

We preach a lot on prayer. We ought to pray more about our preaching.

Who Can Give A Young Person The Best Time—God Or The Devil?

By Roy Mason
Tampa, Florida

Most people think of the Devil as being able to give them a better time than does the Lord. They do not realize that "The wages of sin is death." They do not see the truth that David came to see (Note Ps. 73.)

There are enjoyments to be derived from the Christian life—and they are in excess of those offered by Satan. What are some of them?

I. SECURITY.

Out of Christ there is no security. Just one moment and accident or disease can destroy everything. The unsaved hang onto everything worthwhile for them by just the breath that comes and goes. The Christian can have a sense of security and repose, and can feel that all is well, no matter what comes. "Who can separate us from the love of Christ?" To be out of Christ is like having money in a bank that may go broke any day.

II. PEACE WITH GOD. (Rom. 5:1).

To be at outs with one's very Maker, that is to be uncomfortable. Above one and around one is the wrath of God. And this is something that cannot be run away from.

III. FELLOWSHIP WITH GOD.

This is something that is understood only by the Christian who has walked in line of God's will. But there is a joy that comes from the definite sense of the unseen presence of God, that no other companionship in all the world can give. Especially in times of trouble and distress and need when no human help is enough.

IV. THE KNOWLEDGE THAT ALL THINGS WORK FOR ONE'S GOOD. "For we know that all things work together for good—etc." No one but a Chris-

tian can have this assurance, and it is something that is a veritable "life saver" in hours of deepest need.

V. FELLOWSHIP WITH CHRISTIAN PEOPLE.

With all their faults, the finest people in the world to have for friends, are Christians, and there is a bond of fellowship among Christians that does not exist anywhere else. The people of the world are in large measure, "fair weather" friends. They throw one down in times of need. Christian friends stick all the closer in such times. And the friendships we have with

(Continued on page four)

WHEN THE BOOKS ARE OPENED

"And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works . . . And whosoever was not found written in the BOOK of life was cast into the lake of fire." Rev. 20:12 & 15.

This is the judgment of the great white throne, where, the unsaved face God for the last time before being cast into the lake of fire. (The saved are judged at the "judgment seat of Christ" for their rewards. See I Cor. 3: 11-15 & II Cor. 5: 10).

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The Second Of A Series In Carts Before Horses—Feeling Before Faith

By C. D. Cole
Mortons Gap, Ky.

I do not believe in a cold speculative religion free from emotion and feeling. I do not have and do not want a salvation that is without feeling. Whatever religion I have there is much feeling connected with it. I have deep feelings because I have strong convictions. I believe and therefore I feel. My feelings are the result of my belief. But feelings can be dangerous and deceptive. When people put feeling before faith and refuse to have faith in Christ until they can have a

certain kind or amount of feeling, they put the cart before the horse.

There can be feeling when there is no faith, and there can be feeling which is anti-faith—the very essence of doubt and denial. To illustrate: I offer you something. You say you would like to have it; it is something you need, and have long wanted, but you just can't feel like I will give it to you. By your expressed feeling you would really be saying that you doubted my word. You would be making a liar of me.

"If Christianity is religious feeling only, then there is no essential difference between it and other religions, for all alike are products of the religious sentiment. But Christianity is distinguished from other religions by its peculiar religious conceptions. Doctrine precedes life, and Christian doctrine, not mere religious feeling, is the cause of Christianity as a distinctive religion."—A. H. Strong

Feeling A Product

Feeling is the product of saving faith and not the cause of it. In our preaching we must not aim at producing feeling but faith in Christ as the One and Only Saviour. And where there is true faith, the feeling will take care of itself. And we will not have to resort to sob-stories to produce feeling. I believe the sob-story technique in evangelism has done more harm to our churches than any other one thing. Most anybody can be made to cry, and there is danger the sinner will mistake his emotion for faith. However, if the sinner weeps under the conscious burden of sin, and is happy at the discovery of the salvation that is in Christ, that is all well and good. The point we wish to drive home is that there

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MISSIONARY

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

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The Curse Of Denominationalism

By A. J. KIRKLAND

Perhaps the greatest curse of this modern day is that of denominationalism. When our Lord left the earth, he left nothing but a local body of baptized believers which He called His church. He left no denomination, but He gave the authority of His kingdom and the Great Commission to evangelize the world and perpetuate His ordinances and doctrines to the church. For seventeen centuries Baptists got along without a denominational organization. Churches cooperated with churches. Preachers and missionaries went forth with burdened hearts and in the zeal of the Holy Spirit, and the gospel was carried to all the world without a super-denominational setup. Catholicism was the first great denomination, though it was not the first church. Strange as it may seem, the Catholic denomination was made up of Baptist Churches. It was in the

denomination of the churches by the leaders that the Catholic (Universal?) Church was born. Preacher organizations were formed. They began to make laws. They changed ordinances and formed the Catholic denomination. When these churches began to drift, they were as sound as any churches, and, little by little, they drifted until they became the most extreme heretics in the world.

