

God's clock keeps perfect time though it may not be our time.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

# 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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WHOLE NUMBER 700



## How Christians Are To Observe The Lord's Day

By ROY MASON  
Tampa, Florida

Certainly Christians should observe the Lord's Day! It should be a precious day—one to look forward to. Instead of a lot of days, such as Easter and Mother's day, which have no Bible warrant, we should carefully observe the Lord's Day.

Why? We suggest the following reason:

Because that day was the day on which Jesus revealed Himself as risen from the dead. (See Mark 16:1-6) Many events of history deserve commemoration, but nothing in comparison with the resurrection of our Lord.

Because Jesus met with His disciples on that day following his resurrection. (See Mark 16:9-14) This he did during the period of 40 days before his ascension. Certainly he seemed to attach significance to that day, or else he would not have done this.

Because the followers of Christ continued to meet for worship on that day after Jesus went away, and have continued to do so through all the centuries since. Adventists deny this, and claim that the pope changed the Sabbath to Sunday. This is not true. Ancient writings reveal that the First Day of the week has ALWAYS BEEN the

Christian worship day from the time of Christ.

Because the "Lord Made that day." (See Psalm 118:24 with Luk. 24:32-41 and also John 20:26-28).

Because the descent of the Holy Spirit came on that day. The church gathered for prayer, and on the Lord's Day the empowerment came. God stamped that day with the greatest events of Christian history.

### HOW SHOULD THE LORD'S DAY BE OBSERVED?

Not as the SABBATH. It is not THE Sabbath, and should not have the Sabbath restrictions imposed on it. The Sabbath belongs to the Law and the Old Testament economy. The Lord's Day is not just a rest day, but a day to "rejoice and be glad in." Note several things in this connection:

Ordinary work ought to cease as much as possible. Why? Because if the ordinary things of life go on, there is interference with the worship and service of God.

The Lord's Day is a PROPER DAY FOR PREACHING. (See Acts 20:7).

The Lord's Day is a proper day to "lay by in store" for the Lord. (I Cor. 16:2)

The Lord's Day is a proper (Continued on page three)

## If A Christian, What Does The Cross Mean To You?

JAY GREEN

"Then said Jesus unto His disciples, if any will come after Me let him deny himself, and take up his cross, and follow Me."—Matthew 16:24.

"If ANY"—meaning that if you or anyone else desire to enroll under the banner of Christ, to act like His follower. "If any will"—the Greek meaning that this follower must have an emphatic purpose in his heart to be in His footsteps. "Come after Me"—as a servant who is subject to the Master, a scholar coming after His Teacher, a soldier close behind his Captain,

### A MESSAGE AS TO YOUR MOUTH

#### WATCH THAT MOUTH

PSALM 141, verse 3: "Set a watch, O Lord, before my mouth; keep the door of my lips."

In our verse here we find that our mouth is a door. Next, we find that a watchman is needed for this door. Third, who could be a better watchman than our Lord? So our mouth is a door and we need to say unto God, set a watch O Lord before my mouth. Let, O God, my lips be used unto Your glory. Let not my mouth work with creaking and complaining as on a rusty hinge, but O God, let it work truly with the oil of joy and gladness. That my lips might be the door to the very word that You have spoken. Yes, O God, stand not only at my heart's door but also at the door of my mouth, that my lips might say that which would be well pleasing to You. — T. J. New

## A SURE MARK OF DICTATORSHIP IN THE DENOMINATION

No dictatorial tyrant ever admitted that he was such and no totalitarian system was ever advertised save in the most glowing terms. But, there are many certain evidences by means of which we may readily identify either. One of the most sure of these signs is the denial of the right of honest criticism. We say without a moment's hesitation that in the present world of (Continued on page four)

### WHAT MORE CAN YOU ASK?

Whom God calls He can instruct and equip.

Whom Christ commands He can make efficient.

Whom Christ sends He can make fearless.

Whom Christ energizes He can keep from fainting.

Whom Christ directs He can make victorious.

—Christian Digest

## Christ Must Reign - He Has The Right To Reign

By Benjamin F. Dotson  
Elkhart, Indiana

Since the curse fell on the house of Judah, during the reign of Jehonias, no king has ever successfully reigned on the throne of David; in fact, only one king succeeded Jehonias, Zedekiah, who was carried into Babylon, after his sons were killed before his eyes, and his eyes were put out. And God does not propose that any other king shall ever reign over Israel, but One He has chosen and fore-ordained to function in that capacity.

If you will go into the scriptures that tell the story of the royal line and the history of Israel and Judah's kings, you will see how God has jealously guarded that royal seat. You may have wondered, why after Jacob saying on his dying couch, "The sceptre shall not depart

from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be." (Gen. 49:10), why He selected Israel's first king from Benjamin instead of Judah. But if you will read Genesis 38th chapter, you will learn there the reason why. In Deut. 23:2 we are told of a law that forbade bastards entering into the congregation of the Lord, "even unto the tenth generation." By the sin of Judah and Tamar, out of which the twins were born, the first born being Pharez, the tribe of Judah was made ineligible to perform its function (Continued on page four)

### THE DEVASTATING EFFECTS OF SIN

Sin is a defiling thing. It is not only a defecation of man, but it is that which pollutes the very heart of man. Sin is to the soul of man as rust is to gold. A stain to real beauty. It makes the soul of man red with the guilt of the blood of others and makes the soul of man black with filth. Sin is compared in the scriptures to a plague sore. Joshua's filthy garments in which he stood before an angel were nothing but a type of the awfulness of sin. Sin has blotted the very image of God to the soul of man and has stained man's soul until he cannot see the glory of God. Sin has made God to loathe a sinner. When a sinner is brought to see his own sins he is made to loathe himself. Sin drops poison on all our holy things. Sin brings dangerous infection to our every prayer. So today, God's word paints sin very black. The Apostle of God calls sin filthiness of the flesh and spirit. And so sin puts the stamp (Continued on Page Four)

## The First Baptist Pulpit

### "Heaven And Hell"

"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: But the children of the kingdom shall be cast out into outer darkness: three shall be weeping and gnashing of teeth."—Mt. 8:11, 12.

I don't know of any subject that ought to call forth from you a greater listening than the message that I have announced. I don't know of any subject that

could be announced from this pulpit that ought to demand of you, from the very beginning, your best from the standpoint of hearing. Some of these days you and I are going to die, unless the Lord Jesus comes before that time. If He tarries and doesn't come, then each of us are going to die; and when we die to this world, we will be alive to another world. When you leave this world, you are going into one of two places. Every person within this house is going either into a Devil's

Hell or an angel's Paradise.

Now, beloved, when you realize the fact that you are only going to live in this world, at best, about seventy years, and then are going to die, to live forever in either a Devil's Hell or an angel's Paradise—when you realize that, it ought to cause a sense of solemnity—it ought to cause a solemn hush to fall upon your soul; it ought to be the means of causing everyone of you to listen most carefully to what I have to say.

