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The nearer you live to the world, the less power you have over it.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

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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."—Isaiah 8:20.

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Andrew, My Son Andrew!

I sit alone tonight, alone with a heartache so great that I am tempted to wonder if even my Saviour's presence can ever quite fill the aching void of my awful loneliness.

Today I saw my son, my only son, take final ordination as a Roman Catholic priest. In the great Cathedral of St. Peter's, hushed in awful solemnity, I heard him utter those last, irrevocable vows that seal him forever to the service of that Church in which I cannot believe, but in which he claims to have found — yes, and seems somehow to have found it! — peace and happiness.

Oh the bitterness it is to remember that when he turned to me, his mother, for answer to his spirit's search for truth, I had no answer to give him.

When he asked bread of me I could give him but a stone. For I had not then myself found the Saviour, who alone is the Answer to life's questing. And now, knowing that Answer, having found salvation in the finished work of Jesus Christ and life by His death, I must sit silent and helpless while my boy, flesh of my flesh and heart of my heart, pledged himself for time and, I fear, for Eternity itself, to a broken cistern that can hold no water.

We were always so close, Andrew and I. His father died when he was very tiny. I was alone in this part of the country, with no relatives within thousands of miles, and so my baby was all my own.

With the income John had left for us to live on, I did not have to find work, but was able to devote all of my time to my lad. We spent all our leisure together; even after he was well along in school he seemed to prefer being with me, reading and talking and listening to music, to playing much with other youngsters. He was so

sunny and frank and sweet, so amazingly and heartwarming like his dear father, that it was never difficult to understand him. We seemed to enter each other's moods perfectly, and in an incredibly short time he grew into a dear and delightful companion.

He was a born student, and never happier than when deep in some kind of mental problem. His teachers loved him for, in addition to possessing a vigorous and inquiring mind, he had a happy disposition and a warm friendliness and interest in others that made him beloved wherever he went.

It used to worry me that he spent so little time at play, and that he had no interest in sports. But in his second year of high school, he joined the Dramatic Society; and from then on his personality came into full flower. Here he discovered that he had unexpected talent, and he threw himself into dramatic activities with that wholehearted intensity that is so characteristic of him to this day. He lost his boyish shyness, seemed to make up what had been lacking in his social development, and rapidly became an all-around leader in his set, while never relinquishing his scholastic attainment and interests. I think it was partly his passionately dramatic nature, coupled with the dissatisfaction he experienced in his own church, that later led to his interest in the Church of Rome.

From childhood I think Andrew was searching for Truth. "Mother," he used to say to me when just a tiny lad, "how can I please God?" I taught him all I knew, but his questions frankly disturbed me. "Be good, do what is right, tell the truth, help others." I used to say; but my heart often smote me, for I felt within myself that this was not the whole answer. Yet what more to tell him I knew not, for was not my own soul burning with unslaked

thirst for God?

From the time he was old enough to go, we went to church and Sunday School together. It was a large, up-to-date denominational church nearby, where sermons were largely concerned with ethics and morals, with social problems and the brotherhood of man. Now I know that the Gospel was not preached there, but I did not know it then. I plunged into the work of the church, and lost myself in its idealism, seeking to lead my son after me. But all the while the dissatisfaction in my heart was echoed and intensified in his.

"What is it all about?" he would muse aloud. "Either all this stuff about God and Jesus is true, or it is not. If it is true, it is the most important thing in the universe, and what you believe about it matters more than anything else in the world. If it is not true, why bother with any of it at all? And if it matters what you believe, why don't they tell you what to believe? Why do they talk in generalities and avoid the real heart of the issue?"

His confidences used to disturb me greatly; yet I would not admit to Andrew my own insecurity of mind. "You're young," I used to tell him, "and youth is always a period of doubts and questions. When you are older, you will feel more settled in your mind." Yet I was older—and my misgivings were greater than his.

Always obedient and anxious to please me, Andrew plunged deeply into the work of the church, even as I did. He held office in the young people's society, was appointed delegate to this youth conference and that, took leadership in national and international youth movements. His warmhearted friendliness and sincerity won him friends, as always and honestly he tried to help his fellow-men. The ecumenical

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CHURCH LOYALTY

If ever the churches need more loyal friends it is at the present time. We are passing through serious days in the history of these churches. The radio, the automobile, the picture show and other modern attractions are taking the people away from the church services. Most people are heavily burdened with the cares of life and on Sunday they almost demand rest and recreation. Life seems to grow harder every year and those who bear the burdens of the home and business are tempted to sleep long and late on Sunday mornings. The attractive features of life beckon to them Sunday afternoon and they lose their interest in religion. There is a quiet spirit of unbelief which arises from the popular literature of the day which reaches all our homes. It is easier not to believe in the Gospel. Be loyal.

The First Baptist Pulpit

"RIGHTEOUSNESS"

"And as he reasoned of righteousness."—Acts 24:25.

If you will go back to the early chapters of the book of Genesis, you will find that Adam and Eve when created, were placed into a garden where everything was perfect. The only time that this world has ever known perfection was when Adam and Eve were thus placed in the Garden of Eden. Even Adam and Eve themselves had a perfect human righteousness. No two individuals ever began life together under a

more perfect environment than these two—Adam and Eve. Not only was their environment perfect, but even they themselves were possessors of what you and I have never been possessors of — a perfect human righteousness. At the very best, you and I, beloved, have a most imperfect righteousness. We became heirs of it through Adam since his fall and through our forefathers back to Adam.

I

HUMAN RIGHTEOUSNESS. You and I are now the pos-

sessors of an imperfect righteousness. Listen:

"But we are all as an unclean thing, and all our RIGHTEOUSNESSES ARE AS FILTHY RAGS."—Isa. 64:6.

The very best there is about you looks like a dirty, filthy, abominable, contemptible rag that you wouldn't want to touch. Unsaved man, the things that you think are so good in your life, God says are filthy in His sight. If that be true of our righteousness, how about the sins of our lives? There

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The Justice Of God Demands Punishment Of Sinners To Satisfy God's Righteousness

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"And the devil that deceived them was cast into the lake of fire where the beast and the false prophet are, and shall be tormented day and night for ever and ever."—Rev. 20:10.

We often hear many silly statements by unthinking people such as that, "Babies are not saved but safe." There are not two heavens for people where saved ones go and "safe" ones reside. Then some say that a "Just God will not condemn one to eternal punishment." It is the unswerving justice of God that prepared eternal punishment. "The wicked shall be turned into hell, and all the nations that forget God," says the psalmist.

In considering this subject we must not darken council by words without knowledge but get first things first and call a thing by what it really is and not something else.

Any brand of no hellism stems from rank ignorance and deliberate twisting of the Scriptures. Eternal punishment is taught in both the Old and New Testaments of the Bible. There

are many people who have not studied the Bible and the theology which it teaches enough to understand what sin is and what punishment must be visited upon it. For instance a large majority of Christendom does not recognize anything as sin except some act such as theft, profanity, etc. I once heard a man say that he had not sinned for three weeks. He did not realize that his very nature was sinful and that without even one sinful act he would go to hell. When we come to realize that sin is eternal and that if I commit it or fail to put my sinful nature under the blood of Christ, I am in danger of eternal punishment and guilty of eternal sin. It puts a different face on the whole thing. The just nature of God requires eternal punishment for eternal sin.

To say that God is just does not argue that God is nothing more than justice. Justice is only one among the many, many attributes of God. The Bible teaches this doctrine—"He is the rock, His work is perfect: for all His ways are judgment: (Continued on page three)

SMOKING

Can smoking shorten your life? Some ten years ago the late Dr. Raymond Pearl of John Hopkins studied the life span and smoking habits of 6,813 white American males. His carefully tabulated statistics tell us that if you take 300 people at the age of 30—100 of them non-smokers, 100 light smokers and 100 heavy smokers—

Of the 100 non-smokers, 66 will reach 60 years; of the 100 light smokers, 61 will reach 60; of the 100 heavy smokers, 46 will reach 60.

"The conclusion is clear," said Pearl, "that smoking was statistically associated with impairment increased as the amount of smoking increased."

Andrew Salter in his book, Conditioned Reflex Trepay, makes the following computations based on Dr. Pearl's findings. (Continued on page four)

"Righteousness"

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isn't a person here who would dare to say that he hadn't sinned in word, thought, and deed many, many times in the light of the Ten Commandments. You know that you have violated every one of those Ten Commandments in principle or in deed again and again and again. You know, beloved, that that is a just accusation. In view of that fact, if the best there is about you looks like a filthy rag to God, then tell me what do your sins look like in God's sight?

This text certainly paints man in one of the blackest pictures to be found in all the Word of God, when it says, "And all our righteousnesses are as filthy rags." Unsaved man or woman, that is your position in God's sight. I don't care what church you are a member of, or whether you are a member of any church. I don't care how you have been baptized, or whether you have been baptized at all. If you have never been born again, if you have never received the Holy Spirit of God, then beloved, when God looks upon you, He says that your righteousness is an imperfect human righteousness, so imperfect that it is absolutely repulsive to a Thrice-Holy God,—so repulsive that He speaks of it as being a filthy rag.

II

SELF-RIGHTEOUSNESS.

Adam had a perfect human righteousness; all of Adam's descendants have had an imperfect human righteousness, and all unsaved church members have a self-righteousness. Don't let anyone think that because he or she has joined some church that you are ready to go to Heaven. I am satisfied that Hell is going to be chuck full of church members — people that thought that all they needed was to be a member of some church organization that they might be saved. I want you to see that if that is your experience, all that you have at best is a self-righteousness before the Lord.

The Word of God tells us of people who had self-righteousness.

"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."—Mt. 5:20.

The scribes and Pharisees were church members. They were the religious people of Jesus' day. Though they were religious, they were lost. Theirs was a self-righteousness, and Jesus said to His congregation that unless their righteousness was greater than the righteous-

CHRISTIANITY AND NON-CHRISTIAN RELIGIONS COMPARED FEASTS AND FASTS

CHRISTIANITY, in accordance with Christ's command, observes one spiritual "love feast" of fellowship with Christ for the spirit and not the body. Its fasts are purely voluntary among Baptists and are for times of introspection and prayer. Catholics and many Protestants make considerable of fast days as days of merit-making.

BRAHMANISM. Fasting is the expiatory penance for neglecting the regular ceremonies declared in the "Veda." In the sacrificial feasts, the deities are supposed to come and eat with the worshipers. The priests drink, often too freely, of an intoxicating liquor made from the putika plant, used in sacrificial services.

HEAVEN MUST BE BEGUN BELOW IN ALL THOSE WHO SHALL ENJOY ITS PERFECTIONS ABOVE.

HINDUISM. April, October and January are the most sacred months. June is devoted to the bathing of the Juggernaut and the festival of the Ganges. The feast of Krishnu occurs in August. Doorga, wife of Siva, is elaborately worshiped in September.

BUDDHISM observes days such as the birth of Buddha in April, the anniversary of his entrance into Nirvana, birthday of the female Buddha and many others; also, the commencement and end of summer and winter, the eclipses of sun and moon. In Ceylon, there is an annual festival in honor of Buddha's tooth located at Kandy.

TAOISM. "The feast of dragon boats" occurs on the fifth day of the fifth month and is a lively festival. The "feast of lanterns," which takes place at the first full moon of each year, is a dull and uninteresting festival. Taoists possess more liberty in eating than the Buddhists, who are compelled to be vegetarians, because of their fear of taking animal life; yet Buddhists often eat meat killed by a non-Buddhist. The sin is in the killing and not in the eating.

THE SPIRITS OF THE JUST MADE PERFECT SHALL ALL BE BEAUTIFUL.

CONFUCIANISM. It is only once or twice in the year, that the emperor, as father and priest of the nation, approaches Shang-ti. The emperor spends the night alone in a humble dwelling, near the place of sacrifice, to prepare himself for his solemn duties.

ZOROASTRIANISM contained many ceremonies similar to those found in the old Aryan system, though they were much modified and tempered by the more humane feelings of Zoroaster. The juice of the soma plant was drunk and sacred bread was eaten with the flesh of the animal which had been sacrificed.

HEAVEN ITSELF WOULD BE FIRE TO THOSE WHO WOULD VAIN ESCAPE ACROSS THE GREAT GULF FROM THE TORMENTS OF HELL.

THE PARSEES have reduced the elaborate sacrificial customs of the Zoroastrians to a few rites. The Ijashne, Darum and the Afringan ceremonies are the most important. No sacrifices are allowed to be offered in the night time and feasts often follow.

SHINTOISM. Mourning and fasting are elaborate. White garments are worn and animal food is not eaten. Graves are visited on the 7th, 14th, 21st, 35th, 49th and 100th days and on the 1st, 3rd, 7th, 13th, 23rd, 27th, 33rd, 37th, 50th, and 100th years. New Year's is the greatest feast day.

HEAVEN WOULD BE HELL TO AN IRRELIGIOUS MAN. ONE WHO CANNOT STAND A PRAYER MEETING HERE WOULD FIND NO SATISFACTION THERE.

MOHAMMEDANISM. There are two principal annual feasts:—breaking the fast of Ramadan, and the feast of the sacrifice. Rewards for fasting are beyond bounds, for it is for God alone. The chief fast is during the month of Ramadan. Not a drop of water or morsel of food is taken during the day, but at night much feasting is indulged in. None are excused from this except travelers, the aged, the sick, infants and idiots.

ness of the scribes and Pharisees, they would in no case enter into Heaven. That ought to be a very stern and stirring warning to every person who has joined a church that you might pause and take inventory to see whether or not yours is merely a self-righteousness.

