

Devoted to Evangelism, Missions and Bible Doctrines.

# The Baptist Examiner

The Paper With a National Circulation

"Go ye into all the world and preach the Gospel!"

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isa. 8:20).

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## Doing Something About It!

### Should Like To Know. . . .

By Vance Havner

1. Why, at the end of a service, do you ask those who have trusted Christ, to come forward? There are several reasons. One is the Word of God teaches us that "Faith cometh by hearing and hearing by the Word of God" (Rom. 10:17). Then, God's Word calls for a profession. Notice: For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10:10). The Commission of Jesus in Matthew 28:19,20, was to baptize, and then teach them to observe all things of the Bible. We are the authority of baptizing was given to the church of Jesus Christ, it is only logical that they first come forward and profess faith unto salvation and ask for believer's baptism at the hands of the local church.

2. What is the meaning of John 3:5—"Jesus answered verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." If you will notice, there are two distinct classes of people

under consideration—fleshly and spiritual. Ask any doctor if the fleshly birth is not a water birth. Notice the 6th verse how plain the teaching is: "That which is born of flesh is flesh, and that which is born of the spirit is spirit." (Jn. 3:6). Every saved man is a double man—a fleshly man, and indwelling in him is a spiritual man. God could just as easily have created a spiritual people to inhabit His province without this spiritual man ever inhabiting a fleshly body. Now notice the manner of this birth. We all know that before there can be a birth, there must first of all be a time of begetting. This is as true in the spiritual birth as in the natural birth. God says, "Of his own will begat he us with the word of truth." (James 1:18). "Being born again not of corruptible seed, but of incorruptible by the word of God." (1 Pet. 1:23). We see here the begetting and the birth. God says, "So faith cometh by hearing and hearing by the word of God." We hear the Word proclaimed, we grasp it through faith, and there dawns a new life—a new creation in Christ.

"They hear thy words, but they will not do them" (Ezk. 33:31). "But be ye doers of the word, and not hearers only, deceiving your own selves" (Jas. 1:22).

The prophet Ezekiel ministered in an evil time. It was his lot to prophesy to a generation that listened after a fashion, likened him unto one having a pleasant voice, told others about his preaching, but did nothing about his message. They heard his words but did them not.

Ezekiel was not the only man of God whose sermons fell on unresponsive ears. Earlier, God had advised Isaiah well in advance that his message would blind eyes and shut ears and harden hearts lest the hearers convert and be healed. And those words show up later in each of the four Gospels and still later in Acts and Romans to explain the poor response of Israel to the ministry of our Lord and of Paul. Israel heard but did nothing.

James warns against the same evil. Invariably we do not quote the entire verse. We say, "But be ye doers of the word, and not hearers only" and there we stop. But there is a most solemn further word, "deceiving your own selves." That is the worst thing about it: hearing and not doing, we delude ourselves.

Our Lord constantly warned against doing nothing about it. "Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand." "If ye know these things, happy are ye if ye do them." "Ye are my friends, if ye do whatsoever I command you." "Why call ye me, Lord, Lord, and do not the things which I say?" "In the Great Commission we are told to go "teaching them TO OBSERVE" the things commanded.

(Continued on page four)

### Mused Uncle Mose

Shootin' off a 'slosion on top uv a rock don' do nuttin'; you got to git undah hit.

## Baptist Succession Traced All The Way Back To The Apostles

"In the mouth of two or three witnesses shall every word be established." 2 Cor. 13:1. This is the law of life and death in the law. "At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death." Deut. 17:6.

This is a divine law that God has established in heaven, and given to man to establish facts. His word tells us, "For there are three that bear record in heaven, the Father, the Word, and the Holy Spirit; and these three are one. And there are three that bear witness in the earth, the Spirit, and the water, and the blood: and these three agree in one." 1 John 5:7-8.

This shows three in the trinity who bear record in heaven, and three witnesses, in the earth that

are in His church. The Holy Spirit, baptism, and communion that all agree in testifying that Jesus is the Christ.

Now, I want to give to you three earthly witnesses, who were not Baptists that testify to the succession of Baptists from the days of the apostles. 1. On Baptist succession, Dr. Peck says, "Baptists in every age, from the apostles remained true to the Kingdom which Christ came to establish." (Religious Denominations P. 197. Quoted from Ray's History, P. 447.)

2. A. Campbell said, "The Baptist" (Continued on page two)



"Remember how short my time is."—Psalm 89:47.

"Remember the word that I said unto you, the servant is not greater than his Lord. If they have persecuted me, they will also persecute you."—John 15:20.

"Remember therefore how thou hast received and heard, and hold fast, and repent."—Rev. 3:3.

## World Movements Of Today In The Light Of Bible Prophecy

Things are moving. The movement is spectacular and speedy, so much so as to be uncomfortable. In my boyhood days I remember seeing a sideshow in a fun-fair. The pleasure-seekers paid sixpence to sit on a large round disc which started slowly to rotate. As the movement quickened it became increasingly difficult to prevent being swung off the disc on to the floor. The prizewinner was the one who hung on until all the others had been precipitated off the disc.

That seems to me to be the characteristic of world movement today. Security is the slogan,

but certainly not the tendency of the age. As life becomes faster and more complex, it would seem that it is becoming more difficult to live, to hang on to life, shall we say; and increasingly easier to be precipitated into the next world.

