

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 784

The Winning Of Others To Jesus

By ROY MASON
Tampa, Florida

If one should take a text for this subject, a good one would be, Prov. 11:30, "He that winneth souls is wise." Coupled with this verse should be another verse. Daniel 12:3, "They that be wise shall shine as the brightness of the firmament forever."

Standing first in the Great Commission of our Lord (Matt. 28:) is the command "Go ye into all the world and make disciples..." That comes ahead of baptism or teaching or anything else.

Something The Devil Does Not Want Done

The devil is much opposed to

the reaching of the lost. He is opposed to genuine conversion, and since he is such an able counterfeiter, he has devised all sorts of substitutes. Let us mention a few:

1. Non-Evangelicism

Many denominations are non-evangelical. That is, they do not believe in evangelizing. Among these are the Episcopalians and the Catholics — two huge religious groups. They depend on growth by natural birth. Babies of members are taken and baptized and made members of those churches before they have any say so about it. In most instances, it is to be feared, those baptized never come to learn anything about the new

birth.

2. "Church Work"

In Baptist churches, as well as others, many people become "church workers." They help get up and put on "programs." They lead in putting on parties and socials. They organize and execute, and with all of it, they never win one soul to Christ. Most of such "church work" has never been authorized by Christ anyhow. Many "church workers" are thoroughly worldly in life, for it takes no spirituality to get up a party, or to read something out of "Royal Service" magazine. If all that energy was spent on the winning of the lost, how much

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What Do The Scriptures Teach Regarding Divorce?

Practically all of the confusion which exists in the minds of people in regard to divorce and marriage comes through failing to recognize the distinction made in the Old and New Testaments between adultery and fornication. That such is a real and not merely an artificial distinction may be seen by referring to the Holy Spirit's enumeration of "the works of the flesh" in Galatians 5:19—"Now the works of the flesh are manifest which are these: Adultery, fornication, uncleanness, lasciviousness, etc." Here we find both words used in the same verse of Scripture, proving conclusively that they are not synonymous but have their own specific meanings, and in the seventh chapter of First Corinthians (vs. 2) the primary reason given for marriage is, "to prevent fornication," not adultery (for adultery is possible only in those who are already married, hence such cannot be the meaning of the words here) but fornication. Again, where Paul (thru the Holy Spirit) uses the marriage relation to illustrate the believer's death to the law through Christ, in the seventh chapter of Romans, he says: "For the woman who hath an husband is bound by the law to her husband so long as he liveth, but if her husband be dead, she is loosed from

the law of her husband, so then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress though she be married to another man" (Rom. 7:2-3). He does not say, "If while her husband liveth she be married to another man, she shall be called a fornicatress," but "an adulteress," showing that there is a distinction made in the use of the terms.

But someone says, Did not Christ say that no divorce could be granted saving for the cause of fornication, and doesn't this prove that such does apply — where it applies at all—to the married as well as to the unmarried? This directs us to the Old Testament to see what is taught there in regard to these things.

Among the ten commandments we find the words, "Thou shalt not commit adultery." But this gives us no explanation in itself as to the meaning of the word (or to whom such specifically applies). For the definition and application of this law, turn first to Leviticus 20:10, "And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death." One can easily see

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MAN A FAILURE

When he is coarse in his manner and brutal in his instincts.
When he is constantly reminding others that the brute still lingers in him.
When there is evidence of mental penury in his conversation.
When he radiates soul poverty.
When he is a moral pauper.
When he does not carry a higher wealth in his character than in his pocket book.
When he is narrow and bigoted in his opinions.
When he is leading a mean and stingy life so far as his charities and management are concerned.
When he has fed others on hopes instead of adequate salaries or just dues.
When he does not in his prosperity help those who helped him in his adversity.
When he goes on the principle of getting all he can and giving as little as possible.
When he carries about his business a vinegary face instead of a sunny one.

DISCUSSING THE MINISTERS OF THE LORD

A minister of prominence was invited to a certain church to preach special sermons on an anniversary occasion. He was entertained at the home of the "leading man" in the church; "leading man" meaning the man in the church who had made the most money, who lived in the best house, and was supposed to wield the widest influence.