Listen again:

"For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

—Rom. 10:3.

God's righteousness spoken of in this text is a reference to the Lord Jesus Christ, and it tells us that there are many people who have not submitted themselves unto the righteousness of God, but that they are going about to establish their own righteousness. Paul be-

gins this chapter by declaring that these individuals are wrong.

I wonder if you have failed to submit yourself to the Lord Jesus Christ, if you have failed to see that Jesus Christ died upon Calvary's Cross to pay for your sins. I wonder if you are trying by your own efforts, and your own good works, and your own morality, and your own good deeds to establish your own righteousness. By what you do, you are trying to climb up step by step to Heaven. Beloved, this verse of Scripture tells us that such an individual who possesses only a self-righteousness, who has not submitted himself unto the Lord Jesus Christ,—that individual is a condemned, lost man in the sight of God.

I don't say that you are an unsaved church member, but,

beloved, in the light of this passage of Scripture, I'd certainly pause and consider very carefully just where you stand ere the old year comes to an end and a new year soon begins—I'd pause and take inventory and see if yours is the righteousness of God or merely a self-righteousness that you have worked up yourself.

Here is another Scripture which shows us the same truth: "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

—Phil. 3:9.

Notice, Paul says that he doesn't want to stand in the presence of God in his own righteousness, and I don't either. Beloved, if you have a sound mind, you wouldn't want to stand in the presence of God in your own righteousness.

You walk into a room and it looks quite clean. Raise the shade and allow the sunlight to come in and you can see little particles of dust just dancing in the sunlight. What seemed to you as being clean, when the sunlight shines through, reveals that the room is far from being clean.

Beloved, what you think is so good about yourself, when you let the sunlight of God Almighty's Word shine upon you, merely shows you that it was your own self-righteousness that you possessed, and not the righteousness of God.

Would you want to stand before God with your own righteousness? Let's go back and think of some of the righteous things that you have done. Maybe today you have come to church. Maybe sometime today you paused and uttered, either audibly or silently, a prayer unto God. Probably today you have spoken a kind word to somebody else and have cheered some lonely traveler thereby. Maybe you have seen someone who was in need. Down into your pocket you have reached to give money to that individual. Maybe today, or this past week you have gone out of your way to be kind, to be helpful, to be moral, to be as good as you could. All that is commendable, but, beloved, that is only self-righteousness. I ask you, would you want to stand before God when all you have is your own self-righteousness?

I wouldn't want to stand before God in my righteousness. I wouldn't want to stand before the Lord with what goodness I have done in life as my only hope. Like Paul, I'd want to be found, not in my righteousness, but in the righteousness of the Lord Jesus Christ.

III

DIVINE RIGHTEOUSNESS.

Adam and Eve had a perfect human righteousness. You and I and everybody else that is born into this world have an imperfect human righteousness that we inherited from Adam as a result of his sin. Then, beloved, when men try to save themselves by what they do or by the church, they merely get a self-righteousness, which is but little better than an imperfect human righteousness that has been inherited from their parents.

My brother, the only righteousness that will save any individual is a divine righteousness which comes by and through the Lord Jesus Christ. Listen:

"For he hath made him who knew no sin to be sin for us; that we might be made the righteousness of God in him."

—II Cor. 5:21

What does this mean? He stands a sinner with his own imperfect human righteousness. Side by side with him stands Jesus Christ, God's own Son, no sin in His life, perfect in every detail. Beloved, inexchangeable as it is, God, at Calvary's Cross 1900 years ago reached down and took my sins and the sins of everyone of God's elect from the foundation of the world to the end of time.—God took the sins of His elect and put them on His Son, Jesus Christ, and the Son of God suffered for our sins there. Then, beloved, God took the righteousness—the holiness of Jesus Christ—and put that righteousness in return on everyone of His elect so that while Jesus at Calvary got my sins, I, in grace, get God's righteousness through Jesus Christ.

Beloved, it is a whole lot sweeter to depend upon that righteousness than it is to depend upon your own righteousness, which is at best merely a self-righteousness or an imperfect human righteousness.

This divine righteousness which we get through the Lord Jesus Christ ENDURES FOREVER. The Word of God doesn't leave us in any doubt. Listen: "His work is honorable and glorious: and his righteousness endureth for ever."

—Psa. 111:3

"Wealth and riches shall perish in his house: and his righteousness endureth for ever."

—Psa. 112:3

"He hath dispersed, he hath given to the poor; his righteousness endureth for ever."

—Psa. 112:9

Three times in just a few short verses God tells us that His righteousness endures forever. Thank God, beloved, that God takes your sins and puts them on Jesus and takes the righteousness of Jesus and a new clothes you thereby. Thank God, what He gives you to wear, by way of His righteousness lasts forever.

Some people worry or wonder that if they sin after they are saved, perhaps they have lost their salvation. Listen, beloved, I'll fall back on what God says. He says that "his righteousness endureth for ever."

I am glad that the righteousness that we get in Jesus Christ is a righteousness that lasts. It outlasts sin, it outlasts temptation, it outlasts your feelings, it outlasts your emotional experiences. Thank God, beloved, it lasts forever. When time is no more and when we are out yonder in eternity, the righteousness of God will still be ours.

This divine righteousness which we get from God through the Lord Jesus Christ has a VERY DECIDED EFFECT within our lives. Listen:

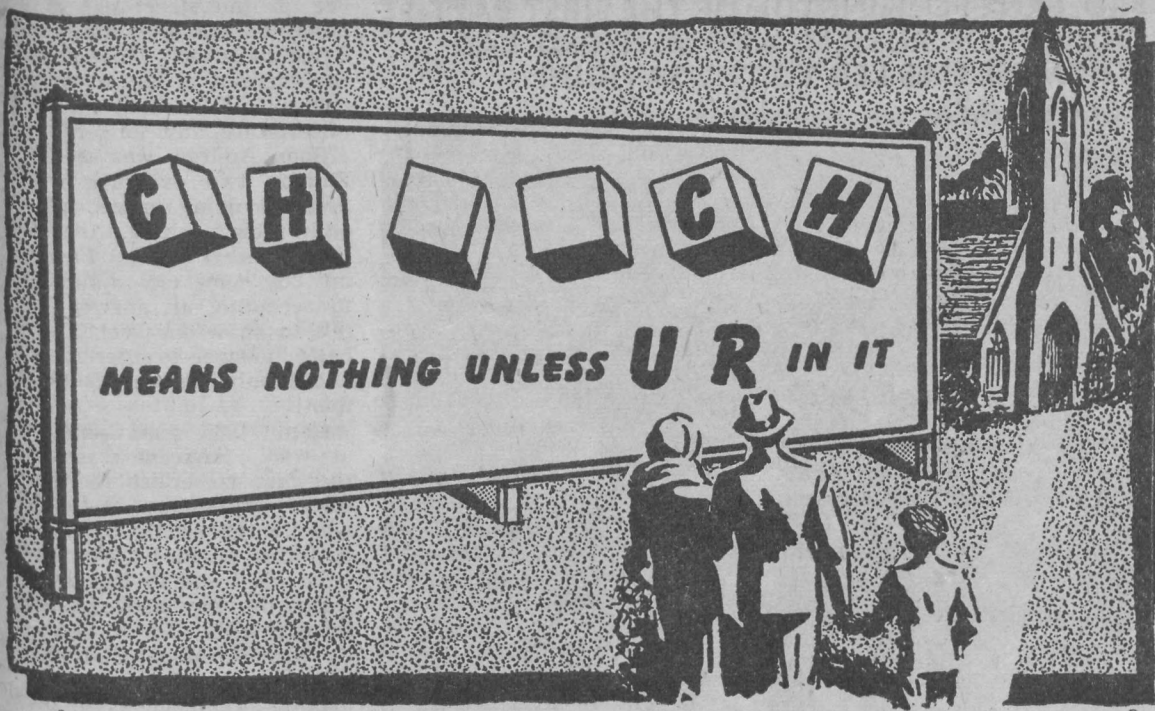
"And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever."

—Isa. 32:17

You can mighty soon tell whether you are saved if you read this Scripture and let the truth of it sink down into your soul. It tells us that the work of righteousness is peace. Do you have peace in your heart today? In a troubled world that knows no peace, and never shall know any peace until the Prince of Peace shall come and sets up an enduring and everlasting peace, as children of God, you and I have peace—the peace of God.

I ask you, are you at peace? Can you put your hand upon your breast and say, "I know that my Redeemer liveth?" You say, beloved, "I am a church member. I've been baptized."

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"Righteousness"

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I don't care a thing in the world about your church membership, or your baptism, or any of the rest of your self-righteousness. I am asking, "Do you have the effect of God's divine righteousness through Jesus Christ? Has the peace of God become real and operative within your soul?"

This Scripture also tells us that the effect of righteousness is quietness and assurance forever. Some people say, "I just don't know whether I am saved or not. Sometimes I feel like I am saved and other times I feel like I am lost." Listen, beloved, I know something about you. I know exactly where you stand. You are a lost person. If you don't know that you are saved all the time, 365 days out of the year, I know that you are lost and have been lost all of your life, because the Word of God says that the effect of righteousness is assurance forever.

Beloved, if the righteousness of God has become real to you and you have seen the truth that your sins have been laid on Jesus, and Jesus' righteousness has been imputed unto you,—if you have seen that, God, gives you an assurance that lasts forever.

Notice also that this righteousness which we get through the Lord Jesus Christ is such that when a man has it, GOD WILL NEVER CHARGE ANOTHER SIN TO HIM as long as he lives.

Why is it that when an individual is saved, he can never be lost? Here is the reason: God won't charge any more sin to him. The Word of God tells us this to be true. Listen:

"Even as David also described the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."—Rom. 4:6-8.

This tells us that when God takes our sins and puts them on Jesus and when God takes Jesus' righteousness and imputes it unto us, then, beloved, from that time on God won't impute sin to that individual any more. Why? Because he has already imputed his sins to his substitute — the Lord Jesus Christ.

Beloved, my cup is full and

running over when I remember the fact that since the day that God put my sins on Jesus and God put Jesus' righteousness on me, from that time on God has never charged me with any other sin. He charged them all to my substitute — the Lord Jesus Christ. I haven't lived perfectly. I have sinned abundantly every day of my life, enough that I should have gone to Hell, but God didn't charge me with a one of those sins. Why? Before that I was born, Jesus Christ went to Calvary's Cross and there died for my sins, and the day that I received Him as my Saviour, God put all of my sins on Jesus and clothed me with the righteousness of the Son of God. From that time on He has never charged me with one single sin. All of my sins have been charged to the account of my substitute — the Lord Jesus Christ Himself.

This divine righteousness which we receive from God through the Lord Jesus Christ COMES AS A GIFT FROM GOD.

"For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the GIFT OF RIGHTEOUSNESS shall reign in life by one, Jesus Christ."—Rom. 5:17.

This tells us that through Adam's sin all of us became sinners. Adam sinned and we inherited a sinful nature from him. In contrast, by the gift of righteousness we have life in Jesus Christ.

How do you get this divine righteousness? Do you pray for it? Do you work for it? Do you join the church to get it? Nay, beloved, the righteous of God comes as a gift from God. It ought to thrill the soul of every man and woman here today to know that you don't have to pay for it. You don't have to work for it. You don't have to beg for it. Righteousness comes as a gift from God.

It is just as though I might offer you some gift. You don't have to get down on your knees and beg me for it. You don't have to go down in your pocket and pay for it. You don't have to do anything to make you worthy of it. All you have to do is to receive it.

Beloved, God's righteousness which He offered in Jesus Christ is a righteousness that comes as a gift of God, and the only way that you can get it is to receive it as a gift from God.

Some of these days I am going to walk on a new earth, an earth that is different from the earth we are walking on today, an earth that is made right-

eous.

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—II Pet. 3:13.

Some day I am going to walk in a world that is righteous. It will never come until there is a change in administration of this world's government. The Lord Jesus Christ when He comes must set up His kingdom and reign from His throne before that takes place, but some day I am going to walk right here in this world, in a world itself that is righteous.

Back yonder in the days of Adam and Eve the best that they ever had was a perfect human righteousness, but, beloved, now in Jesus Christ I have a perfect divine righteousness, for I am now clothed in the righteousness of God's Son, Jesus Christ. I am going to be better off in the new earth than Adam was in the Garden of Eden.

Just a few days ago a man said to me that he wished that he might have had Adam's chance in the Garden of Eden. I said, "Brother, I have a better hope than Adam ever had, for the best that Adam had was a perfect human righteousness, but already I am the possessor of a perfect divine righteousness — the righteousness of Jesus Christ."

Some day, beloved, as a possessor of a perfect divine righteousness, I am going to walk in a world wherein dwelleth righteousness, better than Adam's ever was in the Garden of Eden. Why? Not because of Gilpin, not because of the church, not because of anything that I have done or anything that anyone has ever done, but I will thus walk because of what Jesus Christ did for me on the Cross of Calvary.

CONCLUSION

I have tried to show you that there are four kinds of righteousness. Adam had a perfect human righteousness. The unsaved man has an imperfect human righteousness. The man who is trying to save himself has a self-righteousness. The man who is really saved has the divine righteousness of Jesus Christ to cover Him. Which do you have today?

