

"IF YOU ARE NOT KIND, YOU ARE THE WRONG KIND."

PREMILLENNIAL -o- BAPTISTIC -o- CALVINISTIC -o- BIBLICAL

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).

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Devoted to Evangelism, Missions and Bible Doctrines.

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

Baptist Examiner A Mission Cause

By T. P. SIMMONS,
Ashland, Ky.

The Baptist Examiner is very definitely linked with missions. First, it carries an evangelistic message and appeal in every issue. Second, it seeks ever to teach the all things Christ commanded. Thus it embraces the first and last elements in the great commission. It has no rightful part in the second element, except to teach the truth on it, since baptism is an ordinance of the church.

Therefore, The Baptist Examiner is truly a mission cause and as such I commend it to the churches for their support. Moreover it is one of the comparatively few sound mission causes today. Many churches are giving to unsound causes. Why not make a change?

As I think it can be said today without contradiction that The Baptist Examiner comes nearer than any other paper in taking the place of News and Truths, the paper published so long by the late and lamented H. B. Taylor of Murray, Ky.

At this time the editor of the Examiner is particularly interested in paying off what he owes on equipment he has bought. He has

(Continued on page four)

Just Been Fishin'



"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew, his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him."

Jonah, The Whale, And Maybe You

ELDER RAYMOND SMITH
Knoxville, Tenn.

Many have been the stories told about Jonah and the whale. Many have been the criticisms heaped upon the Bible for including a story that is so foreign to good reasoning and scientific knowledge! Then there have been many stories that are told just for the humor. I recall one story that stated that "the reason the whale spit up Jonah was the gastric juices couldn't phase a stubborn preacher!" I don't vouch for the truthfulness of this story!

But to give a real serious thought to this story, the experience of Jonah exactly illustrates your condition if you are lost. That is why I placed the word "MAYBE" at the heading of this article. If you are lost; if you have never been born again; if you have not passed from death unto life; then this is a picture of your condition. If these things have no place in bringing to you a true picture of yourself, then there is only one conclusion and that is that you have been saved, born again and passed from death unto life. So my reader may be included in this story either in history or present experience.

Let me mention a few of the (Continued on page four)

An Important Subject - Your Speech Season It, Guard It, Let It Be Most Holy

ELDER J. C. LILLY
Marion, Ky.

Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." (Colossians 4:6).

Webster defines "speech" as being uttered words expressive of thought. (Men speak, as well as act, from the heart. It is a scriptural principle that "out of the abundance of the heart the mouth

PREPARATION

There were three stages in the preparation of Moses for his life's work: (1) The influence of his mother. How carefully would his "nurse" instill into the little mind truths about Israel's God. Parents and teachers have an unique opportunity to make known God's Word. (2) The schools of Egypt. As the princess' son, Moses received the best education that Egypt could offer. He "was learned in all the wisdom of the Egyptians." (Acts 7:22). Such education is good, but is far from complete. The most vital knowledge for anybody is personal knowledge of God. And Moses learned much to learn there. His action in slaying the Egyptian was certainly premature. Moses himself was not too comfortable about it, as is evident from his uneasy sideways glances. There is no need to "look this way and that way" when you are in the line of the divine will. You will not be disturbed by human frowns, or seek to catch a human smile. (3) The forty years in (Continued on page four)

An Appreciated Letter

Dear Brother Gilpin:

I have received the copy of Handfuls On Purpose (Volume 1) which I ordered from you recently and having found it very practical and helpful, I am enclosing check for the remainder of the set (Volumes 2-13) and also for two more subscriptions to The Baptist Examiner.

Your paper has meant so much to me. I will always feel indebted to you for so boldly proclaiming the true Word of God.

Two years ago when I first (Continued on page two)

Mused Uncle Mose

Sistah Julie allus wantin' to sing a solo at meetin' but dat Pahson, he say: "You got to quit dancin' wid de debil befo' you can sing fo' de Lawd."

A Much Debated Question: Is Capital Punishment Really Right Or Wrong?

It is often questioned by people as to whether it is right or not for the state to execute criminals. Such is the objection of many that jurors are often asked if they are opposed to such punishment. What does the Bible teach about such? The answer is the Bible teaches capital punishment. Where? For what?

Instances:

Genesis 9:6. As God's estimate concerning the sacredness of human life, this penalty of death was attached for murder.

Leviticus 20:2-5. Here such was commanded for offering one's offspring as a burnt offering to a false god. God's frown was upon failure to deal with such offender.

Leviticus 24:10-16. Here is an

instance where capital punishment was commanded for cursing. This shows how serious this offense is considered in the sight of heaven. Note that it is put alongside murder. (Levit. 24:17).

Deut. 21:18-21. Here the command was to stone to death an unruly and utterly incorrigible son. (My, my, how the population would decrease today if such were practiced!)

Deut. 19:1-13. Here is the com- (Continued On Page Four)

GREATER THAN GOD

Julia Ward Howe once went to see a powerful senator in Washington, to secure his aid on behalf of a soldier condemned to death for sleeping at his post. The senator pompously said that he was so concerned about the state of the whole nation that he had no time for individual cases. Whereupon Mrs. Howe, returning to her lodges, noted in her diary that the senator was to be congratulated, since even the Almighty had not reached such an eminence.

