

Let God fill up your emptiness and empty your fulness.

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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"The Hated Doctrine Of Election"

This is the title of a paper covered book of slightly better than thirty pages, which was written by Elder T. B. Freeman of Bristol, Tennessee.

If ever I saw a book which was a spiritual "knock-out," then this is "it." No man can read this book, if he will lay aside his prejudice, without seeing clearly the great teachings of God's Word as to the doctrine of election. It is the clearest and simplest presentation of the truth that I have ever read. When I finished reading it, I not only thanked God for the book itself, but having been brought closer to our Lord through reading it, I said with the man of God of old, "O the depth of the riches both of the wisdom and knowledge of God."



Eld. T. B. Freeman

The three following quotations are but samples of the rich content of the book:

"But does not election lead

one to fatalism? Fate is heathen, an irresistible, irrational power determining all events with no manifest connection with reason or righteousness. Certainly such is not the doctrine of election. Arminianism which would accuse election of being fatalism, leaves everything up to chance. That God has no choice in the matter of salvation of mankind, that He has just left it all up to man. This would seem to me to be far more fatal than to think the plan of God in saving whom He will of Adam's sinful and fallen race, justifying them through the sufferings and blood of Christ and bringing them home to glory would. If a man draws a blue-print and thus builds a house by the plan he has pur-

(Continued on page four)

Catholicism Sustains Power By Controlling Its Devotees In Hours Of Weakness

All power enters at the door of weakness—and there is nothing weaker and more helpless than the nature of man at certain periods of his life. These chiefly are: at birth, at puberty, when he falls in love and must get married, when he yields to sins of the flesh, when he seeks to rule others, and when he comes to die.

THE LORD'S SUPPER



The Lord's Supper "... twisted, corrupted and distorted ... by the absurd doctrine of transubstantiation ..."

SECRET CONFESSIONS



"Ego te absolvo."

The Roman Catholic Church has a sacrament for each of these periods of man's weakness and helplessness. And it is at those times that a priest

must be summoned, who alone can supply what is believed to (Continued on page four)

Spelling It Out—Reading It Slowly—Praying A Lot, Is Right Way To Read God's Book

In a city in Georgia there lives a young married couple, Christians, whom we shall call William and Mary. Both the husband and wife were brought up in Christian homes. They had been faithful in church attendance, and had Bible reading and prayer together daily. But, apart from expository helps, they read from time to time, they seemed to get very little out of the Bible for themselves.

"The Church That Jesus Built" by Roy Mason is to be reprinted soon. It cannot be printed except on the basis of advance orders. Please send us yours today—\$1.00 postpaid.

How different it was with Mandy, their old colored cook, seventy-five or more years old! Whenever she picks up her Bible—and that is whenever she has a minute to herself—her face seems to light up radiantly,

and her manner at all times expresses an inner peace that passes understanding.

One day William said to the cook: "Mandy, how is it you get so much out of the Bible? You know that we read it too, but you seem to find things in it that we never see."

Mandy hesitated a moment. Then she said: "Well, suh, Ah guess it's cuz Ah'm not edjicated like you is. Ah don' know very much and Ah has to read slow, spellin' out each word, an' prayin' a whole lot. You knows such a lot that you kin read fas' an' it don' sink in so good that a-way."

William and Mary saw the point, and how it has helped them—to go slowly, and to pray a whole lot! If you want to get more out of your Bible reading, perhaps you will find a hint here as to how to do it.

—Selected

ONE OFFERING FOR ENLARGEMENT OF T. B. E. WHICH IS DEEPLY APPRECIATED

Brother R. P. Hallum, veteran missionary of Iquitos, Peru, appreciating the work of THE BAPTIST EXAMINER, sent us a check yesterday for \$10.00, to be used to enlarge our paper from four to eight pages.

Here is a portion of his letter:

"I am enclosing a check for ten dollars to be used to the enlarging of THE Baptist Examiner. I believe it will be a long step forward of contending for the faith once delivered to the saints."

"I sure do appreciate all you are doing to help the printing and distribution of the Mission Sheets."

Of course all contributions are deeply appreciated, but this one especially. May it please God to raise up many more friends (Continued on page four)

When Denominationalism Is Put To The Test, Baptists Will Be Found With The Truth

By A. Z. Mathews
Columbus, Ga.

There are so many church members that do not know the origin of the church of which they are a member, I feel impressed to write an article upon the above subject.

It is not mine to say which one of the thousand different denominations are right. I suggest that each one of my readers read the articles of faith of different denominations, and compare them to the New Testament, which is the "blueprint" for the church of Christ; and if the church of which you are a member is not in accord with the New Testament, then get out of it and join one nearest like it. I am glad that our government grants us the privilege to go according to our conscience in this matter.