Oh, may the Spirit of God take this simple truth and bless your soul and cause you to see that your only hope is Jesus.

As the song says:

"My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,

The Justice Of God

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a God of truth and without iniquity, just and right is He." Deut. 32:4.

Justice is natural with God. "He leadeth me in paths of righteousness for His name's sake" (because it is His nature to do so). Since God is just He must live according to that just nature, else, He would not be perfect, nor holy, nor good. He would be partial and moral chaos would result.

I have already said that sin is eternal. The world makes light of sin because it does not know what sin is. If it were possible for a new born babe to live all its life without sin, it would still be a sinner and die and go to hell unless it accepted Christ as its Saviour, because its very nature with which it was born would be sin. Man is a dual being; soul and body. The body will die in due time, but the soul will live on either in eternal bliss or eternal misery, according as it accepts or rejects Christ. Since the soul of the sinner lives on eternally, he sins eternally. This is taught in the account of the rich man and Lazarus.

"Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue for I am tormented in this flame," Luke 16:24.

Lazarus was at ease and rest in Abraham's bosom. His days of sickness, hunger and misery were over. He was having his day. "Thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted and thou art tormented."—Luke 16:25.

Now the rich man's evil nature would enslave Lazarus. Yonder Lazarus lives at ease—put him to work! Have him serve me. The rich man ignored what he himself had done to Lazarus or rather what he had not done to him before they both died. Lazarus desired, probably begged for the crumbs which fell from the rich man's table; his sores needed attention, but that rich man ignored him. Now he cries for mercy. That sinful nature was still at work. Send Lazarus to this hell of fire. He may scorch a little but send him to relieve me. That nature is still sinning today. There is no repentance in hell.

The antediluvian sinners, sinners later on such as Sodomites, Gomorrahites, murders, adulterers, those who have gone raving mad because of their sins, grafters, gyps, all still exerting their evil natures, sinning on throughout all eternity.

I have also said that the eternal justice of God requires eternal satisfaction. All the punishment that we mortals deal with is corrective. Man tries to set the transgressor right by inflicting on him so much misery and torment that he will go straight when released. Eternal punishment is not corrective. There is no repentance in hell. Eternal punishment is vindictive. It exposes to view the justice of God. If God let man off with a light

sentence, material pay for sin that continued on through eternity, then the devil and his angels would take Him to task for being partial.

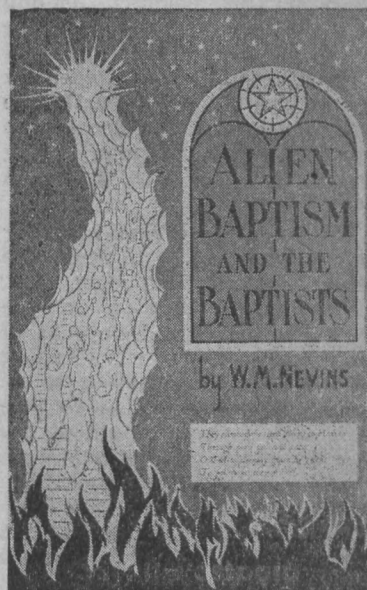
Angels are eternal. Everything they do is eternal. You must fight fire with fire. Father told me of witnessing a runaway prairie fire driven by fierce winds and fed by dry grass. An old prairie scout saw it coming and raced his horse to a narrow stream of water that lay directly across the path of the racing inferno. He reached the narrow streamlet which the long tongues of flame licking out far ahead of the blazing wall of fire would span as soon as it approached the line. Hurriedly he fired the grass along the bank of the watercourse allowing the flames to back against the fierce wind. This system was called "back-firing" or firing against the oncoming fire. Gradually the blackened space widened until the backfire met the racing headwind and fire. There was a crash like an explosion, flames leaped high into the air and the fire was conquered. Fire fought fire.

So the terrible fire of sin that sears and scorches everything it touches can only be fought with the eternal fires of hell. Since the ages past have precipitated countless millions of unrepentant sinners into hell with their selfishness, greed, adultery, sodomy, murder, raving insanity caused by sin, with all the countless evils men and devils could devise and hell's inmates have seen and experienced all this, every soul there must and would say that God is only serving the ends of justice in preparing such a place where the punishment is adequate to vindicate the just and loving nature of God.

But God made a plan sometime in the far, far distant past by which He could offer sincerely and truly every child of Adam measureless mercy. Mercy, of course, is opposed to justice. Justice demands an eye for an eye and a tooth for a tooth. Mercy pleads penitence and forgiveness. This plan of God would satisfy every demand of justice and make a way for every soul to avoid hell.

It was God's mercy that caused Him to plan salvation. God pitied man's helplessness (Continued on page four)

THE BOOK OF THE HOUR!



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The Justice Of God

(Continued from page three)

to resist sin and knowing that sin was eternal and man would be an eternal sinner unless God would attempt to satisfy justice with material things on their behalf, He would have to create them anew; wholly creatures of time to correspond with their punishment. This, of course, is beyond His plan of action.

So eternal punishment being vindictory, an eternal lake of fire, full of self-confessed sinners, including the devil, all evil-angels, proclaims justice the supreme unchangeable, indestructible, God originated standard by which all moral qualities are measured. Without this lake of fire or something equally as bad, sinners there would smirk and wink; saying God thinks He is punishing us as we should be, but He has left out something!

So the demands of justice must be met or all creation crashes down about our ears, as I have said, eternal chaos ensues. Without the severe standards of justice all sorts of the vilest sins are ignored and unpunished until there is no decency, respect or safety for anyone. So eternal hell was and still is the only answer for eternal sinning.

Anyone who denies the teachings of the Scriptures on this subject is either ignorant of the issues involved or deliberately unjust expecting God to be partial to Him while executing the demands of justice upon others.

There is probably ninety per cent of so-called Christendom that either believes in salvation by works or by works and grace combined. Either of these possibilities is untenable in the light of the foregoing observations on eternal punishment. I have discussed these things first to prove beyond the shadow of a doubt that there is a hell and secondly, to show my readers how impossible it is for material man to extricate himself from a supernatural, eternal situation and condition.

He perfected a plan that would satisfy every demand of justice making man's salvation right in the sight of the most scrupulous.

In order to do this the Redeemer would have to be human, so human beings could understand Him. Accordingly Jesus was so naturally human that people gathered around Him seeking comfort, healing and instruction. Even little children were not afraid to approach Him. The Redeemer would have to be divine, of the very essence of God because no limited, sinful human being could atone for sins, not even for his own.

He must be divine in order to have the power to resist the devil and triumph over him. After the temptation in the wilderness it could be said of him, and what the exceeding greatness of His power to us who believe, according to that working of the strength of His might which He wrought in Christ, when He raised Him from the dead, and made Him to sit at His right hand in the heavenly places far above all rule and power and dominion, and every name that is named, not only in this world, but also in that which is to come." — Eph. 19:21. So in the coun-

cils of eternity, before the foundations of the earth were laid, God proposed to present His son with a body.

Wherefore when He cometh into the world, He sayeth, sacrifice and offering thou wouldst not but a body hast thou prepared me."—Heb. 10:5. Thus the divine all powerful God equipped with a human body could offer himself for all mankind and being eternally righteous could satisfy every demand of a just God. God has through all the ages past and still does offer complete salvation to every human being. He sends His Holy Spirit to woo or plead with the sinner and induce all to accept salvation as a gift; not a chance at salvation, but a God made and given free gift with nothing for the individual to do but accept. The soul that spurns the wooing of the Spirit; who goes on his own chosen way ignoring the kind provisions of mercy, trampling under unholy feet the shed blood of Christ, can never lift his voice in protest against the administration of God; but while burning in the flames of eternal fire he can not help but proclaim God just and righteous in all His ways, even in preparing an eternal hell for those who choose to sin throughout all eternity!



Smoking

(Continued from page one)
ings: "The heavy smoker pays with 34.6 minutes of life for each cigarette he smokes. The pack-a-day smoker pays with 11.5 hours for each pack he smokes."—Western Voice.



Andrew, My Son!

(Continued from page one)
movement was then rising, although it was not then called by that name, and the question before the youth forum at the time was how to unite the young people of the world in a fellowship of peace and brotherhood. No one worked harder at the task than Andrew. "How proud you must be of him" the church people used to say to me. And I was indeed grateful that God had given me so fine a son. Yet I knew that in his heart was always the pulsing question, "But why am I doing this? What do I believe, and why?" And always the question in his heart was echoed in my own.

One day he was more than usually disturbed about the unreality of his belief. "Why not go to the minister and have a talk with him?" I suggested. "Tell him frankly how you feel, and surely he can help you!" So he did.

Later he told me about it: "What does it all mean?" I asked the pastor. "What do we believe about the Trinity, about Grace, about the Nativity, about all these things that we speak of in hymns and Scripture reading and prayer?" He looked at me so oddly. "Oh, not very much," he said in an offhand manner. "It's not very important, anyway. There's a book I have somewhere in my study I could lend you, if you like, but it's terribly deep; you wouldn't really get much out of it. The big thing is to do the best you can, to live pure, do right and help others less fortunate than yourself. Doctrine doesn't really matter very much."

From then on Andrew was seriously disturbed in his soul. By this time he had been working in an insurance office in

BRO. GENE PENNINGTON OF THE FIRST BAPTIST CHURCH OF RUSSELL AND A NEGRO LAD WHOM HE HAS LED TO THE SAVIOUR



Here is one of the members of the First Baptist Church of Russell who is stationed at Great Lakes, Illinois, and a Negro lad, named Carl, who has been led to a saving knowledge of Jesus under Brother Gene's influence and teachings. Gene is only sixteen years of age, but he knows his Bible better than most preachers. That he lives up to what he knows is clearly evidenced by the conversion of this Negro lad. Thank God for church members like Gene!

downtown Toronto for a couple of years, and had begun dropping into nearby St. Michael's Cathedral for meditation during his noon hour. It wasn't that he had any interest in Catholicism, but the church was there; it was open; it was quiet. I did not concern myself too much about it at first; it was so like Andrew to seek out a quiet spot for prayer and meditation at noon. I don't think any one could have been more sincere in his desire to know God and to serve Him.

But when the young people's society again nominated him for president in its spring election of officers, Andrew surprised us by refusing to run. "Too busy at the office," he excused himself. "Want to take some night courses in advertising and sales' promotion at the university this winter." But he told me the real reason one night. "I just can't do it, Mother," he said. "I can't lead others any farther until I get some more solid ground under my own feet." I was worried and sick at heart, but I didn't admit it, even to Andrew.

He continued to attend church regularly with me, however, and his interest in spiritual things seemed undiminished; it was just that he would no longer take leadership. My heart lightened as I saw him fall in readily with plans for a Sunday evening Open Forum on the question of church union. Speakers from all branches of the Protestant denominations, from sects such as Christian Science, Buddhism, Yoga Wisdom, etc., and from the Greek Orthodox and Roman Catholic churches were to present their views each week for three months, each discussing points of difference and similarity, with the hope of finding common ground from which a united, peaceful world might spring. Oh, the futility the utter futility of seeking such ground other than at the Cross of Calvary! But I did not know it then. With hope in my heart and my boy at my side, I attended the series of lectures.

But my disappointment in the meetings was matched only by Andrew's disappointment. All

the speakers talked in idealistic generalities; all carefully avoided touching on anything controversial; all skillfully skirted the real issues at stake. All, that is, but the last young speaker—the Roman Catholic.

I could see at once that Andrew was profoundly impressed by his address. A recent convert from our own branch of the Protestant church, he was an unusually gifted speaker with the courage of his convictions and the fervor of the newly converted. He spoke of his lifelong search for truth, and of his finding it in the Roman Catholic Church. "If there is ever to be any union of churches," he declared bluntly, "you must come to us. We won't budge one inch." Here at last was someone who knew precisely what he believed, and why. With sick terror in my heart, I could feel all the longing in my son's young heart reach out toward him.

But it was several weeks before Andrew told me one night that he was going to get in touch with Jim and ask for an opportunity to discuss things with him. I demurred, of course, for I had strong prejudices against Roman Catholicism; but what weight could my uncertain words carry against the ringing challenge of the young convert's splendid confession of faith? With misery in my heart but no better answer on my lips, I kissed my boy good-bye as he set off on his quest.

From then on things moved swiftly. Andrew and Jim became firm friends, and I know that Jim's was the greatest single influence in my boy's conversion to the Roman Catholic faith. Within a few weeks Andrew, at Jim's suggestion, had an interview with a priest.

Jim made the appointment. It was at St. Peter's, where specially chosen Paulist Fathers dealt with those of other faiths who sought enlightenment as to Romanist doctrine. I remember how nervous and excited Andrew was as he set off. "I was hot and cold all over," he told me afterward, "and I kept telling myself to

get off the street car and home; I was scared stiff, and I had to go on. I had to know the answer, if there were an answer. I couldn't stand the uncertainty any longer."

Soon Andrew was seeing the Fathers two evenings weekly and becoming more interested in their teaching all the time. With a heart of lead I watched my boy come closer and closer to accepting an answer that felt to be wrong; yet I had no better answer to offer him. Oh, had I only known my Saviour then!

Came 1939, and Canada was at war. Andrew was among the first to enlist in the air force. My sorrow at his going was lightened only by the hope that this might lead him away from his trend to Romanism.