Sometimes it looks as if some ministers were in that senator's class, so greatly concerned about large affairs that they miss completely the great joy of pastoral ministry to the individuals of their parishes. The minister's highest privilege is that of contact with those sick in body or soul, hankering for comfort and encouragement. The man who deputizes his assistant for all the pastoral work shuts himself away from that which would make his sermons most heart-warming. Presbyterian.

-- The First Baptist Pulpit --

"SPIRITUAL INDIFFERENCE"

(Anniversary message of Pastor John R. Gilpin to First Baptist Church, Russell, Kentucky, Sunday morning, April 21, 1946.)

"Is it nothing to you, all ye that pass by?" — Lamentations 1:12.

We are beginning today our 18th year in the relationship of pastor and people. Seventeen full years have already passed and gone into eternity and gone beyond recall. With this morning's service we begin a new pastoral year for this is the first

service of my 18th year of pastoral relationship with you.

During the past week I spent a great deal of time thinking about what I should say to you this morning, and there were at least three texts which came trooping through my mind, clamoring for expression; and if this morning the Lord had permitted, I should have been glad to have preached to you from either of these three texts which I have thought of and at the same time have discarded.

The first of these texts is in

Ezekiel 9:8: "And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?"

I look backward this morning across these seventeen years that have passed beyond our recall, and I wonder today why in God's sovereign mercy that He has spared His unprofitable servant these seventeen years to be your (Continued on page two)

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JOHN R. GILPIN-EDITOR

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SPIRITUAL INDIFFERENCE

(Continued from page one)

pastor. I wonder this morning why and how in His sovereignty that He has thus lead us, and yet I know that I can say today with Ezekiel, "I was spared."

Then there was a second text that likewise clamored for expression, and that is the text of Isaiah 43:2:

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

Certainly as I think backward across these seventeen years I realize that this text does characterize many of our experiences. We have passed through the fire, literally so, far shortly after this building was finished, it caught fire and but for the grace of God, might have been destroyed in a little while. We have passed through literal waters, for nine different times in the last seventeen years, flood waters have been within our church building. It isn't only true that we have passed through literal waters and literal fire, but it is likewise true that we have passed through figurative ones that have even been worse and more severe than any of those that we have literally passed through. Thus, I can say this morning that this text does characterize our walk together through the years that have passed by.

Then there was a third text that impressed me and which I would have liked to have preached from this morning. This text is found in Hebrews 13:5: "I will never leave thee, nor forsake thee."

What a precious promise this is: "I will never leave thee, nor forsake thee." Through the days that have gone by, this your servant has seen this text of Scripture fulfilled literally again and again within his own life. The Lord said, "I will never leave thee, nor forsake thee," and that Lord is our Lord today, and that text is still true in our experiences to this very hour. In the hours of grief that we have passed through, in the times of sickness that have been ours to experience together, in all the vicissitudes and the uncertainties of life that have come our way as pastor and people, surely it has been true as He has said, "I will never leave thee, nor forsake thee."

But though these three texts of Ezekiel 9:8, Isaiah 43:2 and Hebrews 13:5 have been precious

to me, and though each of them have clamored for an expression this morning, and though I have considered them and then put them aside, I come today to preach from another that to me is just as precious and should mean much to us this morning.

In our text of Lamentations 1:12, we read that He has said, "Is it nothing to you, all ye that pass by?" If you will study the book of Lamentations, you will find that this text was uttered by the lips of Jeremiah. You will find that he was speaking to the people of the city of Jerusalem. Previously Jerusalem had been a great city. In the days of its glory, it was the joy of every Jew, but now as Jeremiah spoke, it lay in desolation and the people themselves were in despair. The temple that had been built by Solomon, costing millions and billions of dollars, had been destroyed and all of value thereof had been carried away by the people of Babylon of Nebuchadnezzar's army. Not only was the temple itself completely destroyed, but the walls about the city were broken down. Even the city itself lay in ruins, and the people looked upon the walls and sneered at them. Even the Jews themselves within the city would pick up a stone and hurl it at the ruins of the walls and the houses and the temple itself, and then pass by with a sneer upon their faces. Jeremiah, realizing that the people had become calloused and hardened by the troubles through which they had passed, realizing that they were indifferent to the rebuilding of the walls and the temple of the city, thus spoke the words of our text in that he said to the people: "Is it nothing to you, all ye that pass by?"

I

Well, beloved, the indifference that characterized the day of Jeremiah was like the indifference that characterized the people in the days of our Lord Jesus, for we read:

"He came unto his own, and his own received him not." — John 1:11.

The indifference, beloved, that characterized the day of Jeremiah and the day of the Lord Jesus, is the indifference that characterizes our day, and which has characterized every day from the day of Adam's transgression in Eden's Garden down to this very hour, so that there never has been a day nor an hour but what the words of Jeremiah in our text have not been applicable to the people of God.

