

The Baptist Examiner

The Paper With a National Circulation

"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).

Devoted to Evangelism, Missions and Bible Doctrines.

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

WHOLE NO. 419

RUSSELL, KENTUCKY, SATURDAY, MAY 11, 1946

VOLUME 15, NO. 15



Must Be Born Again!

Why One Should Marry Only Within His Own Faith And Denomination

As early as creation "the Lord God said, It is not good that the man should be alone; I will make him an help meet for him." "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Other verses might be cited, but these sufficiently clarify the mind of God to us relative to the fact that man is to have a congenial companion of the opposite sex, whom he is to love and care for even more than he does his parents. The statement just made holds true for the woman as well.

From what source then shall this companion, who is to serve for life, be chosen or accepted? I notice that great, faithful Abraham in his concern for the future marital happiness of his son Isaac, who was given to Abraham and Sarah under very special considerations by God, said to his servant, "Thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: but thou shalt go unto my country, and unto my kindred, and take a wife unto my son." Surely Abraham had worthwhile ideals, because the Lord said of him, "For I know him, that he will command

his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Also it was said of him that "he looked for a city which hath foundations, whose builder and maker is God." This last expression particularly emphasizes the point that he was concerned about having every phase of his family life contribute toward giving a consistent influence upon his heathen neighbors.

How different from Abraham was King Solomon in this respect. Solomon "loved many strange women . . . of the nations concerning which the Lord said unto the children of Israel. Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods." As a result of this condition, "it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God." "And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel." Think of (Continued on page four)

BELSHAZZAR'S FEAST DUPLICATED

Feasting and grand-scale social entertaining has become the second largest industry in the nation's Capitol now that the war is over, writes Jane Eads of the Associated Press.

From her description, one gathers that even the old king of Babylon fell short when it comes to lavishness and the number of guests that may be invited to a single affair in Washington. It is reported that the Chilean embassy banqueted 3,000 guests at one time, whereas Belshazzar boasted of only 1,000 guests.

Boiled shirts, expensive gowns, orchids, jewels, sleek coiffures, orchestras, and shiny limousines with liveried chauffeurs add to the grandeur and splendor of these occasions, describes Miss Eads.

Bountiful are the hams, turkeys, stuffed lambs, suckling pigs, caviar, and all manner of hard-to-get delicacies with liquor topping the list. Quoting statistics, furnished by the allied Liquor Industries, she states that Washington leads all other cities in America when it comes to liquor consumptions which averages a little better than four gallons per person a year.

The sin of Belshazzar was pride, being lifted up against God, the deliberate disregard and desecration of holy things, idolatry, and forgetting God. Can it be said that the socialites and official big-names in pleasure-mad Washington are any better. Perhaps the only difference of comparison is that whereas the king of Babylon worshipped the gods of gold and silver, the folk in Washington are bowing down to the stuff out of which the gods were made.

Just as surely as God never changes, judgment will some day strike our nation in an hour when it is least expected, just as it befell the kingdom of Babylon, unless we turn from our wicked ways and remember God. It may be later than we think. America repent. — The Midnight Cry.

Mused Uncle Mose

We got to give ouah chu'ch a good cleanin dis spring; dem benches in de Amen co'nah hain't been dusted in years.

Glad Tidings

Weep not, ye brokenhearted,
His promise is not slack.
The Lord of our adoring
Is one day coming back.

The gates of Heaven tremble,
All hushed the waiting sky;
Earth's mountains bow before Him—
His Coming draweth nigh!

Open, ye starry heavens,
Acclaim Him, sun and moon,
Prepare a path of glory,
Our Lord is coming soon!

—Martha Snell Nicholson

If You Hunger And Thirst After God's Righteousness You'll Enjoy This Study

By C. D. Cole
Mortons Gap, Ky.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6).

We must say again that the word "blessed" does not mean a feeling of gladness. The word is usually defined as meaning happy. This definition may be accepted provided we make a distinction between a happy feeling and a happy condition. In the beatitudes the word blessed does not refer to a feeling of joy but to a favored condition. This benediction is pronounced upon the hungry and thirsty, and certainly it is not a good feeling to be hungry and thirsty. Hunger and thirst may lead to a good feeling provided there is food and water to be had.

Here is another identifying mark of a saint: he is hungry and thirsty to be righteous. Righteousness is an interesting and important word of Scripture. The word is variously employed. Sometimes it means the justice of God. God is righteous or just in all His ways. And sometimes the

word refers to a Divine blessing for men. In this sense it is twofold; it is imputed and imparted. Whenever the sinner puts his trust in the Lord Jesus Christ for salvation, the righteousness of Christ — the result of Christ's obedience — is imputed or credited to his account on the books of glory. This is legal righteousness and is the ground of justification or freedom from the curse of the law. The believer in Christ is legally or judicially righteous and will never be condemned by God as the Lawgiver. This is positional righteousness before the law of God, and is the possession of every believer in Christ. But this is not the righteousness the saint is hungering and thirsting after.