But my boy had not sought security all his life to be so easily turned aside. Stationed in Winnipeg, he lost no time in making contact with priests there; moved to Victoria, he did the same thing again. Even a letter home glowed brighter with contentment and satisfaction, as he told me of his growing grasp of the doctrine which he was giving himself. And heart-broken as I was at the turn his affairs had taken, I could not but salve my own misery with the very evident happiness of my boy—for Andrew was then, and is now, happier than I had ever known him to be.

It was after he had been in Victoria about eighteen months that he wrote and told me of his baptism into the Roman Catholic faith. I thought my heart would break; but when, a year later, he wrote of his decision to enter the priesthood, I was nearly beside myself with grief. I spent many months recovering from a nervous breakdown and it was at this time that God miraculously reached down in His mercy, opened my eyes to the truth as it is in Christ Jesus, and graciously saved me. But the joy that thrilled my heart at finding the answer to my own long, weary search God brought only the greater pain for my boy.

When I was well enough, I took the long trip to Victoria where Andrew was still engaged in air force administrative work. We had many a long talk together, and I tried to show him the simplicity of the gospel with its glorious news of salvation by faith in the risen Saviour. But always he would listen courteously and kindly then kiss me gently and turn away, back to his new-found faith. Whoever had done his work in my boy had done it well.

With his discharge, Andrew lost no time in enrolling in seminary. For seven long years I prayed and hoped, beseeching God to open his eyes as He had saved me. Year after year he stood highest in his class, winning every laurel it was possible to win; year after year he grew farther and farther away from me, cleaving more and more to the Church of his adoption. Today the tall young man with the quiet, steady voice and the rapt glory on his face is almost a stranger to me . . .

Oh, my son Andrew, my son, my son Andrew! Would God had died for thee! Oh Andrew, my, son, my son!—His.

Ed. Note: This is a true story of what happened to one Protestant boy. It could just as easily have been a Baptist boy. This is the reason we should teach the Word of God in all its purity. Baptists have the truth. May we give it to them!

Choose between the world and the Word. No heart can mature two crops.

A Review Of The Ansted Case

By T. P. SIMMONS
Dean of Southern Baptist Bible
Seminary
Columbus, Georgia

On July 28, 1950, Judge R. J. Thrift, in Circuit Court of Fayette County, West Virginia, rendered a verdict in the case styled "Ivan Steele, et al, Plaintiffs vs., in chancery, Stanley Neumann, et al, Defendants," in which 130 persons that had been excluded from Ansted (W. Va.) Baptist Church were ordered restored to membership and the church was barred from conducting a business meeting until the court had designated a moderator to preside at a business meeting in which all the members of the church, both active and inactive, were to have the privilege of participating and acting upon any and all matters of business. This court decision provided further that, in case this initial meeting took no action on the matter of retaining or

discontinuing the services of the present pastor, a disinterested moderator was to be selected to preside at all future business meetings until the status of the present pastor, Elder Stanley Neumann, should be decided.

Having been provided with quite complete information on the things that led up to this case, as well as the case itself, I propose to review the decision of Judge Thrift in the interest of religious liberty, a fundamental principle of American democracy. This principle is being violated by some courts today in complete disrespect of sound principles of legal jurisprudence. In most cases the violation is due to prejudice on the part of the judge, as is undoubtedly true in the case of Judge Thrift. Because of this tendency of some courts to encroach upon the proper domain of churches, the Ansted case is of great interest to Baptists and even to all who

believe in the separation of church and state.

Before proceeding to review Judge Thrift's decision, it might be well for me to state by way of explanation that this case arose over the preaching and writing of the pastor, Elder Stanley Neuman, the plaintiffs particularly dissenting from his views concerning secret orders, the pastor being opposed to membership in lodges on the part of church members. Because of this dissension the plaintiffs became interested in removing the pastor from his position. Finding themselves hindered in this matter by the provisions of a constitution adopted by the church in 1944, they began to stir up opposition on the ground that it had "done a great injustice to our Church and its members . . ." But there is no indication that they sought relief by amending the constitution in the way provided in the constitution. In-

stead, they came into the church service on a particular Sunday and caused disorder and threatened repetition of the same. They wrote the Executive Secretary of the West Virginia Baptist Association, asking him to seek to convince the pastor of Ansted Church of the "absolute necessity of a general council of all concerned." Now if the 130 persons that signed this letter had been the kind of members they should have been, they would not have needed to write this letter. If they had been taking active and spiritual interest in the affairs of the church, they would have been in a position to effect a change in the constitution, if such were needed. But some of them had not supported the church for years and all the others had at some previous time ceased to attend and support the church. Furthermore, 42 persons who signed the letter were not members at all.

This explains why they could not seek desired relief in the way provided by the constitution. Neither the Executive Secretary of the Baptist Convention of West Virginia or the Committee on Churches of the Hopewell Baptist Association had any grounds for approaching the Ansted Baptist Church or its pastor about calling a council. Baptist councils are initiated by churches themselves and no association has any proper office in offering advice to churches and pastors. If less churches and pastors seek such advice. They were inactive, disgruntled members, in rebellion against the church and pastor. They were so sorry as members that their standing in the church was not such that they could influence the Advisory Committee of the church to give consideration to their self-wrought-up supposed grievance. Because of their

(Continued on page two)

An Appeal To The W. Va. Legislature For Investigation

THE W. VA. STATE LEGISLATURE IS NOW IN SESSION. THAT IS A "LUCKY BREAK" FOR THE CITIZENS OF WEST VIRGINIA WHO HAVE AN INTEREST IN RETAINING THEIR RELIGIOUS LIBERTIES. THE ACTION OF THE WEST VIRGINIA SUPREME COURT OF APPEALS IN REFUSING TO REVIEW THE ANSTED CHURCH CASE SHOULD BE INVESTIGATED BY THE STATE LEGISLATURE!

The decision rendered on July 1950, by Judge R. J. Thrift, Jr., in Circuit Court of Fayetteville, struck a death-blow to the well recognized right of all churches having the congregational form of church government to manage their own affairs, the civil courts having no

SOMETHING TO DO SOMETHING ABOUT

We hope that the Christian people in our Nation in general and West Virginia in particular are waking up to the importance of the fight Ansted Baptist Church is having to make for its existence and for the principle of religious freedom, as well as the right to manage its own affairs. We hope, too, that people are waking up to the great, evil power of Freemasonry. It is appalling to think that this un-American institution has the power to actually crush out from existence as an organized body a real Baptist church. Such a thing this monstrous evil is seeking to do in its evil work against the Ansted church.

Masons far and wide have poured thousands of dollars into their fight to crush this church and ruin its pastor. One Freemason of Fayette County, W. Va., so it is reported, said to a deacon of the Ansted church: "This fight is one thing that we mean to see through. I myself have a thousand dollars to put

(Continued on page three)

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The Baptist Examiner

Paid Circulation In All States and In Many Foreign Countries

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

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RISE UP, O PEOPLE, WHO LOVE THE LORD!

Are we as Christians ready and willing to meet the challenge of Christ's foes today?

For the glory and honor of the name which is above every name, are we willing to spend and be spent under the banner of the Captain of our salvation, the Lord Jesus Christ? As Jesus asked His disciples in the long ago, the same challenge is before us today: "Are ye able?"

Write to the Ansted Baptist Church, Ansted, West Virginia, for first-hand information on the evil of Freemasonry.

Rise up, O people, who love the Lord and His Gospel. Pray for the Ansted Baptist Church and its pastor, that they may stand together in defense of "the faith once for all delivered to the saints." Send them help, and may our Lord be glorified!

PERSECUTED



Eld. Stanley Neumann

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad: for great is your reward in heaven."—Mt. 5:11,12.

The First Baptist Pulpit

"THE SHINING FACE"

"And it came to pass, when Moses came down from Mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses knew not that the skin of his face shone while he talked with him."

—Ex. 34:29.

The book of Exodus tells us of the wanderings of the children of Israel from the time they left the land of Egypt until they

got some three months away from Egypt in the wilderness. After they had gotten out in the land of the wilderness, about three months removed from the borders of Egypt, they came to Mount Sinai. At Mount Sinai the children of Israel were instructed of God as to the future, particularly concerning their worship. Moses was called up into the mountain and there on Mount Sinai God gave to Moses a full, complete, and detailed revelation as to the

manner and mode of their worship. God told Moses how to make a tabernacle, and how to make the various articles of furniture that were to be placed inside the tabernacle. God told Moses how they were to worship, and God gave to Moses the Ten Comandments. When he came down after 80 days his face was shining.

THE MEANING OF THE SHINING FACE.

Moses' face was but reflecting

(Continued on page three)

State Supreme Court Refuses To Review Ansted Case

After considering the case from December 5, 1950 to January 15, 1951, a period of time much longer than is usually allowed in such cases, the Clerk of the West Virginia Supreme Court of Appeals notified the attorneys for Ansted Baptist Church, Ansted, West Virginia, that the Court would not review the case. Perhaps some who may read this are not informed concerning the persecution by law which the faithful members of Ansted Baptist Church have been forced to undergo during the past year. For their benefit and information we re-state briefly some pertinent points concerning the case which have been published heretofore in THE BAPTIST EXAMINER.

Lodge people, particularly

(Continued on page two)

ON BEHALF OF THE ANSTED CHURCH

During the Fall of 1950 THE BAPTIST EXAMINER sent out several appeals on behalf of the Ansted church for financial assistance to enable them to appeal from the unjust decision against the church by Judge Thrift. We have been pleased to learn that a goodly number of our readers responded to those appeals for aid, although not as many persons and churches responded as should have under the circumstances.

We must remember that the battle the Ansted Church is fighting is a very vital one, the battle for religious freedom, and the battle for a local church to have the undisputed right to manage its own internal affairs. Every Baptist church in America really has a stake in the fight which the Ansted church is waging on behalf of us all. The least we can do is to remember to pray for them, and then send the Ansted Church some financial assistance. This is necessary at this time because it now seems certain that the An-

(Continued on page three)

THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR

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A Review

(Continued from page one)
generally rebellious attitude as evidenced in this letter, the church withdrew fellowship from them.

Any proper review of this case must first consider the question of whether courts have jurisdiction over such matters. On May 8, 1950, the Supreme Court of Georgia, in the case of Stewart et al. vs. Jarrell et al., said:

"All questions relating to the faith and practice of the church and of its members belong to the church judicatories, to which the members have voluntarily subscribed themselves, since, when a person becomes a member of a church, he does so upon the condition of submission to its ecclesiastical jurisdiction, and however much he may be dissatisfied with the exercise of that jurisdiction, he has no right to invoke the supervisory power of a civil court so long as none of his civil rights are involved . . ."

This raises the subsidiary question: Did the case under consideration involve any of the civil rights of the plaintiffs? The Supreme Court of Georgia, all justices concurring, further answered this question also in the foregoing case as follows:

"An expelled member of a church has no interest in the church property, and excommunicated members whose names have been expunged from the church membership rolls by the valid action of the church cannot stand for and represent members of the church in an action . . ."

Thus this authority decided that no civil rights are involved when a member is expelled by the valid action of the church.

This raises then a second subsidiary question: What constitutes a valid action of a church? The aforementioned court goes on to answer this question in the following manner:

"Where the validity of the expulsion of the plaintiffs as members of the church, and their claim of rights in the church property, grow out of a controversy relating to the faith, teaching, doctrine, and discipline of the church, the judgment of the church with a congregational form of government with respect thereto is conclusive upon the civil courts, whether in the opinion of the judges of such courts, the decision appears to be right or wrong, for courts of equity will not interfere with the internal affairs of a religious organization involving questions of faith, practice, doctrine, discipline, ecclesiastical law, rule, custom, or church government."

These decisions make two things very plain according to recognized principles of legal jurisprudence:

1. A church has supreme authority in managing its own affairs, defining its doctrines and practices, and exercising its discipline, and a civil court has no right to review its actions in this respect.

2. Civil rights are not involved when a member is expelled from a church, and thus a person expelled from a church has no proper cause for civil action.

For these reasons, Judge Thrift should have sustained the defendants' demurrer "to the amended and supplemental bill of complaint" instead of rejecting it evidently on the previously stated ground that "property rights of a member is simply the right to participate with the other members in deciding the use to which the property shall be put, and having been deprived of membership necessarily implies being deprived of that property right."

Judge Thrift is right in all that he says in this quotation. His definition of the "property rights" of members of a church is accurate. And he is right in saying that exclusion from membership necessarily deprives one of these property rights. But he made two errors in the application of these facts to the Ansted case:

1. "Property rights" as he has defined the term with respect to church members, is not synonymous with "civil rights." Civil property rights of a church inhere to the church in the aggregate, and are conveyed by deed, a legal instrument; and the courts are duty-bound to protect these rights. The property rights of individual members are different. They are not conveyed by deed or by action of any legal body. They are conferred by the church on its own terms and are subject to authority of the church for their continuance. Since this is true, a church may expel a member on any ground that seems sufficient to it. No court has any right to interfere in this matter. If a court can say on what grounds and under what circumstances a church may expel a member, then a court may say upon what conditions a church may receive a member. The two are inseparably joined in principle. Thus for a court to attempt to reverse the action of a church in expelling members is for that court to deny in principle the separation of church and state. Such action by a court ought to be condemned by every liberty-loving American citizen.