Frankly, beloved, it has always been hard for me to understand indifference. Actually, I have never been able to understand how that anybody could be indifferent. In the days of calamity, we are ready to arise and assist others. Men are never indifferent in the times of calamity. You allow a flood to come in Russell and people are not indifferent then, but rather, will go to the rescue and to the assistance of everyone in every way possible. You allow any kind of a disaster to come and you will find that people are not in any wise at all indifferent to the needs of those who have been struck by the calamity. If a child were lost here within this town or in the hills back of town, there would be no need to call for a searching party, for volunteers would immediately set forth in search of that child. In fact, it would not make any difference what the difficulty were or what the trouble might be, if there were some need of assistance for men and women are never care-

less when it comes to the matter of material assistance.

But, beloved, isn't it strange that though we assist others in the time of physical and material calamity, that Christian people are so little concerned about the cause of Christ and lost souls round about them? Isn't it strange that though Christian people will go to the rescue of others in the hour of grief— isn't it strange that they sit idly by and think but little about the cause of Christ, and the unsaved, so that the words of Jeremiah are literally true when he said, "Is it nothing to you, all ye that pass by?"

Beloved, I can forgive folk for most anything quicker than I can for indifference. It isn't a bit of difficulty for me to forgive anyone who has wronged me. I can say truthfully this morning that I have not one bit of ill-will in my heart concerning any individual in all this world. I can forgive anyone of anything easier and quicker than I can forgive an individual Christian of his indifference.

The greatest concern I have, beloved, for you is not concerning your orthodoxy, but rather, concerning your orthopraxy. I am not concerned about what you believe, for I know that you have been well taught through our many revival meetings, Bible Conferences, and even in our regular services, — I know that you have been well taught and Scripturally taught concerning the things of God. I'm not concerned then about your orthodoxy, but I am concerned about your practice of what you know to be true and what you realize to be the will of God.

I say to you this morning, we

The Sunday School Teacher's Prayer

By WILLIAM BARRETT MILLARD

I have my pupils but an hour a week; But every hour they hear the tempter speak.

Oh, precious moments! giving me the chance Their love of truth and honor to enhance.

I must prepare to make each moment bright, Though tempted to neglect by joys at night.

And patient must I be whate'er they do, Rememb'ring days when I was restless, too.

A major fault if dull the moments seem, For all things sacred then are dull, they ween.

The Bible let me show in its true light, Its glowing pages to arouse delight.

May Moses, Samuel, David, Peter, Paul, Be not dead teachers old, but heroes all.

How can I show the wise and winning Jesus As Saviour, Brother, Friend, who hears and sees us?

My task to show that Christian faith is glorious, O'er sin and shame, and even death victorious.

That evil is not smart, nor sin a joke, And lawlessness the best in life will choke.

Not what I say, but what I am will weigh; Inconstancy will cancel all I say.

Not Sunday only, but each weekday, too, My interest in my class should follow through.

The future of the class is in my hands; God, make me equal to Thy high demands.

have a great church building; we have a great church so far as the body of Christ is concerned; we have a great doctrine to preach, and yet I would to God this morning that I might have the assurance that you yourselves were not indifferent to the cause of the Lord Jesus Christ.

As I think of our meeting which has just come to a close, I think how indifferent and how unconcerned and careless so many of the membership of our church seem to have been. We had small crowds in attendance at all services. I might say, beloved, scarcely more than prayer meeting crowds came to the house of God for our revival. There were some church members who never came to the house of God one single time during the entire meeting. In addition to that, beloved, at least one attended a lodge meeting one night when services were going on in the house of God here, for she told me so. At least one went to a Methodist Church for a musical program on the night of the beginning of our revival meeting. I speak not from hearsay, for with my own eyes I saw this individual both go and come from this Methodist Church building when services were in progress here within our own house of God. I think this morning of the few invitations that our brother received during the meeting for visitation in the various homes. It is true that due to my own physical inability to go into the homes, I said nothing at all about the matter of entertainment. However, though I said nothing about it, it seems unduly strange the small number of invitations that came to Brother Thompson to visit in various homes and to take meals therein.

AN APPRECIATED LETTER

(Continued From Page One) began teaching in the Green County schools, you placed name on the mailing list of B. E., and also sent a Bible to the school and a Testament each of my students. From week to week I read your paper I came conscious of my need Him and after coming to Ireland I accepted Christ as Saviour in a meeting Dr. B. Lakin was conducting in this I have now become a member a Baptist church, independent the Northern Association of Baptists, and am a student at Northwestern Reserve University also at the Baptist Bible Institute of Cleveland, hoping to be used in some capacity for service.

Please pray that it will be revealed to me just what I should do and also for the members of my family that are unsaved of the Catholic faith. Use extra five dollars I am enclosing for any purpose you see fit if it is possible for you to so please send me any literature you might have or recommend on Baptist doctrine.

Sincerely yours and His
H. L. IM

T. B. E., A MISSION CAU

(Continued from page one) seemed to be necessary in properly equipping the printing to buy some of the equipment the time payment plan. Thus shop realizes much benefit (Continued on page four)

I think, beloved, of the tremendously small concern that evidenced by the membership the church as to the revival meeting and as to the loss in general, I say, in view of my greatest concern today is your orthodoxy but your orthopraxy. My greatest concern today is your indifference.