Panting For Personal Perfection

The Scriptures speak of imparted and practical righteousness, and this is what the believer longs for. He wants to be personally what he is representatively in Christ. In Christ he is holy and righteous, and this is what he wants to be in himself. The real child of God pants for personal perfection as the hart (Continued On Page Four)

A DIRTY HOOK

Two men were out in a boat fishing one summer's day. Everything was going along well — with one of them. He caught a long string of fish before the other man even had one.

Said the lucky one to his friend, "I bet I know what's the matter, your hook is dirty."

The other man thought to himself, "How could it be dirty when it's been in the water for hours?"

But his friend persisted, and said, "Pull up your line and see." He pulled up his line and exclaimed, "See, I told you so. It's clean."

"No, it isn't," said his friend. "See this piece of weed?" That's (Continued on page four)

-- The First Baptist Pulpit --

"CAN ONE OF GOD'S ELECT BE LOST?"

"But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out." — John 6:36,37.

This text from the lips of Jesus grows out of one of His many miracles — the feeding of the five thousand. On that memorable day in His ministry, with five thousand men, not counting women and children, gathered about Him, Jesus miraculously fed them with a boy's lunch as

the basis, and even though He only started with approximately two sandwiches, after all had eaten, twelve basketfuls of fragments remained.

Naturally, this crowd who were Jesus' guests on that day, hungered again. Though satisfied at that particular time, they were just as hungry the day following, and accordingly, followed Jesus, hoping for a repetition of the same miracle. This "free lunch counter" was just to their liking, so when they saw Jesus, they said:

"Lord, evermore give us this bread." — John 6:34.

Naturally Jesus divined their meaning. Certainly anyone would have been able to have taken the "hint" which they threw out as to their hunger. In view of the fact that they were hungry for physical bread, Jesus reminded them that He alone could feed them, for He said, "I am the bread of life."

Our Lord knew something about this crowd which man would never have guessed. Even (Continued on page two)

A STRANGER

An earnest Christian woman was engaged in her ministry to doctors, nurses and patients in a hospital.

A doctor facetiously said to her, "Do you believe God will hear your prayer? I'm hard up. If I asked Him would He send me \$25?"

The good woman answered, "If you were introduced to the president, would you put your hand in his pocket at once?"

"No," he said, "not until I knew him better."

"You will need to be a great deal better acquainted with God before you can expect such an answer as you wish" — The Watchman-Examiner.

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JOHN R. GILPIN-EDITOR

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CAN ONE OF GOD'S ELECT BE LOST?

(Continued from page one)

though they were outwardly professed followers of Him, He knew that they did not believe upon Him. He knew that within just a little while, as a result of His preaching, they would all forsake Him. He knew that when He emphasized their depravity, His sovereignty, the effectual call of the Holy Spirit, and the security of each believer — he knew that when these great doctrinal truths were presented to them that they would turn their backs upon Him. He knew that within just a little while He would have only His twelve apostles with Him. Under ordinary circumstances such an experience would break the heart of any preacher, but not so with Jesus. In the face of that which He knew was coming to pass — since He knew their professed loyalty was only a profession and not a reality — He comforted Himself with the words of our text in that He said:

"All that the Father giveth me shall come to me."

WITH THIS SCRIPTURE STORY IN MIND, WE THEREFORE GET A FRESH PICTURE OF HUMAN DEPRAVITY. Our Lord said:

"That ye also have seen me, and believe not." — John 6:36.

Those of whom Jesus was speaking had had many advantages; in fact, His hearers possessed many that the average person has never possessed. They had actually seen Jesus. He said so Himself, for we have His own words: "That ye also have seen me." Not only had they seen Jesus, but they had beheld His miracles. Only the day before He had fed five thousand of them in a most supernatural manner, having only a small lunch as a physical basis for the miracle. The

AN APPRECIATED LETTER

McLeansboro, Illinois.

Dear Mr. Gilpin:

I like to read your paper and it has been an influence for truth and the deepening of spirituality within my life.

I am sending you a gift of money (\$10.00) to help in the expense of printing The Baptist Examiner.

Your brother in Christ,
LUTHER R. UPTON.

day before He had walked on the Sea of Genesaret. All these who now refused to believe upon Him had seen these two miracles and doubtlessly many of them had seen other of the miracles which He performed. Even those who had not seen others of His miracles had heard of His fame as a miracle worker.