Those who believe in a Divine plan of the ages, revealed in the Bible, cannot fail to see that world movements today are making their way toward a culmination, an end, a goal which fits more and more perfectly into that outlined in the prophetic Scriptures.

There are evidences that God has had His hand on events all down the millenniums of human history. He has never let go His governmental authority; no, even in the "Church" Age. As the age reaches its end, however, (Continued on page two)

## -- The First Baptist Pulpit --

### "THE DARKEST PICTURE IN THE BIBLE"

"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."—Eph. 2:12.

I have read to you in our text what I consider to be the darkest, blackest, saddest picture in the whole Bible. It pictures the natural state of every sinner. Of course, it is true that most people do not wish to know what their spiritual condition is. The majority are very much unlike

Bobby Burns, the poet, who said:

"O wad some power the giftie gie us  
To see ourself as ither see us."

As I say, very few people are like Burns. The majority of people do not wish to see themselves as they are. However, this verse which I have read for my text, gives us a correct picture, even though it is a sad, black and dark one of the unsaved man's spiritual nature.

You will notice that there are

five descriptive epithets which this text uses in describing the unsaved person. Each of these portrays a phase of his spiritual condition.

I FIRST OF ALL, IT IS SAID THAT THE UNSAVED MAN IS CHRISTLESS. Listen: "At that time ye were without Christ." The greatest tragedy of any life is for one to be without Christ.

I remember a few years ago that a policeman was shot down on the streets of our town by an (Continued on page three)

### THE EYES OF GOD

All seeing eyes: The eyes of the Lord are in every place, beholding the evil and the good—Prov. 15:3.

Penetrating eyes: All things are naked and opened unto the eyes of Him whom we have to do—Heb. 5:13.

Thoughtful eyes: For the ways of man are before the eyes of the Lord, and He pondereth all his goings—Prov. 5:21.

Remembering eyes: And they consider not in their hearts that (Continued On Page Four)

### WATER TO WINE

Gipsy Smith, at one of his missions in the East End of London, was the means of the conversion of an habitual drunkard. This man had ruined his home, eaten his wife, starved his children, to get beer. One day after his conversion, a sceptic he knew hunted him with: "Do you believe Jesus turned water into wine?" and the quick retort of the ex-drunkard was: "I tell you what I do know. He turned beer to bread in our house last week!"



## THE BAPTIST EXAMINER

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## THE OLD DOG'S PHILOSOPHY

A big dog saw a little dog chasing its tail, and asked, "Why are you chasing your tail so?" Said the puppy, "I have mastered philosophy: I have solved the problems of the universe which no dog before me had rightly solved; I have learned that the best thing for a dog is happiness, and that happiness is my tail. Therefore I am chasing it; and when I catch it, I shall have it!"

Said the old dog: "My son, I, too, have paid attention to the problems of the universe in my weak way, and have formed some opinions. I, too, have judged that happiness is a fine thing for a dog, and that happiness is in my tail. But I have noticed that when I chase it, it keeps running away from me; but when I go about my business, it comes after me."—The Sunday School Times.

## SILLY SABOTAGE

Fatuous Freddie, for a prank Watered gas in father's tank. Now that the machine won't run, He regrets his yen for "fun." Some folks won't admit it's risky, Think it's FUN to guzzle whisky, But, like Fred in the garage, It's expensive sabotage.

## THE SIN OF COVETOUSNESS

What a wholesome world this would be if no one ever broke the tenth commandment, "Thou shalt not covet." Locks on doors would corrode with rust and locksmiths would be turned into blacksmiths, and jails would be turned into gymnasiums, and court rooms into community houses, and Preachers and lawyers would have to search for other employment.

Covetousness is the most fatal of all sins. It is mentioned oftener in the Bible than any other sin. It is classified with the grossest of sins, such as idolatry, adultery and fornication.

The spirit of covetousness is rampant. Men are no longer willing to pray, "Give us this day our daily bread." One man says, "Give me all the oil," another says he wants all the coal; another says he must have all the sugar, another all the wheat, and still another wants all the steel.

Take covetousness out, and you will take all the strikes out, all the trouble that exists between capital and labor out. Take covetousness out, and you will take the liquor traffic out, the white slave traffic out, all the wars out.

Yet, you seldom hear a Preacher lift his voice against this sin.

We fight the sin of pride, adultery, profanity, gambling and drunkenness with system and determination, and pass the sin of all sins up. We load our Gospel guns for smaller game; shooting at chipmonks when we ought to be shooting at elephants.

Covetousness made Saul hold back the best of the flock; it made Lot pitch his tent toward the well watered plains of Jordan; it made Balaam step over a heavenly crown and back into hell for a little of Balak's money; it caused Ahab to lie in order to get Naboth's vineyard; it made Achan steal the Babylonish garment and golden wedge; it made Ananias and Sapphira hold back a part of the price, and made Judas sell his Lord for less than eighteen dollars; it caused Adam and Eve to pluck the forbidden fruit. Covetousness made the rich Jewish farmer pull down his barns and build greater, and send his soul to hell.

Covetousness is the rock on which these nine persons went down, and it is significant to note not one of them ever got up again.