There are, generally speaking, only three systems of Christian-

ity in the world today, namely, Catholic, Protestants and Baptists. Baptists are not Protestant. They were never in the Catholic Church, to come out and protest their doctrine. Baptists began with John the Baptist, Christ, and the Apostles. The Catholic Church was not heard of until nearly three hundred years A. D. This being true, how on earth could a person be so dishonest as to say, as was recorded in the local newspaper, that, "The Catholics gave to the world the Bible?" Moreover, how could one say such a thing, when the Catholic Church has only one truth, and that is they do believe that Christ was virgin born? All other of their doctrines are out of harmony with the New Testament. Protestantism began with Martin Luther in the sixteenth century A. D., when he "pulled out" of the Catholic Church and protested her doctrine. He, Martin Luther, and his followers are the fathers of Protestantism (Continued on page four)

The First Baptist Pulpit

"AN EXPOSITION OF THE BOOK OF RUTH"

If you will read the first chapter of the book of Ruth, you will find that when Naomi was getting ready to return from Moab to the land of Palestine that her two daughters-in-law, Orpah and Ruth, determined to go with her back home. Each of these daughters-in-law, although they were pagan unbelievers and were Moabites, wanted to return to Palestine and to Bethlehem with Naomi.

Orpah was very much concerned about the people of Naomi, for we read:

"And they said unto her, Surely we will return with thee

unto thy people."

—Ruth 1:10.

If you will notice carefully, Orpah was thinking only of Naomi's people, but when it comes to the choice that Ruth made, she was thinking not only of Naomi's people, but also of Naomi's God, for she said:

"Thy people shall be my people, and thy God my God."

—Ruth 1:16.

I think, beloved, if you will notice in contrast verse 10 and verse 16, you can easily see why it was that Orpah turned back and died a pagan in the land of Moab, and why it was that

Ruth went back with Naomi unto Bethlehem. Orpah was concerned about Naomi's people, but Ruth was concerned about Naomi's God.

I

It is highly conspicuous to me that Naomi pressed upon these two individuals the necessity of "counting the cost," and perhaps of remaining in the land of Moab, for she said:

"Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; (Continued on page two)

OHIO READER PRAISES KAZEE'S BOOK

Mrs. Dawn Pack, Chillicothe, Ohio, who is one of the most Godly friends the editor possesses, has this to say of the book, "Faith Is The Victory," by Elder Buell Kazee:

"It is wonderful! I have just finished it, and I feel like I could go back and read it all over again. It is truly a great book, and I feel blessed by having read it."

It is a great book that my friend Kazee has written and it would be a blessing to you to order a copy today. Order from us at \$2.50 per copy, postpaid.

AUSTIN OPPOSES PRAYER IN U. N.

Warren R. Austin, United States representative to the United Nations, believes that opening U. N. sessions with prayer might "further divide the U. N."

He made his statement in a letter to the Westmoreland County Federation of Women's Clubs, which had adopted a resolution calling for the U. N. to open its sessions with prayer. "The U. N. is a political organization made up of many different faiths," Austin said. "I believe we should not insist upon formal religious practices which might further divide the U. N. now under such great (Continued on page four)

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"The Book Of Ruth"

(Continued from page one)
for it grieveth me much for
your sakes that the hand of
the Lord is gone out against
me."—Ruth 1:13.

Notice how Naomi wisely put
these two girls to the test. She
didn't want them to go back
with her if they were just go-
ing back to be with her. She
wanted them to count the cost.
She wanted them to take a lit-
tle estimate, a little inventory,
and see where they stood
spiritually. If they wanted to
return with her just to be with
her people, they would soon
tire of that and they would be
better off to be with their own
people in the pagan land of
Moab; yet on the contrary, if
they wanted to be with her
God, she wanted them likewise
to count the cost and return to
Bethlehem with her, if to re-
turn to Bethlehem meant that
they were going there to serve
the God of Naomi.

Beloved I think Jesus like-
wise put His disciples to the
test. One day, five thousand
men not counting women and
children thronged after Him
and swarmed about His minis-
try. He fed five thousand of
them that day, then immedi-
ately preached a sermon—a se-
rmon which it seems to me was
for one purpose probably above
everything else, namely to test
His followers. When He had
finished His message, we read:

"From that time many of his
disciples went back, and walked
no more with him. Then said
Jesus unto the twelve, Will ye
also go away?"

—John 6:66,67.

These verses would indicate
that when Jesus, after feeding
this crowd, tested them to see
whether or not they wanted to
espouse the doctrines that He
came to preach, that when they
departed from Him until He
had only His twelve disciples
gathered around Him, it would
seem to me that Jesus did that
for the purpose of testing
would-be superficial followers
and thus separating them from
the genuine and the real disci-
ples of the Lord Jesus Christ.

Today most of us preachers
do just the opposite. We do the
best we can to hold the superfi-
cial and the would-be follow-
ers, and we try to band them
all together with the sheep of
the Lord. As a result, the av-
erage church finds that it has
more goats herded together
with the sheep, than it has
sheep within the flock.