2. In the second place Judge Thrift erred in this matter in that he did not note that the Ansted case had nothing to do with the use to which the property of the church was to be put. There was no question as to whether it would still remain in the use of the Ansted Baptist Church as a place of worship according to former custom. The case had to do with the retention, amendment, or abolition of the constitution and the matter of the retention or dismissal of the pastor. Thus again he misapplied his correct definition.

Having made this fundamental mistake, Judge Thrift necessarily involved himself in other errors, absurdities, and inconsistencies, as follows:

1. He assumed that the constitution of the Ansted Baptist Church was supposed to be exhaustive and meant to replace all former custom and the Bible

as the "final authority in all matters of faith and practice." No sound Baptist church ever attempted to write such a constitution. In every church constitution some things are taken for granted. Otherwise a church constitution should have to be such a voluminous thing that its usefulness would be largely destroyed. This fact is recognized by the constitution of Ansted Baptist Church on page 4, where it very explicitly says: "Baptists stand for the Bible. It is their law, their creed, and their final authority in all matters relating to faith and practice." This tells us that Ansted Church goes to the Scriptures for its authority and rules of conduct. No one would think of inculcating the entire Bible, that is, printing it over again, inside the covers of a church constitution; yet for Baptists, it is "their final authority in all matters of faith and practice," for instance, the exclusion of members. The constitution does not go into this matter in detail; all having even a superficial knowledge of the Scriptures know that this matter is well covered in the Bible. There was no need to copy this into the constitution. Judge Thrift, in his Hitlerian decision, not only set himself up above God Almighty over the church, but he set aside the Scriptures also.

2. Judge Thrift denied to Ansted Baptist Church the sole right to interpret and apply its own constitution. The body that adopts a constitution is the only one that has the authority to interpret it. A church sums up within itself, so far as civil courts are concerned, all the branches of ecclesiastical government — legislative, judicial, and executive. No court has any more right to interpret the constitution of a church than a foreign nation has to interpret our national constitution. And Judge Thrift ably exemplified the folly of such an attempt on the part of a court. Judge Thrift is versed in legal phraseology and interpretation, but he showed about as little aptitude in the interpretation of the Ansted Church constitution as a Russian would be expected to show in the interpretation of our national constitution.

3. He charges that the church did not follow its constitutional provisions in the exercise of discipline against the 130 (minus 42) members, and yet he fails to take any cognizance of the fact that the 130 (minus 42) members had failed to discharge their obligations as outlined in the constitution, as follows, in part: "All members are expected to indicate at the beginning of the fiscal year the amount they will contribute toward the current expenses of the church that year, and to pay the same regularly into the treasury of the church." An examination of the financial secretary's books, submitted as evidence in the case, will reveal how miserably the plaintiffs failed in this one thing.

4. Judge Thrift also said in his decision: "Nowhere in the constitution is there any provision that the trustees need even be members of the church, and this is not unusual with reference to provisions for the trustees of churches generally." He could have said quite as truly that it is not specified in so many words that any of the officers of the church need be members of the church. Will he infer from this that it was the intention of the church that any or all of its officers might not be members of the church? Is not this omission eloquent proof that the constitution assumes in accordance with common Baptist practice that all officers will

be members of the church? Only in cases where church property is vested in a society rather than in the church is it customary for Baptist churches to have trustees who are not members of the church. And since the property of Ansted Church is vested in the church as a body, then it is according to uniform Baptist practice and common sense to have as trustees only those who have membership in the church. What possible good reason could a Baptist church have in having outsiders as trustees? In the interpretation of any document the evident intention of those who issued the document is to be accepted. Judge Thrift ruthlessly ignored this principle.

5. Furthermore he says: "No provision is contained in the constitution by which a trustee may be relieved of his position." True. But again, it is to be supposed that the church meant to so bind itself that it would be forced to retain a trustee for his full term of three years regardless of what offense or inefficiency he might be guilty of? There is likewise no provision in the constitution whereby the pastor can be relieved of his position. Yet Judge Thrift ordered the church to vote on this matter with the implication that the church has the authority to dismiss him.

6. Now as regards the trustees: Only a part of the trustees were removed from that office by the church. The five removed from office were removed on grounds which were recognized by the church as quite sufficient to warrant such action by the church. They were accordingly notified of the church action, mainly because the trustees of a Baptist church are the only officers of a church that have any legal standing in church affairs before the civil courts. Also, the church sent a due notice to the County Court Clerk telling him that the five trustees had been removed from office and were no longer competent to act for the church in any matter. The Clerk of the County Court testified to this fact, and read this matter into the record from his record books from the witness stand.

7. Judge Thrift justified the rebellious members of Ansted Baptist Church in their opposition to the constitution on the ground that "the constitution itself acknowledges that it is susceptible of being amended for the method of amendment is specifically provided for in the last section of the constitution. Therefore I consider that any member of the church had a perfect and inalienable right to use any method that he or she might desire in discussing measures for amendment, or doing any act looking forward to amendment of the constitution and that such conduct was perfectly proper and within the right of each member within the terms of the constitution itself." By this language Judge Thrift justified the group of people who descended on the church at two different Sunday morning services, and which group conducted themselves in a manner befitting a band of rebellious, Communistic hoodlums. As said before, they made no effort whatever to effect any change or amendment in the church constitution in the proper way and manner which is provided in the constitution itself. From the evidence at hand it seems quite conclusive that the rebellious members of the Ansted church were encouraged by both the Judge and their counsel-at-law in these things. Anyway, the

decision in the case gives full warrant to such belief. Because of the disorders raised by the rebellious element, the church for awhile ceased to hold regular services in its building. Likewise Judge Thrift justified the rebellious people in slurring the pastor and in going over the church and appealing to persons and organizations that have nothing whatever to do with the government of a Baptist church, not even in an advisory capacity. Moreover he justified them in staying away from the church and withholding their financial support from the church, which itself was a violation of the provisions of the church constitution, and which is certainly condemned in the individual member by the Bible. He justified their tactics in these things in their unChristian efforts to obtain or force a change in the constitution by unlawful means and to secure the dismissal of the pastor.

All in all, the procedure followed to prosecute and harass the Ansted Baptist Church is nothing short of persecution by law. It all sprang out of the hatred of lodge people for the Gospel of the Lord Jesus Christ. Here we see anti-Christ in action. And the things that have happened in connection with the Ansted church case should not be allowed to happen in America. Such things make us think more of the doings of Hitler and Stalin than of the treatment of a Baptist church in an American court.

The Ansted case has serious implications for all liberty-loving Americans. For many of us we had rather face a firing squad at daylight than to lose our religious liberties. The day may not be far distant. The tramp of the boots of oppressors of the churches are being heard more often and nearer and nearer. If Judge Thrift's decision is allowed to stand, there no longer is such a thing as religious freedom for the churches in America.

W. Va. Supreme Court

(Continued from page one)
members of the Masons and Eastern Star, who were members of Ansted Baptist Church became incensed toward the Pastor of the church because he began writing and teaching concerning the evils of lodges. They resorted to all forms of trouble-making in the church, the town and the environs of Ansted against the church and its Pastor. He was lied on, lied about the business affairs of the church misrepresented far and wide, its members lied on and maligned in the most unChristian manner known in this country, or ever observed. They became so vile and abusive, as well as plotting the destruction of the Pastor and the church, that the church finally for its own peace and well-being had to expel several of those who were bent on wrecking, or ruining, the church. Those were lodge members and their sympathizers. On two occasions in December, 1949, the lodge gang acting like Communistic hoodlums, sought to incite riots; one time on December 7, 1949, inside the church building, and the other time on December 13, immediately in front of the church building and in the church yard. Before these two

(Continued on page three)

MISSIONARIES
IN BRAZIL

J. F. Brandon
Mr. L. M. Smith
Mrs. L. M. Smith
Miguel Ibernón
Cicero Bicipo
Maio Dutro
Eufrazio Soraes
Francisco Santiago
John Dias
Zacharias Nunes de Abriu
Gabriel Seraphin
(Portuguese Language)

Missionary Department

BAPTIST FAITH MISSIONS

In Peru Since 1935 In Columbia Since 1947 In Brazil Since 1923

A NEW TESTAMENT BAPTIST FAITH MISSION WORK JUST LIKE THE
LORD JESUS COMMISSIONED HIS CHURCHES TO DO

Go — Make Disciples — Baptize Them — Indoctrinate Them. Mt. 28:19, 20

MISSIONARIES
IN PERU

R. P. Hallum

Mrs. R. P. Hallum

Miss Marguerite Hallum

Don Simon Guima
(Spanish Language)

IN COLUMBIA

Jose Tomas del Castillo
(Spanish Language)

How To Become Children Of God

By J. F. BRANDON

John 1:12-13.
"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

These were not sons by nature. Eph. 2:3. The ancient testimony affirms, they are but offsprings, Acts 17:28. One has to receive spiritual power before he becomes a son of God. John 3:27; 6:63. The life giving power comes only after the teaching of the gospel, Eph. 1:13. For only the gospel can awaken a dead sinner, Acts 2:37. After they heard, Acts 10:44. While Peter yet spake. The gospel is the power of God, Rom. 1:16. We preach Christ, I Cor. 1:23-24. This power, however is given before repentance and faith, II Cor. 7:10. There is no true repentance except that given by Jesus Christ, Acts 5:30-31. And to believe in Jesus is a work of God, John 6:29. The only power cooperating with the gospel is the Holy Spirit, without His cooperation, there can be no conversion, and with His power the converted one manifests himself, John 6:63. It is the Spirit that quickeneth, II Cor. 3:6. The Spirit giveth life. (See also I Cor. 2:1-5.)

Then arises the age old question, what lacketh I? Matt. 19:20. What must I do to be saved? Acts 16:30. Everyone should seek the Lord, if happily they might find him, Acts 17:

26-28. Call upon Him while he is near, Isa. 55:6. When the power is given, then repentance and faith are exercised, Acts 11:18; 13:48. It is then that a sinner becomes a Son of God, Gal. 3:26; Rom. 8:16. Only those who hear the gospel have any hope of ever being quickened by the Spirit. The spiritual life produced is by the work of these two together in the heart of the sinner. Romans 10:14-17.

John 1:13.

Which are born. This implies the beginning of a new creation. A new life is begun that never existed before. Born not of blood. The birth here referred to is not a material one. Human life is in the blood and is sustained by it. The existence of the newly born one, does not depend upon eating food, and the circulation of blood for its sustenance. This is a spiritual birth, a product of the gospel, something the energies of man are quite incapable of producing, John 3:6-7. The divine seed having manifested itself in life for the development of a holy nature in man for the glory of God, I John 3:9. Born not of the flesh. There is a natural birth whose essential agents are the father and mother, Romans 9:8. But those who effect the spiritual birth are the Holy Spirit and the Living Word, I Cor. 4:15. The quality of the flesh is inferior, it is from below, John 8:23. Earthly, John 3:31. Weak, Mark 14:38. Contrary, Gal. 5:17. Of no profit, John 6:63. While those born of God overcome the world, I John 5:4. As

the flesh draws its life from the blood, even so is the spiritual life maintained by the Spirit, I Cor. 15:47. The resurrected body of Jesus had no blood, yet it had life in as vital a way as before death. His immaculate blood had been shed for our sins, His sinless body, though entombed for three days, saw

DR. FRED LAPHAM



Dr. Fred Lapham, 12583 Liver-
nois, Detroit, Michigan, is a
member of the Highland Park
Baptist Church and a very ac-
tive layman. He is very much in-
terested in missions. He gives the
examinations, shots, vaccina-
tions, etc to the missionaries of
Baptist Faith Missions. This is
a big help and a big saving to the
mission and a great contribu-
tion by Dr. Lapham. Surely,
when we go by faith, the Lord
provides.

no corruption, so after the quickening power of the Spirit at the resurrection, He was received into the heavenlies, John 3:13. Flesh and blood cannot enter into the kingdom of heaven, I Cor. 15:50. Thus a resurrected body, quickened by the Spirit is required for all who enter into the kingdom of heaven, I Cor. 15:50. Born not of the will of man. Those born of the will of man were conceived in iniquity and shapen in sin, Psa. 51:5. Thus they are children of this world, Luke 16:8. And subject to divine wrath, Eph. 2:3. Those born according to the will of man continue to exercise themselves contrary to the will of Christ, they will not come to Christ to receive life, John 5:40. And having rejected Christ and His place in their lives, Luke 19:14, they are unable to please God, Rom. 8:8. But born of God. Being born of God is strictly spiritual, and is as actual as the material birth. Those thus born of God receive God's nature, I John 3:9; II Pet. 1:4, and a Spirit sent from heaven to keep watch over them, I Cor. 2:12. Christian character cannot be developed without the help of a heavenly spirit. Thus it is of the predetermined will of God when a sinner is begotten of His Word, James 1:18, or born of His Spirit, John 3:5. The mystery of life is profound, but as true in the spiritual realm as in the carnal, and may be better appreciated after a thorough study and meditation of John 1:1-3 and John 11:25. This unfathomable love, Rom. 5:5, quite unknown to all

except those whose sonship was vouched safe from eternity, Rom. 8:29-30. But now realized to the exceeding depth of fullness, in this epoch called time, I John 3:1-3. Beloved "now" are we the sons of God. The indisputable fact remains, that regenerated sinners are born of God in this life, before the death of the body, and the Holy Spirit records them as being "sons of God" and joint heirs with Jesus Christ, Rom. 8:16-17. The rights of a son with a father are the believers, and should certainly be cultivated, if one is to be happy and useful. Who can value the protection of the Holy Spirit? John 16:13, or the instruction we receive from him as our keeper? I Cor. 2:12-13, or the testimony we receive from him through the servants of Christ? John 15:26.