You have seen men go down over the sin of adultery and drink and they have been restored, but did you ever witness any man who went down over covetousness, over the love of money, ever come back to God? No wonder Jesus said, "Beware of covetousness which is idolatry," for it is just one short step from covetousness to theft, but that step is as deep as hell.

The covetous man's life is centered in self. The rich Jewish farmer said, "What shall I do, because I have no where to bestow my fruits." He said, "I won't give any of it away but will build a bigger barn and hold on to it."

This self-centered man recognized neither God nor his fellow-men. He was indifferent to every obligation he owed others. He was callous to everything save his own comfort.

This man's progress in material things had outrun his ability to manage them until he had more goods than goodness. In other words things were in the saddle riding him when he should have been in the saddle riding things. His life was centered in things. Goods, fruits and barns are the words of his vocabulary. They were the major objectives of his living. He was more concerned about "making a living," than "making a life."

There is nothing wrong in things. It is only when things become the master and man becomes the slave! He had lost his appreciation of values. "Eat, drink and be merry" is a fools philosophy. Don't let us live on the mean basis of appreciation, always getting and never giving. Our lives are not to be cisterns; they are to be channels. They are not to be "reservoirs"; they are to be rivers. Of what value to the world is the life of one who is always getting and never giving. He is as a fruitless tree that cumbers the ground. — The Defender.

## CAN BAPTISTS TRACE THEIR SUCCESSION BACK TO THE APOSTLES?

(Continued from page one)  
tist denomination in all ages and in all countries has been, as a body, the constant asserter of the rights of man and the liberty of conscience." (Campbell on Bap-

tism. P. 409.)

3. Drs. Ypeij and Dermont, Historians, speaking of Baptists, say, "We have now seen that the Baptists who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, and who have long in the history of the church received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood since the days of the apostles, and as a Christian society which has preserved pure the doctrines of the Gospel through all ages." Christian's History, P. 95.

I could give many other witnesses who have testified to the succession of Baptists but this is the Scriptural number to prove our case. They are Professed Christian Historians not members of a Baptist Church.

I will now give you a line of history from the apostles to this church in Tracy, California. Most of this is from Roy Mason's book, "The Church Jesus Built."

1. John the beloved disciple, baptized by John the Baptist, and a charter member of the Jerusalem Church, which Jesus organized. Luke 6:12-16. Matt. 16:18. Acts 1:21-22.

2. John the beloved disciple baptized Polycarp A. D. 90. Neander's Church History, P. 285.

3. Polycarp organized Partus church, A. D. 150. Cyrus Commentary of Antiquity, P. 924.

4. Turtulan came from Partus church and organized Turan church A. D. 237. Armitage Church History, P. 182.

5. Tellestman came from Turan church and organized Pontifossi church A. D. 394. Nowlan's Church History, Vol. 2, P. 318.

6. Adromicus came from Pontifossi church and organized Darethea church A. D. 671. Lambert's Church History, P. 47.

7. Archer Flavin came from Darethea church and organized Timto church A. D. 738. Mosheim Church History, P. 394.

8. Balcolao came from Timto church and organized Lima Piedmont church A. D. 812. Neander's Church History, Vol. 2, P. 320.

9. Aaron Arlington came from Lima Piedmont church and organized Hilleliff church, A. D. 987. Jones' History, P. 324. Many churches were organized in Wales and England from Hilleliff church.

10. Eld. John Clark came from England and organized Newport Baptist church in Rhode Island, the first Baptist church in America, A. D. 1638. J. R. Graves in "First Baptist Church of America," P. 13.

11. Elder H. Roller came direct from Hillcliff church to Philadelphia Baptist Association in A. D. 1809, and organized many churches in the United States. See History of Philadelphia Association.

12. From Philadelphia Association Missionaries came down into Western N. C. and organized many churches, among them Grassy Creek Baptist Church.

13. R. Y. Blalock was baptized in Grassy Creek Baptist church the second Sunday in May, 1881. He was ordained to preach by Franklin St. Baptist Church, Louisville, Ky., June 4th, 1895. He came west in June, 1895, and organized several churches in Oregon, and 3 in Idaho, and came to California in 1935 and organized, or assisted in organizing 10 churches, among them is this church. So your church has been organized by the authority of a succession of churches from the old Jerusalem Church.

The next evidence of the suc-

## IT IS BETTER

To be lied about than to be a liar.  
To be slandered than to be the slanderer.  
To be cheated than to cheat.  
To be imposed upon than to be the "bully."  
To lose your money than to be a thief.  
To be criticized than to be always "criticizing."  
To be the "victim" than the sinner.  
To be defeated than to stoop to deceit.  
To be "the laughing stock" than to have too much "ego."

—Selected.

cession of Baptists, I present as witnesses three infallible witnesses:

1. Daniel the inspired Prophet. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." Daniel 2:44. When Jesus, the God of Heaven, had set up His church, as given in Luke 6:12-13, and set the apostles in it, and naming them, He said to them in verse 20, "Blessed be ye poor: for yours is the kingdom of God." There is the kingdom that Daniel said "Never should be destroyed."

2. We give the testimony of Paul, the great apostle to the Gentiles under inspiration of the Holy Spirit. He says, "Unto him be glory in the church by Christ Jesus throughout all ages, world without end." Eph. 3:21.