So, beloved, I think that we
can learn, both from the ex-
perience of the Lord Jesus and
from the testimony of the ex-
perience of Naomi. I think that
it would do us good to learn the
lesson of testing those that are
real, and separating them from
those that are false and spuri-
ous professors of the Lord.

Some will say that if you
test one too much by waiting to
see how he lives, that he's liable
to get cold. That is exactly
what we should watch for and

The more you pray, the more the Holy Spirit will push you out into service.

CHRISTIANITY AND NON-CHRISTIAN RELIGIONS COMPARED POPULAR CHARACTERISTICS

CHRISTIANITY is like no other, because it is from Heaven
and bears the likeness of Him of whom it was said: "Never man
spake like this man."—John 7:47. "O the depth of the riches
both of the wisdom and knowledge of God, how unsearchable are
his judgments, and his ways past finding out!"—Rom. 11:33.

BRAHMANISM. Some of its characteristics are: Caste laws;
seclusion of women; child marriage; enforced widowhood; wor-
ship of cow; defilement of touch; making pilgrimages; wearing
sacred beads.

HINDUISM also teaches caste system, zenanas, seclusion,
child marriage and enforced widowhood. Brahmins are wor-
shipped. Hindus pray for the dead; hold Ganges river sacred;
worship cow, and teach that "the same skin which belongs to
the cow was originally on man."

MORE PEOPLE ARE READY TO SHRINK FROM SINNERS THAN THEY
ARE FROM SIN.

BUDDHISM considers animal life as sacred. Buddhists wear
beads as charms; have images of Buddha only; make many pil-
grimages, and worship relics of Buddha. Priests are paid for say-
ing prayers.

TAOISTS worship demons; make extended pilgrimages; call
their emperor a god. Priests sell "pills of immortality."

CONFUCIANISM. Worship is observed on the first and
fifteenth day of each month. Anything from a pig to a roll of silk
may be offered. Its followers burn paper prayers to their ances-
tors. Their greatest sin is to neglect ancestral worship.

LITTLE SINS ARE THE PIONEERS OF HELL.

ZOROASTRIANISM. Each family has a confessor to whom
one-tenth of the income is paid. They do not eat food cooked by
a person of another religion; neither do they blow fire with the
breath, as fire is sacred and the breath is impure. They dislike
to blow out even a candle.

PARSEES pray before a lighted fire. They consider earth,
air, fire and water sacred; have no sacrifice. Touch defiles, while
praying. They worship toward the sun. The dead are not buried,
but placed for vultures to devour.

SIN IS AN ILL GUEST, FOR IT ALWAYS SETS ITS LODGING ON FIRE.

SHINTOISTS worship the horse. Shintoism degrades women.
The symbols of Shinto are the mirror and white paper.

MOHAMMEDANS observe prayer, alms giving, fasting and
pilgrimages to Mecca. They abhor idols, circumcise children, sac-
rifice goats, and shut women in zenanas.

if one gets too cold, then don't
baptize him. I'd rather he
spoiled on the outside of the
church than on the inside.

II

Notice the statement that
Ruth made when she, prompted
of God, made her decision to
return with Naomi to the land
of Palestine.

"And Ruth said, Entreat me
not to leave thee, or to return
from following after thee: for
whither thou goest, I will go;
and where thou lodgest, I will
lodge: thy people shall be my
people, and thy God my God."

—Ruth 1:16.

I am wondering if we couldn't
say that when Ruth made that
decision, that that day she came
to the cross-roads in her life.
She stood there and looked
down one of the roads that
stood before her. One of them
led back to Moab and to Moab's
people. One of them led back
to her own mother and father.
One of them back to paganism
and idolatry. One of them led
back to the curse, for God had
already pronounced a curse up-
on the land of Moab in that
He had said that a Moabite was
not to be permitted to enter in-
to the congregation of the Lord
even unto the tenth generation.
As she looked down that other
road, Ruth saw that by going
with her mother-in-law
Naomi, it meant that she would
never see her people nor her
home, and that she would never
turn back to paganism and
worship idols. As she stood at
the forks of the road that day,
she made a decision, and that
decision was to not only be with
Naomi, but to be with Naomi's
people and with Naomi's God.

III

As soon as Ruth had made

her decision and had come back
to Bethlehem to the country
from which Naomi had origi-
nally departed, immediately she
became a gleaner. Listen:

"And Ruth the Moabitess said
unto Naomi, Let me now go to
the field, and GLEAN ears of
corn after him in whose sight
I shall find grace. And she said
unto her, Go, my daughter."

—Ruth 2:2.

As soon as you become a child
of God and begin to walk with
God's people, and as soon as
you realize that you have pass-
ed from death unto life, you
likewise will want to be a
gleaner in the Word of God.
God's Word says:

"As newborn babes, desire the
sincere milk of the word, that
ye may grow thereby."

—I Pet. 2:2.