In view of this fact, I ask this morning some very pointed questions.

II
In the first place, beloved, IT NOTHING TO YOU THAT CHRIST DIED FOR THEE? LISTEN:

"Who is he that condemns? It is Christ that died, yea rather that is risen again, who is at the right hand of God, who also maketh intercession for us." — Rom. 8:34.

Notice these words: Christ that died."

Listen again: "For I delivered unto you all that which I also received of the Lord Jesus Christ, that he should deliver us from all iniquity, according to the scriptures." — Cor. 15:3.

I ask you again: Is it nothing to you this morning that Christ died for the lost? These verses bring us face to face with those nail-scarred hands of vary, — bring us face to face with the feet that were pierced through with spikes, — to us that side which was pierced through with a spear, and forehead that felt the thorns pierce His flesh. I ask you this morning, is it nothing to you that day that Christ died for the lost?

I remember reading years ago an incident that took place in Ireland. A man standing, gazing up at a building and saw a ladder that was beginning to slip. He cried to two men that were working on that ladder and one of them stepped off on to a scaffold. (Continued on page two)

“SPIRITUAL INDIFFERENCE”

(Continued from page two)

the other one fell. On seeing him fall, the man rushed forward and caught him in his arms. As a result of the fall and of the weight of that individual when he fell, the man who caught him had his arms driven back into their sockets, his spine was twisted, and he himself was injured for life, though the other man was scarcely injured by the fall. As a result of this, the man who was scarcely injured, made over one-half of his property to the man who had saved him from death, and immediately gave him one-half of his earnings for the balance of his life.

I think of this, beloved, and I go back to that day two thousand years ago when you and I were falling surely into hell, and the Lord Jesus Christ went to Calvary for us. His arms were not driven into the sockets, but instead, his hands were pierced through by nails; His back was not twisted, but rather, beloved, was lacerated into gore by cruel scourging. They led Him to the cross and crucified Him and drove the nails into His body, the spear into His side and the thorns down on to His brow. I think, beloved, how He did this for you and for me, and I ask, is it nothing to you then this morning all ye who are members of this church — is it nothing to you that Christ Jesus died for lost souls? In view of what He has done for you, and in view of what He has done for me, is it nothing to us today that Christ Jesus has died for the sins of men?

But I would like to ask you another question this morning: IS IT NOTHING TO YOU TODAY THAT THE LORD JESUS CHRIST COMMANDS US TO WIN THE LOST AND TO BRING THEM INTO THE KINGDOM THAT THEY MIGHT BECOME A PART OF HIS FAMILY? Listen:

"And he saith unto them, Follow me, and I will make you fishers of men." — Matt. 4:19.

Listen again: "Go ye therefore into the highways, and as many as ye shall find, bid to the marriage." — Matt. 22:9.

"But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." — Acts 1:8.

My brother, my sister, these are the commands of our Lord. They might be multiplied again and again, and each of them tell us just one thing that the Lord Jesus has commanded us to win the lost and bring them into His kingdom.

I remember reading back in World War I that some minor officer was talking about taking some important point. Somebody said it couldn't be done, and this minor officer in his enthusiasm, said, "Why man, it has to be done, I've got the orders for it right here in my pocket." You and I say that the lost are unconcerned and that they don't care anything about coming to the house of God, and we use that to excuse ourselves, and yet, beloved, we've got to bring them because we have the orders right here in the Word of God — "Go ye into all the world and preach the gospel to every creature." In view of this, I ask you this morning, is it nothing to you that our Lord has commanded us in His Holy Word that we are to win the lost and thus bring them to Jesus Christ?

I ask you another question: IS

IT NOTHING TO YOU TODAY THAT UNSAVED PEOPLE ARE WAITING FOR AN INVITATION THAT THEY MIGHT HEAR THE WORD OF GOD?

I remember that man who was lying at the Pool of Bethesda of whom our Lord spoke in the Gospel of John. He had been lying there for better than 30 years waiting for the troubling of the waters. It was said that the first one within that water after they were troubled by the angel received complete restoration as far as his physical health was concerned. He had been lying there hoping that he might be the first man into the water that the healing might be his, but always he had failed for somebody had always gotten ahead of him and received the blessing. Jesus came by and said to him, "Wilt thou be made whole?" He didn't say, "Wilt thou be patched up," for Jesus doesn't do "patch work," but rather, makes us new creatures, and thus he said, "Wilt thou be made whole?" The man looked up to Jesus and said, "Sir, I have no man." There he lay waiting for a healing, and at the same time waiting for a man that would put him into the pool that the healing might be his.

There is many a man and woman in this town today who could say, "I have lived in Russell twenty or twenty-five years and not a man or woman of the First Baptist Church of Russell has ever invited me to come into the house of God that I might receive forgiveness in Jesus Christ." Shame on any church — shame on any child of God who is indifferent and who fails to realize that men are waiting for an invitation to hear the Word of God and thereby receive the Lord Jesus Christ.