But what Catholicism has done, all denominations have done. They always drift from God's Word. Trace everyone of them to their source and you will find that they began with good intentions. They thought to set up a system that would stand for truth and righteousness, but ere long the machinery of the organization fell into the hands of designing men, and began to drift. Sound doctrine was discarded for expediency and in order to meet human objectives. And it has been the history of denominations that

they never reform. They always drift away from the truth. This is because designing, progressive (?) men get control of the denominational machinery and they castigate and excommunicate all who do not bow to them. Time and time again, in the history of true churches, have there been divisions and those who believe the truth have come out from the heretics and have tried again to have a denominational organization that would stand for truth, but in every instance they have only succeeded in setting up another denomination to perpetuate the truth for a short time and then go astray.

When Catholicism was born there were thousands who loved the truth, yea, there were millions, but they were destroyed until only a remnant was left. When Baptists began to get strong again in the seventeenth century we see the same trend of denominational organization.

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STANLEY NEUMANN



Eld. Stanley Neumann, pastor of the Ansted Baptist Church, Ansted, W. Va., who has been urging an heroic fight against worldliness and lodgism, is in the thick of a real battle for the truth.

The church of which Bro. Neumann is pastor, was forced to withdraw the hand of fellowship from a number of irregular walking and ungodly talking members. These have done everything short of murder to terminate the ministry of Bro. Neumann. They have

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The First Baptist Pulpit

"THE RED HEIFER"

(Read Numbers 19)

I want to preach to you this morning, beloved, from this 19th chapter of the book of Numbers—the ordinance of the red heifer.

God's child is a person of two natures. That is not anything extraordinary by way of announcement, and yet, beloved, it is a fact that all too few, even of Christian people, seem to realize. Every person who is here within this house of God today, who is saved, has two natures. He has the nature of God that was put there the day he was saved, and then he has the nature of the flesh that was put there the day he was form-

ed in his mother's womb. Listen:

"This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh."—Gal. 5:16.

If there were no other verse in all the Bible but this one alone, I would know that every saved person was the possessor of two separate and distinct natures—one called the nature of the flesh and the other the nature of the Spirit. You have an old fleshly nature inside you. If you are saved this morning, thank God you have a spiritual nature inside you.

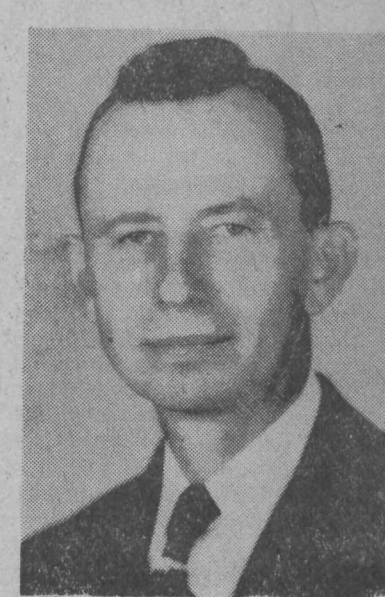
Now because of that fleshly nature, you don't always do everything you want to do, and

you don't always do everything you should do. I say, because of that fleshly nature, there are lots of things this Bible demands of us that you and I fail to do. Every saved person, so this Bible says, is a saint. Because of that old fleshly nature, you don't always act like a saint. To tell you the truth, beloved, a lot of us act a great deal more like the Devil than we do like a saint, all because of that old fleshly nature that we carry around inside.

This Bible tells us that we are pilgrims here within this world and our sojourn within this life is likened unto a pil-

(Continued on page two)

SIMMONS GOES TO GA.



T. P. Simmons will speak at the program of the Fellowship Meeting at the Baptist Tabernacle, 1711-15 Second Ave., Columbus, Ga., April 28 and 29. Our readers in reach of Columbus are urged to attend. "Parson Jack" Johnston is pastor of the Baptist Tabernacle. Since Brother Simmons cannot get back to his home church for April 30, he will be available to any church in that section for that Sunday. He may be reached at 706 High Street, Coal Grove, Ohio.

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THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR
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"The Red Heifer"

(Continued from page one)
grimace, but because of that old fleshly nature, we don't always act like pilgrims. Sometimes we act like we own this place. Sometimes we act like we were going to stay here forever. Sometimes we act like we have completely forgotten about the fact that we are just pilgrims passing through, and that our journeying is unto another land.

Beloved, we are not the only folk who have had this same problem, for the Jews, God's chosen people, from the days of Abraham, had this very same problem with which to contend—the problem of the old fleshly nature. God knew they had that problem and they knew it, and because both they and God knew that the Jews possessed a fleshly, devilish, carnal nature that was contrary to God, because both God and the Jews knew this, God gave the Jews this ordinance of the red heifer, so that I might say, beloved, when God gave the ordinance of the red heifer, He gave it to help the Jews solve the problem of the fleshly nature of which each was the possessor.

I WOULD LIKE FOR US TO GET THIS STORY AND THE EXPOSITION OF THIS 19th CHAPTER OF NUMBERS.

God, acting through Moses and Aaron, as His appointed leaders of the Jews, told them as they were leading Israel through the wilderness that He was giving to them a new ordinance, the ordinance of the red heifer.

In giving this ordinance, God told the Jews they were to choose a red heifer, not one that was red and spotted, not one that was red and striped with gray and white, but rather, they were to choose a heifer that was entirely red, without one white hair upon that beast.

When we remember that we have our salvation by the sacrifice of Jesus Christ, we are reminded that through that sacrifice we have the color of blood—the color of red. Therefore, this red heifer was, even by its color, a type of the Lord Jesus Christ and His perfect sacrifice that was wrought for us at Calvary.