The said "leading man" had a family of six or seven children, all young people living at home. It was such a family as might well fill any parent's hearts with grateful pride.

The visiting minister arrived
(Continued on page four)

OUR WEEKLY RADIO PROGRAMS

KFKA — 1310 On The Dial
Greeley, Colo.
Sunday, 2:00-2:30 p. m.

WIRO — 1230 On The Dial
Ironton, Ohio
Sunday, 9:00 p. m.

WHJC — 1360 On The Dial
Matewan, W. Va.
Saturday, 10:30-11:00 a. m.

WHTN — 800 On The Dial
Huntington, W. Va.
Sunday, 7:45 a. m.

WSNJ — 1240 On The Dial
Bridgeton, N. J.
Sunday, 2:45 p. m.

Resurrection Thoughts At Grave Of Baptist Layman

L. D. GIBSON
North Kenova, Ohio

These remarks were offered at the grave side of one of God's great men — C. W. Snell, North Kenova, O. — a real friend of this paper—and are printed by the request of his many friends.

The man whose body lies here in this casket was my friend tried and true. Ours was a friendship that was full and complete. And although I stand in the presence of dissolution, he is still my friend — death has not disannulled our friendship. Our friendship has been interrupted temporarily, but that interruption will work for us a far more exceeding and eternal weight of glory.

Hark! I hear the voice of inspiration speaking and saying, "If a man die, shall he live again?" This is a question that has disquieted many a soul. For a correct and satisfactory answer I turn to the great book of nature that God has written and is still writing. There I find the answer written all over the face of the universe. After the rigor of another winter life is being manifested again in vegetation. From the frail and fragile grass at our feet to the mighty oak on yon hill the voice of nature is saying in mute eloquence that man must live again.

This testimony is corroborated

from another kingdom. I find a little organism in the form of a worm less than two inches in length and less than a quarter of an inch in diameter. In this little body God has placed inscrutable mystery. This little worm, the caterpillar, is repulsive in appearance. Guided by instinct alone it crawls upon the earth in seeming confusion and bewilderment. But when it nears the end of its journey as a caterpillar it refuses to eat and ceases to move. Then by a law unknown to us the Creator wraps it in a silken shroud, which becomes its sepulcher. Days and months go by and death seems to have conquered. But one day I pass that way, and there emerges from the grave a new form of life clothed with majestic beauty. From a repulsive caterpillar to a beautiful butterfly—a sight that would move the soul of a stoic, inspire the heart of the poet, and challenge the genius of the painter. With new instinct and a higher life this new creature mounts toward the orb of day. I cannot explain this transforming power. It is beyond human knowledge.

In Phil. 3:21 we are told that our vile body will be changed and fashioned like unto the glorious body of Christ. Please read I Cor. 15.

I wish to call one more witness
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WORDS OF COMFORT

Mr. D. L. Moody once told the story of a little boy who climbed upon his father's knee and looking up into his face asked, "Daddy is your soul insured," because Daddy, I heard Uncle George say that you had your house, your barn, your automobile and your life insured, but he was afraid you had not thought about insuring your soul and he was afraid you were going to lose it. So Daddy won't you get your soul insured right away. The father bowed his head and was silent. He owned many acres of land and his buildings were covered with insurance. He had insured his life for the benefit of his wife and little son, yet not one thought had he given to his own soul. Isn't there thousands like him who never realize that "A man's life, consisteth not in the abundance of the things which he possesseth" (Luke 12:15), or "What shall it profit a man if he gains the whole world and lose his own soul." (Mark 8:36).

The First Baptist Pulpit

"An Exposition Of Ezekiel"

(Read Ezekiel 3)

I am giving to you an exposition of the Book of Ezekiel each Sunday morning.

I imagine that so far as occupations go, that the man who has the most unpopular job — the man who gets the least thanks, is a pullman conductor, about 4 o'clock in the morning. I imagine that there are mighty, mighty, few people, even though they've left word to be called at that hour, who can with very much appreciation in their hearts, give their thanks to the man who arouses them at that hour in the day.