(Continued on page two)



# THE BAPTIST EXAMINER

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## "Heaven And Hell"

(Continued from page one)

I

THIS FIRST VERSE THAT I HAVE READ SPEAKS ABOUT HEAVEN, FOR JESUS SAYS:

"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."—Mt. 8:11.

Here, first of all, is a wonderful promise — a promise of rest for the people of God.

I am speaking primarily this morning to those of you who labor from day to day. You know what it is to become tired physically. You know how you rejoice for the rest that comes after the day's work is done. I speak also to those of you who know what it is to labor in the kingdom of God. You know what it is to become tired and discouraged and worried and burdened and blue. I speak to those of you who know what it is to have difficulties within this life. Beloved, I rejoice in view of the fact that I can tell you of a time of rest that is awaiting the people of God, when you are going to sit down with Abraham and Isaac and Jacob in the kingdom of God.

Several years ago I visited a woman in this town who was living in very dire straits. The place of her habitat was a basement, and a very poor one at that. I called upon that dear soul and tried to talk to her about the Lord Jesus in surroundings of the direst of poverty, and I remember that Sunday afternoon as I talked with her, that she said, "But tell me, Brother Gilpin, what kind of an appeal does your Gospel have for a person who lives in surroundings like this?"

Somehow, the Lord always gives me, seemingly, the right answer at the right time. I never plan in advance what I am going to say to anybody, but rather I depend upon Jesus to give me the answer for the right question at the right time. When that dear soul that day asked me that question, immediately the Lord reminded me of this verse of Scripture. I turned to God's Word and I read it. There wasn't a chair in that woman's home. As I remember it, beloved, I sat that afternoon on a nail keg as I talked with her. For a table, she had a large wooden box turned upside down, and as I recall, there wasn't even one single chair within that house. She sensed her poverty; she sensed her need of material things; she realized how poor she was, and she said: "What kind of an appeal does your Gospel have for one in such surroundings as I?"

Beloved, my Gospel, the Gospel of my Jesus, has an appeal for every individual within this

world, and especially an appeal for that person who works, for that person who labors, for that individual who hasn't an easy chair in which to rest, for this text tells us about a time when we are going to come to the end of the way — at the end of life's little day, when we are going to sit down with Abraham and Isaac and Jacob in the kingdom of God.

I remember as I talked with that dear soul that afternoon, twenty-odd years ago, that I said to her, "My sister, here is the most wonderful promise in all the Word of God for you. Here is the most marvelous promise that I can give you — the promise that some day you are going to have a place where you can sit down in celestial company and rest at the end of life's little day."

I find myself, as I grow older, becoming more tired as the result of my day's labor. I find my body is not quite as strong as it once was. I find, beloved, that even the rest that I get doesn't satisfy me physically as it once did. I say to you this morning, frankly I can rejoice in the promise of this text. I can rejoice because of the blessedness that comes through this promise. Here is the most marvelous promise for the individual who is tired physically, tired spiritually, tired mentally, who is tired of the trials and the problems of this life—a promise, a glorious promise, that some day you are going to sit down and rest with Abraham and Isaac and Jacob in the kingdom of Heaven.

Notice also, beloved, you are going to be in good company when that day comes. It doesn't say that you are going to have to sit with the vilest of characters. It doesn't say that you are going to sit down surrounded by individuals whose company you would not enjoy, but rather, you are going to sit down in good company — you are going to sit down in company of a celestial nature, with Abraham and Isaac and Jacob, in the kingdom of Heaven.

Heaven, to me, is more than a place — it is a place of reunion. It is a place of recognition, but more than that, it is a place of cognition. I'll not only recognize those whom I have known in this life, but I, likewise, will recognize and know those whom I have never known in this life before. This text tells me that I am going to sit down with Abraham and Isaac and Jacob. I never saw those three patriarchs. They lived hundreds of years before the birth of my Christ. They lived back yonder in the long ago when the Old Testament was being written. I never saw them, but I am going to know them one day without even having to be introduced to them, for this text says that I am going to sit down with these three — Abraham and Isaac and Jacob.

I know of nothing that brings to me more hope concerning the joy of Heaven than the thought of recognition.

David fasted, he prayed, he besought the Lord as he thought about his baby that was sick. Then when his child had died, he arose and shaved and changed his apparel and ate. He didn't fast; he didn't pray any longer. The servants didn't understand it and they said, "Why is it that while your child lived, you fasted and prayed, and now that the child has died, you eat and you no longer fast and pray?" David said, in substance, "Then was I hopeful that the Lord would spare him, and I fasted and I prayed, thinking peradventure the Lord would spare the life of the child. Now that he has gone, he can't come back to me, but I shall go to him."

The Apostle Paul wrote to the church at Corinth and told that church that in that day when we stand before the Lord, that we are going to know the saints of God that have gone on before, for he said:

"When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but THEN SHALL I KNOW EVEN AS ALSO I AM KNOWN."—I Cor. 13:11, 12.

Paul is saying that we are going to know others, just like they will know us.

Do I speak to someone this morning who has lost a mother or a father, or a brother or a sister, or a child? Let me remind you that if that loved one died in Christ, that someday you are going to see that one, and know that one, just like that one is going to see and know you.

Ah, beloved, we are going to be in good company when that day comes. We are going to be in the company of Abraham and Isaac and Jacob. We will be in the company of all those whom we have known and loved within this world. We will be in the company of all the redeemed of all ages. I tell you, beloved, it is going to be wonderful beyond all description to be in the company of the redeemed of God throughout all eternity.

Notice also that there are going to be a lot of people in that crowd, for Jesus said:

"That MANY shall come from the east and west, and shall sit down with Abraham and Isaac, and Jacob, in the kingdom of heaven."—Mt. 8:11.

This doesn't tell us how many, but it does say "many."

When I went to church as a lad of about five and six and seven years of age, I got a very, very faulty conception of Heaven from what the preacher had to say. It looked to me like that every time he uttered a sentence, he would take a big slice off of humanity and consign it to Hell. By the time that he had finished a thirty minute sermon, about all that I saw going to Heaven was himself, maybe one or two deacons that sat in the Amen benches in the corner, and probably my mother, and that was about all that I imagined would be there. It looked to me like that God surely was going to be defeated. It looked to me like God was certainly going to make Heaven all to no avail. It looked to me like there was going to be a mighty, mighty little crowd that was going to Heaven.

Do you know, beloved, that as the days have passed by and I have studied this Word of God, I find that God isn't going to be defeated. Instead, the Word of God tells us that there are going to be many that will be there. Thank God, beloved, there are going to be a lot of folk in Heaven.

I imagine this morning that somebody will say, "Brother Gilpin, doesn't the Bible say that only a few will get there? Doesn't the Bible say that 'strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.'?" Yes, beloved, it does say "few there be that find it" in Matthew 7:14, but, beloved, that is talking about the crowd of people that have to find the road to Heaven. Would you believe me when I say that science tells us that four-fifths of the human family die before they reach the age of accountability? If that be so, at least four-fifths of the human family go to Heaven without having to find the way. Surely a small portion, at least, of that remaining fifth will find the way there.