This heifer was to be not only entirely red in color, but it was likewise to be without a blemish. That is to say, beloved, the horns, the hooves and in every particular that beast was to be one of positive perfection. There was to be no blemish upon this red heifer.

Surely, beloved, our Lord Jesus Christ perfectly fulfills the type, for we read in I Peter 1:18,19—

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and

H. H. OVERBEY WITH SAINTS IN RUSSELL FOR FOURTH TIME



Eld. H. H. Overbey, the beloved pastor of Harmony Baptist Church, Detroit, Michigan has just closed a gracious revival with the First Baptist Church of Russell.

This is the fourth consecutive year that Bro. Overbey has been with the church of Russell in evangelistic efforts. Each year his preaching has gotten better and the saints of this great church in Russell appreciate him more than ever.

If you are looking for an evangelist who will bless the church you are a member of, then contact Bro. Overbey. However, don't contact him unless you want a preacher who preaches the Bible. If you want a sugar-coated essay, tied up with a pink ribbon around it, get a seminary boy to preach it, but if you really want a Bible broadside that will bless hearts and save souls, invite H. H. Overbey for your next meeting.

gold, from your vain conversation received by tradition from your fathers: But with the precious blood of Christ, as of a lamb WITHOUT BLEMISH AND WITHOUT SPOT."

Beloved, as that red heifer was to be positively perfect and without a single blemish upon her, so Jesus Christ was without a single blemish. There was not one single sin stain, nor blemish, nor imperfection that might have marred the character of the Son of God.

It tells us also that this red heifer was to be one upon which had never yet come a yoke. That is to say, that this heifer was to be one that never had been worked. It was to be one that never had known what it was to wear a yoke. Surely, beloved, the Son of God, never was yoked with sin in any manner. Not only was He without blemish and without sin, He never was yoked in any way with sin. As this red heifer had never worn a yoke, so the Son of God never was yoked with sin in any wise.

We are told, beloved, that they were to bring this heifer without the camp that she might be slain. That meant that she was to be driven up to the east end of the tabernacle courtyard where the gate opened for the beasts of sacrifice to be taken into the tabernacle courtyard, and there the red heifer was slain as a sacrifice.

1900 years ago, outside of Judaism, for Judaism had rejected Him—outside the camp, for He was not even allowed to be crucified within the city—they led Jesus Christ as He carried his own cross, up to Cal-

vary. Outside the camp the Son of God was slaughtered—was sacrificed, just like this red heifer was slaughtered and sacrificed outside the camp in order to take care of that old sinful nature those Jews found themselves the possessor of.

After this red heifer had been slain, then they took that beast, her hide, hair, flesh, entrails and even the blood itself so that every particle of that red heifer was laid upon the altar to be burned and burned and burned until it was entirely reduced to ashes.

Oh, do you want to know of my Lord's suffering at Calvary! Look at that red heifer. Horns, hooves, hair, hide, entrails, flesh, blood—the entirety burned, burned and burned until there is nothing left but a handful of ashes. Do you want to know of my Lord's suffering at Calvary? As that red heifer was reduced to ashes, so Jesus Christ felt and suffered the flames of Hell itself in your behalf and in my behalf. He suffered our Hell in order to keep you and me out of Hell. Beloved, the Son of God did not come to this world to teach us how to live; He did not come to set for us an example—the Son of God came to suffer our Hell. Do you want to know what Jesus Christ suffered in His spirit and in His body as well? Look at that beast—that red heifer as she was burned, and burned and burned until she was reduced to a handful of ashes.

It is rather interesting to notice that as she was burned,—she was burned, so the 6th verse says, not with ordinary wood, but with cedar wood. Now cedar is a wood that is red in color. A red heifer being burned with red wood and with hyssop which, in itself, is a red plant. Furthermore, all of the time that this red heifer was being burned as a sacrifice, the high priest was pulling off little pieces of scarlet cloth and dropping them in with the sacrifice, so that the red heifer being burned with red cedar and red hyssop, was having added to it constantly scarlet cloth, so that in every particular the color of this ordinance of the red heifer would be a reminder to us of the color of blood—the blood of our Saviour, Jesus Christ.

After this heifer had been completely burned, then they gathered up the fragments, a little handful, or maybe a double handful of ashes that remained and put them in a vessel. After those ashes had been put into that vessel, they were retained and kept for the continuance of the observance of this ordinance throughout the entire year. Why was it necessary that they take those ashes, to which running water was later to be added, in order that lye might be made? There must have been some reason. That reason is not hard to find, for in the 11th verse, it says:

"He that toucheth the dead body of any man shall be unclean seven days."

Oh, here's the reason for the ordinance of the red heifer. Israel has an old nature. Israel's old nature is going to bring some of them to death. When a man died, they were to take some of those ashes, mix them with running water, then dip hyssop into that lye that was made from the ashes of that red heifer and running water, and sprinkle the tent, all that is within that tent and everyone that came near that tent. The Word of God tells us that anyone who has touched in any wise at all the dead man or the body of one who has died, or even if he were walking in a

graveyard and by chance allowed his foot to tread upon a grave, it was necessary that he be cleansed from this defilement. It did not make any difference in what manner they came in contact with death, they were defiled for seven days time. The only way that defilement could be lifted was by taking the ashes of this red heifer, mixing them with running water and sprinkling the individual, or the tent, or whatever had been touched and defiled by death in any way.