I knew of two men, who previously in life in their college days, were professing infidels. Later, one of these individuals was saved, and some years afterward, he visited his old friend who still was an unbeliever and who still held somewhat to his infidelity. After he had been in the home of this unbelieving friend some three days time without saying one word to him about Jesus Christ, he turned to the professing Christian and said: "I want to ask you a question: Does Christianity dry up the milk of human kindness in everyone as it has you?" When asked the reason for his question, the infidel answered: "You've been in my home three days and have not spoken one word to me about Jesus Christ."

Is it nothing to you that men are waiting for you to break to them the Bread of Life and to give them the Gospel?

I ask you another question: IS IT NOTHING TO YOU THIS MORNING THAT MEN ARE BOUND, BOUND, BOUND HAND AND FOOT, BODY AND SOUL, WITH SIN? I'm looking into the faces of men and women this morning who know that sin has them bound hand and foot. You know this morning, those of you who have never trusted Jesus Christ, and who have never had His grace to break the bonds of sin, — you know this morning that you are bound by the chains of sin and of Satan. I ask those of you who are professing Christians: Is it nothing to you that these who sit on the same seat with you this morning, that these who are sitting in the house of God beside you, that these who live under the same roof with you, that those who live next to you, those whom you work with day by day, — it is nothing to you that these lost souls are

bound hand and foot in sin today?

I remember when Lazarus was brought forth from the grave through the miraculous and supernatural power of the Lord Jesus that he came forth bound hand and foot with the grave clothes. I often think of Lazarus and am reminded that he is like the men of this world who are bound hand and foot with passions, vices, tempers and who are held by sin and the influence of the Devil. Many a man this morning, maybe within this house of God, is bound by sin, and he stands today just like old Lazarus, tied up hand and foot with the grave clothes, and Jesus would speak to you who are saved and say, "Is it nothing to you, all ye who pass by; loose him and let him go."

I was thinking this past week of some of the terrible crimes that have been reported in the papers of recent date. I'm thinking of the murders and other crimes that have been committed and I have said to myself: "What is the cause of it?" Just one thing — men drink, men steal, men murder, men live lives of profligacy, and men live as the devil wants them to just for one reason — they are bound hand and foot by sin. I ask you, is it nothing to you that men are thus bound hand and foot by sin?

I ask you again: IS IT NOTHING TO YOU THIS MORNING THAT BY THE SAVING OF A SOUL YOU WILL COVER THEREBY A MULTITUDE OF SINS? Listen:

"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." — James 5:20.

Every soul that you lead to Jesus Christ is saved from spiritual death, and every soul that is thus saved has a multitude of his sins covered by the blood of Jesus Christ. Is it nothing to you that by leading that soul to Jesus that a multitude of sins is thereby covered?

I stand this morning and think backward across these seventeen years that have come to a conclusion, and I think of some who have come face to face with Jesus within this place. I think of some who have come here unsaved and who have become acquainted with our Lord. I think of some who have been sinners, yes, vile sinners, that have been saved and have gone away with a multitude of sins covered by His blood. Well do I remember almost 17 years ago speaking to a man, shortly after I became pastor of this church. I shook hands with him and invited him to the services. Well do I remember how he was saved. I have seen him through the years gone by, live for the Lord. There are 500 men and women in this town today who, if they were to die, would go immediately into a devil's hell, who are waiting for some man's handshake, for some man's tears, for some man's invitation to invite them to hear the Word of God and to receive Jesus Christ as their Saviour. I ask you: Is it nothing to you today that men are lost and that by leading them to Jesus you will not only save a soul from death, but will thereby cover a multitude of sins.

I ask you one other question: IS IT NOTHING TO YOU THIS MORNING THAT THE BLOOD OF THESE LOST SOULS IS ON YOUR HANDS? In the book of Ezekiel, we have a remarkable Scripture. Listen:

"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word

at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul." — Ezek. 3:17-19.

God says, "Ezekiel, I made you as a watchman unto your people," and God says to you who are saved this morning, "You are a watchman to that unsaved boy in your home; you are a watchman for that unsaved husband — that unsaved wife within your home." God says to you this morning, "You are a watchman relative to the spiritual status of that unsaved child that He has given to you — you are a watchman, and if you see the danger and you know the truth and you fail to warn them and they die in their iniquity, their blood is on your hands." You can't blame the preacher, you can't blame your neighbors, you can't blame the individuals that led your son or your loved one off in sin. You can't blame anybody but yourself, and their blood is on your hands. Oh, I ask you this morning, is it nothing to you that the blood of lost souls is resting on your hands, and that you are responsible unto God for these lost souls in bringing them to Jesus Christ?

In my first pastorate, I visited an old man one day who was ill, and I thought I should talk to him about his soul, but I didn't. However, I did pray with him. It is a rare instance that during these years since God called me to preach, that I have ever gone into any home that I did not feel impressed of God that it was my duty to pray. And so I prayed with this man, but I did not try to tell him about Jesus — the very thing he needed. I thought to myself: He will be better tomorrow and I will have a better opportunity to witness to him. However, when I went back to that home the next day, I found that man had died during the night. I know, beloved, that I failed to do what God said to do. I know I failed to speak to that man, and I know that the blood of that lost soul is resting upon me. Paul said, "I am free from the blood of all men," but not many saints of the First Baptist Church of Russell this morning could say today, "I'm free from the blood of all men." I ask you this morning, Is it nothing to you?