When Ruth and Naomi arriv-
ed in Bethlehem and became
established in the town from
whence Naomi had left years
before,—as soon as the barley
harvest came on, Ruth immedi-
ately went out to glean within
the fields. Beloved, she is a
perfect illustration of what
every child of God is, as soon as
that individual begins to walk
with the Lord Jesus Christ. I
am definitely persuaded that
everybody that is saved will be
a gleaner in the Word of God.
I don't believe that anybody
will be saved and then let his
Bible accumulate dust from
day to day. I don't believe
that anyone will be saved with-
out having some time to glean
in the Word of God. I say to
you then, every saved person
will glean in the Book of God
and will find, for his own soul,
food that will develop him in
the Lord the same as Ruth
gleaned in the field and found
food for the sustenance of her
physical body.

IV

As she talked to Naomi, she
said:

"Let me now go to the field,
and glean ears of corn after him
in whose sight I shall find grace.
And she said unto her, Go, my
daughter."—Ruth 2:2.

Ruth realized that it was
grace that had brought her back
from paganism to God. She
realized that it was nothing
short of the grace of God.

We read God's stirring state-
ment concerning the Moabites,
of which nation Ruth was a
member. Listen:

"An Ammonite or Moabite
shall not enter into the congre-
gation of the Lord; even to their
tenth generation shall they not
enter into the congregation of
the Lord for ever: Because they
met you not with bread and
with water in the way, when ye
came forth out of Egypt; and
because they hired against thee
Balaam the son of Beor of Pe-
thor of Mesopotamia, to curse
thee. Nevertheless the Lord thy
God would not hearken unto
Balaam; but the Lord thy God
turned the curse into a bless-
ing unto thee, because the Lord
thy God loved thee. Thou shalt
not seek their peace nor their
prosperity all thy days for
ever."—Deut. 23:3-6.

When you read this, you can
see that God definitely pro-
nounced a curse upon Moab. It
is a wonder that Ruth became
a follower of Naomi's God and
turned from her idolatry, but
it is no wonder that she refers
to it as grace. Surely, beloved,
it was grace that God reached
down and picked up a heathen
Moabitess and saved her and
brought her out of paganism
and darkness into the land of
Palestine with her face toward
God. That is grace, and noth-
ing short of grace.

Beloved, it is nothing short of
grace that God reached down

and saved you. If God hadn't
saved you by grace, you would
never have been saved. But
God, for Christ's sake, reached
down and picked us up in sin
and saved our souls by grace,
just like He picked up Ruth
from the cursed land of Moab
and transplanted her to Pales-
tine and gave her a faith to ap-
propriate the God of Naomi and
the people of Naomi.

V

"And she went, and came, and
gleaned in the field after the
reapers: and her HAP was to
light on a part of the field be-
longing unto Boaz, who was of
the kindred of Elimelech."

—Ruth 2:3.

The writer was speaking from
an human point of view when
it says that "her hap was to
light on a part of the field be-
longing unto Boaz." Beloved,
nothing just happens. There is
no such a thing as an accident.
We have the same statement in
the story of the good Samaritan,
for we read:

"And by chance there came
down a certain priest that way:
and when he saw him, he pass-
ed by on the other side."

—Luke 10:31.

From the human point of
view it was "by chance," but it
wasn't by chance with God, for
God had planned it. Notice that
from God's point of view,
everything that takes place is
by the predetermined plan of
Almighty God.

"Known unto God are all his
works FROM THE BEGIN-
NING of the world."

—Acts 15:18.

Beloved friends, you are not
here in God's house today by
blind chance. You just didn't
happen to come to the services
today, but back of it all are the
eternal, unchangeable purposes
of God.

As the song says:

"God moves in a mysterious
way
His wonders to perform:
He plants His foot-steps in the
sea,
And rides upon the storm."

"Deep in unfathomable mine-
Of never-failing skill,
He treasures up His bright
designs,
And works His sovereign will."

"His purposes will ripen fruit,
Unfolding ev'ry hour;
The bud may have a bitter
taste,
But sweet will be the flow'r."

"Blind unbelief is sure to err
And scan his work in vain,
God is His own interpreter
And He will work it plain."

From the study of God's
Word we know that nothing
just happens and that there are
no accidents with God. What-
ever has taken place in your
life and mine, is but a part of
the predetermined plan of Al-
mighty God for our earthly ex-
perience while passing through
this world.

VI

By and by Boaz noticed this
girl gleaning in his field.

"Then said Boaz unto Ruth,
Hearst thou not, my daughter?
Go not to glean in another field,
neither go from hence, but
abide here fast by my maidens."

—Ruth 2:8.

As Ruth was a gleaner in the
field, so ought every new born
babe in Christ be a gleaner of
the Word of God. Boaz gra-
(Continued on page three)

THE CONQUERORS

Jesus and Alexander died at thirty-three;
One lived and died for self; one died for you and me.
The Greek died on a throne; the Jew died on a cross;
One's life a triumph seemed; the other but a loss.
One led vast armies forth; the other walked alone;
One shed a whole world's blood; the other gave His own:
One won the world in life, and lost it all in death;
The other lost His life to win the whole world's faith.