II

LET'S SEE WHAT APPLICATION WE CAN MAKE OF THAT SO FAR AS YOU AND I ARE CONCERNED. Does this have any relationship to us today? You might think that this happened so long ago and thus be inclined to think there could be no application of what happened in the wilderness with the Jews and what happens in Russell with us Gentiles. Let's see.

Many times I go out to make calls and I will perhaps spend an entire afternoon calling upon unsaved people. Maybe I won't talk to a single person in the afternoon but those who are lost. I come in, as I have many many times, not only physically exhausted, but spiritually exhausted. What's wrong? I've been touching too many dead bodies.

Let's look at it from this standpoint. I was in a home a good many months ago, and the hostess, as the meal was being served, served her neighbors right along with the dinner. The meal was delicious and the neighbors were really done up brown. I learned everything about those neighbors in expressions like this, "I told her enough to last her a month of Sundays." The next one that came in for review, "Well, I certainly gave her a piece of my mind." Presently a third one passed along the parade of life with an expression something like this, "I put the cat on her." I think I was there for an hour or probably an hour and one-half, and when I came away, I came away feeling there had been something pulled out of me spiritually. What was wrong? I had been touching a dead body.

I held a revival meeting down in Central Kentucky a few years ago, in one of those aristocratic churches. The pastor loved to play croquet. I haven't a thing in this world to say against the game itself, but I do think that when we got up in the morning and played croquet from ten o'clock until just time to hurry to the services at night, only taking time out to eat at the noon hour—I do think, and I believe you will agree with me, that he carried croquet to the extreme. In every home we went, we played croquet. Practically every day without exception, from ten o'clock in the morning until nearly seven o'clock at night, it was one continuous game of croquet. We never talked to lost people about their souls—we played croquet with them. We never witnessed for our Lord—we were too busy playing croquet. I said to the pastor the day before the meeting closed, "I'm leaving this meeting to go home with less spirituality than when I came here. A revival meeting ought to inspire first of all the preacher, as well as others, but I am going home with less spirituality than when I came." What was wrong? Just one thing—I had been touching too many dead bodies without any spiritual nourishment.

Many times, especially in my earlier days as a preacher, I have gone into a country community to hold a revival meeting, where I would spend the days of that meeting going from first one home to another. It was not a bit of difficulty to get those country folk to talk about hogs, cattle, sheep and crops. It was the very thing they talked about all of the time, but to get those folk to talk, when we sat down together, about spiritual things and eternal truths pertaining to God's Book and His kingdom, was almost an impossible matter. Many times when I have held revival meetings in country communities under similar circumstances, I have gotten so sick of hogs, cattle, chickens and all things pertaining to the farm that I have longed in my heart to get away to find someone who knew the Lord Jesus Christ who could talk in terms of spiritual things. What was wrong? I had been touching too many dead bodies.

Sometime ago, three Baptist deacons, not members of this church, without any connection whatsoever to me, decided that they had three things against me and that each of them ought to tell me. They came in. Deacon No. 1 said, "You would accomplish a great deal more in life if you were not too strict." He said, "There are a lot of good people in Ashland who are saved people but not members of any church." That was Deacon No. 1's objection to me. Deacon No. 2 said that because of the influence of THE BAPTIST EXAMINER it was impossible in his church to have fellowship in a union meeting. Thank the Lord for that. He wanted union meetings. Deacon No. 3 was very much perturbed because I dared to say that a woman ought to keep still when she is in the house of God. However, the Bible said it long before I ever said it. I tried to be patient as I heard the criticism leveled at me on the part of Deacons No. 1, 2 and 3. When they left, I said to myself, "Virtue has gone out." If I had analyzed myself then, I could have said, "One thing is wrong—I have been touching too many dead bodies." A few minutes passed by and in came a man who loves the Lord, who carries the Lord Jesus in his heart, and has the smile of Jesus upon his face and that look of heaven in his eyes. He said, "I don't want to take up too much of your time." I said, "Brother, just take it all—it's all yours." He wondered at my attitude. I said, "Just take as long as you want talking about the Lord Jesus or anything pertaining to His Word, His kingdom or His church. I have been touching too many dead bodies and I'm glad to have a chance to touch something besides that which is dead."

Beloved, do you know why you and I don't reach more people for the Lord Jesus Christ? I'll tell you. We touch too many dead bodies. Do you know why it is so easy to find an excuse to stay away from the house of God? We touch too many dead bodies. Do you know why it is when Wednesday night comes and when other services come, it is so easy to stay away from the house of God and go some place else? It is because all during the day you have been touching dead bodies. It is so much easier to stay away because you are contaminated.

I think about the membership of our church, about you and me and those of us who love the Lord, what we need above everything else is, instead of (Continued on page three)

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"The Red Heifer"

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touching the world so much and having contact with dead bodies so much, we need to have contact with the Lord Jesus Christ.

III

LET'S GET A LESSON OR TWO FROM THIS. CONTACT WITH EVIL DEFILES. Read it.

"He that toucheth the dead body of any man shall be unclean seven days."—Num. 19:11.

You can't come in contact with evil without being defiled.