But somebody is going to say, "Brother Gilpin, doesn't the Bible say there is only going to be 144,000 saved?" No, it doesn't. I have had infidel after infidel, and near-infidel after near-infidel, cite me this Scripture in Revelation 7:4, which tells about the 144,000 that will be saved. I have had them say, "Now, Brother Gilpin, is that all the crowd that is going to be saved?" Absolutely not. After God pictures the 144,000 Jews that shall be saved during the Tribulation Period only, He talks about the crowd of Gentiles that is saved during that time. Listen:

"After this I beheld, and, lo, a great multitude, which NO MAN COULD NUMBER, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne."—Rev. 7:9,10.

No, no, beloved, the Word of God doesn't say that there will be only 144,000 saved, but rather, it tells us that there will be a number so great that no man will be able to count them.

In the Gospel of John we find the Lord Jesus comforting His disciples and saying to them:

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are MANY MANSIONS."

—John 14:1, 2.

Beloved, I am glad that God isn't going to be defeated. I am glad that the Devil isn't going to get the most of the people of this world. I am glad that in spite of all the apostasy, in spite of all the immorality, in spite of all the lack of spirituality—I am glad that God isn't going to be defeated, but rather, many shall come from the east and the west.

This text not only indicates that many shall come, but it tells us from where they shall come. It tells us that they are going to come from the east and from the west. What a revelation that was to the Jew! What an astounding statement that was to Jesus own disciples! You know if Jesus had merely said "people from this land of Palestine will sit down with Abraham and Isaac and Jacob in the kingdom of Heaven"—if He had said that and nothing more, He would have shut off you and shut off me and everybody in all the world except the land of Palestine. Thank God, He didn't say that people were just going to come from Palestine; He said that they are going to come from the east and from the west, as if to indicate that Gentiles from the east and Gentiles from the west,—Gentiles east of Palestine and Gentiles west of Palestine, will be saved. This would tell us that He is going to save some people that are at the farthest point east and He is going to save some at the farthest point west. It would tell us that the Lord Jesus Christ is going to save people that are at the farthest position from Him.

Every once in a while I see some of the Devil's outcasts. You know the Devil does have outcasts. He makes some people too bad. They aren't even a good advertisement for him. They are a poor representative of even the Devil's work. You know the Devil's best work is a false preacher who preaches to you and tells you that you can save yourself by your own works. Now that is the Devil's perfect evangelist. However, sometimes he makes some people too bad. I have seen some women who were so bad that they were poor examples of the Devil's work, and I have seen some men that were so bad that they gave the Devil and the Devil's work a bad advertisement. Sometimes I look at some of these and I refer

to them, in my own mind at least, as the Devil's castaways. Beloved, if I could find one of the Devil's castaways—one that is the farthest from God,—I would say to that individual "There is hope for you in the Lord Jesus Christ."

Last evening I was standing back of our house and a man passed the corner of the school house, just staggering. He went into the school building at five or six times as he made way back to the alley. I thought he was going to fall, he was so deadly drunk. I remember as I looked at him, I thought of a message this morning—this message that has been burning in my soul for the last four or five weeks—as I looked at that low as he staggered along, I thought how I wish I could put my arm around him and talk to him and tell him that even the Devil's castaways are not too far east, nor too far west for God to save.

This text tells us that we shall come, for it says, "And I say unto you, That many SHALL COME." God doesn't say that maybe they will come. He doesn't say that probably there will be a few that will come, but rather, He says that many shall come.

Beloved, I repeat it this morning, God isn't going to be defeated. Everyone of God's mighty's elect before the foundation of the world is coming to Jesus Christ and be saved. One of them will fail to be saved.

"All that the Father giveth me SHALL COME to me; and I will in wise cast out."—John 6:37.

Everyone of them who were not home before the foundation of the world, to Jesus Christ,—even one of them is coming to Him. Not one of them will fail to be saved.

Some months ago in another church, I closed the services finishing my message and asking the congregation to stand and I pronounced the benediction. After the services were over, a woman said, "Brother Gilpin, I didn't like the way you closed the services today. I think you ought always sing an invitation hymn. There may have been someone here that the Lord was dealing with and that would be his last chance to ever be saved."

You and I would smile at her erudite ignorance. You and I would smile this morning, knowing something of the Word of God, at her lack of knowledge of God's Book. She had in mind that we ought to have sung an invitation hymn because maybe there would have been someone saved then that never would be saved later. Listen, beloved, the Word of God doesn't teach any such nonsense. The Word of God tells us that God knows who will be saved and that He elects them unto salvation before the foundation of the world. It goes on to say that every one of them will be saved.

We read again: "He shall see of the travail of his soul, and SHALL BE SATISFIED: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."—Isa. 53:11.

I heard a preacher say some time ago that the Lord Jesus was going to be terribly disappointed over the meager number of people that will be saved. I heard this preacher say in a radio broadcast that everyone that doesn't come to Jesus Christ that could come to Him, is going to cause Him consternation and grief and anxiety. I would like to have read him this text of Scripture, when it says, "and shall be satisfied."

Listen, beloved, a disappointed God is no God at all. If God could be disappointed, (Continued on Page Three)



MISSIONARIES  
IN BRAZIL

ELD. J. F. BRANDON  
ELD. AND MRS. BILLY PARROTT  
MIGUEL IBERNON  
CICERO BICHO  
MAIO DUTRO  
EUFRAZO SORAES  
FRANCISCO SANTIAGO  
JOHN DIAS  
ZACHARIAS NUNES de ABRIU  
GABRIEL SERAPHIN  
WALTER FERNANDES  
(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

ELD. AND MRS. M. E. LEWIS  
ELD. AND MRS. R. P. HALLUM  
MISS MARGUERITE HALLUM

DON SIMON GUIMA

DON JUAN CASTRO  
(Spanish Language)

## IN COLUMBIA

JOSE TOMAS del CASTILLO  
(Spanish Language)

Two Letters As To  
The State Of Affairs  
In Iquitos, Peru

## LEWIS LETTER

Iquitos, Peru  
May 31, 1952

Dear Brother Overbey,

We are well, progressing rather slowly. Church attendance has been down this last month because of all things, I guess water loving Baptists are afraid of rain the world over, but God bless them and love them anyway. Brother Hallum is improving the doctor said that he will be able to set up in a chair tomorrow. We rejoice with the Hallums concerning the goodness of the Lord. The Hallums who were not home by any means but still feel that it will be the pleasure of the Lord to grant unto them the Hallums and us the desires of our hearts concerning Brother Hallum.

We have been having our regular Sunday School and when Juan Castro has a message he preaches Sunday morning and I preach Sunday night. Last Wednesday night we had a fine group of men out and they showed interest in the Word. I taught that the Lord Jesus is verily God and he refuted the teachings of the "Bible Students" or Jehovah Witnesses.

Nothing startling or out of the common has happened recently. We earnestly need the prayers of God's people that we might be faithful in our service to the Lord.