3. Now, we will give the testimony of Jesus Christ, the Son of God. He says, "I will build my church; and the gates of hell shall not prevail against it." Matt. 16:18. Then He said in His farewell message to His church, "and, lo, I am with you alway, even unto the end of the world." Matt. 28:20.

It is enough, what more should we say? I am glad I am a Baptist, aren't you? But it ought to humble us. What a responsibility! What a debt! We owe the world the truth. God has called us to give it to them. Shall we be faithful to our trust? God help us to be. Amen.

R. Y. BLALOCK.

At the Fifth Sunday meeting, Tracy, Calif., Sept. 28, 1945.

## WORLD MOVEMENTS IN THE LIGHT OF PROPHECY

(Continued from page one)

there will, we believe, be increasing evidence of movements which dovetail into Divine prognostications.

1. Movement toward a World State. Daniel's prophecies indicate clearly that God's purposes center round world empires, culminating in His own world empire, the kingdom of Christ.

Democracy is fundamental in the thought of men today. In God's pre-view of the Christian centuries it is only incidental. The sovereignty of small nations is passed by as of little or no account, while the great movements or crises are vitally connected with world states.

Federation, union, internationalism are in the air today. The world is moving fast toward a union of great powers, and ultimately of a world state. There is no doubt that in the post-war set-up the great powers will dominate the international situation. The movement today is most definitely toward the creation of a world empire.

2. Movement toward State

Control. Those who do not have on their hands and foreheads the mark of the beast will not be able to buy or sell. That, in a word, is state control.

It may seem, politically, to be very heretical, but it is nevertheless true to say that there are great and basic similarities between the Beveridge Report and the Communist political set-up in Russia. If the Beveridge Report, or any sensible revision of it, becomes law in Great Britain, it will mean that the life of each individual will be in some sense controlled from before birth until after death.

There is not the slightest doubt that the communists will have a vastly increased power in the nations and there is a real probability that several nations will adopt a regime after the pattern of Russia.

Quite apart from this, however, all the other countries will be compelled to become more and more nationalized in industry and social life. The result of all this movement toward nationalization is that the individual will inevitably have the mark of the nation on his hands. His occupation, the work of his hands, will be controlled. His bread and butter, his livelihood, the right to buy and sell, will be under the control of the impersonal state.

Those who have worked in a nationalized industry know how this sense of impersonal government, this rule by red tape, is a form of tyranny which can become very irksome and, indeed, oppressive.

Furthermore, the state control of information, of news, of education, of the training of youth, through the schools, universities, youth movements, radio and other forms of propaganda, means the mark of the nation on the foreheads, or minds, of the people.

It is becoming increasingly difficult to be independently-minded these days. We are aware of a mark on our minds, a pressure on our thoughts. It is not only less easy, but it is more and more dangerous to think differently from the herd.

All this is a movement toward a definite end, a characteristic of the age-end, as outlined in the prophetic Scriptures.

3. Movement toward Spiritual Chaos.

The only real spiritual influence and power in the world resides in the Church of the living God, and, therefore, chaos and apostasy in the spiritual world can only be seen in the realm of the Church.

That is exactly what is prophesied as a feature of the last days. "The Spirit speaketh expressly"—that means that there can be no doubt of the meaning—"that in the latter days some shall depart from the faith."

Here is this spiritual organism called the Christian Church. It

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## THE DARKEST PICTURE THE BIBLE

(Continued from page one)

known person. Everyone declared that it was a tragedy of due proportion. Some several years ago I visited a man one afternoon who was unsaved, and though he made no profession of faith, that evening when he went to work, he was ground into usage meat in a train wreck. Everyone said, "What a tragedy!" I remember a little girl in Russell who died a few years ago while her mother was in the institution for the insane in Lexington, and her father was miles away in Texas. Of course, this was a tragedy. Think of this little 13-year-old girl dying bereft of the loving care of both father and mother.

Each of these are surely tragedies, and yet, beloved, neither them nor all of them together begin to compare with the tragedy of a man being Christless, which is the manner where our text describes the unsaved.

While it is a tragedy for a man to live Christless and to be Christless in this life, it is an even greater tragedy for a man to die Christless, for this means he will be Christless throughout eternity. Despite the teachings of the Catholics as to purgatory and the Russellites as to a second chance, the man who dies without Christ will be without Christ throughout eternity. The Scriptures in this respect speak in no uncertain terms, and clearly state that this is true. Listen:

"If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be."—Eccl. 11:3.

Each of us know that however the tree falls that it stays in the position where it fall. No individual turns it around, but rather, it remains in the place where it has fallen. So with the man. If he dies saved, he will be saved throughout eternity; and if he dies unsaved, he will be unsaved throughout eternity. This is the teaching likewise of our Lord, who declared that He would reward and recognize those in eternity who in life had owned and recognized Him.

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, I will I also deny before my Father which is in heaven."—Matt. 10:32, 33.

"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he shall come in the glory of his Father with the holy angels."—Mark 8:38.