Furthermore, the Lord Jesus had pleaded with His hearers personally. Surely these were unusual advantages that His hearers possessed in that they had seen Jesus, they had beheld His miracles, and He had pleaded personally with them.

In spite of this, they refused to believe. Jesus Himself said in our text, "That ye have seen me and believed not."

This then shows to us the blindness and the depravity of man. Only one who is utterly blind spiritually and who is spiritually devoid of all feeling toward God — only one who is spiritually depraved could refuse to believe upon Him in view of such experiences as had been theirs to enjoy.

Yet this is nothing new, for all humanity has been spiritually blind, spiritually devoid, and spiritually depraved from the Garden of Eden. There's no truth in all the Word of God which stands out more clearly than the depravity of man. Listen:

"Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." — Eccl. 7:29.

Though man was made upright originally as this text shows, surely he is far from upright today. It is true that man has "sought out many inventions." These inventions have only revealed his blindness and depravity which appear more and more prominently as we study the Word of God.

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." — Eccl. 8:11.

"This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they

live, and after that they go to the dead." — Eccl. 9:3.

When we come to the New Testament, many are the Scriptures which come before us showing this same truth — man's depravity.

"For all have sinned, and come short of the glory of God." — Rom. 3:23.

"But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." — Gal. 3:22.

When Paul wrote to the churches of Ephesus, he reminded them of their spiritual condition before conversion. He declared that previous to the time they were saved, that they were spiritually dead. Though saved and alive unto God now, before he had come to them they were lost in sin and "were dead in trespasses and sins." (Eph. 2:1).

In the Old Testament we have a marvelous illustration growing out of the capture of the ark in the days of Eli. Hophni and Phinehas, Eli's sons, were slain in the battle. Eli fell dead when he heard the news of the capture of the ark and of the death of his sons. When the capture of the ark, the death of Eli, and the death of her husband and brother-in-law were brought unto her, Phinehas' wife was delivered of a child prematurely. Though the child itself lived, in her travail she died. However, ere she departed, she named the child "Ichabod" which means "the glory has departed." Surely this should be the spiritual name of each of Adam's fallen descendants, for as surely as there is a God in Heaven, the original glory of man is no more. Though made upright by God, man has departed far from God's original plan and purpose. To be sure "the glory has departed."

Thus, this doctrine of depravity which we see taught at length in the Word of God is seen in this experience of Jesus, for though His hearers possessed many advantages which should have led them to believe in Him, they refused to do so, thus showing their blindness and depravity.

FROM THIS EXPERIENCE WE ALSO SEE THAT RELIGION WILL NOT SAVE. These people with whom Jesus was dealing and to whom He was speaking, had religion. The Word of God makes this abundantly clear.

We learn that they had trusted in Moses. A little later when Jesus healed a man who was blind from birth, this same crowd in rebuking the man, said:

"Thou art his disciple; but we are Moses' disciples." — John 9:28.

Not only had they trusted in Moses but Jesus' audience had rejoiced in John the Baptist. Jesus Himself in speaking of the relationship of these individuals to John the Baptist, said:

"He was a burning and a shining light: and ye were willing for a season to rejoice in his light." — John 5:35.

That we might see that these folk had religion, we note that they could quote Scripture. When they were hungry and when they would give Jesus a hint that they enjoyed the dinner which He had sumptuously and miraculously spread for them the day before, they quoted an Old Testament Scripture. Listen:

"Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat." — John 6:31.

Yes, it is a fact that these individuals had religion, for they

A Man May Go To Heaven

Without Health,
Without Wealth,
Without Fame,
Without a Great Name,
Without Learning,
Without Big Earning,
Without Culture,
Without Beauty,
Without Friends,
Without Ten Thousand Other Things,
But He Can
Never Go to Heaven
Without Christ!

actually were outwardly and nominally followers of Christ. When He preached this never to be forgotten sermon on Himself as the Bread of Life, emphasizing depravity, the sovereignty of God, the effectual call of the Holy Spirit, and the security of the believer, many of His supposed-to-be disciples turned away from Him. In fact, all but His twelve apostles took their departure. We know surely that they were outwardly His disciples, for we read: "From that time many of his disciples went back, and walked no more with him." — John 6:66.

In these four particulars we see that these folk had religion. They trusted in Moses, they had rejoiced in John the Baptist, they could quote Scriptures, they were outwardly nominal followers of Jesus.

And yet, beloved, they were unsaved, for Jesus said, "That ye also have seen me and believed not."

Many individuals today are just like these folk of the long ago, for many have religion, yet they are unsaved. Jesus tells us of a crowd of unsaved religious people coming to the judgment. He says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." — Matt. 7:21-23.