May God bless each church, pastor and individual that has a part in Baptist Faith Missions. Yours because of His grace,  
Mitchell Lewis

## MARGUERITE'S LETTER

Apartado 139  
Iquitos, Peru  
June 3, 1952

Dear Brother Overbey:

We are in receipt of your letter of May 25 with check enclosed for June salary.

The doctor arrived back last week end—He was sent on a military mission and was away much longer than he expected—about 3 weeks. The day after his arrival he and Mitchell lifted father to a chair and he was able to sit up for about 15 min. Yesterday he sat up for 25 min. He is able to eat more now, although most of his food is still strained. He was very happy the day the Dr. let him sit up, and could not keep a smile off his face. The Dr. was very pleased too, as were we all. The Dr. still does not let him raise himself.

I asked the Dr. when he thought we would be able to travel, and he said perhaps by the end of July, tho' that is in doubt. (Next page, Column one)

## LAWRENCE SMITH RESIGNS

It is with regret that we inform the supporters of Baptist Faith Missions that Lawrence Smith has resigned. On July 16, 1951 we received a letter from Brother Smith dated July 4, 1951 in which he told that his wife was about to die and asked the mission to bring them home. In this letter he promised to pay all expenses back to the mission and return to the field (This was printed in the August 1951 MISSION SHEETS). In this same letter he assured us that he had no intentions of quitting or anything like that. When we received his letter we called the members of the board of directors of the mission and read Brother Smith's request and promise and the Brethren all agreed to send him the check under the condition that he pay the mission back as promised. He arrived in the U. S. on August 5th and came to the home of the Mission Secretary. A doctor was furnished them which treated them and delivered the baby and all without cost. Brother Smith was in debt \$1320.69 to the mission for money loaned him to buy furniture and for the trip home. The mission allowed him to get a job and work so that he could live on that, and apply all his salary from the mission on his debts. To this he agreed and said that it was of the Lord and that he was happy about it, etc. He then told the pastor and some of the members of Oak Baptist Church, Royal Oak, Michigan, where he was a member, that the mission had cut off his salary. This led Oak Church to quit supporting the mission and their own missionary. After three months, when the Oak church understood that his salary was not cut off, they began again to support the mission. Then we found out that Brother Smith was in debt in Brazil in the amount of \$145.00. The debt to the mission and this debt in Brazil were paid out of his salary and then the salary was paid to him. Then he wanted the mission to pay their way back to Brazil saying that he did not know that he was to pay his own way back (in spite of his signed letter to do so). The mission would not pay his way back, but advised him to continue to work until time to go and that he would have enough to go back on. He ignored the advise of the mission and took the advise of another who advised him to quit his job. Then he told a group of men in Oak church that he did not have the money to go back on etc., and that he had only received \$600.00 from the mission that he could put in his pocket etc. (Harmony church had given him \$100.00 extra and Oak church \$100.00 extra. He actually received about twice that amount and would have received \$900.00 more had he continued as he promised. The mission paid his salary for eight months after he came home.) This led Oak church to send a letter to each of the directors of the mission

requesting that the mission pay Brother Smith's way back to Brazil. The directors met and invited the pastor of Oak church, her clerk and one deacon to meet with them and Brother Smith. The pastor of Oak church and about ten members met the mission board and Brother Smith. Brother Smith's written signed promise was read and the board again refused to pay his way back. Then it was proven in this meeting Brother Smith had been falsifying, telling the mission secretary one story and then telling the pastor and others of Oak Church another story. The others were excused from the meeting and the mission directors deliberated on the matter. With the evidence before them some of the directors were not in favor of sending him back to Brazil at all. Then it was decided that the mission would loan him the money and send him back provided that he go before Oak Baptist Church and apologize to the church and apologize to the mission, otherwise he would be dismissed as a missionary. When we called him the next day to give him the decision of the mission directors he had left Detroit for Kentucky without notice as to where he was going. From there he went to Louisiana to visit Brother Brandon and came back telling that Brother Brandon was well and would be going to Brazil soon etc. He still did not contact any of the directors. We called him to come over and get some important mail and that we might talk to him. He came just as we were getting ready to leave to preach a funeral and we requested him to come back the next day and get the decision of the board. He promised to do so, but late that night he phoned us that he was leaving the mission and advised us that Oak Baptist Church was going to send him out with others helping and that he was going back to Brazil. While in Brazil it was Brother Smith's responsibility to pay the salaries to the native missionaries. When he returned home in August 1951 we asked him how much was in this account and he said 7000 cruzeiros (about \$250.00). We asked him if he left it so that Brother Parrott could get it to pay the workers. He advised us (1) that the money was in the bank in Manaus in his name (Smith's name) and (2) that because of the bank rules that he could not draw it out unless he was there at the bank in person. We could not understand this, but took his word for it. After he resigned we called him and told him that we must write to Brother Parrott and get the bank to send some form for him to sign so that Brother Parrott could get the money. He informed us that this was not necessary that he would draw it out and give it to Brother Parrott as soon as he went back to Manaus. We told him that we could not do that so we wrote to Brother Parrott to see the banker

and advise. About two days later Brother Smith confessed to us that he had used 6500 of the 7000 cruzeiros and that there was only 500 in the bank. About two days later he came over with a check for \$250.00 payable to the mission. Later a letter from Brother Parrott advised that the bank book was left with him and that there was 500 cruzeiros in it and that all Brother Smith would have to do was to sign a check and send it to him and he could get it out. These are the facts briefly and the directors of the mission cannot believe that any church or individual would send or help to send him back to Brazil. He is not dependable. He has falsified again and again and also used money for the native workers' salaries and falsified about that, saying to us that there was nothing wrong, as he meant to replace it without us knowing about it when he returned to Brazil.

(Below is a letter that Brother John R. Gilpin wrote to Brother Smith. He gave us permission to print it if we wanted to and upon the approval of other members of the mission directors we are printing Brother Gilpin's letter. It is self explanatory. — Editor)

May 20, 1952

My dear Lawrence:

There is a grief that fills my heart as I dictate this letter to you, and yet it is necessary that I write you in view of your decision against the mission work which is most dear to my heart. I am most deeply grieved over your resignation as our missionary.

As you well know, when you went to Brazil, our church gave over five hundred dollars toward paying your expenses there. We also have been helping to support you ever since you went, and even after you resigned recently from the work of Baptist Faith Missions, I paid my way personally to Detroit to talk with you relative to the matter, hoping that I might be able to persuade you to do the right and honorable and sensible thing both for yourself and in behalf of the mission work.

Since all of this does not seem to be appreciated and has been virtually in vain, I feel that it is time that I should speak very plainly to you about the matter.

In the first place, when you were ready to go to Brazil, just a few days before you left, I called you over long distance and told you that if you did not expect to go to Brazil for life, to please resign at once. I insisted, in the same conversation, that you definitely go there with the expectation of staying fully three years before coming home. This you assured me that you would do; however, you did not do what you promised that you

(Next page, Column one)

Billy Parrott's Work  
Is Progressing Very  
Nicely In Manaus

Dear Brother Overbey,

I am enclosing in this letter the financial reports for the month of May. They include only the report concerning the salaries and not the money for Calley.