Old Noah was used mightily of God, and after God had used him, Noah got drunk. Look at him as he lay down naked, exposing himself. Beloved, Noah's drunkenness, his contact with evil defiled him. From that time on, you never read that God used Noah another day of his life. He lived 600 years and God used him mightily. He lived 350 years after he got drunk, and God laid him on the shelf and never used him again. I tell you, beloved, contact with evil defiles. These individuals could not touch a dead body without being defiled, and you and I can't touch this world without being defiled.

Simon Peter denied his Lord. He warmed his hands at the enemy's camp fire. He had fellowship with those who hated God. Then he looked around and saw Jesus looking at him and the Word of God says, "He went out and wept bitterly." Why? He had had contact with evil, and that evil had defiled him. Listen to God's Word:

"If I regard iniquity in my heart, the Lord will not hear me."—Psa. 66:18.

Does evil contaminate? Does evil defile a saved man? Listen:

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear. But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—Isa. 59:1,2.

I tell you this morning, beloved, contact with evil defiles God's man. God wants His children to be clean. That fact is proven to us in view of this truth that God gave this ordinance of the red heifer. If God had not cared anything about His people being clean, He never would have given to them the

ordinance of the red heifer; however, He wants His people to be clean and He proves that by the fact that He gave this ordinance, in order that His people, when they did become defiled, might be cleansed therefrom. A man might step on a grave accidentally, he might, by chance, step on a dead man's bones, or he might, by accident, be defiled in the death of a man. Such might take place and man might be defiled thereby for seven days, but God did not want His children to remain in that condition.

Beloved, you might be defiled by evil this morning, but God does not want you to stay that way. God does not want His children to remain defiled. God wants you to be clean. Listen:

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity and PURIFY unto himself a peculiar people, zealous of good works."—Titus 2:13,14.

God doesn't want you to be defiled. He wants you to be purified.

"Who gave himself for our sins, that he might DELIVER US FROM THIS PRESENT EVIL WORLD, according to the will of God and our Father."—Gal. 1:4.

You can't help being defiled, but God does not want you to stay that way. He wants you to be clean and He provided a way of restoration so far as these Jews were concerned, and that restoration was that they should take the ashes of that red heifer, mix them with running water and make a lye, dip hyssop into this and sprinkle everything that had become defiled. That was God's way of restoration.

Does God have any way of restoration for His children who have been defiled by the things of this world? Thank God He has. We have His remedy right here within the Word of God. Listen:

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all un-

righteousness. If we say that we have not sinned, we make him a liar, and his word is not in us."—John 1:7-10.

As the Jews had the ordinance of the red heifer whereby they could be cleansed from their defilement and brought back to God, so, beloved, God tells us within His Word how we can be restored—if we confess our sins. To whom? Not in the ear of some earthly individual. Not in the ear of somebody else who, doubtless, has more sins than you yourself, but if you confess those sins into the ear of the perfect one, Jesus Christ, the promise is He will forgive our sins and cleanse us from all unrighteousness.

Let me ask you a question this morning: Have you been in contact with the world too much? Do any dead bodies ever touch you? Would you like, this morning, to be brought back to God? There is just one way you can be—if you confess your sins. Oh, may it please the Lord this morning to cause you to have a desire to walk a little closer, to live a little more like Him, and be a little more like Him.

I said, "Let's walk in the fields." He said, "No, walk in the town."

I said, "There are no flowers there."

He said, "No flowers, but a crown."

I said, "But the skies are black, There is nothing but noise and din."

And He wept as He sent me back.

"There is more," He said, "There is sin."

I said, "But the air is thick, And fogs are veiling the sun."

He answered, "Yet souls are sick, And souls in the dark undone."

I said, "I shall miss the light, And friends will miss me, they say."

He answered, "Choose tonight If I am to miss you, or they."

I pleaded for time to be given, He said, "Is it hard to decide? It will not seem hard in Heaven To have followed the steps of your Guide."

Then into His hand went mine; And into my heart came He; And I walk in a light divine, The path I had feared to see.

The Books Opened

(Continued from page one)

In the foregoing scripture, there is an important contrast: "BOOKS" (plural) and "BOOK" (singular).

"BOOK"—of life containing unsaved are judged before being cast into the lake of fire.

"BOOK"—of life containing the names of those who have had their sins washed away in the blood of Christ. Why are the unsaved judged out of the "BOOKS" (plural) while the saved are written in one "BOOK"—the book of life? (This is answered as you read along).

Do you mean that God is keeping books on all of the sins of each individual? Yes! God is keeping indelible records but—not the way you might think!

"I killed him! I killed him! I can't stand it any longer—hang me—I can't stand it any longer!" cried a young man, between uncontrollable sobs. The police sergeant after quieting the young man as best he could, began to piece together an amazing but horrible story. A wire was sent to another city a few hundred miles distant. The reply came back. The story was confirmed. After a brief trial, he was sentenced to be hanged and he died on the gallows. What drove him to the gallows even though he had evaded the arm of the law for about six years?

His undying memory lashed him to the gallows where he hoped death would release him from the stinging torment of a memory from which he could not get away. He couldn't drown that memory, he couldn't kill it, he couldn't silence it. It tormented and followed him in the deep of the night until sleep was torn from his grasp; it haunted him during the day; it finally drove him to his death—his undying memory.