Jesus and Alexander died at thirty-three;
One died in Babylon, and one on Calvary.
One gained all for himself, and one Himself He gave;
One conquered every throne, the other every grave;
The one made himself god, and God made Himself less;
The one lived but to blast, the other but to bless.
When died the Greek, forever fell his throne of swords;
But Jesus died to live forever Lord of Lords.

Jesus and Alexander died at thirty-three;
The Greek made all men slaves; the Jew made all men free.

One built a throne on blood; the other built on love;
The one was born of earth; the other from above.
One won all this earth, to lose all earth and heaven;
The other gave up all, that all to Him be given.
The Greek forever died; the Jew forever lives;
He loses all who gets, and wins all things who gives.
--Selected.

"The Book Of Ruth"

(Continued from page one)
ciously encouraged Ruth to glean in his field and not to go to another field. Likewise, it is not necessary for the child of God to go elsewhere, for the Scriptures are sufficient for all of his gleaning.

"SEARCH THE SCRIPTURES; for in them ye think ye have eternal life: and they are they which testify of me."

—John 5:39.

The Word of God gives us an example of a group of people in the city of Berea who searched the Scriptures, for we read:

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and SEARCHED THE SCRIPTURES DAILY, whether those things were so."—Acts 17:11.

The Psalmist David had more understanding than his teachers because he had been meditating in the Word of God.

"I have more understanding than all my teachers; for thy testimonies are my meditation."—Psa. 119:99.

As Ruth was content to glean within the field of Boaz, may we be content to take this old Bible, study it and follow it all the way from Genesis to Revelation, and stay within the Word of God, that we might find God's message for our soul.

VII

Notice that Boaz indicated Ruth was not only to glean in his field, but that she was to separate herself from other fields, for he said, "Abide here fast by my maidens." Listen, beloved, what every child of God needs to do above everything else is to take the Word of God and glean in it, and to separate himself unto the things of the Lord, and from the things of the world.

Boaz's statement to Ruth

would also indicate that his maidens were to be her companions. Let me remind you, beloved, that you and I need godly companions as we walk here within this world. As Ruth needed the companionship of the maidens of Boaz, how much more can it be said of you and me who have come from the heathenism and sin of this world, by grace, unto the Lord Jesus Christ,—how much more can it be said of us that we need to be separated unto godly companions and away from the ungodly fellowship of this world. We have a remarkable Scripture in this respect.

"I am a companion of all that fear thee, and of them that keep thy precepts."—Psa. 119:63.

Brother, sister, if you are going to grow in the grace of God, and if you are going to develop as a child of God ought to do, you are going to need to do a lot of gleaning in the Word of God and, at the same time, you are going to need godly companions just like Boaz indicated that Ruth needed. Someone may say, "I think it does good when I mix with the world. If I mix with the world, maybe that will attract the world to the Lord Jesus Christ." No, no, beloved, instead of you helping the world, the world will cripple your testimony for Jesus.

Remember the woman who had a lot of sparrows in her garden, and whose incessant chirping annoyed her. She determined that she was going to change those sparrows so that they would learn to sing like her canary. She took her canary out into the garden with the thought in mind that the canary, by his singing, would soon teach those sparrows to sing instead of chirping. As a result, in a little while her canary had ceased in his singing and he, too, began to chirp just like the sparrows.

Brother, sister, if you are saved, remember this: If you don't want to "chirp" like the world, you had better stay away from the paths of the world. As a child of God, if you want to have a message in

your heart and a testimony upon your lips for Jesus, you need godly companions day by day.

VIII

Notice that Ruth fell on her face when Boaz spoke to her. "Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger?"—Ruth 2:10.

We also have another example of this recorded in God's Word. When David raised up that crippled man, Mephibosheth, and told him to eat at his table, Mephibosheth fell on his face before him and said:

"What is thy servant, that thou shouldst look upon such a dead dog as I am?"

—II Sam. 9:8.

Beloved, grace always humbles a child of God. No child of God will ever come close to the Lord but what God's grace is going to humble him and make him feel how little he is and how great God is. Whenever you see an individual who brags and boasts and talks about what he is doing for the Lord, mark it down, beloved, he is a stranger to God's grace. Grace doesn't puff up and make you boastful; grace deflates you and makes you humble in the sight of God.

IX

Notice that Boaz takes notice of what Ruth had done.

"And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore."

—Ruth 2:11.

Sometimes you and I think that our work has gone for naught. No one comes around and tells us that he has appreciated what we have done. No one speaks a kind word concerning our work for the Lord.

I was in a service one Sunday evening years ago when I wasn't preaching, when a Sunday School superintendent offered his resignation. He said, "In the two years that I have been superintendent of this Sunday School, no one has yet given me a pat on the back for anything that I have ever done. Nobody yet has ever taken notice of anything that I have done, and I am resigning."