Notice these words carefully. He declared that though they had a Lord-saying profession, they were workers of iniquity. Though they had a devil-fighting success, He professed that He knew them not. Though they had done many wonderful works, and even though they had preached in His name, they were strangers to Him. To God, and to grace, and therefore unsaved. No Scripture in all the Bible stands out more clearly to show us that one may have religion without ever being saved. Surely many have a worthless profession rather than a priceless possession.

In the book of Revelation we read of a similar group.

"And whosoever was not found written in the book of life was cast into the lake of fire." — Rev. 20:15.

This text tells us of the only book that will count at the judgment. A church record book will be worthless in that day. All the religious paraphernalia will be worthless and mean nothing. The only book that will count will be the Lamb's Book of Life. Many have their names on the church

record book who have never their names written for eternity in the Lamb's Book of Life. They have religion but are unsaved the folk of Jesus' day.

In Jesus' day the Jews outwardly very pious. At this time Paul was saved, the counted 613 precepts which were prohibitions and 248 commands. They were not content with God's ten laws of decalogue. Though no man ever yet been able to keep the Ten Commandments, these had gone far beyond the original ten to add over 600 more, yet they were unable to keep them. Paul, speaking of them says:

"But what things were gained by me, those I counted loss for Christ." — Phil. 3:7.

There are many individuals today like the Jews of Jesus' day and of the day of Paul, they are religious but lost; they are church members but unsaved; they are professors but not saviors; they have churches but not Christianity.

Many individuals though know they are unsaved, join churches. They do this for ulterior purpose. Still others deluded and deceived. A big vital meeting where a lot of sure is put on the unsaved where an emotional appeal made, results in great numbers joining the church who never yet trusted in Jesus. Election day brings countless titles into the church in manner. The sprinkling of likewise results in many being added to the church saved. They have a religion not Jesus.

This is Easter, so-called. world at large thinks but of it other than the day of greatest style show of the. The average church could sing on Easter Sunday, marching to Zion, with our hats and bonnets on." The jority think that in some way in spite of the Easter but the colored eggs, and the clothes, that there is a faint connection between Easter and resurrection of Christ. At they think that this is true, actually, beloved, this is a lie. Easter is nothing in the world but a heathen festivity which celebrated in old pagan Babylon 800 years before the birth of Lord. It was adopted by Catholics as a part of the imagery which they adopted the pagans in order to overcome the superstition of the barians of the 4th century. it was adopted by the Catholics from the heathen, and was from the Catholics by some Protestants, and now has been

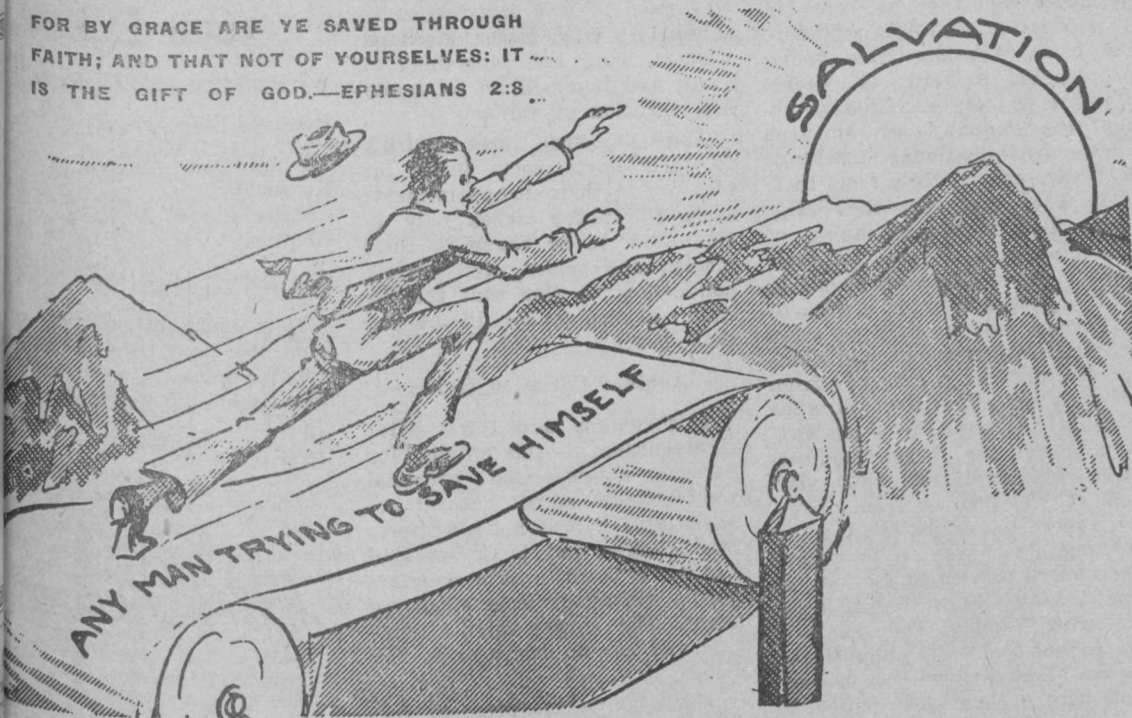
(Continued on Page Three)