The fact that men are lost, the fact that they are on the road to hell, the fact that they are going on down to despair, is it nothing to you today that they are lost? Is it nothing to you? You have

come to the house of God this morning and listened to this message as I have preached — will you go out today and forget about it and not come to the house of God tonight nor Wednesday night and not come again until you have a convenient opportunity? If that be your reaction, then, beloved, you might as well stand up before this people and say, "Souls may come, and souls may die, and souls may go to hell — I care not — it is nothing to me." Or, as you go out from this house of God, will you be able to say, "Yes, my Lord, it is something to me that souls are lost and that I'm so indifferent about their salvation."

I have often thought of J. Wilbur Chapman who, to my mind, was one of the greatest preachers not to be a Baptist, of whom I have ever known. When J. Wilbur Chapman was just a lad seven years of age, he attended a Presbyterian Church and Sunday School. One day the preacher said, "All who will confess Jesus Christ as a Saviour, stand to your feet." Not a person stood. When the Sunday School teacher sitting beside J. Wilbur Chapman reached over and put her arm under his elbow and said, "Will you stand up for Jesus this morning," J. Wilbur Chapman, as a lad seven years of age, stood up for the Son of God, and for well nigh fifty years stood up and witnessed for Him as His servant. Just a little while before he died, he received a letter from this Sunday School teacher, in which she said, "I'm certainly glad I put my hand up on your elbow and lifted you up on that morning long ago."

Oh, my brother, here in Russell there are many who are waiting for some individual to take them by the arm and lift them up to Jesus. I ask you, "Is it nothing to you, all ye that pass by?"

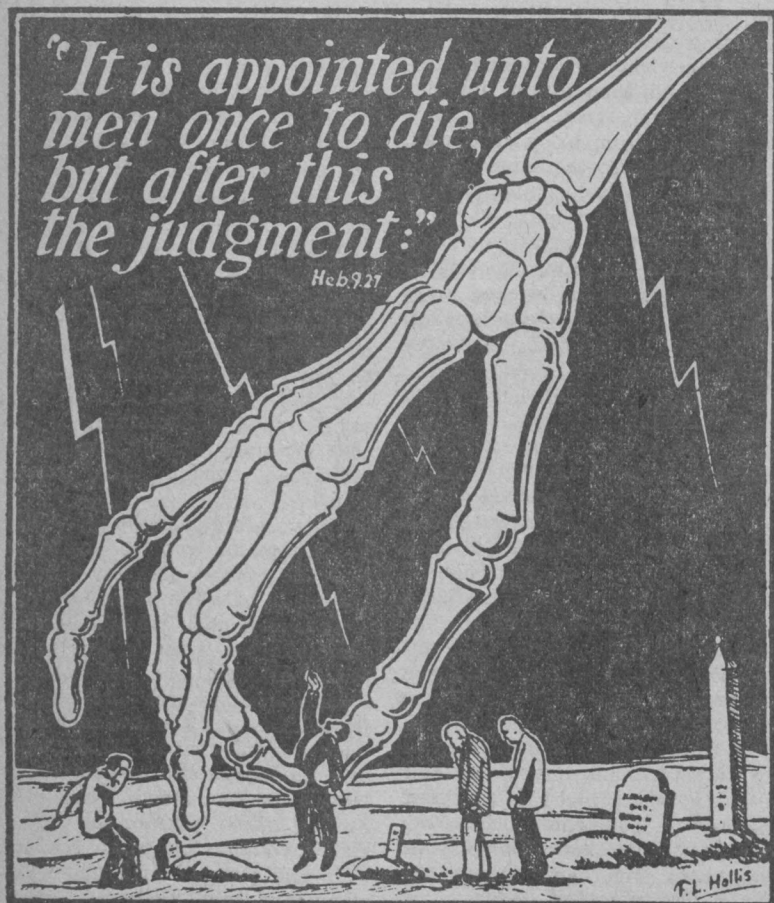
As I bring this message to a close, I would ask that man this morning who is saved but who has never followed Jesus Christ in Scriptural baptism — I would ask you: Is it nothing to you that Christ died for you? You ought to let your life count for Him. Then I speak to that individual who has a letter some place else: Your life ought to be counting for God here in this church. Then dear unsaved man, is it nothing to you that Christ has died? Oh, will you look up to Calvary and see Him who died on the cross? His blood was spilled as a redemption for your sins. I ask you this morning: Is it nothing to you today, lost sinner, that He died for you? May God in His grace this morning touch your heart and save your soul.

May the saints of God begin to live for Him, and may the unsaved today be constrained to trust Him and then follow Him. May God bless you!

OUT OF BREATH

One of Wesley's biographers said, "He was out of breath pursuing souls." Whitefield's cenotaph has carved upon it a blazing heart. The seal on Adam Clarke's grave is a candle burned down to its socket, and underneath the the words, "In living for others, I am burned away." Paul said, "I endure all things for the elect's sake." — II Tim. 2:10.