Thus, I say, beloved, that it is a tragedy of all tragedies for any individual to be Christless in life. This means that same person will be Christless throughout eternity. I can imagine a day when all the saved stand before the Lord Jesus, and concerning them He says, "All these are mine. They confessed me before men and I confess them before my Father which is in heaven." In contrast, you stand there unrepented. You may have given regularly to the church, you may have attended services regularly, and your wife and children may have been members of the church, but you yourself have never confessed Christ. If you were Christless in life, so now you stand before Him declare "Depart from

me ye cursed into everlasting fire prepared for the devil and his angels" (Matt. 25:1). Thus, the individual who is Christless in life, continues Christless at death, at the judgment, and remains Christless throughout eternity.

In the light of this, is it any wonder then as we study this first aspect of the sinner's condition—is it any wonder that I say that this text presents the saddest and darkest picture in the Bible?

### II

OUR TEXT ALSO TELLS US IN DESCRIBING THE DARK PICTURE, THAT THE UNSAVED MAN IS ALIENATED FROM GOD. Listen: "Being aliens from the commonwealth of Israel." It is bad enough for one to be Christless, but an even worse description of the sinner is given in this phrase. The darkness of his spiritual condition is thereby intensified.

In the light of this verse, we ask, "What is an alien?" As you well know, an alien is one who is unnaturalized. Therefore, every sinner is a spiritual alien, for the blood of Jesus Christ does for a sinner what naturalization does for an alien. In view of this fact, every individual who is a stranger to the blood, is an alien to God.

In thinking of those who are aliens, I am reminded that an alien is one who is out of harmony with his surroundings. In a spiritual sense this is verily true concerning the unsaved man, for he is surely out of harmony with God and the things of God. Paul declares later in the book of Ephesians:

"Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."—Eph. 4:18.

It might be well to remember also that an alien is one who is far from home. Usually on the streets of our large cities we see many various and varied nationalities speaking diverse and different languages. These are aliens to our country. They are far from home. Certainly the unsaved man is a spiritual alien. He is far from God, and far from an heavenly home.

When the Apostle Paul wrote to the church at Ephesus, he reminded them as to how far removed from God they had been before they were saved. He said:

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."—Eph. 2:13.

Thus, in view of this fact that the sinner is alienated from God and far from an heavenly home, along with the fact that he is Christless—in view of these things, I speak of this as the saddest and darkest picture in the Bible.

### III

OUR TEXT DOES NOT END YET, BUT RATHER, DESCRIBES THE SINNER'S SPIRITUAL STANDING IN THAT IT IS SAID THAT HE IS A STRANGER. Paul says, "Strangers from the covenants of promise." I used to read this only to wonder as to which promises the apostle referred. Knowing that there are literally hundreds of promises, I naturally wondered why the apostle used the word "promise" rather than "promises." Then one day the truth dawned on me. The word "promise," as you will notice in our text, is singular. This then tells us that he is talking about the promise of the Lord Jesus Christ.

It is rather interesting to notice some of these many promises

that were given concerning Jesus. Listen:

"And I will put enmity between thee and the woman, and between thy seed, and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Gen. 3:15.

This is the fountainhead of all prophecies. It is the first prophecy that was ever given, and in it we are told that the seed of the woman, who is Christ (all others are the result of combined seed of man and woman; yet Christ was entirely the seed of woman), is to destroy the kingdom of Satan. A little later in the Word of God, we find another marvelous promise concerning Jesus.

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come."—Gen. 49:10.

The Shiloh spoken of in this text is the Lord Jesus.

Still again, other promises of Christ come to mind. Listen:

"I shall see him, but not now: I shall behold him, but not nigh: there shall come a star out of Jacob, and a sceptre shall rise out of Israel."—Numbers 27:17.

This was spoken by Balaam



"Holy Bible, Book divine,  
Precious treasure, thou art mine;  
Mine to tell me whence I came;  
Mine to teach me what I am."

when he was attempting to put a curse upon the children of Israel. Yet God over-ruled and saw to it that instead, he pronounced a blessing in their behalf, and in so doing, gave a promise of the coming of Jesus.

Isaiah the prophet, likewise gave many promises concerning Him.

"Therefore the Lord himself shall give you a sign; behold a virgin shall conceive, and bear a son, and shall call his name Immanuel."—Is. 7:14.

These and many others then are the promises concerning Jesus. They are the ones to which Paul refers in our text when he declares that sinners are "strangers from the covenants of promise."

What a terrible feeling it is to be a stranger. I am sure that the majority of our audience have visited in various large cities, and perhaps you may have felt very lonesome and definitely out of place. This was true seeing that you knew not a single person there. You were a stranger to all of your surroundings. Well, beloved, the sinner has just this feeling toward the promises of Christ. He is a stranger to them.

Two individuals are talking while a third passes by. One says to the other, "Do you know him?" and to this the second replies, "No, he is a stranger to me." Well, that is exactly what the sinner is to the promises of Christ, and to the Christ who is

thus promised in the Bible.

However, even before I bring this message to a close, may I offer a tiny ray of hope to the unsaved person, since there is hope that strangers may become acquainted. Many whom you know today you did not know a few years ago. Seventeen years ago when I became your pastor, I knew none of you, and you did not know me. We were strangers at that time, though now we are well acquainted. While there is hope that strangers in this life may become acquainted, there is also hope that those who are strangers to the promises of Christ may likewise become acquainted with Him. In the first book of the Bible that was ever written, Job exhorts us to thus become acquainted, when he says:

"Acquaint now thyself with him, and be at peace."—Job. 22:21.