I received your letter of the 12th on the 16th. You will have received my letter explaining the telegram by now and also explaining the business with Mid-Missions.

We are happy to report that there were three professions of faith last night. Last Sunday we had the privilege of baptizing four believers. We baptized a man and his wife who had been Pentecostals until they were saved in our services last month and their daughter who had been living in sin until recently when she started coming to services with her mother and father and was saved and also another sister who had been saved for some time. We have some others who have made profession of faith but for one reason or another can not or will not be baptized. We have one couple who are not legally married and as yet have not been able to marry because of the great cost here, and another who refuses to be baptized until his wife is converted also. There are a number who have been saved and then gone into the interior without getting to be baptized. Our work is in a section where many of the people are transients who live most of the time in the interior and are only here for short stays each time.

We are sad to report that it looks as if we will be excluding one young fellow who has been with us from the very beginning of the work. He got himself into trouble and is causing us to receive a very bad name, therefore we must separate him from us.

Our attendance is going back up some after having been down in a slump for some weeks. Last Sunday we had thirty in Sunday School after dropping to a low of 18. In one of our Sunday night services we dropped to only twelve but we are back up now and the other night had 38 present. The "padres" put on a campaign and scare the people for a few days and the services drop off badly but then the people forget what the "padres" say and again return to our services.

In our baptismal services we were pleased to be able to preach to a large crowd which gathered at the river bank to watch. I would estimate that there were near one hundred people there. It was interesting to note that even a launch passing by loaded with about fifteen or twenty people turned around and came back up to within about twenty feet of where we were in the water to watch. One

(Next page, Column one)



## 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.

## Parrott Letter

(Preceding page, Column five) couple that I had never seen before was there and that night came to our services. They are not believers but are extremely interested and we are praying that they will be saved. They were at prayer service last night and said that they will continue to come.

We are having a week of prayer services this week meeting each night in the church at 7:30 and praying as long as the Lord leads. I feel that it will lead to a more spiritual life in the church. Some of the brethren have been rather cold and distant and maybe that this will draw them closer to the Lord and awaken their interest in the Lord's work.

Concerning the work in Codajaz, Walter is here now and tells me that they need more money for cement. They have set up their own kilns and by around the first of July will be making their own brick for the church but they don't have the cement. They now have enough brick on hand to use about eight or ten sacks of cement and if there is any money for the building there we would like to have it included in the next month. Walter will not be going back up there until the middle of next month probably because they are expecting a baby shortly. Brother Calley can bring the money and he can take the cement up when he goes. The work there is going well on the building as well as in the church itself. I believe that five were baptized last month. With the few bricks that they have on hand they will get the walls up high enough to put in the sills for the floor to the auditorium. Since practically all of the basement part is above ground you can see that they are going along very well.

Yours in Him,  
Billy E. Parrott



## Marguerite's Letter

(Preceding page, Column one) definite, and we have not told father yet, as we do not want him to get his hopes up and then not be able to go when the time comes.

Glad to hear of the progress of the new building. We are supposed to be getting the Baptist Examiner by airmail, but for some reason they do not come except just occasionally, so we would appreciate your sending the Mission Sheets when they come out, and when you have time.

I have failed to get around to the Notary's office to ask about the change in Power of Attorney, but will try to do that before the next mail goes out.

Yours in His Service,  
Marguerite Hallum



## Smith Resigns

(Preceding page, Column four) would.

Perhaps circumstances may have entered into the case—circumstances which you probably would think were justifiable—personally, I do not. I objected to the Mission Board bringing you home when they did. I think they did wrong in sending you