Would to God all of us might be as faithful to Him.



JONAH AND YOU—MAYBE

(Continued from page one)
facts of Jonah's experience and see how they tell the spiritual history of a soul.

In the first place, Jonah was disobedient. The Lord had given him orders and he was trying to evade them. Thus he was disobedient to the known will of God. We read that that is the case of every lost person. Ephesians 2:2 speaks of "Children of disobedience" and that takes in the lost person. Men don't want to obey God. Ask the average man and he will tell you that he knows what God wants him to do but he won't do it. That is a sad but certain fact!

In the second place, Jonah was running away from God's will. He was not hunting the will of God and the place of service. He was going to get on a ship that was going in the opposite direction than Nineveh. He was trying to go to Tarshish. So also men are not fleeing to God and seeking God. We read in the third chapter of Romans that all are gone out of the way and that there is none that seeketh God. We also are informed by Isa. 53:6 that "All we like sheep have gone astray." So men do not seek God. He seeks them! This is confirmed by the story of the "Lost Sheep," Luke 15: and the fact that "The Son of Man came to seek and to save that which was lost." Luke 19:10. If you are saved and think that you sought the Lord you were really responding to Him after he had found you.

The third suggestion about this story is that JONAH WAS SWALLOWED UP! He was cast into the waters and the sea monster swallowed him. Thus there are many monsters that swallow mankind. There are the sorrows of life; the sins of the flesh; the temptations of the Devil and the hopelessness of the future. Man is down deep in the depravity of his own nature and in his depraved condition the bottom seems to have fallen out! Thus every man, naturally, is like that.

The fourth suggestion is that Jonah could do nothing to save himself. There he was in the belly of the whale with sea weeds in his ears and eyes! The air must have grown stale and the gastric juices of the whale's stomach

must have been somewhat drastic as they came in contact with his skin. He couldn't do one thing to save himself. And that is the case of a man. He is described as being spiritually ignorant, blind, naked, weak and dead! What could you expect a man to do in a condition like that? The answer is evident — nothing!

The last picture here is that God alone could and God alone did save this man. So that is the way men get saved. We are "saved by grace through faith, and that not of yourselves, it is the gift of God." Eph. 2:8. In fact the only thing that Jonah did was to cry out unto God to save him. In that call is embraced two evident things: Repentance toward God for his disobedience and his running away from God and Faith in God to believe he would deliver him. So we read "That whosoever shall call upon the name of the Lord shall be saved." Rom. 10:13. That call embraces these two things, repentance and faith. So if you call, since that is the only thing you can do to get results, you will have these two inseparable facts that will bring God to the scene of your trouble and you will be saved forever.

Dear reader, take these simple lessons, let them sink deep into your heart and act intelligently upon what God would have you to do. If you are already saved, send up a prayer of thanksgiving for the wonderful way He saved you.

PREPARATION

(Continued from Page One)
Midian. Forty years in the quietness with God; this was a long time, but it was essential. All who would serve God must learn this lesson. "Spend much time in secret with Jesus alone." Sit where Mary sat (Luke 10:39). Learn of Him.—Selected.

THE RIGHT OR WRONG OF CAPITAL PUNISHMENT

(Continued from page one)
mand to execute a murderer if indeed it is shown that he slew wilfully. This is to be done to preserve respect for life, and to put evil out of the land.

The above are some of the samples of the Old Testament teach-

ing. Most of the regulations given above are of the law of the Israelites. Consequently as such they are not binding on us — although they give us the Lord's estimate of certain offenses. Capital punishment should not be meted out today for all of these offenses, but there is one thing that still merits capital punishment. What is it?

Murder—The Wilful Destruction Of Life

Remember that Genesis 9:6 was spoken before the law of Moses hence is not affected by it, or limited by it, or governed by it. It is still good.

What about the New Testament and capital punishment? The New Testament approves of it in Romans 13:1-5.

Objections To Capital Punishment

Some say that the command "thou shalt not kill" prohibits it. In answer it may be said that the command really says, "thou shalt do no murder." (See Revised Ver.). Execution by the state for capital offense, is not to be classed with murder.

Some say that the New Testament teaching concerning "returning good for evil" and non-retaliation prohibits capital punishment. In answer it may be said that this is a teaching for Christians in their individual dealings, and is not addressed to the state or government. Government is ordained of God, and the function of government to protect life and property even at the expense of wielding the sword is recognized. To deny the right of administering capital punishment, would prohibit the calling out of militia to quell riots, and would prohibit the sending of officers to stop disorders, because this might involve the slaying of some one.

Some Things To Consider

To abolish capital punishment for the criminal is to give him the preference over the law abiding person whom he menaces. You will note that since the kidnapping of children has been made a crime punishable by death, we have had a letting up on kidnapping. If murder were punishable with death and that promptly we would not have the number of killings that we now have.

There is too much sympathy for the criminal and too little for the victims of criminality. This makes for crime.