As the precious words of life are treasured away in our hearts for the time of trial, we should recognize him as the one who calls them to our memory, John 14:26. It is he who made our calling certain, and continues to reassure us of the faithfulness and unchanging love of Jesus, Rom. 8:16. The tenderness and affection encountered in all of the avenues of life could only be those of an ever abiding and faithful Father. Just at this time when fatherly care is appreciated most, the Lord draws nigh, there is none so skillful with a broken heart, Psa. 34: 18; 147:3, and his loving kindness exceeds all others known to man, I Peter 5:7. While the value of (Next page, column four)

CHURCH AND PASTOR
MOST ZEALOUS

Pastor Gus Randolph and the church at Burnsville, N. C., are on fire for missions and soul winning. Read a portion of his letter:

Dear Brother Overbey:

Please do not be alarmed because I am writing you again so soon, but I received the MISSION SHEETS tonight when I came home from work and have finished reading the wonderful news. How it thrills my soul to hear the good news that someone is telling the story to the heathen, and I just had to write to tell you how I thank God for a man of God that has carried on in such a tireless manner with such zeal for the lost heathen as you have. I am now pastor of a church and I mean an independent Bible Baptist Church not affiliated with any machine or any kind of ism except evangelism. It is a new church about nine months old with 31 members. We have a huge building and very nice. We owe quite a sum of money on the building but that does not (Next page, column four)

Lawrence Smith Continues Steadfast In Work In Brazil

December 27, 1951

Tuesday, the 26th of December, we began work in Praca 14. We visited that afternoon and it was raining some during the visitation. But that night 20 people attended the service. We made 24 visits, giving out 24 Gospels that afternoon in the rain. The people seemed to enjoy our song service and the music of the accordion as I accompanied the singing and played some special numbers. One young man about 18 or 20 years old was definitely interested in the message that the Lord gave me on two questions: "Why did Christ die on the cross?" and "Why does the Scriptures say, Go ye into all the world and preach the Gospel?" To begin with we will have services Tuesday and Friday nights and Sunday afternoons. I will be needing the prayers of all the brethren there for this work. In this place which is close to where I live, there is no religion but Catholic and some spiritualism. There is no church there, only a

shed for a gathering place for the spiritualists. There is a man who is but one year old in Christ who is helping me along with the evangelist, John Dias. I will have a picture in the next letter of this work. The word praca means "block," as in a

Bro. Hallum Gives
Report Of Activities
For The Past Month

December 6, 1950

Dear Brother Oberbey:

Christian greetings. All are well as I write. I hope all is well with you in this troublous time. The checks for December arrived yesterday. Don Tomas' check is ready to be sent to him. Your report of the offerings for passage for Bro. Lewis and wife by Russell and Harmony churches is very encouraging. (Next page, column four)

city, or city block. We could say block No. 14, but this is as great as 10 or 12 city blocks as we know them or maybe even more. Report for last month of December: 150 houses visited; 50 Gospels distributed; 20 tracts given out, 201 invited to attend church, 39 attended church, 28 gave testimony that they had accepted Christ as Saviour—this is private confession, not public in church. The most heart-rending thing about the number of professions, very few ever make their confession public in church. Sometimes only one or two of this number will come to church. We can only say that those who are saved, are saved indeed and will see their Lord even if they don't afterwards become of any definite benefit to the work of the Lord. We all need your prayers for the church. Each rainy season it lags a little and needs our prayers more than at anytime. Bro. Santiago is very sick with a bad cold and has been home for almost a week now. Last night in prayer meeting there was only (Next page, column five)

CATCHING A PLANE
FOR BRAZIL

We had the plane tickets for the Parrotts to leave Detroit about 6:15 p. m. December 26th for New York where they were to leave on another plane at 11:30 for Brazil. About the time we were ready to go to the airport at Willow Run, about forty miles away, the phone rang and we were advised that the plane was almost three hours late. We explained that this would cause them to miss the plane in New York for Brazil. We were told to hurry to the airport and they would try to get them on another plane. We started out and it was in the afternoon traffic rush and we were held up at every intersection light. Time was passing and we soon were past the time we were supposed to be at the airport. We finally arrived fifteen minutes late, but the plane was being gassed up and we made it. The Parrotts left Detroit about 6:15 p. m. December 26th and reached Manaus December 29th in the afternoon. Three days from Detroit to Manaus with one-day stopover in Belem to register with the U. S. Consul.

NOTICE

Anyone desiring more information about this mission work write to the Secretary of the Mission. Address your letter to:

H. H. OVERBEY
1210 E. Grand Blvd.
Detroit 11, Mich.

Behind the Scenes

With Missionaries Of Baptist Faith Missions

Prospects Bright

We now have the Smiths and Parrotts in Brazil, the Hallums in Peru and the Lewises to go to Peru perhaps within two months the Lord willing. Also the Starlings and Calleys are anxious for the foreign field. We expect to see some church begin to support a missionary couple full time soon. It can be done for \$300.00 a month. What an investment for the Lord Jesus!

Permit Granted Bro. Lewis For Peru

On January 2, 1951, we received the following cablegram: Permit granted. Hallum. This means that the entry permit to enter Peru for Brother Lewis and family has been granted and they will be taking the shots and vaccinations, etc., and hope to leave within the next two months the Lord willing.

Parrott Cables Safe Arrival In Manaos

On Saturday, December 30, 1950, we received the following cablegram: Arrive Friday P. M. Manaos. Billy. This is the good news of their safe arrival the day before.

Grace Church, Detroit Adopts Lewises

Grace Baptist Church has adopted Brother Lewis as her missionary and he will go out under her authority. As soon as Brother Lewis arrives in Detroit he will be preaching at Grace Church and they will take a special offering that day to help send them to Peru. We trust that other churches will also have special offerings for this cause and that right soon. May the Lord lead you and bless you and use you to His glory as you give.

Didn't Reach Cruzeiro On Third Attempt

Three times Missionary Lawrence Smith has tried to go to Cruzeiro do Sul. The first two times there was plane trouble and the third time he could not get a plane the rest of the way after he was almost there. He will try again soon the Lord willing.

Money Saved On Parrott's Fare

Brother Smith advised us that he could buy the airplane passage in Manaos from New York to Manaos and save the mission quite a bit of money because of the rate of exchange of dollars into Brazilian money. So the check for the tickets was sent to Brother Smith and he sold the draft on the open market and then bought the tickets and they were picked up in Detroit. The trip from Detroit all the way to Manaos cost about \$600 whereas they would have cost about \$250 more.

FINANCIAL REPORT FOR DECEMBER 1950

Port Norris Baptist Church, Port Norris, N. J.	\$ 35.00
Port Norris Baptist Church, Port Norris, N. J.	25.00
North Side Baptist Church, Mayfield, Ky.	38.80
Macedonia Baptist Church Ripley, Tenn.	7.23
Macedonia Baptist Church, Ripley, Tenn. (For the Lewises Trip)	28.90
Oak Baptist Church, Royal Oak, Mich.	72.08
Oak Baptist Church, Royal Oak, Mich. (Ladies Bible Class)	10.00
Friendship Baptist Church, Lincoln Park, Mich.	24.05
Fenton Road Baptist Church, Flint, Mich.	26.24
Fenton Road Baptist Church, Flint, Mich. (B. T. U.)	5.00
Tabernacle Baptist Church, Lewisburg, Ky.	50.00
Ocoonita Baptist Church, Ocoonita, Va.	18.44
Bellview Baptist Church, Paducah, Ky.	39.52
Faith Baptist Church, Lawtey, Fla.	6.45
Bryan Station Baptist Church, Lexington, Ky.	15.00
Freedom Baptist Church, Lancaster, Ky.	20.00
Micanopy Baptist Church, Micanopy, Fla.	5.00
Little Obion Baptist Church, Wingo, Ky.	10.60
South Bristol Baptist Church, Bristol, Tenn.	5.00
Raiford Baptist Church, Raiford, Fla.	5.00
Mt. Pleasant Baptist Church, Chesapeake, Ohio	10.50
South Side Baptist Church, Winter Haven, Fla.	55.00
Second Missionary Baptist Church, Pennington Gap, Va.	2.54
Calvary Baptist Church, Richmond, Ky.	26.74
Second Baptist Church, Marion, Ky.	12.82
New Hope Baptist Church, Dearborn, Mich.	21.49
Richland Baptist Church, Livermore, Ky.	21.26
Park Hill Baptist Church, Pueblo, Colo.	75.00
Little Sewell Baptist Church, Rainelle, W. Va.	50.00
South Side Baptist Church, Paducah, Ky. (B. T. U.)	3.68
Bible Baptist Church, Cane River, N. C.	33.00
Mt. Hebron Baptist Church, Lancaster, Ky.	119.31
Pleasant Grove Baptist Church, Hickory, Ky.	9.05
Ahava Baptist Church, Plant City, Fla.	45.00
Buffalo Avenue Baptist Church, Tampa, Fla.	61.70
Buffalo Avenue Baptist Church, Tampa, Fla. (Hope Bible Class)	50.00
Fish Springs Baptist Church, Carderview, Tenn. (Junior Class)	9.78
Fish Springs Baptist Church, Carderview, Tenn.	13.80
First Baptist Church, White Plains, Ky.	15.00
Harmony Baptist Church, Detroit, Mich.	69.50
Harmony Baptist Church, Detroit, Mich. (For typewriter for Brazil)	65.00
Boyd's Hill Baptist Church, Cadiz, Ky.	30.48
South Union Baptist Church, Cadiz, Ky.	28.00
Cleaton Baptist Church, Cleaton, Ky.	50.00
Mt. Pisgah Baptist Church, Boaz, Ky.	10.00
Elizabeth Jarrell Baptist Church, Louisa, Ky.	14.35
Grace Baptist Church, Base Line, Mich.	55.50
Grace Baptist Church, Base Line, Mich. (B. T. U.)	5.32
First Baptist Church, Russell, Ky.	126.73
Miss Georgia Brandon, Benton, Ky.	10.00
Miss Georgia Brandon, Benton, Ky.	10.00
Mr. and Mrs. A. E. Brown, Marion, Ky.	10.00
R. E. Adkins, Nicholasville, Ky.	20.00
Richard Poore, Washington, D. C. (For the Lewises trip)	20.00
Richard Poore, Washington, D. C.	10.00
Miss Maude Hunt, Franklin, Ky.	5.00
Mr. and Mrs. Thomas Holmes and family, Rome, Ind.	10.00
A Friend in Pueblo, Ky.	5.00
A Friend in Newtonville, Ind.	10.00
Friends in Jackson, Mich. (For the Lewises trip)	10.00
Mrs. R. R. Scott, Memphis, Tenn.	25.00
L. W. Page, Lawtey, Fla.	12.00
Mike M. Bailey, Hood River, Oregon	3.00
Mrs. Mattie Clift, Obion, Tenn.	6.00
Mrs. Ida C. Bryan, St. Albans, W. Va. (For the Lewises trip)	5.00
Brother and Sister Riemann, Cocoa, Fla.	35.00
Mr. and Mrs. G. M. Hix, Jr., Memphis, Tenn.	5.00
J. H. Kain, West Cape May, N. J.	10.00
Carey E. Witt, Franklin, Ky.	30.00
Bona O. Keith, Borger, Texas	75.00
Mrs. James Meadows, Towanda, Pa. (For the Lewises Trip)	10.00
Luther R. Upton, McLeansboro, Ill.	10.00
Mrs. Mona Ingels, Belpre, Kansas	25.00
Hiram E. Jones, Dryden, Va.	5.00
Miss Pearl L. Hendley, Farmington, Ky. (For the Building in Manaos)	1.00
Mrs. Lubie Richards and Mrs. Mayfair Raines, Atwood, Tenn.	3.00
Mrs. Iva Truitt, Bryan City, N. C.	5.00
Sylvania Hills Baptist Church, New Brighton, Pa.	6.00

Total \$1,928.86

As the Lord leads you, send all offerings for mission work to the treasurer of this mission. It is best to send by check or money order.

Address all offerings to:
Z. E. CLARK,
Box 648,
Paducah, Kentucky

Special offerings for the Lewises passage to Peru:

NOVEMBER	
Harmony Baptist Church, Detroit, Mich.	\$125.35
First Baptist Church, Russell, Ky.	574.58
DECEMBER	
Friends in Jackson, Mich.	10.00
Richard Poore, Washington, D. C.	20.00
Mrs. Ida C. Bryan, St. Albans, W. Va.	5.00
Macedonia Baptist Church, Ripley, Tenn.	28.90
Mrs. James Meadows, Towanda, Pa.	10.00

Total 773.83

The above special offerings have been included in the regular report.

Missionary Zeal

(Preceding page, column one) keep us from sending out the gospel. This church, as long as it remains a church, will send one-third or more (never less) of all offerings that come in from any source. Please pray for the work here. I am having large crowds considering the weather and the "machine."—Gus W. Randolph, Cane River, N. C.