He stepped from this life into eternity, into eternal tragedy, into a hell where, God says, the memory never dies! "Into hell, into the fire that never shall be quenched, where their worm (conscience-memory) dieth not and the fire is not quenched." Mark 9:43-48. . . . Son, remember . . . Luke 16:23-31.

People brought back from the brink of death after almost drowning and these air corps pilots who have "blacked out" during severe physical strain have told of seeing their whole life flashing before them in a matter of seconds—it was written in their memory!

God keeps books—He keeps indelible records of every sin in thought, word, and deed that you have ever committed and that record is kept as God burns it into your undying memory! Once your record is written in your memory, it can never be erased except by God Himself through the blood of Christ!

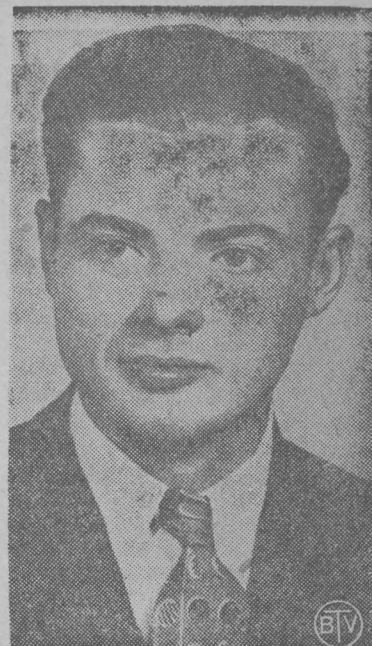
God says: "their worm (memory) dieth not."

Science proves: "memory never dies."

It can be proven in your own life—something has popped into your mind that you haven't thought of for perhaps ten, twenty or thirty years. . . . What does this prove? It proves that it was written in your memory but it took certain stimulus to bring it to mind.

When God presses the button of stimulus at the judgment of the great white throne each Hell-bound soul will face every thought, word and deed he has ever committed as the "BOOKS" (their individual memories) are opened! "For there is nothing covered, that shall not be revealed; neither

ECKLES ORDAINED



This is the young man who was ordained by Madison Street Baptist Church, Rochester, Pa., on the occasion of the editors recent visit there.

It was a joy indeed to be with Pastor Morris and to assist in the ordination of Bro. Eckles. I consider him one of the finest young men I have ever had the privilege of helping ordain. May God give him a great ministry.

Bro. Morris and Bro. Eckles are located in one of the greatest destitutions I have ever seen. There are two million people within going distance of the Madison Street Baptist Church and the only sound church with a Bible message in all that area is the one these brethren will be ministering through. Pray for them.

hid, that shall not be made known." Luke 12:2. What an unspeakable horror that will be as each Hell-bound soul has the surface mask torn asunder and they see each other as he or she is!

What if your thought life was paraded right now before loved ones and friends?

God says: Sinful thoughts are plain rotten sin!

To lust in one's heart — is adultery in His sight. "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matt. 5:28.

To hate in one's heart — is murder in God's sight. "Whosoever hateth his brother is a murderer." I John 3:15.

God's only remedy for your sin—God's only way of washing the indelible record of your sin—

"Though your sins be as scarlet, they shall be as white as snow . . ." Isaiah 1:8.

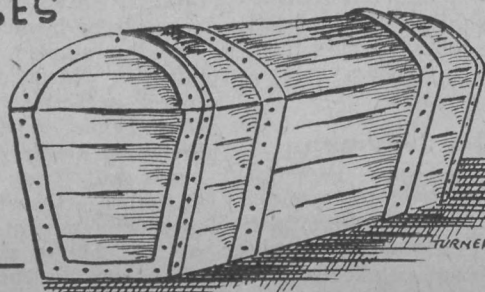
"Unto Him (Christ) that loved us, and washed us from our sins in His own blood." Rev. 1:15. The only way the record of your sin can be blotted out, in God's sight, is through the precious blood of the Lord Jesus Christ. (Matt. 26:28, Eph. 1:7, etc.) That is why we have "BOOKS" and "BOOK." The unsaved will be judged out of the "BOOKS" (their individual memories) while those who have accepted the Lord Jesus Christ as Saviour have their sins ("BOOKS") washed away and their names are found in the "BOOK" of life!

"BOOKS" or "BOOK"—take your choice!

Jesus said: "Him that cometh to me I will in no wise cast (Continued on page four)

THEY MADE A CHEST,
AND SET IT WITHOUT AT THE
GATE OF THE HOUSE OF THE LORD.
AND THEY MADE A PROCLAMATION
THROUGH JUDAH & JERUSALEM,
TO BRING IN TO THE LORD
THE COLLECTION THAT MOSES
THE SERVANT OF GOD
LAID UPON ISRAEL IN
THE WILDERNESS.

II Chron. 34:8-9



Simmons Goes To Ga.

(Continued from page one)

It has been a joy to recommend Bro. Simmons and his lectures on "The Trail of Blood." There is no better preacher than T. P. Simmons, and no greater sermons on church history than these lectures.

If you have never heard these messages, then arrange now an early engagement with Bro. Simmons. Every church ought to hear these sermons once a year. They have been mightily used of God in making Baptists and in the strengthening of Baptist churches.

Write the editor today that he might arrange such a meeting with Bro. Simmons for your church.