## FINANCIAL REPORT FOR MAY

Bellview Baptist Church, Paducah, Ky. ....	\$ 67.83
Liberty Baptist Church, Toledo, Ohio .....	30.30
Harmony Baptist Church, Pine Bluff, Ark. ....	47.29
Friendship Baptist Church, Lincoln Park, Mich. ....	49.75
Sylvania Hills Baptist Church, New Brighton, Pa. ....	7.73
Buffalo Avenue Baptist Church, Tampa, Fla. ....	25.00
Buffalo Avenue Baptist Church, Tampa, Fla. ....	31.30
Buffalo Avenue Baptist Church, Tampa, Fla. ....	
(Hope Bible Class) .....	50.00
Mims Baptist Church, Mims, Fla. ....	15.00
Mims Baptist Church, Mims, Fla. ....	5.00
Fenton Road Baptist Church, Flint, Mich. ....	
(Young People's Class) .....	10.00
Fenton Road Baptist Church, Flint, Mich. ....	33.91
Fenton Road Baptist Church, Flint, Mich. (Young People) ....	5.00
Fenton Road Baptist Church, Flint, Mich. ....	
(Ladies Bible Class) .....	7.18
Emmanuel Baptist Church, Centerline, Mich. ....	50.00
Calvary Baptist Church, Richmond, Ky. ....	32.04
First Baptist Church, Arabia, Ohio, ....	12.25
Water Valley Baptist Church, Water Valley, Ky. ....	
(Junior Class) .....	10.00
Chattaroy Baptist Church, Chattaroy, West Va. ....	15.00
Hopewell Baptist Church, Arlington, Ky. ....	22.33
New Hope Baptist Church, Dearborn, Mich. ....	40.09
New Hope Baptist Church, Dearborn, Mich. ....	
(Ladies Bible Class) .....	10.00
New Hope Baptist Church, Dearborn, Mich. ....	
(For Parrott's School) .....	15.00
New Hope Baptist Church, Dearborn, Mich. ....	
(B. Y. P. U. — For Parrott's School) .....	10.00
Liberty Baptist Church, Flint, Mich. ....	7.02
Repton Baptist Church, Repton, Ky. ....	18.00
Faith Baptist Church, Lawtey, Fla. ....	13.44
Oak Grove Baptist Church, Hazel, Ky. ....	41.00
Seven Springs Baptist Church, Dycusburg, Ky. ....	48.06
Liberty Baptist Church, Central City, Ky. ....	19.28
Emmaus Baptist Church, Fancy Farm, Ky. ....	50.00
South Side Baptist Church, Winter Haven, Fla. ....	55.00
Julian Baptist Church, Gracey, Ky. ....	27.03
Shuqualak Baptist Church, Shuqualak, Miss. ....	54.00
Park Hill Baptist Church, Pueblo, Colo. ....	50.00
East Main Baptist Church, Des Plains, Ill. ....	15.00
Mt. Pleasant Baptist Church, North Kenova, Ohio ....	5.00
Clinton Baptist Church, Clinton, Ky. ....	75.00
First Baptist Church, White Plains, Ky. ....	15.00
Trinity Baptist Church, Keefeton, Oklahoma ....	30.00
Hazel Baptist Church, Hazel, Ky. ....	3.00
Little Obion Baptist Church, Wingo, Ky. ....	14.00
Hampton Baptist Church, Hampton, Fla. ....	25.00
Bible Baptist Church, Burnsville, N. C. ....	43.39
Zoar Baptist Church, Fancy Farm, Ky. ....	17.60
Pleasant Grove Baptist Church, Hickory, Ky. ....	7.03
Kirbyton Baptist Church, Bardwell, Ky. ....	562.00
Second Baptist Church, Marion, Ky. ....	19.99
Mt. Hebron Baptist Church, Lancaster, Ky. ....	42.66
Mt. Zion Baptist Church, Buchanan, Ky. ....	5.45
Newby Baptist Church, Richmond, Ky. ....	12.51
Harmony Baptist Church, Detroit, Mich. ....	124.00
Harmony Baptist Church, Detroit, Mich. (for Parrotts' School) .....	62.74
Grace Baptist Church, Base Line, Mich. ....	300.00
Grace Baptist Church, Base Line, Mich. (B. T. U.) .....	5.90
Grace Baptist Church, Base Line, Mich. (B. T. U.) .....	3.66
Grace Baptist Church, Base Line, Mich. (L. B. C. for Colley) .....	10.00
Willisburg Baptist Church, Willisburg, Ky. ....	25.00
Bryon Station Baptist Church, Lexington, Ky. ....	15.00
Ahava Baptist Church, Plant City, Fla. ....	45.00
First Baptist Church, Russell, Ky. ....	118.45
Bethel Baptist Church, Sugar Grove, N. C. ....	26.00
Tabernacle Baptist Church, Lewisburg, Ky. ....	50.00
Elizabeth Jarrell Baptist Church, Louisa, Ky. ....	6.63
Westwood Baptist Church, Toledo, Ohio ....	23.50
Maranatha Baptist Church, Grand Rapids, Mich. ....	9.50
Maranatha Baptist Church, Grand Rapids, Mich. (L. B. C.) .....	6.63
Miss Maude Hunt, Franklin, Ky. ....	5.00
J. H. Kain, West Cape May, N. J. ....	10.00
Mike M. Bailey, Hood River, Oregon ....	3.00
Floyd Williamson, Owensboro, Ky. ....	5.00
Elder J. R. Smith, Eminence, Ky. ....	10.00
Miss Edith Mehoffey, Philadelphia, Pa. ....	2.00
Miss Edith Mehoffey, Philadelphia, Pa. ....	2.00
R. E. Murphy, Belmont, La. ....	5.00
Ralph Prince, McLeansboro, Ill. ....	5.00
Ralph Prince, McLeansboro, Ill. ....	5.00
Teresa Prince, McLeansboro, Ill. ....	5.00
Teresa Prince, McLeansboro, Ill. ....	5.00
Mr. and Mrs. Walter Cade, Wayne, West Va. ....	5.00
Mr. and Mrs. Jesse Willis, Monticello, Ark. ....	5.00
Casper Lake, Conway, Ky. ....	5.00
Robert T. Odencrantz, Kent, Ohio ....	20.00
Miss Georgia Brandon, Benton, Ky. ....	10.00
W. D. Montgomery, Junction City, Ky. ....	5.00
H. L. Chaudoin, Titusville, Fla. ....	7.00
Miss Edith Mehoffey, Philadelphia, Pa. ....	2.00
Total .....	\$2830.47

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: Elder Z. E. Clark, Treasurer, P. O. Box 648, Paducah, Kentucky.

There were four new donors in May: Ralph Prince and Teresa Prince of McLeansboro, Ill.; Casper Lake, Conway, Ky.; and Robert T. Odencrantz, Kent, Ohio.

the money, and if I had been a member of the Board, I would have personally raised much protest against forwarding the check to you. You told me a few days ago

when I talked with you in Detroit, that when you asked for money to come home that you had in mind if your wife got better before the money came, that you would not come home. You even wrote this when you asked the Mission Board to send you money. When I talked with you of recent date, you told me that she had gotten much better and was virtually recovered when the money arrived; however, you did not do what you promised, but rather, came on home.

Since you have been home, you have received a salary as a Missionary and at the same time have worked at a job of secular labor, thus drawing compensation from two sources. Frankly, I think, in view of your present resignation from Baptist Faith Missions, you should refund in full every penny which you have received from Baptist Faith Missions since you came home. You have had a good vacation at the expense of mission funds which God in Heaven knows you do not deserve, in the light of your present attitude.

When you returned home, you stated to Brother Overbey that there were approximately seven thousand cruzeiros in the bank in Manos, which belonged to the Mission. You told him that you could not transfer this money to the account of Billy Parrott, since it was in your name, unless you were there. However, when I visited you of recent date, you admitted to me that you had used about sixty-five hundred cruzeiros to pay up your debts when you left Brazil, and that only approximately five hundred cruzeiros were in the bank. All along you had told Brother Overbey as secretary of our Mission Work, that the money was in the bank. After you told me this in the morning during our conference, you later admitted the same thing to Brother Overbey that afternoon. You recall that Brother Overbey said, in response to your confession, "Lawrence, this is most serious." I don't know whether it ever dawned upon you or not, but the use of funds belonging to another is stealing, and especially funds that have been given by God's people for the carrying on of Mission Work, are to be handled in a most sacred way. In this case, you have not only stolen money, but you deliberately lied to Brother Overbey about the matter when you first came home.

I understand from Brother Overbey that since the day you made this confession both to him and to me, that you have repaid the mission \$250 as an effort toward restitution. Be that as it may, you still stand definitely guilty of taking that which was not yours and of lying about the matter.

Your statements relative to your salary which has caused trouble in connection with the Oak Baptist Church of Royal Oak are definitely traceable to you. I'm convinced as a result of my conversation with you, that you have definitely lied in this respect, and it was proven so in a mission board meeting with you and in the presence of the pastor and about ten members of the Oak Baptist Church. I do not give you an opportunity to say that you have been mistaken, but rather I believe that there is no possibility of saying that it is anything short of a positive lie which you have told. I am sure that in the afternoon that Brother Overbey and I talked with you and your wife, that you lied about the matter no less than three times when we were together.

You say that Brother Overbey and the Mission Board are dictatorial and domineering in

their policies which you are definitely untrue. I doubt that you make this accusation. You have probably heard the old expression —

"No thief e'er felt the hang of a noose."

draw

With good opinion of the

Naturally you don't have a good opinion of the Mission Board and its Secretary, Brother Overbey, since they have called your hand on your lying and your thievery. If I were you, I think I would definitely refrain from saying anything at all, either the Board or its Secretary as being domineering or dictatorial. It is too bad they did dictate a little more to you. The facts are: Brother Overbey and the other members of the Mission Board are not dictators. They are honorable pastors who insist on honesty and fairness and that missionaries shall live up to their promises, which have not done.

You tell me that you have mind getting others to support you and return you to Brazil. I don't know what churches individuals would want to do so. How could you expect one to have confidence in you or your work? Frankly, I consider that your attitude made ship-wreck of your ministry both at home and Brazil.