THE MAN IN THE MOON

An editorial writer in The New York Times expressed himself wisely and succinctly in these few words: "The man in the moon must be smiling wryly on these smart but mixed-up mortals. Why don't they get together with their atomic energy, their radar, their television, and with themselves, to make a world worth shining on?"

Yet there never will be a world worth shining on until Jesus comes. "Even so come Lord Jesus" — Rev. 22:20.

FOR BY GRACE ARE YE SAVED THROUGH FAITH; AND THAT NOT OF YOURSELVES: IT IS THE GIFT OF GOD.—EPHESIANS 2:8



CAN ONE OF GOD'S ELECT BE LOST?

(Continued from page two)

almost universal in even the majority of Baptist churches by a lot of bigger fool Baptists. Well, on this day of so-called Easter, many individuals through the persuasion of the preacher have joined the church, they have gotten religion, they feel snug and complacent, and as this day comes to a close, they, if they think at all, naturally feel that all is well between them and God. Yet, unless they have received Jesus Christ as their Saviour, and have been washed in His blood and born of His spirit, they are merely on the way to hell inside the church. And this, sad to say, is the experience of better than 90 per cent of those who have joined the church today in those churches where strong emphasis is placed upon Easter and very little emphasis is placed upon the grace of God. "Religious but lost" would well be the characterization of the majority who have nominally professed faith in Christ today.

III

THIS SCRIPTURE ALSO REVEALS ANOTHER BLESSED TRUTH — NAMELY, THAT GOD ELECTS MEN TO SALVATION. Jesus said:

"All that the Father giveth me shall come to me." — John 6:37.

What a marvelous truth this is, yet this is not the first time that it appears in the Scripture nor the last. The Word of God is abundantly filled with this teaching of election. Listen:

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." — I Peter 1:1.

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

"But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." — 2 Thess. 2:13.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called; and whom he called them he also justified; and whom he justified, them he also

glorified." — Rom. 8:29, 30.

I stand on the outside of a house and look into that home. It is warm; there is food on the table; there are smiles on the faces of those who are seated there. In fact, the home is filled with the happiness of the Lord. Over the door on the outside we read, "Whosoever will may enter." Since the word "whosoever" is there, I walk in through the open door, and when I get inside, I turn about and look back over the top of that door through which I have entered, and I read again, "Elect according to the foreknowledge of God." Thus, the message to the sinner on the outside of Jesus is "whosoever will" yet when one comes to Christ and has entered into the fellowship of the Father through the open door which is Jesus, he realizes that he is then one of God's elect.

I realize that there are those who object to this wonderful doctrine, and in objecting, they ask: "Won't anyone but the elect be saved?" Absolutely not, my beloved friends; only those whom God elected from before the foundation of the world will ever be saved. In fact, if God had not elected some unto salvation, all would have been damned. Not one could have ever been saved. We read:

"And when the Gentiles heard this, they were glad, and glorified the word of the Lord, and as many as were ordained to eternal life believed." — Acts 13:48.

In the light of this verse, we see that only those who have been ordained or elected of God will ever believe.

This is how our Lord encouraged Himself when He knew that His audience of better than five thousand were soon to turn their backs upon Him. Though He knew that within a little while He would have only His little group of apostles left — though He knew this, He said, "All that the Father giveth me shall come to me." It was thus that He encouraged Himself in the face of His difficulties with the truth of election. Here then is encouragement for the preacher, for the Sunday School teacher, for any individual who labors in the service of the Lord. This offers encouragement to us in that we see that it is our business to be faithful, and that God will give to us in His time those whom He has already given to us in eternity past.

There was a time in my life when I did not believe this wonderful truth. I used to go to church and if no one were saved,

it grieved me immeasurably. I used to roll and toss on my bed at night thinking that if I had just preached a little longer, or perhaps had not preached so long, somebody would have been saved. I used to think that if I had only said something else which during the sermon slipped my mind, or perhaps if I had failed to say something which I did say, that surely someone would have been saved. I used to lie awake on Sunday night for a long time after preaching, fearful that I had done something that would send men to hell. Then one evening the Lord awakened me to my senses by saying to me: "What kind of a God are you serving?" Then I saw the truth that all those whom God had given to Christ were coming to Him, and as He got encouragement from this, so I myself was encouraged to know that all that God had given to me would come to me and that I would be able to present them to the Lord Jesus.