Well, personally, I can think of only one other person in life who might have a job that is equally as thankless, and that is the minister of the Lord Jesus Christ who tries to proclaim God's Word faithfully and fearlessly to a people who don't want to hear it. Now, it's easy enough for a man to preach to a congregation when that congregation desires to hear God's Word. I don't think that there is a pastor any place who has an easier congregation to preach to than I. I have a feeling, beloved, that there isn't a sin that this Bible condemns, but that I would have perfect liberty in condemning, and that

there isn't a doctrine taught in this Bible that I wouldn't have perfect liberty in teaching it. The reason is, beloved, that those of you who regularly worship with us want to hear God's Word. But, brethren, whereas I might say that concerning you, that you want to hear God's Word, there are many congregations, in fact hundreds and hundreds of congregations, where they want anything and everything else preached but the Word of God, and the result is that I can think of no one who has a more thankless job in life, than a preacher who is preaching to a congregation
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JOHN R. GILPIN — EDITOR

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"An Exposition Of Ezekiel"

(Continued from page one)

the Word of God that they themselves don't want to receive. Well, that was Ezekiel's position exactly.

No pullman conductor at 4 o'clock in the morning ever had a more thankless task than did Ezekiel, for Ezekiel was preaching to a group of people who were rebellious and stiff-hearted, and impudent and who cared absolutely nothing about the Word of the Lord. You'll be shocked, absolutely shocked, at the stiff-heartedness, the impudence, and the rebellion that the people showed toward the Word of God as we study the next few chapters.

I

Now, as we begin studying this third chapter we find that God gave to Ezekiel a roll, and told him to eat it. Listen: "Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness." Now, I don't know just exactly what the roll was that was given to Ezekiel, because the Word of God does not say, but I know one thing, beloved, it was a part of the Bible, and is to be taken as symbolic of the Word of God. It may have been the Book of Jeremiah. If I had a guess, or if I were to indulge in a supposition, I would say that it was the Book of Jeremiah or the Lamentations of Jeremiah that was given to Ezekiel. Nevertheless, Ezekiel took this roll that was given to him and put it into his mouth and it became honey for sweetness.

Now, brethren, God doesn't tell you and me today to eat the Bible literally. But God wants us to do with the Word of God figuratively what Ezekiel did with it literally. Ezekiel literally ate it and it was to him as sweet as honey. Now, beloved, God wants you and me as His children to take the Word of God and deal with it figuratively in that manner. We are to eat the Word of God.

Several years ago I was in Louisville one day and paused in front of a terminix window and saw how devastating termites are to wood. In the midst of the display was a Bible which was eaten through and through, and underneath of it was written, "Even a termite has no regard for God's Word." As I stood there and looked at that Bible that was eaten through and through with termites, I thought to myself—that's exactly what I want to be. I want to be a termite of the Word of God. I want to take God's Word into my system and eat it, and digest it, and just continually study it from Genesis to Revelation, until it is just a part of me. Brother, sister, that's just exactly what you and I ought to do every day. We

ought to eat the Word of God.

It's rather interesting to notice what effect it had upon Ezekiel. It says it was in his mouth "as honey for sweetness." Well, Jeremiah had a similar experience, for previous to this, Jeremiah, following a command of the Lord had eaten the Word, and it to him was sweet, likewise. In Jeremiah 15:16 it says, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart; for I am called by thy name, O Lord God of hosts." Let me tell you this morning, there isn't anything that will bring more joy, that will rejoice your heart more, than the Word of God. I can tell you some sad story that will cause you to cry or I can tell you some graveyard tale that some preacher has told over and over again, which may cause you to weep and weep bitterly, but, brethren, it just will not bring to you the satisfaction the Word of God will bring. I can indulge in humor — many preachers do, yet I know that the only thing which will bring joy and happiness to your soul, and will be sweet as honey, will be the Word of God itself. Sob stories and humor, while they impress the flesh of an individual, and while they may cause a man to laugh one minute and cry the next—sob stories and humor will never take the place of the Word of God.

