your father's work was done. It was time for him to go home. You did not take this into account because you were out of touch with the Lord. The Word says, 'If we ask any thing according to his will, he heareth us' (1 John 5:14). The subject soul will say with His Lord, 'Not my will, but thine, be done.' You overlooked this, and so you have a bitter lesson."

We have already seen that iniquity in the heart or life precludes the possibility of the prayer of faith. But I desire to notice some very definite New Testament Scriptures indicating the exact nature of some of these hindrances.

1. A Condemning Heart

In 1 John 3:20-22 we are told, "If our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him because we keep his commandments, and do those things that are pleasing in his sight." The entire passage, from verse 14 to the end of the chapter, shows us that he who would pray in confidence when his own need arises must ever walk in love and consideration for others, and minister to their need as he has opportunity. Otherwise, how can he go to God with an uncondemning heart when in distress himself? The principle is of wide application. Whatever condemns me in my own conscience hinders prayer. Till it is judged, pleading and wrestling are in vain. Let me search and try my ways and see if I am allowing anything in my own life that is grieving the Spirit.

II. An Unforgiving Spirit

In Mark 11:23-26 the Lord sets forth in no uncertain language the folly of expecting God to hear and answer prayer if wrath and bitterness are cherished in the heart. "When ye stand praying forgive, if ye have ought against any." If born of God I have been forgiven: therefore I should forgive. But, as a failing child, I daily need forgiveness myself; therefore it is incumbent upon me to forgive my brother. If I cherish resentment and withhold forgiveness, I cannot pray with assurance. God has never promised to answer the prayer of one who has an unforgiving spirit. He who would receive from the God of all grace must keep his heart with all diligence — guarding it against malice and harshness when he has been offended or wronged in any way.

III. Selfishness

In James 4:3 a third hindrance is suggested: "Ye ask, and receive not, because ye ask amiss, that ye may consume it on your lusts." Selfishness is in the way. God loves us too well to grant every request of our selfish hearts. Yet how often we forget this. Suppose, for instance, I desired great wealth. Why not come to God and ask for a million dollars? If I did, would I receive it? Certainly not. God loves me too much to entrust me with any such fabulous sum unless the circumstances be exceptional. But if I ask Him for His glory, a million is nothing to Him. George Muller asked and received more than five million in fifty years to feed and shelter thousands of

orphan children. God honored his faith, and gave the means as required.

And in a lesser way, many of His servants can tell to His praise and glory how they have come to Him about financial and other needs in order to carry on the work committed to them, and He has answered most graciously, and demonstrated in marvelous ways that He is indeed the living God. But what He thus gives is a sacred trust to be administered for Him, not to be consumed on our own lusts.

Therefore, when we pray for temporal things it is well that we search ourselves, examining our motives in the light of His Word, that we may not ask selfishly, but for His glory. And, be it remembered, it is in accordance with His will that we trust Him for food and raiment, and pray to Him to supply the necessities of life. This is not the prayer of selfishness, but of childlike confidence. It was Christ Himself who said, "Pray ye . . . Give us this day our daily bread." And we have the same privilege still, for "In everything by prayer and supplication with thanksgiving" we are encouraged to "let our requests be made known unto God."

IV. Wavering

One last hindrance I would notice. It is mentioned in James 1:6,7: "Let him ask in faith nothing wavering. For he that wavereth is like a wave of the sea driven by the wind and tossed; for let not that man think he shall receive anything of the Lord." Wavering is really unbelief, and unbelief is the very opposite of faith, and therefore a prime hindrance to prayer.

But wavering is generally a symptom of something deeper. He who wavers may well examine himself and see whether he has not a condemning heart, an unforgiving spirit, a selfish motive, or whether there is not some definite thing in his life whereby his prayer is hindered. It is absolutely impossible to offer the prayer of faith if any of these things are present. Faith and holiness are too intimately linked to be separated. God reveals His will to one who walks before Him and thus He is enabled to "ask in faith, nothing wavering." Where there is no such assurance it is well to take the word of the prophet: "Let us search and try our ways, and turn again to the Lord." "Then shall we know if we follow on to know the Lord" (Hosea 6:3). And so we shall enter into His mind and understand His will, in order that we may pray in accordance with His Word, and so without hindrance.

THE ARK, A TYPE OF CHRIST

(Continued from page one)
plished in the death of Christ. Only those who entered by the door could be saved from the flood, and only those who enter "into his death" (Rom. 6:3) can be saved from the consequences of sin. No one could stay in the unbelieving crowd and also take refuge in the ark. There had to be a separation. No person can stay in the thoughtless, careless, worldly throng today and also find refuge in the sacrifice of Christ. We must take what to unbelievers, the ridiculous steps of faith, up the gangplank of our Ark into the wounded side of Christ, before judgment falls. When we do, God will seal us in with Himself and shut the world outside. — Wm. J. McNaughton.

WHY?

By T. A. Hall, Milford, Del.

Why does God bless Baptists so?
Well, I don't know; really I don't know
Unless it be there's so many to bless
And they are so faithful, too, I guess.

I mean they're faithful to His word,
(But maybe now you've never heard)
That they have utter disregard
For everything except; thus saith the Lord (Isa. 8:20)

Some say God saves to the uttermost (Heb. 7:25)
Then right away say in Hell you'll roast
(Even after you've found God's pardon and peace)
If your faith and love should happen to cease.

That makes salvation depend on you
Puts it up to you if you ever get through
This is a doctrine you all have heard
But it can't be found at all in God's word.

We all think of life as a life-long race
Hastening on; the Judgment to face (Heb. 9:27)
But the God of Mercy under whose care—
We are in life, will be right there.

In our machinery some would sling a monkey wrench
Because we've not got a man-made mourners' bench,
For getting prayed through, by lingering in prayer
But it's not in the word; no, it's just not there.

Nowhere at all does God's word say
That sinners have got to pray and pray,
But rather repent and believe on him (Matt. 4:17)
Who is able and willing to save from sin.

We believe salvation is alone by grace (Eph. 2:8,9)
And it's only by Faith we will see His face,
And we don't mean grace and a big fat plus
So maybe that's the reason He does bless us.

—The Milford Chronicle, Milford, Del.
Sept. 14, 1945

Mused Uncle Mose

— "De debil is allus bad; but look lak he jes' try himself in ervival meetin'."

the Bible received a fearful blow. It seems to me that God did not keep His word to me!"

As I looked into her tear-stained anguished face, my heart ached for her, and I prayed for just the right word to help. "Tell me," I inquired, "what do you call a person who tries to cash a check that was made out to someone else, by endorsing it falsely?"

"Oh," she answered, "that would be forgery. If one tried to cash a check not in his name he would be a forger."

"Well, I fear that is your case," I replied. "You tried to cash a check on the Bank of Heaven that was never intended for you. Look at John 15:7. Read the whole check. See to whom it is made out. 'If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.' Were you abiding in Christ as you floated over the ballroom floor? Were His words abiding in you as you sat in the theater? What right had you to cash that particular check?"

Startled, she saw the point and burst into almost hysterical weeping. "Oh," she cried, "I see what you mean! You would tell me that my worldliness murdered my father. It is I who killed him by my ungodly ways! If only I had been living for God I could have prayed so that he would have been healed. I can never forgive myself!"

"Now you are going to the