Feeling Before Faith

(Continued from page one)

can be religious feeling altogether apart from faith in Christ as Saviour. I am not so sure that we ought to dramatize the death of Christ in an effort to break down the resistance of the sinner and get a profession. A man might be made to weep over the death of Christ and yet not trust Him for salvation. The death of a dog may be told in such dramatic fashion as to make people cry. If the moral influence theory of the atonement were true, this method would be sound and safe—anything to make people tender and sympathetic toward Jesus. But the Lord Jesus Christ does not want mere sympathy; He wants our trust and obedience. To those women who followed Him to the cross, beating their breasts and weeping, Christ said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children." I say again, it is not our tears but our trust that saves.

Many Ways To A Good Feeling

The atheist has a good feeling. He begs others to give up religion and enjoy life with the atheists. He has a good feeling because there is (to him) no God to fear. He has no concern for the future because he thinks there is no future. If good feeling is the paramount thing, I would recommend atheism. Then we could eat, drink, and be merry.

The self-righteous man has a good feeling. The pharisee had a much better feeling than the publican. If a man can build himself up in his own eyes (and this is not hard to do) until he is the pink of perfection and great in self-importance, he will have a good feeling.

The drunkard has a good feeling for awhile. Whiskey deranges the mind and builds up a man in his own eyes. The drunk man feels rich and self-important. And the religious good feeling where there is not faith in Christ is like that of the drunk man for brevity.

Psychiatry proceeds upon the assumption that sin is only a mental disease and that a good feeling is the paramount thing. And many psychiatrists recommend religion for this purpose. And without question it works in many instances. Physicians and preachers are resorting to the psychiatrist technique to help people get more out of life and live free from frustration

W. R. ROYCE



Elder W. R. Royce, pastor of the Broadway Baptist Church of Richmond, Kentucky will begin a revival meeting at the Fullerton Baptist Church, Fullerton, Kentucky, on May 1.

The editor has known Bro. Royce intimately for a number of years and rejoices over his friendship and his ministry. This evangelistic effort should be a blessing to the Fullerton Church.

Bro. Eli Williams, acting pastor of the church, asks our readers nearby to visit them during the meeting and of those at a distance, he humbly begs your prayers.

and fretting. But this does not touch the question of eternal salvation. One may enjoy this life and miss the life to come. One may have peace of mind and not have peace with God. One may learn the art of how to keep from "getting upset," and yet spend eternity in Hell. It is not enough to be mentally sane; we must be right at heart. I agree that Christians generally should be happier, but their joy should be based upon faith in Christ, and it should not be a joy that is independent of sorrow. Paul put it like this: "As sorrowful, yet always rejoicing."

Saved By Faith

We are saved by faith, not by feeling. We are not saved because we feel good; we feel good because we are saved. To illustrate: Word comes to me that I have just fallen heir to a large sum of money. If it is the first day of April, I am apt to think it is an April fool trick, and so the news does not produce any good feeling. But if I am convinced that the report is true, I will rejoice. My faith in the news produces a good feeling. And while I am waiting for the money, I am living in hope and am rejoicing in that hope. My hope is based upon faith and is just as strong as my faith. If, while waiting for the money, my faith gets weak, my hope and joy will be correspondingly weak. And the only way my faith can be strengthened is to examine the evidence that I have been left a sum of money. I get the letter I received from the attorney representing the testator. I find that he is a reputable attorney. I write him of any suspicions I have about the matter. I tell him that it all seems too good to be true, and that I fear he is perpetrating a hoax. He replies at once that he is in earnest; that it is all true; that a certain person had remembered me in his will; that the person had recently died; and that there would be no con-

test of the will. He assures me it will be only a few days until the money will be forthcoming. Now all that would strengthen my faith and make me happy. Faith would produce the proper feeling.

Suppose I should write the attorney and tell him I just could not feel that I would ever get the money. What would he think? He would think I had doubted his word; that I regarded him as untruthful. My feelings would show that I had no faith in his word.

Faith Is Based Upon God's Word

Faith is based upon what God says; it rests upon His bare Word. "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). If I want people to believe I must tell them what God says. And God has said a plenty on the question of salvation. He has said that all men are sinners by nature and are lost—condemned and under His wrath. He has said that He sent His Son to be the Saviour of sinners. He has told us what His Son did on this earth to save sinners; that He put away sin by the sacrifice of Himself; that He redeemed us from the curse of the law, by being made a curse for us. And He tells us that we are saved by grace through faith in Christ. Now faith takes all that God has said to be true and rests upon it. And any good feeling that does not come from trust in what Christ has done is a dangerous and deceptive thing, so far as salvation is concerned.

Emotions Fluctuate

Man's emotional nature cannot be trusted. Our feelings fluctuate. I am under some great burden. I feel gloomy and despondent. For awhile I sit with my head in my hands and cry. And this crying serves as a sort of relief valve and I feel better. Nothing has really happened to cause me to feel better. My situation is unchanged. But my emotional nature fluctuates; my feelings are not the same even though the circumstances remain the same. A person can cry most any burden away. It helps one to cry in trouble so far as feelings are concerned. And preachers, above all people, ought to remember this, lest they deceive sinners with stories that will arouse the emotions. It is possible to tell some pathetic story that will make a person cry, and make a successful appeal for him to come forward in profession, when there has been no faith in the Lord Jesus Christ.