Beloved, that is just the normal, human reaction of the flesh many, many times. In contrast, Boaz took notice of what Ruth had done. I am glad that we have a greater Boaz, the Lord Jesus Christ, who takes notice of all that we do. I know that it is mighty nice when other people notice what we try to do in the service of the Lord. It doubtlessly is an encouragement to everyone of us. But suppose nobody notices what we do. Thank God, there is a greater Boaz, the Lord Jesus Christ, who sees and knows and observes everything in your life and mine, and He takes notice of all that we do.

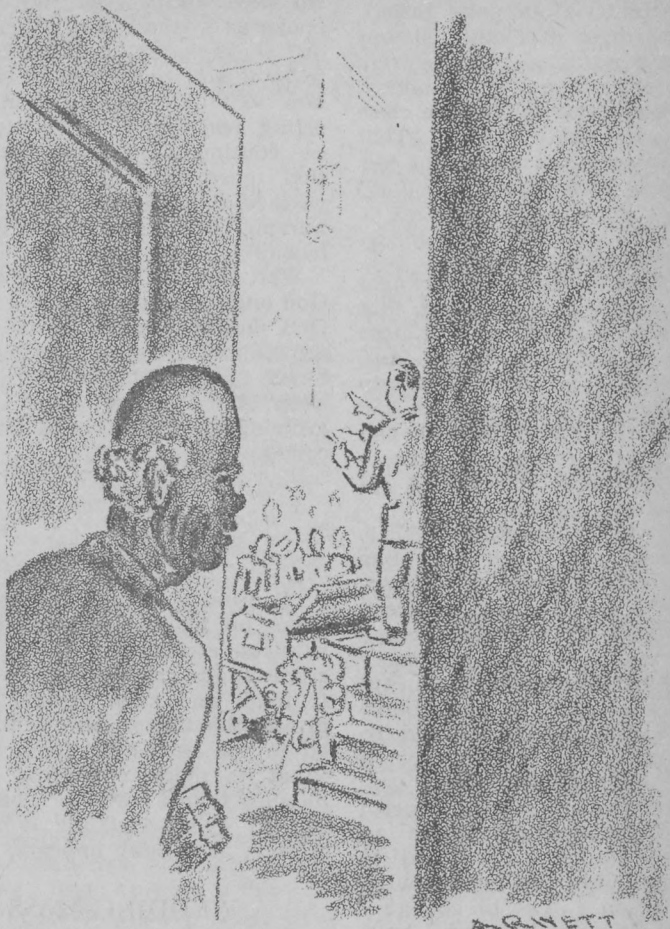
X

Then Boaz said to this girl: "At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left."

—Ruth 2:14.

Boaz tells Ruth that she needs more than just gleaning—he invites her to come and eat along

A PAGE FROM "MUSED UNCLE MOSE"



Hit wouldn' be neah so hahd to preach a fun'ral if de relates wuzn't present.

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with his reapers.

Brother, sister, do you have a spiritual mealtime when you get off from the things of this world to feed on the Word of God? What you and I need above everything else is a spiritual mealtime when we can take time from everything in this world in order to feed on the Word of God.

"And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean among the sheaves, and reproach her not."

—Ruth 2:15.

As Ruth had the range of the field in which to glean, so the Christian has the range of all the Bible. Some people talk about the Old Bible as if it were last year's almanac that had been laid aside. Some people refer to the Old Testament as though it were already so much in the past and not to be studied by us today. Paul says:

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."—Rom. 15:4.

Everything in the Bible, from Genesis 1:1 to Revelation 22:21, was written for our learning, and you and I, as God's children, have the range of the Bible just the same as Ruth had the range of all the fields. We are to glean in it all.

"And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not."—Ruth 2:16.

Here is a corner of the field that hasn't been touched by the reapers. Let Ruth glean there. Here is some that has been carelessly dropped by the reapers. She can glean there. Here are the sheaves that the reapers have cut and haven't tied. She can glean there. Then Boaz said to them, "While you are at it, just let a little bit fall here and there—some handfuls on purpose."

Christian friends, God treats us just exactly the same way. Haven't you come to church and felt that your pastor knew all about you? Maybe he didn't know a thing about your life, but his sermon just happened

(Continued on page four)

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"The Book Of Ruth"

(Continued from page three)
to fit you so perfectly. It was just a handful on purpose from the Lord. Even last Sunday, one good sister said at the close of the first study in Ruth, "That sermon was just meant for me. It fit my case perfectly."

XI

Notice again:

"So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley. And she took it up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed."

—Ruth 2:17,18.

Notice what Ruth did. She left the straw, but took the barley into the city. In contrast, we find a lot of people today who come to church and carry the straw home with them, but leave the barley behind. Some people come to church and go away and say, "I didn't get a thing out of the service."