But while according to the Bible, the government may take life by punishing murder with execution, we as individuals have no right to take personal vengeance. "Vengeance is mine, I will repay saith the Lord." (A message to individuals and not to the government.) However, we have the right to self-defense, such as when robbers seek to break in.

—ROY MASON.

YOUR SPEECH

(Continued from page one)
and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or in deed, do all in the name of the Lord Jesus giving thanks to God and the Father by him." The writer of Ecclesiastes 10:12 says, "The words of a wise man's mouth are gracious." Gracious words are ever scripturally warranted. They are words that rise from the rich indwelling of "the word of Christ." Is your speech "with grace?"

2. It is to speak with a holy

mind.

A holy mind is a Christ-like mind. Phil. 2:5 says, "Let this mind be in you, which was also in Christ Jesus." Paul had a great concern that his speech be not "contemptible" (2 Cor. 10:10). He urged upon Titus that he so regard his very conversation that it would consist of "sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having nothing evil to say of you" (Titus 2:8). As we hear men talk, and observe the trend of common conversation, we are made to ask with Paul, "For who hath known the mind of the Lord, that he may instruct him?" (I Cor. 2:16). If men ever speak with grace they must know the mind of the Lord. They must speak out of a holy mind.

3. It is to speak with conviction.

To speak with grace is to speak with conviction. A man in whom the grace of God dwells has a characteristic speech. Peter could not get rid of his likeness to The Galilean even when he tried, for when he so wickedly denied knowing the Lord, we read, "And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto" (Mark 14:70). Peter's accustomed speech was full of conviction, and the note of it was to be found even when he would deny being one of our Lord's disciples. Those family traits which are so distinctive in human families have a counterpart in the realm of the divine family. There is a "brogue" that belongs to family speech, and this same thing is true, in principle, with the family of God. The most characteristic element in the speech of the saved is that element of conviction — "I believed, and therefore have I spoken." Men thus speak because of the grace of God that is in them. Paul declared this when he said, "... by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me" (I Cor. 15:10). Men in whom God's grace abounds are men who will show it in their speech. They will be men of conviction when they speak.

4. It is to speak upliftingly.
Paul declares to the Corinthians that "my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God" (I Cor. 2:4). There was always a spiritual uplift to Paul's speech. The grace of God worked in him in making his speech pure and uplifting. How important it is that we let our speech be "always with grace." It is a most important testimony to the grace of God that is in us.

II. OUR SPEECH IS TO BE SEASONED WITH SALT.

The text says, "Let your speech be always with grace seasoned with salt."

There must be a saving influence to emanate from our speech if men are to be blessed by our lives. The Lord said in Matt. 5:13, "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Analyze your speech. See if it has any saving qualities. Let it not be so corrupted that it corrupts those who hear it. Have it "seasoned with salt" — a saving in-

fluence.

III. OUR SPEECH IS TO BE CALLED FOR.

Men will call upon us to answer, and our text says, "your speech be always with grace seasoned with salt, that ye may know how ye ought to answer every man." Only by grace, having our speech "seasoned with salt" can we make a right answer to men on any question. In Peter 3:15 we are told to "sanctify the Lord God in our hearts, and be ready always to give answer to every man that asketh us a reason of the hope that is in us with meekness and fear." We are not ready to make answers simply because we are willing to answer. We are never ready until we first speak "with grace" and are assured that we have a speech "seasoned with salt." Peter will call upon us to speak. Questions arise. Issues are drawn. We are forced to speak. The grace of God gives us knowledge as power. Let us rely upon it, and be sure that we speak with grace. Amen.

THE BAPTIST EXAMINER MISSION CAUSE

(Continued from page two)
thus the equipment while money is coming in to pay for it. In this way the equipment helps to pay for itself.

The editor has been under a very heavy burden in establishing and maintaining and financing printing shop, so that the paper can go out well printed and that sound tracts and books be published. He has done a magnificent job in the interest of the truth. Everyone who has contributed to this work should be well pleased with what has been accomplished. We have one of the most suitable and properly equipped shops in the city of Ashland, Ky. God is blessing with work and the circulation of the Examiner is increasing. We publish and send out nearly a thousand copies weekly. There is a bright future ahead. The payment of the debt will brighten the future still more and make the shop more effective for the truth.

Only today one who worked the shop when it was launched, but is now working elsewhere, marked that if the shop were proved as much in the next eighteen months as it has been in the past eighteen, it would be a good shop, or words to that effect. They are on the forward march.

Perhaps readers will be interested in knowing just what equipment we have. Pictures of some equipment and references to other pieces were given a year or two ago, but perhaps a review will not be out of place. Here is the list:

1. A linotype, a machine that sets type for the paper.
2. A sawliner, a very necessary piece of equipment.
3. A Kelly B automatic press on which the paper is printed.
4. A smaller job press must be hand-fed.
5. A Baum folder which is necessary for the paper and for printing.
6. A paper cutter operated by electric power.
7. A casting box for making cuts.
8. A drill for punching holes.
9. A proof press.

In addition to this there are, of course, a number of cabinets, hand-set type. I urge that churches that are considering giving the Examiner an immediate and working place in their mission building that the interests of truth be advanced.