### IV

IN STUDYING THIS DARK PICTURE, WE NOTICE THAT THE SINNER IS NOT ONLY CHRISTLESS, AN ALIEN, AND A STRANGER, BUT HE IS LIKEWISE A PESSIMIST. Our text says, "Having no hope." This then would tell us that the sinner is a spiritual pessimist. What a terrible condition for anyone to be in. The sinner is without hope and as he goes on in life, his path grows darker and darker. There isn't a day in the unsaved man's life but what he is in a worse condition spiritually and is more hopeless than he was the day before. His path truly grows darker and darker as the days pass by. What a contrast this is to the child of God. Listen:

"But the path of the just is as the shining light, that shineth more and more unto the perfect day."—Prov. 4:18.

The Christian's path grows brighter and his hope grows sweeter and his experience grows richer. As the days pass, he comes to hope and depend more upon the Lord Jesus than ever before.

Though the Christian's hope grows sweeter, the sinner's hope becomes less and less, and what little hope he has, is finally extinguished at death, and he is absolutely hopeless throughout eternity.

Many times in life we see those who temporarily are without hope because of reverses which they have suffered. Even then there is hope that in some manner a change may be effected. Here is one man who is sick, another has lost his fortune, the business of a third is failing, a fourth is ill with a fever, another has lost his child in a crowd; yet, there is hope, beloved, for all of these. However, there is no hope for the sinner who dies without Jesus Christ.

May I remind you again that this is undoubtedly the darkest picture presented in all the Bible. Surely for one to be Christless, an alien to God, a stranger and pessimistically hopeless—surely such a one is in a most pitiable and pitious spiritual condition.

### V

IN CONCLUDING THIS UNUSUALLY DARK PICTURE, PAUL TELLS US THAT THE UNSAVED MAN IS AN ATHIEST, for he says, "And without God in the world." Every sinner then is a practical atheist. The word "theos" in the Greek means "God." To put an "a" in front of it means "no God." Then the sinner who is without God is actually an atheist. The Psalmist David speaks of man in this state when he says:

"The fool hath said in his

heart, there is no God."—Ps. 14:1.

This has been an unusually beautiful fall. I don't know when that nature has made a more abundant appeal to me than it has this autumn. I have made several trips in the country, and have noted carefully the trees, the hills, the stars and other phenomena of nature. I like to observe these and then say, "My God made them all." Yet, no sinner can ever say this. In fact, no sinner can ever truthfully refer to God with a personal pronoun. He can never say "my God" for he is without God in this world.

To illustrate this, may I remind you how that several years ago William H. Vanderbilt lived in one of the finest houses near 52nd street in New York City. He had an estate which was appraised at 196 million dollars. Quincey Garrett sat with him trying to show him how his estate could be increased to 200 million dollars by buying some B. and O. Railroad stock. As they talked together, Mr. Vanderbilt fell dying, and the shock of this experience later caused Quincey Garrett to die in a mad house. Both of them were rich in worldly goods, yet neither of them knew God. While they were rich as to this life, yet they had no God now, nor hereafter.

This then, beloved, is the spiritual condition of everyone who knows not the Lord Jesus Christ. He is Christless.

He is an alien to God.

He is a stranger to Christ.

He is a pessimist.

He is an atheist.

Is it any wonder then that I refer to this as the saddest, darkest, and blackest picture in all the Bible?

However, I rejoice that this dark picture can become a bright one. The sinner who is Christless today can be possessed of Christ now. He who came here an alien may go away spiritually naturalized by the blood of Jesus. He who is a stranger to Christ, may become acquainted with Him. He who is a pessimist, and without hope before God, may come to possess that hope which "We have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." (Heb. 6:19).

He who is an atheist may come to the place even now that God is his Father so that he may humbly speak of Him as "my God." Of course, all this is possible only through the Lord Jesus. Church membership, baptism, a moral life, reformation, or a keeping of the law will never suffice. Yet this dark picture can be made a bright one through Jesus and Jesus only. Listen:

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."—Eph. 2:13.

"And without shedding of blood is no remission."—Heb. 9:22.

"In whom we have redemption through his blood, even the forgiveness of sins."—Col. 1:14.

I remember an individual several years ago who had lived a notoriously wicked life. He had been unusually infamous, yet after he was saved he had an unusual desire to tell others how he had been saved. Accordingly, he procured two sheep skins. One of them was filled with burrs and was filthy and soiled. The other was clean and white. Pointing to these, he would say, "My life before and my life now," and then he would add that the change came about only through Jesus.

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## DOING SOMETHING ABOUT IT

(Continued From Page One)

Chief among the besetting sins of the saints is hearing without doing. And it is a grievous sin; for "to him that knoweth to do good, and doeth it not, to him it is sin." In Ezekiel's day they heard the preacher, complimented him, told others about him, but did nothing about the message. The centuries have passed, and today we listen to preachers, invite others to hear them, congratulate them with that very doubtful compliment, "I enjoyed your sermon." But we do nothing about it.