I used to worry about false reports concerning me, for fear that these reports would drive others away and that men would be lost. Listen, beloved, the devil cannot keep one of God's elect away. Everyone of them shall sometime, somewhere, some place, and in some manner, believe and be saved.

I remember when Brother T. T. Martin held a revival meeting for us several years ago, that at that time he was interested in what he called the Gospel of John League for China. In making his appeal for this League at various times, he stated that the average Chinese home was composed of father and mother and five children — seven in all. He declared that one Gospel of John could be sent to China for a penny, and assuming that if one found its way into a Chinese home then seven souls in that home would read it and thereby be saved. This was surely assuming a lot, for as you know, many who hear the Gospel are never saved. In fact, there'll be plenty in Hell who can quote the Gospel of John. Then in order to make his appeal for money for this League, Brother Martin would say: "Everytime you smoke a five cent cigar, you just wrap thirty-five Chinese up into a bundle and cast them into hell; you just wrap them up with chains and drop them into the flames of hell." Of course, beloved, that was a good way to get money, but the appeal which he made was absolutely false and was founded upon a falsehood. Now don't misunder-

stand me. I do not believe that any Christian ought to smoke. I think that if God had wanted you to smoke he would have fitted you up with a damper, grate, and a stove pipe. I think it would be a slander on any architect for him to build a house and to have the smoke come out the front door. Well, for God to fashion you and then for you to blow smoke out your mouth — the front door — is certainly a slander on the Divine Architect of humanity. As I say, don't misunderstand me, I'm not defending anyone for smoking, but beloved, all the smoking anyone does will never send a soul to hell. I know God wants us to live as holy, perfect, and pure as possible, and yet the salvation of the lost does not depend upon our faithfulness, but upon our Lord, and all those who have been elected of God will be saved in spite of our faithfulness or unfaithfulness.

There are those who object to this doctrine of election and say, "Well, if that be true, why preach?" Well, beloved, to answer this objection, we ought to preach because our Lord has told us to. Listen:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." — Matt. 28:19, 20.

I'm to preach the Gospel to all the world because Jesus Christ told me to do so. It is His marching orders to His church. I don't know who the elect are, but it is my business to preach the gospel to all as though everyone were His elect, and it is God's business to save. Furthermore, the preaching of the Gospel is God's ordained means whereby men shall be saved.

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

Would to God that we might have the holy courage which characterized the Apostle Paul which

caused him to say, "I suffer all things for the elect's sake." — II Tim. 2:10.

IV

OUR TEXT GOES BEYOND THIS THOUGH AND SHOWS US THAT ALL THE ELECT WILL BE ETERNALLY SAVED. Listen:

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." — John 6:37.

What a marvelous truth then is this. God never expels a sinner whom He has received, but rather, everyone who has been elected of God before the foundation of the world and who is called of God in time and thus saved will never be cast out from His presence. Again and again this truth stands out in the Word of God. Listen:

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." — Rom. 8:28-30.

"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.

What marvelous truth then is presented to us in this text! I refer to the question of my subject again: Can one of God's elect be lost? How we do thank God that the answer is an emphatic negation, for all that God elects to salvation will be saved, and everyone whom He saves, He will keep, preserve and secure unto His heavenly kingdom.

In view of this wonderful truth of salvation by grace through faith in the Lord Jesus Christ, then may you repent of your sins and believe upon Him as He enables you to do so, and thereby be saved, remembering the words of our Lord Himself when He said, "Repent ye and believe the gospel." — Mark 1:15.

Where Do I Belong In The Church?

1. Pillars—worship regularly, giving time and money.
2. Supporters—give time and money if they like the minister and treasurer.
3. Leaners—use the church for funerals, baptisms, and marriages, but give no time or money to support the church.
4. Working Leaners—work, but do not give money.
5. Specials—help and give occasionally for something that appeals to them.
6. Annuals—or Easter Birds—dress up, look serious, and go to church on Easter.
7. Sponges—take all blessings and benefits, even the sacrament, but give no money to support the church.
8. Tramps—go from church to church, but support none.
9. Gossips—talk freely about everyone except the Lord Jesus.
10. Scrappers—fake offense, criticize, and fight.
11. Orphans—are children sent by parents who do not set them an example.
12. Backsliders—"go back and walk no more with Jesus" (John 6:66).
13. Hypocrites—are leaners who say they are better than church-goers.