You say also that you wish to return to Brazil, but not Baptist Faith Missions, to work at Codojox. Did it ever occur to you that this work belongs to Baptist Faith Missions, that for you to take it would be nothing short of stealing a part of the work into which we have put many thousands of dollars? Taking a church which has been developed by our mission work and money and using it for the same as taking money from Brazil which did not belong to you.

I understand that one of the members of the Board has said that even if you were willing to straighten up and go back to Brazil under Baptist Faith Missions, that he would not be in favor of sending you back in view of your duplicity, hypocrisy and lying. I, frankly, am of the same opinion. I remember that John Mark staged a comeback. Perhaps God will give you space for repentance too. Only when you show definite signs of repentance, will I feel differently toward you.

No man was ever treated better by a Mission Board than you. No man was ever loved more, treated better by a church than you have been loved and treated by the First Baptist Church of Russell, of which I am pastor.

No man was ever treated better than you have been treated by Brother Overbey, the Secretary of the Mission Work. He has taken you and your family into his home and kept you as long as he could. He made arrangements for a doctor to take care of your wife and deliver the baby without cost to you, and he paid the church he pastors to pay you a hundred dollars to pay the hospital bill. You have repeatedly said that you did not have a better friend than Brother Overbey.

Nothing has ever hurt me more concerning our mission work than the disappointment which has come to me relative to you; however, I believe that the matter entirely in your hand and pray His blessings continue upon our mission work until our Lord shall come.

Very respectfully yours,  
John R. Gilpin



**Page Three**



## Sin

(Continued from page one)  
of the devil's image upon us. Malice is the very devil's eye and hypocrisy is the very feet upon which he walks. Therefore, sin turns a man into a devil. As Jesus said in John 6 and 70, "have not I chosen you twelve and one of you is a devil." Sin is the grieving of God's Spirit. Therefore, God warns us and says to your heart and mine, "grieve not the Holy Spirit of God." (Ephesians 4 and 30.) "Sin, when it is finished, bringeth forth death." "The soul that sinneth it shall die." It behooves us to repent toward God and by His grace have faith in the Lord Jesus Christ if we would be rid of the awful death penalty for sin. The one way out, the blood of Jesus Christ, God's Son that cleanseth us from all sin. Let's look to Him today that God might bless us with blessings of salvation and free us from the chains of sin's damnation.



## Christ Must Reign

(Continued from Page One)  
of supplying the kings, until the lapse of a period covering ten generations. Therefore, as a substitute, God turned to the tribe of Benjamin, and Samuel was instructed to anoint Saul the son of Kish.

Christ's right to the throne of David comes through the covenant of God to David, as found in II Samuel 7th chapter, verses 4-17, and promises unending perpetuity through the posterity of David. But before the death of David he instructs Solomon in the task of building, which God passes on to him, refusing his father that privilege, because he had been a man of war, and had shed much blood. And in I Chron. 22:6-10, God tells David that Solomon will build the house, and that He will establish the throne of his kingdom over Israel forever.

The Solomonic dynasty continues down through the centuries, and ends with the Babylonian captivity. Near the end we find Jehoiakim, son of Josiah, on the throne of Judah, and one of the most wicked kings to sit on the throne of Israel. God was so displeased with the way he had led the people to sin, that he moved Jeremiah the prophet to foretell his destruction in the following language: "They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah lord! or, Ah his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." (Jer. 22:18-19)

The wicked Jehoiakim was succeeded by his son, Coniah or Jeconias. He is also known as Jehochin. One would think that he would have taken warning from the destruction of his father; but he did not. He followed the same wicked course, and the anger of God was greatly kindled. God in His sternness sends the prophet to write his doom, which was written as follows: "Is this man Coniah a despised broken idol? Is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? O earth, earth, earth, hear the word of the Lord. Thus saith the Lord, Write this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and

ruling any more in Judah." (Jer. 22:28-30).

This curse upon the Solomonic line from all appearances nullified the Solomonic covenant to ever supply an heir to the throne of David. Human ingenuity and wisdom could never find the solution to the problem here involved. Jesus was from the line of David through Nathan, and not through Solomon. The promise concerning the perpetuity of the dynasty was through the line of Solomon. Joseph the husband of Mary was of the Solomonic line. He could not have been heir to the throne, or any of his children, because of the curse of Jecheias.

But God is never taken unawares; He knew the solution of this problem from all eternity. He not only saw to it that Joseph and Mary were married before the birth of the Lord Jesus, so that Christ might be the legal heir of Joseph, to the throne of David, without the curse of Jecheias, but the way was clear also, that He might be heir through his mother, who also had legal rights to the throne for her Seed through the law of inheritance.

To find the solution of that problem, we will have to go back to the law of inheritance in Israel. In Numbers 27th chapter, we have an account of the division of the land, which was in readiness for the crossing of the Jordan, and in possessing the land upon entrance thereto. Upon its allotment to the tribes, and to the families of the tribes, the eldest son was to be the heir of possession and hold the inheritance in the family. In this allotment a problem arose concerning the daughters of Zelophehad. Their father had died on the journey, and they asked for his inheritance. The problem was too weighty for Moses and the Council, and he took it to the Lord. The Lord replied, "The daughters of Zelophehad speak right." God ruled that where there were no sons in a family, the daughters were to receive the inheritance.

The affairs of inheritance went along smoothly, until another problem arose, as set forth in the 36th chapter, also of Numbers. The problem this time among the tribes was, that where daughters inherited their possession in a certain tribe, and then married in another, would they be allowed to take along their inheritance? This also was too great for Moses and his cabinet, so it was taken to God for solution. God answered by ruling that in case of a daughter receiving a portion of her father's inheritance, if she retain it, she was to marry only in her own tribe; otherwise she lost her inheritance.

Now you ask, what has this ruling in Israel got to do with the heirship of the throne of David? For us to see the answer to that we turn to the genealogy of Christ in Matthew. In the 16th verse of the first chapter of Matthew, we are told that Jacob begat Joseph, the husband of Mary; in other words, that Jacob was the father of Joseph. In Luke's genealogy, chapter 3, verse 23, we read, "The son of Joseph which was the son of Heli." Now this we know, that Jacob and Heli both were not the father of Joseph. Scholars say it was customary in Israel to call the son-in-law, son. If that be the case, and we feel sure it is, Joseph was the son of Jacob, and son-in-law of Heli. The evidence is that Heli, the father of Mary the virgin, had no sons, hence Mary was the regular and legal heir to the inheritance of the family. She had proper rights of inheritance to transfer to her illustrious Son Jesus. Therefore His rights are vindicated through Mary, to the

throne of David, through the law of inheritance. So, from both Mary and Joseph, it becomes His right, and His only, to the throne of David. He is the only rightful heir to the throne of David, or ever will be. There is none who can qualify but the Lord Jesus Christ. The genealogies of Matthew and Luke were written, we think for one main purpose: to show that Mary the virgin married the right man in her own tribe to hold her inheritance. Had she married into any other tribe but Judah, she would have forfeited her claim to her inheritance through Heli, her father.