## The Disastrous Effect of Hearing Without Doing

Let it never be forgotten that, although we may do nothing about the Word we hear, the Word will do something to us. The same sun melts ice and hardens clay, and the Word of God humbles or hardens the human heart. Truth heard and not acted upon is a dangerous thing. Spiritual impulses which are not translated into action have a disastrous reaction.

It is well known that many movie goers who are continually being excited and stirred in the world of make-believe become emotional drunkards. But there are also religious drunkards and Bible-conference drunkards and church drunkards, who go from meeting to meeting, constantly being stirred but doing nothing about it, until their souls become fed up, their moral muscles deteriorate, and they lose their capacity for being aroused. Presently they suffer from a moral let-down, a religious hangover. They delude themselves. They have heard the best preachers, they have read the best books, they have had their ears tickled and their emotions thrilled, but as with a stimulant the doses have to be increased and after awhile there is no effect, no matter what they read or hear. An alarm clock that fairly blasts us out of bed on the first morning may eventually fail to arouse us if we continually ignore it. Something like that happens to those who hear and do not.

It is a serious thing to trifle with any emotion and not carry it through to its proper and legitimate conclusion. And it is most dangerous to play with the holy stirrings of God's Spirit through His Word. I had rather take chances with forked lightning any time. For the Word of God is dynamite, it is a hammer, a fire, a sword, messengers of the Word are a savior of life unto life and death unto death. The man who habitually hears the Word of God and does nothing about it is the greatest of fools, for he fools himself.

## Spectator Christianity

Americans are a generation of spectators. They sit, thousands strong, in a football stadium and watch twenty-two men strive for the mastery down below. Then they go to the movies and thrill to the sham of Hollywood. On Sunday some of them go to the church, and once again they are spectators before whom the minister is expected to perform. Many of them have no more intention of doing anything about the sermon than they intend to act out the movies. They are spectators, not participants.

Modern Christians find it easy to hear the Word and do nothing about it. Preaching may be had on every hand, at church, at the turn of a radio dial. Ser-

mons have become so commonplace that we take the truth for granted. But where much has been given, much shall be required. God forbid that we should go out of our churches merely comparing one minister with another, like the listeners of Ezekiel's day, complimenting the messenger without conforming to the message; passing it up as just another sermon, "enjoying" it when God meant that our consciences should be pricked by it. The task of the preacher is to comfort the afflicted and afflict the comfortable and we are comfortable enough. God help us if we let the fowls of the air snatch up the seed which should produce thirty, sixty, an hundred-fold; if we behold ourselves in the mirror of the Word and straightway forget what manner of persons we are.

## The Bible Always Joins Creed With Deed

The great and holy themes of Scripture are always joined with a call to do something about it. The first part of Ephesians shows us our exalted position in Christ, but right out of those heavenly glories we move from doctrine to duty, to the believer's vocation which too often is regarded as a vacation! There are those who enjoy a dissertation on "The Lord knoweth them that are his," but who resent an application of the rest of the verse, "And, Let every one that nameth the name of Christ depart from iniquity." It is possible to revel in prophetic lectures, "Seeing then that all these things shall be dissolved," without going to do something about "what manner of persons ought ye to be." The coming of our Lord is a certainty, a coming certainty, a comforting certainty, and a challenging certainty, and if we hold properly this hope, we shall do something about it, we shall purify ourselves even as He is pure. Alas, it is too often the case that the same brother who shouts "amen"—and well he may!—through the fifteenth chapter of I Corinthians, the resurrection chapter, shuts his mouth as tightly as his pocketbook on the sixteenth chapter, the collection chapter!

From start to finish, the Word of God joins creed with deed and if 'cursed be he that handleth the word of God deceitfully,' let us remember that one way we can do that is by hearing it and not doing it. Sin will keep us from the Book, and the Book will keep us from sin, and it is not the Word hidden in the head but in the heart that keeps us from sin. You can have a headful of Scripture and a heartful of sin! You can backslide with a Bible under your arm!

It is possible to mistake a familiarity with Bible terms for a knowledge of Bible truth. We are not suffering from a lack of sermons. There is enough of the Word of God stored in the heads of Christians, if it were obeyed, to set America on fire and set off enough Divine power to put atomic bombs to shame in comparison.

But something has to be done about the Word. It is true, gloriously true, that God's Word will not return unto Him void. Ezekiel was assured that, although the people would not heed his message, they would know that a prophet had been among them. Many a preacher, in an unresponsive day, has encouraged himself with that blessed truth. But that God's Word will not return void is no lollipop to roll under our tongues while we evade personal responsibility. The preacher has

## "Father, I Pray!"

Father, I pray when morning comes  
Lighting the earth, the sky, the sea,  
Waking my heart and mind to praise:  
"Father, Thy will be done through me!"

Father, I pray when noontide comes  
In whatsoever place I be,  
Longing to meet Thy purpose, Lord:  
"Father, Thy will be done through me!"

Father, I pray as evening falls,  
Weary am I who come to Thee,  
Lord, through the day's fast closing hours,  
"Father, Thy will be done through me!"

So through the day from sun to sun,  
Whate'er I do, where'er I be,  
Because I love Thee, Lord Most High:  
"Father, Thy will be done through me!"  
—Ruth Winant Wheeler.

a responsibility to preach the Word, but his hearers have a responsibility to heed it. There is another verse about the Word not profiting Israel long ago "not being mixed with faith in them that heard it." There must be a volitional response, faith taking hold of the Word.