—St. Phillips Society

What Brings Salvation?

It is not thy repentance, Thy sorrow or thy tears,
That bringeth thee salvation, Or drives away thy fears;
It is the cross of Jesus, His death on Calvary,
That wrought out full atonement for such as you and me.

It is not what thou doest, Or what is left undone;
Or giving up a habit, By which salvation's won;
Salvation is not winning, 'Tis something to receive,
God's free and gracious offering to all who will believe.

You say, "I read the Bible, In prayer I daily bow;"
You say, "Why I am doing the best that I know how!"
But even were thou perfect, The old back score remains;
It needs the blood of Jesus, To wash away thy stains.

Then why not cease thy doing—That way is always wrong—
And yield thy will to Jesus, And join redemption's throng?
Say, "Lord, I take salvation," Nor doubt that thou art heard,
For He who dwells in heaven forever keeps His Word.

— Dr. James M. Gray.

ARE YOU FISHING WITH A DIRTY HOOK?

(Continued from page one)
your dirt. Remove that and you will catch fish."

"Why that's not dirt."

The friend replied, "It may not be dirt to you, but it's still dirt to the fish."

Is there any dirt in our lives? Even though it is not harmful to us, it may turn away the fish we are trying to catch for the Lord. — Author Unknown.

WHY MARRY ONLY WITHIN ONE'S DENOMINATION?

(Continued from page one)
the wasted life of this great king. Think of the foolishness of this man who was once the wisest man who ever lived. Think of his failure in later life. And all because he allowed "outlandish women" to turn his heart and rule his life.

By the time Ezra served as the leader of Israel, we find that over one hundred men, including four of the sons of the priests, had married women from neighboring peoples. In observing the effect of this condition upon the real happiness of the people, Ezra recalled the Word of God as He commanded the children of Israel prior to their entering Canaan. He had said, "Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever." Among the transgressions of the children of Israel in Ezra's time, I notice that this intermarriage increased "the trespass of Israel." Ezra asked them to "make confession unto the Lord God of your fathers, and do his pleasure; and separate yourselves from the people of the land, and from the strange wives." The people responded, "As thou hast said, so must we do," and did it.

Nehemiah gives in a very kindly way a description of existing conditions resulting from the kinds of marriages mentioned above. He says: "In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab: and their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people."

Coming now directly to the

New Testament teachings on the subject of marriage, we will probably agree readily that one of the outstanding expressions comes from the Apostle Paul when he told the Corinthians, to marry "only in the Lord."

Now, it has been proved many, many times in the past, aside from the Scriptures cited above, that when two people who had been raised under two entirely different or even slightly different religious types of teaching, were married, the spiritual life of their family seldom, if ever, in the final analysis, proved satisfactory to all concerned. For as it was in Nehemiah's time, so it is today; the children in homes where the father is a member of one denomination and where the mother is a member of another denomination do not know which parent to follow; and in far too many cases they decide not to bother with the church question at all, saying to themselves, "If Father and Mother cannot agree on the Bible, how do I know what to think about it?" And they go through life with a vague and often disgustful idea of spiritual values. Such homes are often the breeding grounds for atheism. Mission workers have observed that people who come from such homes are among the hardest to deal with on the matter of salvation.

A certain mother said that her father was a member of one denomination and her mother was affiliated with another and that they fought like cats and dogs at home over religion. Because of this that woman decided not to have anything to do with religion. Mission workers found her easy to get acquainted with but hard to interest in salvation; and to date she has not accepted Christ as her own Saviour. She frequently attends religious services, and shows some interest, but sees no need in her soul. How different her story and spiritual condition might be if her parents had agreed on spiritual matters and had taught their children from little up!

Many instances could be cited where the man promised his wife-to-be that he would go along with her to her church both before and after marriage. But he went only a few times, and gradually became more and more indifferent. Is it any wonder that in such homes confidence is soon broken and bitterness springs up, leading to separation, divorce, and broken families?

God, through the prophet Amos, did truly ask a timely question when He said, "Can two walk to-

gether, except they be agreed?" This question certainly applies to the topic at hand. Often young people find it hard to decide whether or not to choose or accept the company of someone whose denominational teachings may vary only slightly from their own. They feel that the Scriptures cited in the beginning of this discussion do not fit their case. I would like such people to realize that a greater degree of difference may be existing there than they are aware of, and which can hardly be prevented from showing up in later years when parents try to help their children decide the church membership question. Many newly married couples coming from differing groups have tried to solve this problem by agreeing to attend the church service of the one on one Sunday and of the other the following Sunday. They seem to think that their only obligation is to get along well with each other and with each other's denomination. But they fail to evaluate the small amount of service they will be able to give to either church. They cannot be depended upon as teachers or regular workers because their attendance is too irregular. There is no question that many of these couples have and hold great affection for each other and love to do all they possibly can for each other's happiness in this life. But their children do not need to go through their teens until they notice that it just is not conducive to having a really happy home when parents cannot agree spiritually.