Joe Brandon

(Preceding page, column five) His personal fellowship becomes dearer as milestones of life fade in the retreating distance, and we hasten on to our eternal goal. We recall that He has said, "I will never leave thee nor forsake thee," Heb. 13:5. And in old age, I will bear thee and deliver thee, Isa. 46:4. Yea, on the eve of life's exit, we are reassured that He abideth faithful, Psa. 23:4. Fear not, for He has given His angels charge over us, Psa. 91:11. And then as the final curtain falls leaving behind life's pilgrimage, the angels of the Lord are waiting to carry the spirits of these faithful sons to the glory land, in the presence of the Lord, Luke 18:22. Where they will evermore abide with Him, I Thess. 4:18. Then such an heritage as is awaiting the redeemed beyond this veil of tears, treasures of unestimated value, incorruptible and undefiled, the kind that fadeth not away, I Peter 1:3-5. Yes, an inheritance that in celestial splendor far surpasses the most vivid expectations of the most optimistic, is exquisite indeed, that it can not be described by words, or understood by ears, only cherished in believing hearts, I Cor. 2:9. Now just to what height of glory and authority unto man in that great eternal day, as He exercises His sonship in an unbroken and perfect fellowship with the Lord Jesus, Matt. 13:43; Dan. 12:3. We can now at best ponder these things in our hearts. Amen.

Hallum Letter

(Preceding page, Column 3) I thank the Lord for such churches, and not only for these but for all the churches and individuals supporting Baptist Faith Missions. Yesterday's air mail brought very highly appreciated letters from the following persons: Bro. H. H. Overbey, Bro. Z. E. Clark, Bro. Mitchell Lewis, our son and Brother Eugene Hallum and his two little daughters whose letters were short but sweet. They are both Baptists, ages 9 and 10, Patsy 10 and Gene 9. This is a brief report of our activities since last writing. We have made one brief trip on Nanay River to Mapa for one night. Attendance was small, mostly those who had formerly professed faith in Christ. One trip on the Momom River, further up the river than we had been before. First night we preached to about 30 people, all unbelievers except two men who live further up the river than where we preached that night and were passing on their way up. There was little interest manifested. These are white people. On an invitation by the two men that were on the way up river we went on up the river to where they lived and preached the second night. There were several believers there, but the mothers and fathers who profess faith are unmarried, therefore unbaptized.

SYLVANIA HILLS BAPTIST CHURCH

Every month a new supporter of the mission work is added to the list. We are copying here a typical letter to show you how the interest is increasing, and the way the Lord is blessing. This is a small church in western Pa., and the pastor works in a lead and zinc mill. This is proof that even the smallest church can give to missions. But read the letter:

Dear Brother Overbey:

Greetings in the name of the Lord Jesus Christ. Enclosed is a love offering from Sylvania Hills Missionary Baptist Church of Route 2, New Brighton, Pa. for the foreign missions. The church has voted to support Baptist Faith Missions with a monthly offering as we endorse your teaching 100 per cent. We want to give all we can and pray for you. Elder James Eckles, Jr., is our able pastor. He works in a lead and zinc mill through the day and visits and studies at night. Please ask the churches to pray for us as the need for New Testament churches in western Pennsylvania is so urgent. Our little church has voted also to designate the first Sunday of every month as missionary Sunday and would like to have about 20 copies of MISSION SHEETS to pass out every month. We are thrilled to hear of the young couples going out in mission work and the support they are getting. The Lord bless every one of them and the churches supporting them. If it were possible we would be happy to have any of the missionaries visit us at any time and take charge of some services. It was through THE BAPTIST EXAMINER that we know of your work. Brother John R. Gilpin preached the ordination message at our pastor's ordination. Needless to say that we think well of him. Some time we would like to come up and visit with you and get better acquainted with you and the churches. The Lord's richest blessings upon you and yours. Ever in Christ Jesus,
Erwin Deuchle, Clerk

Smith Letter

(Preceding page, column four) 23. I had to preach, my sermon was on "Substitution." The way they talked about the sermon it must have been the first time they had ever heard much about this truth. I showed them why they needed a "Substitute" and how Jesus Christ was the perfect substitute for all those who believe in Him.

Sincerely yours in Christ,
Lawrence Smith

Being unmarried is one of the obstacles in the way of baptism and organization of churches. I tell them that true repentance will overcome any and all obstacles, even the forsaking of the companions and children for the Lord's sake. Here (in Iquitos) in the services there were two professions of faith two Sunday nights ago, a mother and daughter. The night services are very poorly attended here. Roman Catholicism and the movies seem to be the principal causes. The teachers in the day school make it hard for those that attend the evangelical meetings. We are hoping to hear soon about the permit for Brother Lewis and family.

Don Tomas reports the Bible sold, loaned and given away to New Testaments 15. Enclosed is a report of his activities on a separate sheet.—R. P. Hallum

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W. Va. Supreme Court

(Continued from page two)

special displays of their malice and hatred toward the church and its Pastor, nearly all of that group had, months before, stopped coming to church and had ceased their financial support, trying, as one Mason said, to "starve you (the Pastor) out." According to information published in THE CHURCH TIMES the man who made this remark, Mr. Herman Holcomb, of Ansted, said to the Pastor over the telephone: "You'll leave when we (Masons) starve you out." In that same issue of THE CHURCH TIMES was an account of how Mrs. Grace Steele, a member of the Eastern Star, went into the pulpit and told the Pastor: "I'll fight you!"

Such things as these, the faithful and loyal members of the Ansted church were having to endure at the hands of lodge people and their sympathizers. One deacon of the church, a member of the Knights of Pythias, told another deacon: "You and the preacher will be found one morning with your brains running down your back," only he didn't say "your back," but used other words not printable.

The abuse, persecution, plots and disgraceful things these people did to harass the church and its Pastor finally resulted in their exclusion from the church. Several days after their exclusion, they addressed a letter to the church, asking that a conference be arranged looking toward their restoration to membership, with them being represented by outside bodies.

This the church refused to do, but in answer to their letter wrote them that the way was open if they desired to make application for membership as individuals, but that the church would not consider receiving them en masse. This letter which the church sent to them was introduced as evidence in the case during the trial by attorneys for the lodge gang. On page one of this letter is the following paragraph: "The

issue, as you well know, is the Lodge Question. The controversy began because the Pastor of this Church began writing, in the columns of THE CHURCH TIMES, concerning the evils of the lodge system. Several members of the Church took exception to the first article this despite the fact that the paper is owned and published by the Pastor and is in no way connected with Ansted Baptist Church."

In this same letter which is in evidence in the records of the case which the West Virginia Supreme Court of Appeals had before them, the church reminded those who had been excluded of some of their works. We quote again from that record: "Our members as individuals have suffered persecution, insults, harassment, boycott in business, discrimination in regular work, threatened loss of jobs, slander and false accusation of various kinds and degrees. Anonymous and vexing telephone calls, snubs on the streets, insulting letters (and items, all unsigned), sent through the mails, character smearing, and other forms of dirty business, all this, and more, our loyal Church people have had to endure at the hands of these people who work more after the Communist pattern than to live like Christians."

Failing to get back into the

church on their own terms, these people still followed the Communistic pattern by resorting to legal persecution — they dragged the church into the civil courts. This act alone is enough to condemn their whole case, for all Christians know that the Scriptures plainly teach that Christians do not go to law with their brethren before worldly courts. And civil courts, until very recent years, have down through the years, refused to meddle in the internal affairs of churches, holding, and rightly so, that they had no jurisdiction in such things. But it now seems that this attitude of the courts is changing. Instead of being the friend and protector of the Church to manage its own business, the Courts in recent years have become the rulers and destroyers of the Church. When a Court becomes so presumptuous as to interpret to suit its own purposes the constitution or other church documents, and to set aside the decisions and vote of the church, religious freedom is a thing of the past. Such things are Hitlerism.

Judge R. J. Thrift, Jr., in Circuit Court in Fayetteville, gave one of the most unjust, dictatorial, Hitlerian decisions ever rendered against a church since the days of Jesus Christ on earth when he gave his decision against the Ansted Baptist Church. He assumed authority over the Church which men of greater minds have on many occasions said no jurist had any right to — that of sitting in judgment on the actions of a church in managing its own internal affairs. However, it should be recognized that he may have considered the Ansted case his special meat, as it is said that he is a FREEMASON. And if he is a Mason, the oaths he has taken for the sake of his Masonic "brethren" explains his rotten, stinking decision against the Ansted church.

Naturally, the church, in the interests of religious freedom for itself and all other churches in this Nation, had to appeal Judge Thrift's unholy, unjust decision. And now the West Virginia Supreme Court of Appeals, without giving any reasons at all, make the blunt announcement to the church attorneys: "We are not going to review the Ansted church case."

We wonder what part the lodges are playing with the W. Va. Supreme Court. HOW MANY OF THEM ARE FREEMASONS? or members of some other secret society? WHY DOES THIS COURT TAKE SIDES AGAINST THE CHURCH?

Ansted Church

(Continued from page one)

ted church shall be forced to carry its fight for justice up to the United States Supreme Court. This will cost several hundred dollars.

Many people do not understand just how desperate the situation is with the Ansted church. Quite a few of the wage-earning members have fallen by the wayside because of pressure from various sources, such pressure being brought to bear by those who are working day and night with might and main to destroy the church and its pastor. We do not know of another church in the whole United States today that is having to fight against such terrible odds. Its members are boycotted in all lines of life; many of the men stopped going and stopped supporting the church for no other reason than that they were threatened with loss

The more of Heaven there is in our lives, the less of earth we shall covet.

of jobs, social boycott and other forms of pressure. The church does not now have many wage-earners attending and supporting it.

The church still has a few hundred copies of the booklet it published nearly a year ago, "Facts Concerning Lodges and Their Fight Against Ansted Baptist Church." The price is 50c. As long as the books last, the church will send a copy to all who send in a donation of \$1.00 or more. But in any event, LET US GO TO THE SUPPORT OF—

ANSTED BAPTIST CHURCH
Box 325
Ansted, West Virginia

Do Something

(Continued from page one)

into it in order to win." It is believed by many persons in West Virginia, so it is reported by reliable authority, that thousands of dollars have changed hands in underhand deals to set the stage for a victory for the Freemasons. Events thus far amply bear out these fears of those thus expressing themselves.

It is said that when the West Virginia Supreme Court allegedly reviews a case that only one of the Justices reads the record and reports on the case. Can justice be done in this fashion? Are there Freemasons on the W. Va. Supreme Court? Suppose a Freemason received the Ansted case to examine. Naturally, he would return with a report that the Court would not review the case, because the evidence is in the record that the basis of the case lies in the activity of secret society people against the Ansted church. Why shouldn't a just Judge disqualify himself from passing judgment on this case, if he is a Freemason, or member of any other secret order? Why didn't Judge R. J. Thrift, Jr., of Fayetteville Circuit Court, disqualify himself from sitting on the case. It is reported that he is a Freemason. They are sworn by their lodges to help each other out of difficulty; and their Masonic oaths come before their oath of duty as a Judge or that of an American citizen. People need to face these facts, and wake up to the great evil and power of Freemasonry and kindred organizations.

The newspapers have had much in them recently concerning the opposition of the Roman Catholic Church to Freemasonry and kindred organizations. There are any number of things in which we do not agree with them, but they are 100 per cent correct in their stand concerning Freemasonry and other secret societies.

CHRISTIANS! IT IS TIME TO RISE UP AND PROTEST AGAINST LODGISM!

W. Va. Legislature

(Continued from page one)

right to review their actions in internal affairs, such as questions relating to matters of faith, practice, doctrine, and discipline. But Judge Thrift arrogated unto himself the sole right, power, and authority to be a legal dictator over the Ansted Baptist Church, setting aside the action of the church in the matter of disciplining rebellious and trouble-making members. As published in the public press, hear the new

DICTATOR OVER CHURCH-ES:

"I consider that the attempt action (of the Ansted Baptist Church) of December 7, was ineffectual to remove any of the members, active or inactive, from the membership of the church. They are accordingly restored to membership."

Since when did the Lord Jesus Christ give to civil courts the right to say who shall or shall not be a member of a church? I have been a member of a church for many years; but I did not ask any Circuit Court Judge to get me in. I was brought up on the Truth that the Lord Jesus Christ is the Head of His churches, and, as the Scriptures teach, "The Lord added to the church (Acts 2:47)," and not Judge Thrift or any other legal shysters. Of course we all know that the Lord adds members through the action of the church. And the same Lord who adds through the action of His church also gave the churches the power, yea, command, to put away unworthy members (Matt. 18:18). What sort of idea got into Judge Thrift's head that he has any right, any business at all, meddling with the Lord's business? It certainly wasn't any idea or power from the Lord that motivated him.

WHAT, THEN, WAS THAT POWER? The Ansted church, fighting for its very existence and for the principle of religious freedom and the right to manage its own affairs, was forced by spiritual hoodlums to go into the civil courts in Fayetteville, and there the church found everything, in a so-called "court of equity," stacked against it. THE POWER which ruled Judge Thrift resulted in Ansted Baptist Church having the most dictatorial and unjust decision given against it that has ever been known in the history of this Nation. Naturally, the church, hoping for justice in the State Supreme Court of Appeals, appealed to that judicial body. But the only word the church heard from that body, through its attorneys, was a curt notification that, "WE WILL NOT REVIEW THE ANSTED CHURCH CASE."