We believe Ezekiel the prophet means the exclusive right of Christ to the throne of David, when he writes, "I will overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him." (Ezek. 21:27) We have read many interpretations concerning this passage, and have wondered if it might not have reference to end-time personages whom God will "overturn," in their desire for world rulership. Many world-aspirants have come up within sight of world dominion. Napoleon came very close. If one of his trusted generals had not been thirty minutes behind with reinforcements, there might never have been a Waterloo. But God sits within the shadows keeping watch over His own.

Mussolini aspired to world leadership, and was overturned. Hitler had visions of a conquered world, and himself as conqueror. He was overturned. There is another candidate for the seat in the far north, awaiting the psychological opportunity to strike. But he will never attain that goal. His destruction is pictured in the 38th and 39th chapters of Ezekiel. Mussolini, Hitler and it might be, Stalin, will complete the trio that will be "overturned," until he come whose right it is." We shall not be dogmatic in this possibility. But it has the appearance.

But we do know Christ is to return, and "build again the tabernacle of David, which is fallen down," and "build again the ruins thereof," and "will set it up," when He returns to earth at the end of the great Tribulation. Then He will reestablish the Davidic dynasty, and for one thousand years, will rule the earth in unrivaled glory. Then, Isaiah tells us that "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11:9.)

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## You And The Cross

(Continued from page one)  
to the flesh. "And follow Me"—living as Christ did always—to the glory of God and in obedience to His will.

The context around this verse is very striking. The Lord has just told His disciples for the first time of His approaching death in humiliating circumstances. Peter expressed the carnal mind, the world's viewpoint when He said, "Pity Thyself, Lord" (v 22 margin). The way of the world is self-seeking and self-shielding—go get what you want for yourself and spare yourself all you can as you do it. Civilized man still lives by the law of the jungle unless he is kissed by the merciful lips of our Lord Jesus Christ. How different was the doctrine of Christ as He endeavored not to "save thyself" but to SACRIFICE Himself. Christ saw in Peter's advice a temptation from Satan and said, "Get thee behind Me, Satan, thou art an offence unto me: for thou mindest not the things of God"—(v 23 RV). He went on to say in effect that Jesus MUST needs forfeit His life in order that many might live—and that not only must He die but that everyone who would be His follower MUST take up HIS cross. Christ is the only Mediator and purchased every rich blessing for the believer, but it does not become the experience of the believer Himself until he follows the footsteps of our Lord, denies himself, and takes up his cross in obedience to His command.

What is a Christian? One who holds membership in some church? No that doesn't make anyone a Christian. One who believes certain truths to be the whole truth? No! One who decides on a certain pattern of conducting himself and then follows closely to that way of doing things? No! What, then, is a Christian? HE IS ONE WHO HAS RENOUNCED HIMSELF (denied self, given up hope in self,) AND RECEIVED CHRIST JESUS AS LORD. (Col. 2:6). He is one who takes Christ's yoke upon him and learns of Him who is "meek and lowly in heart." (Matt. 11:29). He is one who has been "called unto the fellowship of God's Son, Jesus Christ our Lord" (I Cor. 1:9); fellowship in His OBEDIENCE to the will of the Father and if need be in suffering now in this world—but also fellowship in His reward, riches, and glory in the eternal future. THERE IS NO SUCH THING AS BELONGING TO CHRIST AND AT THE SAME TIME LIVING TO PLEASE YOURSELF! If you are living like that seek reconciliation with the thrice-holy God. "Whosoever doth not bear his cross, and come after Me, CANNOT be My disciple."—Luke 14:27 are the very words of Christ. He also said "But whosoever shall (instead of denying himself) deny Me before men (not unto men: it is your conduct not your talking that He is discussing) him WILL I ALSO DENY BEFORE MY FATHER which is in heaven."—Matthew 10:33.

"For if ye live after the flesh, ye shall die: but if by the Spirit ye mortify the deeds of the body, YE SHALL LIVE." (Romans 8:13).

When you take up God's command to repent and believe—you renounce yourself and your own ability to save yourself. If you truly do this you will be like Paul and say, "Lord, what wilt thou have me to do?" We are told in this race which is life we are to "lay aside every weight, and THE sin which doth so easily beset" us (Heb. 12:2), and that SIN that doth beset us so easily is the LOVE OF OUR

OWN SELVES, the desire of determination to have our "own way"—Isa. 53:6). The one aim, end, task set before a Christian is to FOLLOW CHRIST: to follow the example He has left us and HE "PLEADED NOT HIMSELF."—Rom. 8:3. There are surely difficulties in the way, the chief of which SELF. Therefore this must be denied as the FIRST step to His follower.

Have you "denied" yourself? Have you admitted that you have NO goodness of your own? Have you ceased to rest on your own works as commending you to God? Have you seen God's verdict that "all our righteousnesses are as filthy rags"? (Isa. 64:4). Israel failed to see the things "For they being ignorant of God's righteousness, and being about to establish their own righteousness, have not submitted themselves unto the righteousness of God."—Romans 10:3. Be like unto Paul, I pray, who said He would be "found of Him, NOT having mine own righteousness."—Phil. 3:9.

Have you renounced your own wisdom? "Woe unto them that are wise in their own eyes, and prudent in their own sight."—Isa. 5:21. Have you taken heed to the warning of the Holy Spirit who were "professing themselves to be wise," but "they became fools" in so doing. When the Holy Spirit applies the Word in power to a soul, it is the "Casting down imagination and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the OBEDIENCE OF CHRIST."—Cor. 10:5.

Beloved friends, do not "stand"; have "no confidence in the flesh" (Phil. 3:3); remember that without Him "ye can do nothing"—(John 15:5). Of non-Christians it is written, "all seek their own, the things which are Jesus Christ's;—but of God's saints, 'THEY LOVED NOT THEIR OWN LIVES UNTIL THE DEATH.'"

Where do you belong? Have you a desire to follow Him? Have you denied yourself? Have you taken up your cross? Are you looking to see where He walked and how He walked?

## Dictatorship

(Continued from page one)  
many dictatorships and increasing totalitarianism we know none more evident than that of religious denominations. To specific, among Baptists, boast so much of their historical stand for democracy in the churches and the liberties of the people, we find the most radical and cruel dictatorships. It becomes true to an alarming degree that, among the "co-operating" churches, no man may criticize the denominational program or leaders can secure a pastorate. Of course, as long as one continues to "feed the kitty," or, in other words, continues to contribute to the support of the "program," he is tolerated to speak his piece. If he continues to oppose anything the leaders consider important he will be "honored" by some means. Then, if he continues to criticize, he is "kicked out" summarily. If anyone denies this is a fact, he brands himself as being either ignorant of the actual truth, or as one who refuses to see.

There are plenty of other but there is no more sure mark of a dictatorship than an unwillingness to accept criticism.—The Clarion