Young people, with the anticipation of a happy married life ahead of you, why not choose or accept companionship from within your own denomination, and be more reasonably sure of enjoying kindred ideas, standards, and daily fellowship in your home?
— The Christian Monitor.

THE BEATITUDES

(Continued from Page One)
pant for the water brooks after being chased by the dogs. No real believer in Christ will ever be satisfied with himself until he awakes in the likeness of his Lord.

Blessed are the men and women who long more than for anything else to be good. Dr. George Ragland calls this desire to be good the saint's signature. He goes on to say that a signature is a mark of identity. "A signature may be the name of a person written by himself. No forgery can match a man's own signature. Any forgery is concerned about imitating a man's writing rather than by imitating the personality expressed in the writing. A signature may be a sign in music to show the key, a sign which identifies the music. A signature may be the imprint of a book to identify and stamp it. And a signature may be the mark of a saint to identify him. Such is the signature of our text — a saint's signature. A saint's signature that cannot be forged is his desire to be better."

"Lord Jesus, I long to be perfectly whole;
I want Thee forever to live in my soul;
Break down every idol, cast out every foe;
Now wash me, and I shall be whiter than snow."

The tragedy of human life is seen in the things men seek after. The masses — all apart from grace — are seeking the very things that do not and cannot satisfy. The book of Ecclesiastes is filled with the wails of a man

who tried to find satisfaction in things. He tried riches, pleasure, wisdom, wine, and everything of earth and found all to be vanity and vexation of spirit.

And today some thirst for drink to their hurt; some thirst for pleasure to their disappointment; some thirst for riches only to find them to be ashes in their mouth; and some crave worldly honor only to find that the acclaims of men cannot fill the soul with peace.

Another Christian Grace

This hunger and thirst after righteousness — this craving for personal holiness and practical righteousness is not natural but supernatural. It is not a self-created hunger, but a God-created hunger. It is not a natural or acquired virtue; it is a Christian grace. The carnal mind hates God and has no desire to be like Him.

This craving for personal perfection is a confession of the lack of personal worthiness, and belongs only to those who are poor in spirit and are mourning over sin. A man who thinks he is good cannot be hungering and thirsting after goodness. The real believer is not satisfied with self, although he is satisfied with Christ. His song is:
"I am only a sinner and nothing at all,
But Christ is my all and in all."

No Ration Cards in Heaven

"Blessed are they [which do] hunger and thirst after righteousness: for they shall be filled." The word for "filled" here is a very strong word. It was originally applied to the feeding of animals. It expressed complete satisfaction. A farmer fattens his hogs by giving them all they want. Even so, God's people who are hungering and thirsting after righteousness shall be completely filled — they shall have all they want. Where God works such a desire we may be quite sure that He will satisfy it, yea, fill it to the brim. How glorious for the poor in spirit, for the one mourning over sin, to be told that he shall one day be filled with goodness. There will be no ration cards in glory. There will be all the goodness we desire. We shall have satisfaction without satiation. We will there be full of goodness without becoming gorged.

In Ps. 107:9 we are told that God filleth the hungry soul with goodness. There will be no common fare in glory; there the daily menu will be goodness. No Christian can be as good here as he wants to be. Nothing short of likeness to the sinless Son of God will ever satisfy him. John says, "Beloved, now are we the children of God, and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like him" (I Jno. 3:2).

The Apostle Paul was not as good as he wanted to be. He says, "I know that in me (that is in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I desire to do, I do not; but the evil, which I do not desire to do, that do I. I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is my members."

The mark of a real saint is not personal perfection, but the de-

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Yours truly,
W. J. ROBERTS

sire for it. The saint has not sinning but he wants to be filled, but is hungry for being filled, but is hungry for being filled with righteousness. The saint has the will to be perfect but he lacks the power. He rejoices in the promise and prospect of perfection.

"What sinners value I resign
Lord, 'tis enough that Thou
mine;
I shall behold Thy blissful face
And stand complete in righteousness.

"This life's a dream, an empty show;
But that bright world to which I go
Hath joys substantial and sincere;
When shall I wake and find it there?

"O glorious hour! O blest abode
I shall be near and like my God
And flesh and sin no more about
The sacred pleasures of the throne

"My flesh shall slumber in the ground,
Till the last trumpet's joyful sound,
Then burst the chains with sudden surprise,
And in my Saviour's image rise