We may have faith, but is it OBEDIENT faith? 'By faith Abraham . . . OBEYED.' Are you obedient to the truth you know? Let me confine myself to the book of James and ask you a few pointed questions from that brief letter whence came our text about being doers of the Word and not hearers only, deceiving our own selves. And don't put these verses in a dispensational cubbyhole, they are for us all!

"Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded." This is to Christians. Have you done anything about that lately?

"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." Have your prayers been unanswered because of sin?

"Let every man be swift to hear, slow to speak, slow to wrath." Have you done anything about your tongue and temper lately?

"Humble yourselves in the sight of the Lord, and he shall lift you up." Have you been proud? We want to have a revival and still save our faces. But the first thing we lose in a revival is our face!

"Speak not evil one of another, brethren . . . Confess your faults one to another, and pray one for another, that ye may be healed." Are you critical? Is there someone to whom you owe an apology?

These are only a few verses almost at random. Think what would happen if the church did something about one little book, the book of James.

God help us to do something about it lest we hear God's words and do them not, deceiving our own selves. "If ye know these things, happy are ye if ye do them."

## EYES OF GOD

(Continued from page one)  
I remember all their wickedness; now their own doings have beset

them about; they are before My face—Hosea 7:2.

Judging eyes: Thine eyes are open upon all the ways of the sons of men; to give every one according to the fruit of his doings—Jer. 32:19.

Providing eyes: A land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year.—Deut. 11:12.

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This, beloved, is my message to you. Your life that is soiled and stained by sin may be cleansed and made white through the blood of Jesus Christ. May you yield to Him and be saved now. May God bless you!

## WORLD MOVEMENTS IN THE LIGHT OF PROPHECY

(Continued from page two)

was founded on a definite faith, one which is indispensable to its very life. Let the faith go and the life will go. The form may remain, but it will be destitute of power.

Never before in the history of the Christian centuries has the opportunity to exercise a paramount influence on the world been so potent. The Church has its tentacles in every part of the globe. It can speak with a voice capable of reaching a thousand times the number who could be reached by the great apostles.

Yet it is, in comparison, spiritually impotent. Why?

It has lost its faith. The dynamic has gone. It doesn't believe enough. When the Church leaders accepted, first of all, the theory of organic evolution and departed from the faith in creation as outlined in the Bible; and then accepted the theories of the German critics and departed from the faith of the Deity of Christ, His bodily resurrection, atoning sacrifice for sin, and other vital Bible truths; they fulfilled this Scripture: "Some shall depart from the faith."

Nowadays, certain of the bolder clergymen are admitting the mistake, but as a whole they must save their face, so the spiritual chaos persists.

There is little or no evidence that a definite break is likely to come to the Church, banishing the impotence and imparting

fresh power.

The Bible points to a dual ending to the Church in this age. When the Lord comes, He will take the living members of His spiritual body to be with Himself, leaving the vast numbers of mere nominal professors who have "departed from the faith" still to struggle in this earthly sphere.

From the point of view of this review, the blindness and impotence of modern Christendom is a signal evidence that we are now in the closing days of the age.

## 4. Movement toward Moral Collapse.

Spiritual chaos and moral collapse go together. Spiritual influence on the part of the Church means moral idealism on the part of the world. Spiritual impotence in the Church will end in moral collapse in the world. "In the last days," avers Paul, "perilous times shall come." Then follow twenty details, particularly characteristics of moral collapse which will be evident in those days.

Those twenty particulars mirror the days in which we live. We could pile evidence upon evidence from the press, from reports of commissions and investigations, and official statistics, but such is not necessary. The evidence is common knowledge.

It is not merely conditions we have under review; it is movements. Men today are not merely sinking down into low moral standards; they are defending these standards, building up a philosophy which justifies them. There is a definite movement to out-date Christian moral standards and to regularize pagan ideals. If this was most blatant in Nazism, it is apparent everywhere.

## 5. Movement toward a settlement of the Jewish and Palestine problem.

Space permits only a mere mention of this vital matter. Both the race and the land demand settlement. The nations have tried to shelve the issue. Nazism has attempted to settle it by the extermination of the race. The problems have been postponed time and again.

But the day for the final settlement according to God's programme is coming near. When it does come, a settlement must be made. Pharaoh's dilemma is being repeated. Time after time he suffered the plagues and defied Moses, but the time came when he could defy no longer. "Go, get out!" he cried, and the Children of Israel left Egypt on their long march to the promised land.

The day is soon coming when the nations will be as glad to settle the Jews in Palestine and be rid of the problem, as the Egyptian monarch was to let Israel go. The movements in evidence today prove that, that time is not far distant.

World movements today! There are many other such we might study with interest, but enough has been written to show that the world moves on to the final consummation of the age, the day which closes the present dispensation and ends "the times of the Gentiles," the rule of the nations.

The final question is—are we, personally, being swept along in the whirling mass of spiritual dead souls toward the final judgment, or are we among those who are born again with Divine life, and ready for the greatest event in history, the return of the Saviour in power and glory? Upon the answer to that question will rest the future of our souls.

—The Standard Bearer.