I remember a man several years ago who was quite an English student, who used to worship with us occasionally. Now when I was in college I majored in English, and I have hanging in my study a diploma bearing a cum laude degree from Georgetown College, where I majored in English. Beloved, I make an awful lot of English errors and I use a tremendous amount of expressions that surely don't indicate the diploma that is hanging in my study. However, several years ago this fellow who was a good English student, came to me at the close of the service and said, "Brother Gilpin, you ruined the sermon for me tonight, for you made seventeen grammatical errors in your message." I said, "Did I say anything that was any help to you?" He said, "Well, not much. By the time I got over one of those errors, I would lose what you had to say." I said to him, "You haven't got as much sense as an old cow, for if you would throw some hay into a manger that had some briars and some thistles in it, the old cow would have enough sense to eat the hay and leave the briars and the thistles alone."

XII

"So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law."

—Ruth 2:23.

Notice that Ruth not only made a good beginning, but she made a good ending. She kept at the job until the wheat harvest and the barley harvest had all been brought to an end.

God's people ought to do that. They ought to continue gleaning as long as they are in the flesh. A few years ago, I bought a cow, which was delivered to me late in the evening. Since it was late, I left her in the yard that night. The next morning I looked out at the back door and blinked at what I saw. I rubbed my eyes and decided I was seeing double. During the night a baby calf had arrived in my back yard. I watched as he tried to get up on his feet, to take his first steps. How he wobbled and fell! However, he didn't give up. He kept staggering and wobbling until he found the dinner pail. No one had to tell him where to

find nice fresh milk, in both wholesale and retail quantities. No one had to read him any books as to the art of "turning on" the spigots. I didn't have to send him to college to learn how to milk. The most interesting feature of all was that he continued what he began that morning, and if I hadn't weaned him, he would still be nursing, just as he began that morning.

Well that is how a child of God ought to glean the Word of God, and by gleaning, grow and grow, and grow. He ought never cease, but, day by day, keep studying the Word and growing in grace, until Jesus comes.



Catholicism

(Continued from page one)
make up for the poor victim's helpless condition. From the cradle to the grave—from womb to tomb and even beyond the grave—the life of man is placed in the hands of the priest. What is more powerless and helpless than a new-born babe? But in every Catholic family, as soon as a baby appears, the

A WEDDING MASS

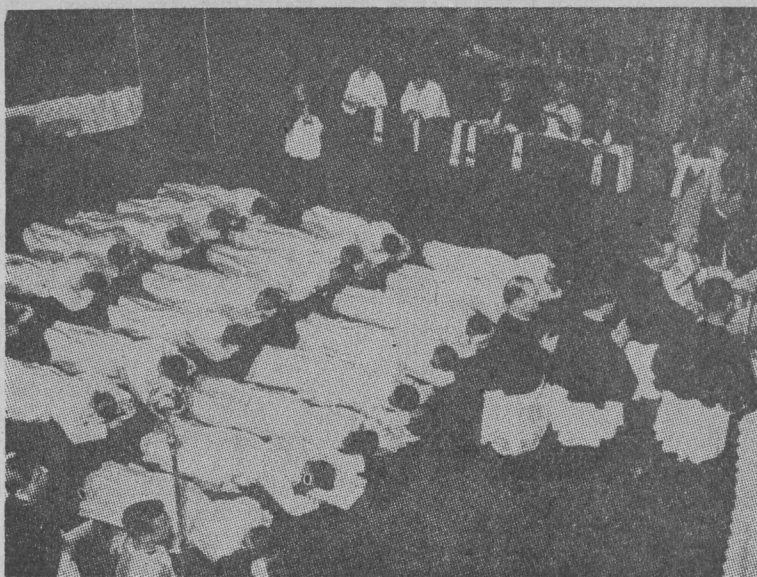


A Roman priest offering the 'Sacrifice of the Mass' at a wedding ceremony. Luther describes this corruption of the Lord's Supper as "the transformation of God's gift into a gift which men make to God, into a sacrifice."

priest becomes an absolute necessity—for without Baptism the child will never enter heaven. Again, when that child grows up and succumbs to the human weakness of love of the opposite sex, marriage becomes a necessity. Again the presence of the priest is essential. Only by risking not only "a life of sin," but "living in sin," and being damned forever in hell, can a Roman Catholic dare to get married without the permission and authority of his priests. When he is weak from the shame and remorse of sins committed, again his only recourse is to a priest in the secrecy of the confessional. If he wants the high office of a priest for himself, he must again submit to the administration of a sacrament. But it is when he is weakest of all—when he comes to die—that he needs the priest most of all. And even if he gets the pardon and anointing of a priest before he dies, he still must depend upon the priest after he is dead to continue to offer the "sacrifice of the mass"—for almost endless ages for the redemption of his soul from Purgatory, and for which money payments must be made.

If the Roman Catholic Church could not sustain its power over

RECEIVING 'SACRAMENT' OF ORDINATION



men and women at these stated times of their great weakness, then it could not sway them in matters of politics, education,

AT DEATH



A priest administering the 'Last Rites' of 'Extreme Unction' to a dying man.

press, labor unions, voting at elections, and other things that go to make up control of national and international affairs.