We are said to be saved in hope (Rom. 8:24). This means that our glorification—our complete salvation—is only a matter of hope—something we are waiting for and expecting to receive. Faith is said to be the substance, (Gk, hypostasis, that which stands under) of things hoped for. Faith is under our hope to sustain and support it until it is swallowed up in possession of the things hoped for. The eye of faith is on the cross where Christ purchased all the blessings of Heaven; the eye of hope is on the purchased possessions. Faith looks backward; hope looks forward.



Stanley Neumann

(Continued from page one) attempted to wreck him financially; they have lied upon him; they have made physical threats against his body; and now when

all these have failed, they drag the matter into the courts.

This is the same thing that always happens in this day of modern Christianity, whenever a pastor does stand for the truth. The only reason it isn't happening in more places is that so few preachers are willing to stand for the Word of God. The majority of churches would be split in shreds if the pastor preached what he knows to be true.

My hat is off to Pastor Neumann and his church who are backing him. May our readers remember them daily at a throne of grace in prayer, and may it please God to give them a glorious victory.

The Church has published a book entitled, "Facts About Lodges and Their Fight Against Ansted Baptist Church." It is one of the best exposures of the lodge system ever published. It costs but 50c and every reader should order it direct from the Ansted Baptist Church, Ansted, West Virginia.



Who Gives The Best?

(Continued from page one)

the people of God are those that shall last forever, for we shall spend eternity with them.

VI. ETERNAL LIFE.

Christians have a life that is entirely apart from that of those who are not believers in Christ. They can only plan on a few brief, uncertain years here, but we can plan on forever and ever. The difference is comparable to a tenant who may be thrown out of a house any day, and another person who owns his home and can plan on living in a certain house indefinitely. Also we can plan on being rid of the imperfections that we have now, as well as all of the annoyances that we now know.

VII. A SENSE OF INWARD SATISFACTION AND CALM.

The people of the world are snatching and grabbing after a thrill—running to and fro after the will-o-the-wisp of pleasure, and the things that they experience are things that do not satisfy. The Christian who lives right and keeps in line of the will of God, has a peace of mind and heart—a sense of calmness and rest that the world is a stranger to. The difference is that of a ship that is tossed about, and one that is safely anchored.

VIII. THE CHRISTIAN LIFE HAS A PROGRAM AND A GOAL.

We have something to live for—a future—a goal of life. The person who is not lacking in real purpose. No matter what he starts, there is no permanency to it. Just a hand-breadth of existence and it all goes for naught. The "path of the just, is as a shining light, that shineth more and more unto the perfect day."

Apart from Christianity there is no ultimate meaning to human existence. Think that over. If it is not so, why not?



Denominationalism

(Continued from page one)

zations. Baptist Conventions began to be formed. These conventions started with a good purpose. Most of them were sound in the faith. But soon they began to drift until the lovers of truth were forced to come out from them. Like Catholics these Conventions were never reformed, but simply got bigger and bigger, but there were divisions and we see all the Christian movements,

breaking up into denominational factions and camps, until today the world is filled with them, and a man today is religious only in the extent to which he is loyal to his denominational program, so far as the world looks upon religion.

All false doctrine has its basis in glorifying human beings and human works. It was so with Cain. Cain wanted to glorify the works of his own hands, and thus rob God of His glory. Every false system of religion does the same thing. This is the heart of denominationalism. Every denomination finds its glory in its institutions and denominational program. That is why they make them and loyalty to them a test of fellowship. The great sin of denominationalism is that it condones and covers up every known sin for the sake of the institution and program. "All kinds of stealing and mispending of money is justified for the sake of the institutions. A deacon in a church can sponsor public sin, but if he has money; he can be elected to a denominational office. A man may commit adultery, and it will be covered up in order not to "hurt the work," and at the same time, those who oppose wickedness in high places are castigated and excommunicated.

This is a fact that has been demonstrated time and time again. It is not a secret, but it is a brazen demonstrated reality before the world. It is all a part of the apostasy of the last days.

Do not think that these conditions shall get better. History demonstrates that they go from bad to worse. There are those who have lost sight altogether of our Lord's churches and they think they must actually belong to a denomination to be a Christian. They do not think of themselves as belonging to the blood-bought church of the living God, but to this denomination or that. There comes a time when one is a disgrace in the sight of God, if he remains in a denomination, but people are blind to this truth. There are people who would walk out of a church in a minute, if it should depart from the faith, but the denomination can do anything and they will hold on to it and support it.



The Books Opened

(Continued from page three) out." John 6:37.

He also said: "Ye will NOT come to me that ye might have life." John 5:40. Was he speaking of you when He said this—or will you come to Him? It is still your choice!

WHAT MUST I DO TO BE SAVED

"Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16:31. What does it mean to believe?

You must come to Christ: 1. As a sinner with a repentant heart and a willingness to forsake sin—"The Lord is not willing that any should perish, but that ALL should come to repentance." 2 Pet. 3:9.

2. Knowing that you cannot save yourself—"And our righteousnesses are as filthy rags." Is. 64:6.

3. Knowing that only Christ can save you—"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

4. The fourth and final step is to take Jesus Christ as your own personal Saviour (you take Him as a gift for He is God's gift to you) and then confess Him before men.—Copied