IT IS TIME FOR THE WEST VIRGINIA LEGISLATURE TO INVESTIGATE! What STRANGE POWER hangs over our courts? WHY is the Supreme Court refusing to review the Ansted church case when this case is one of the most outstanding cases in American history wherein the whole thing springs out of persecution, religious persecution, aided and abetted by legal power? Speaking from personal experience, the editor of THE BAPTIST EXAMINER knows something about being persecuted by legal persecution. Many of our friends (and enemies) remember how this editor and his fine church people were persecuted unmercifully several years ago in the courts. When the matter finally went up to the Kentucky Supreme Court, the case was thrown out, with the decision of the Court that: "This case is the worst case of religious persecution ever to come before us." The Ansted church case runs a close parallel in the matter of being religious persecution by law. WHY IS THE WEST VIRGINIA SUPREME COURT unwilling to face facts in the Ansted church case like the Kentucky court did in our case?

THE SECRET ORDERS are out to destroy the Ansted Baptist Church and its pastor because it is the only Baptist church in this section of the country that is bearing any active witness against the evils of the secret society system. Can it be possible that the same sinister power, FREEMASONRY, cast its destructive shadow over the West Virginia Supreme Court, the same power that was as a stifling pall over the Fayetteville scene? Have we come to the place that our courts, instead of being courts of justice, are mere instruments to serve SECRET SOCIETIES and their plans? Just how strong, how vast, is the secret power which seems to rule our courts?

Yes, the people of West Virginia are fortunate in that their Legislature is in session, fortunate indeed. It is time for the people to demand an investigation.

THE WEST VIRGINIA LEGISLATURE SHOULD INVESTIGATE SECRET ORDERS AND THEIR RELATION TO COURT DECISIONS, ESPECIALLY AS SUCH BEARS ON THE ANSTED CHURCH CASE!

"The Shining Face"

(Continued from page one)

the glory of God. He had been with God for forty days; and then he had been with God for forty more days; in all, he had been talking face to face with God for eighty full days. Now at the end of that eighty day period of communing with God, his face was reflecting the very glory of God within it.

I am not an art connoisseur in any wise at all. It is true that I have gone at times to art museums and have observed some of the great paintings and portraits that have been made by great artists in the days gone by. It is true, beloved, that I can walk around in an art museum and can appreciate some of the beauty of the pictures that are there, but I am not an art connoisseur in any sense of the word. If you were to ask me what I think was the greatest picture that was ever painted, or the greatest picture that was ever seen, I would tell you, beloved, that the greatest picture that you or I can ever see is of some aged saint who has walked with the Lord day by day and who has the reflection of the glory of God upon his face.

Here was Moses who walked with God, talked with God, and who had been in the presence of God for eighty days; now the reflection of God is seen upon his face. Beloved friends, you can't walk with God, and talk with God, and commune with God unless something of God rubs off on you and the world today will be able to see the reflection of God in your visage like the world got that reflection in the face of Moses.

When I was but a boy I read Hawthorne's "The Great Stone Face." I imagine the most of you when you were in school read that same book. You remember the man on the mountain—the man whose face could be seen in the distance. When the people gazed upon that stone face in the mountain, it looked as if there were certain benevolent characteristics that they could see. There was a prophecy in all that valley that some day somebody was coming into that community who would be like the man of the great stone face in the mountain.

After a while, as years passed by, Mr. Gathergold, who had traveled over all the world and who had gathered money un-

(Continued on page three)

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Russell, Kentucky

"The Shining Face"

(Continued from page three)

limited, came into that community to live. Since he was so rich and since he had traveled so much and since he was an outstanding personality, everybody said that Mr. Gathergold was the fulfillment of the prophecy. He was the man who was represented in the great stone face in the mountain. But as time passed by they saw little traits of character that cropped out in the experience of Mr. Gathergold which were not the traits of character which they could see in the face that was there upon the mountain-side, so one by one the people of the valley began to say, "This cannot be he. We will look for another."

After a while another man came to live within that community — Mr. Blood-and-thunder, the orator. He could speak and could orate in such a way that people were swayed powerfully under the arguments that he presented by way of oratory. When people listened to him they were amazed at what he could say. His orations were such and were so powerfully addressed that people said, "Surely this is the man whose picture we have been seeing in the great stone face in the mountain. But doomed to disappointment again, the people waited.

A little boy was born into that community, and at the evening hour he would sit, looking toward the west at that stone face in the mountain. He asked his mother what it meant and she told him. He asked his mother what was the prediction

and she told him. As little Ernest would sit at the doorstep at the close of the day and look toward the man of the stone face in the mountain and heard his mother as she talked and instilled in him the principles that were laid down in God's Word, little Ernest saw the characteristics in the face of the man of the mountain. As he grew older those characteristics that could be seen in the image became the characteristics of the face of little Ernest until when he became grown people looked at him and said, "Why should we have looked at Mr. Blood-and-thunder? Why should we have looked at Mr. Gathergold? Here is the answer to the man in the mountain — this lad who has looked at him, who has visioned him, and who has drunk in his characteristics until they have become a part of his characteristics."

That was Hawthorne's way of saying that the man who looks at Jesus Christ is going to have Jesus Christ implanted in his life.

Brother, sister, no man can walk with God, talk with God, and associate with God unless something of God is going to be seen within his life. Listen:

"Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus."—Acts 4:13.

This tells us concerning those early disciples that the people took knowledge of them that they had been with Jesus. Ignorant, illiterate, untutored, unschooled, they possessed none of the refinement that you would expect of them, yet the world took knowledge of them that they had been with Jesus.

The Word of God tells us concerning Stephen:

"And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel."—Acts 6:15.

Here is a man that even his enemies said his face looked like the face of an angel. He had been walking and talking with Jesus, and even his enemies saw something of Jesus within his life.

I can remember a man who rarely ever misses a service here within this church, who the first time that I saw him, I thought had the appearance of a beast upon his face more than that of a human being. In the course of time God saved him and the days passed by, and as he studied the Word of the Lord and meditated with the Lord, he has grown in grace so that now when I look at him, his face lights up like an old cathedral.

I say to you today, beloved friends, as God's people grow, the world is going to be able to see something of Jesus within their lives.

Brother, sister, when Moses came down from the mountain after walking with God for eighty days, the very skin of his face was shining.

I am persuaded to believe that the reason why the world doesn't see more of Jesus in us is because we spend so little time with Him. I am persuaded to believe that what was Moses' experience could be your experience and my experience every day if we spent the time with Jesus that Moses spent with his Lord.

I like the words of that little poem which says:

"A Persian fable says: One day
A wanderer found a lump of
clay,
So redolent of sweet perfume,
Its odor scented all the room.

Who are thou? was his quick demand.

Art thou some gen from Samarcand,
Or spikenard in this rude disguise,
Or other costly merchandise?

Nay! I am but a lump of clay.
Then whence this wondrous,
sweetness — Say?

Friend, if the secret I disclose,
I have been dwelling with the
rose!

If you and I dwell with the
Rose of Sharon, the sweetness
of the Rose of Sharon, the Lord
Jesus Christ, is going to be
seen in us.

When I was pastor in Cincinnati, before coming to Russell, there was a family who used to attend the services who made very costly perfume. It was their business. I can remember the time when we had many little bottles of perfume setting around our house that they used to give to Mrs. Gilpin, that sold for \$10, \$20, and \$25 for one of those little bottles. They had a little earthen jar that they had used as a container by way of storage for the perfume. That little jar got broken and as they were sweeping up the fragments of it, even though it had not been used for over a year, if you would pick up one of those fragments and hold it to your nostrils, you could still smell the odor of that perfume.

I have often thought how true of you and me and God's people.

II

MOSES WAS UNCONSCIOUS OF HIS SHINING FACE.

When Moses came down from the mountain, he didn't go around and say, "Boys, look at me. I have a pretty shining face." He didn't say, "Aaron, look here. I want you to see my shining face." No, no, beloved. The Word of God tells us that he knew not that his face was shining.

It is the mark of a true saint any time and every time that he is surprised to find that his face shines with Heavenly glory. You can be certain of one thing, a true saint never boasts of his humility, never boasts of his gifts, and never boasts of his accomplishments.

I remember a man who came to a preacher friend of mine years ago and said, "Pastor, you are not a very humble man." The pastor said, "Yes, I will plead guilty to that." Then the pastor said to this deacon, "I presume that you are a humble person," and he said, "Oh, yes, I am. I take great pains to show it." Now, beloved, which of the two were more humble in the sight of the Lord?

Every once in a while I meet up with some individual who boasts of his goodness, who boasts of his piety, and who boasts of the fact that it has been years since he has sinned. I think how unlike he is to Paul, for Paul said:

"For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not."—Rom. 7:18.

I think how unlike he is to Isaiah, when Isaiah said:

"Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."—Isa. 6:5.

I think how unlike he is to John on the isle of Patmos, when John said:

"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying

unto me, Fear not: I am the first and the last."—Rev. 1:17.

Beloved, the man who is really walking with God and who is trying to live as a saint of God ought to live, that individual, like Moses, is unconscious of the fact that the world is seeing Jesus within his life.

The dew falls at night in the stillness. In the quietness when nothing much is moving, the dew falls upon the earth. Beloved friends, the dew of Heaven falls in the same way—in the hours of quietness when we are alone with God and when we are the least conscious of God's dealings with us.

III

EARTHLY ASSOCIATIONS CAUSE US TO LOSE THE ILLUMINATION OF GOD.

When Moses came down from the mountain after having been with God for eighty days, his face was shining. The Word of God tells us that he had to put a veil over his face on account of the folk with whom he was ministering. After he stayed on the earth and never went back on the mountain to commune with God, gradually that illumination of the Lord disappeared from his face, so that ultimately the people of the camp were able to look upon his face.

That would tell me, beloved, that as the shining of Moses' face gradually disappeared as he associated with the people in the camp on the earth, so as we associate with this world, we cease shining for the Lord. When Moses was with God his face came to shine. When he came away from the presence of God, his face still continued to shine, but the longer he stayed away, the less illumination of God was there to be seen.

Beloved, when a man is walking with the Lord, the world is going to be able to see something of God within his life, and as the time passes by and that individual comes to the place that he walks entirely with the world, the illumination of God and the glory of God is not going to be seen in the face of that individual.

Here is a man whom we will say has been saved. He has come to trust the Lord Jesus Christ as his Saviour. He becomes very regular in his attendance in God's house. He doesn't miss a service. He is very punctual, very regular, and very scrupulous in all of his deportment. Everybody notices the difference. People say, "I remember when that fellow was the worst man there was in town," or, "I can remember when that fellow was the very worst kind of sinner. Look at him now. I can see something of the Lord within his life." After a while he gets in with the wrong crowd—the old crowd that he used to run with—and he begins doing the things of the world again. He doesn't go to God's house any more and he doesn't live for the Lord. The world notices it. Why? Because, my brother, he is walking for the world. His shining for the Lord has ceased.

The more that Moses walked in the world the less his face shone. The more you walk in the world, rub elbows with the world, brush shoulders with the world, and live in the world, the less the world will be able to see Jesus within your life.

IV

IT COSTS TO HAVE A SHINING FACE.

It cost Moses. When he first went up on the mountain with God and came back, he didn't have a shining face. He had to spend a second period of forty days there before he received

it. Someone asked an elderly Christian to talk on his experience. He told how that for years he had been walking with the Lord. After he had finished telling of his experience in Jesus, one man present said, "I'd give the world if I could have an experience like that," and the elderly Christian said, "That is exactly what it cost me."

Beloved, it costs to have a shining face. It takes communion with the Lord, it takes frequent interviews, it takes prolonged interviews if your life is going to be filled with celestial glory.

A sculptor had worked a long long time preparing a statue of Jesus. He asked a little child who it was. The child said, "Some great man." The answer of the child stung him to bitterness. He started at the task again, and worked for months and months on this same piece of statuary. Then he asked the child again who it was, and the child said, "I think it was He who said, 'Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.'"

Beloved, it takes months and months of service and communion with the Lord for the world to be able to see a shining face on your part.

V

THE POSSESSOR OF A SHINING FACE CAN FACE THE FUTURE AND CAN MEET DEATH IN A GLORIOUS WAY.

Stephen walked with the Lord and talked with the Lord to the extent that when his enemies looked at him, they said that his face was shining just like that of an angel. A little later they took him out to stone him, and when they had stoned him to death, the Word of God said that as Stephen kneeled down, he said, "Lord, lay not this sin to their charge." When he said that, he fell asleep.

Beloved, the man who has a shining face, the man who walks with the Lord, the man that the world can see something of God within his life—that man can fall asleep in Jesus triumphantly. That man can come to the end of the way and face the future triumphant in the Lord Jesus Christ.

I remember a preacher friend who was telling me concerning the death of his grandfather. His grandfather was likewise a Baptist preacher for many years. In his dying hour he raised him up in his bed and sang, "There's A Land That Is Fairer Than Day."

Listen, beloved, the man who is walking with the Lord can come to the end of the way triumphant and he can face the future, knowing that the Lord is with him.

I'll never forget the day when my own father passed from this life. He had known nothing but sorrow and pain and physical discomfort for a year's time. The day that the Lord took him the sweetest smile that I ever saw on his face in my life was there. On account of pain, he hadn't smiled for a year's time, but when he came to the end of the way, there was a real smile there.

My brother, my sister, it costs to have a shining face, but when you come to the end of the way and pass out to the other side, it is wonderful to be able to face the future. It is wonderful to be able to face what is on the other side after you have walked with Him and talked with Him and associated with Him through the years of your pilgrimage here within this world.

May the Lord bless you!