Denominationalism

(Continued from page one)
from which have sprung nearly a thousand different sects.

Baptism, that of the immersion of a believer in water, was the only mode used for over two hundred years after Christ, and the Pope of Rome, not John the Baptist, not Christ, not the apostles, instituted sprinkling, or rantism, for baptism, and it was born of the heresy, "Baptismal Regeneration," or the belief that baptism is prerequisite to salvation. By the way, the word baptism means to immerse and nothing else. Baptists have practiced baptism, that of the immersion of a believer in water ever since John baptized Jesus in the River Jordan.

If anyone were to tell the different denominations that practice sprinkling for baptism that the Catholics were the author of it, it would make them angry, but that is exactly where it started.

Baptists can trace their doctrine, from the present time back through the centuries to Christ. Sometimes because of persecution, most of it coming from the Catholics, it was almost "whipped" out. A good illustration is found in some

streams that are said to exist in Fla. For instance, you will see down in a swampy place a clear spring of water coming up out of the earth, follow this stream for a mile or two, and all of a sudden it will go underground; follow the valley a few miles and this stream will emerge, analyze this water, and that of the spring, and you will find it to be the same water. Compare the Baptist doctrine with that of the New Testament and you will find it the same.

Suppose it were possible to write the names of every Christian denomination and their doctrine, on a large canvas, and you begin with the Catholic, and put the names of all others, and put the Baptists at the extreme right end. You would have the Baptists in the right place, for in their doctrine, they are just as far from the Catholics as is possible for them to get. Now suppose you were to start with the Baptists, and blot them and their doctrine together with all the others save the Catholics out. You would have destroyed every principle for which Jesus died. Now suppose you could put them all back like they were, and begin at the other end and blot out the Catholics and all the others, with their doctrines, save the Baptists and you will not have destroyed one principle for which Jesus died. Now that is a strong statement, but it is true, so help me God! What I am trying to say is: There is no use to have any other denomination other than the Baptists. For Baptists will accept all the truth that is found in all the others, and then some. They will also accept the one truth (they have but one), the Catholics have—the virgin birth of Christ.

I am aware of the fact that many Baptists have so compromised with other denominations in their doctrine, in the last few years, until you can hardly distinguish between them; but I thank God that a few have kept "The faith, once for all delivered to the saints."



Election

(Continued from page one)
posed, would we call such fatalism? The same principal is that of God in His plan of election. He worketh all things after the counsel of His own will. Who would dare call such fatalism but a fanatic?"

"Never was there one who preached election stronger than our Lord Jesus Christ Himself. A lady in Newport News, Va., said to me, 'Don't tell me anything about that doctrine of election. We had a preacher come here to our church and

preached a message on election and by the following night he emptied the house with the exception of a very few.' 'Well,' I said, 'I am not surprised, for that's what happened when Jesus our Lord preached the strong message on election in the sixth chapter of John, and it is said, 'from that time many of his disciples went back, and walked no more with him.' " (John 6:66).

"Someone says, but will not the knowledge of election destroy one's zeal for the lost? If ignorance in God's Word is what it takes to produce zeal, such must be zeal without knowledge. If our zeal is only of the flesh and such that the truth of God's Word will kill, let such hypocritical zeal die, blessed be God. Say brother, if your zeal is such that it will not stand the test of God's truth, surely it is not sufficient to make a poor sinner alive."

This is only a small book as to its page content, yet it is packed full of spiritual dynamite and every child of God should read it. It sells for 35 cents and should be ordered only from the author:

Elder T. B. Freeman
Bristol, Tennessee



Prayer In U. N.

(Continued from page one)
stress."

Prayer to a living God relieves "great stress." Representatives to the United Nations would do well to exclaim:

"Oh! what peace we often forfeit,
Oh! what needless pain we bear,
All because we do not carry
Everything to God in prayer."

If the United Nations is such a divided and burdened organization that prayer would hurt, not help it, it had better be dissolved.

It was bad enough to let Russia veto God, but for the United States to do it, is far, far worse.



R. P. Hallum

(Continued from page one)
like Brother Hallum.

We will increase the size of our paper just as soon as we can get our new linotype. We will get our new linotype as soon as we get about \$2,000. We will get the \$2,000 as soon as the Lord lays it on the hearts of our readers to contribute this sum. May we hear from you today!



An Appreciated Letter

Prichard, W. Va.
March 28, 1951

Dear Bro. Gilpin:

We are sending you a small offering toward the enlargement of your paper. I have been wishing for a long time that the paper was larger. I sure do enjoy every inch of it.

I believe it has helped me to understand my Bible more than any thing I have read. Although we take several Baptist papers I still think T. B. E. the best yet.

So I'm hoping to see it an eight-page paper before too long.

Yours in Christ,
Mr. and Mrs. Archie Staley