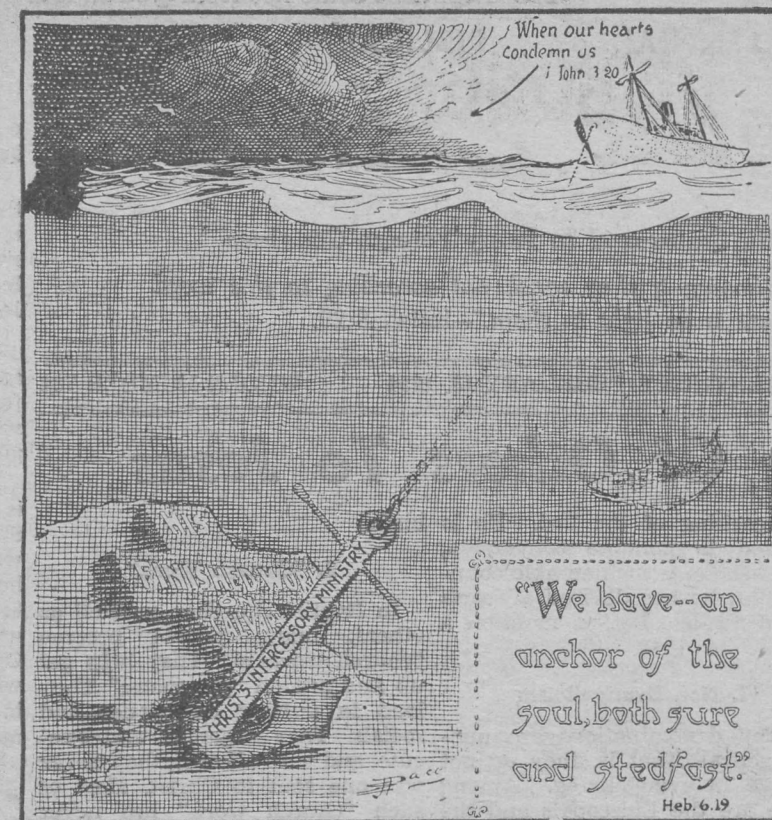
I would have enjoyed seeing Ezekiel eat that Bible. I would liked to have seen him as he smacked his lips over it. It tasted like honey. It says in the preceding chapter that in that roll were lamentations and mourning and woe. Yet, beloved, though this roll was composed of lamentations and mourning and woe, at the same time, while Ezekiel ate it, it was sweet as honey to him. Why? I'll tell you. Any man who accepts the Word of God with a resignation to the will of God, will consider that portion of God's Word to be just as sweet as honey to his soul. It may cut you to the quick. You may read something in God's Word that will condemn you for what you are doing. You may read in this Bible and thus see that you are absolutely wrong in the way you are living or what you are doing, or what you're not doing. If you read it with resignation, even though it may bring you lamentations and mourning and woe, you'll find it sweet as honey to your soul.

II

Let's notice what follows by way of command from God. "And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them." Now that he's eaten, God says, "Go, preach my words unto them." Do what? Go preach God's words. What's the preacher's words? Not politics. Not education. Not religion. Nay, beloved, not philosophy, not psychology, not book reviews and not book reports. Nay, beloved, the preacher's message is the Word of God. God told Ezekiel to speak His words unto them.

There's quite a similarity between the days of Ezekiel and the days of Paul, and these days in which we live. The apostle Paul said unto young Timothy, "I charge thee therefore before God and the Lord Jesus Christ who shall judge the living and dead at his appearing and his kingdom, preach the word . . . For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables." (II Tim. 4:1-4). Paul thus said that the day was coming when men wouldn't want to hear the Word of God; therefore he commanded Timothy to preach it. Ezekiel was living in just such a day as that when people didn't want to hear the Word of God and yet God told him to preach it.

Now it doesn't make any difference whether the people want to hear the Word of God or not. That's what they ought to hear



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and that's what God said to preach. Preach the Word! To be sure, beloved, the world at large isn't interested in the Word of God. You bear me record this morning, beloved, by way of one illustration, this world is more interested in selfish living as manifested by Christmas and all that it stands for, with its pagan heathen idolatry, than it is in the Word of God. Yet God says, "Preach the Word!" Even if the folk don't want to hear it, we are to preach the Word. Even though we get kicked out of a church for preaching it, we are still to preach the Word! That individual who gets kicked out for preaching the Word isn't the first man who's had that experience. That's happened all down through the ages. A preacher just of recent date said, "Bro. Gilpin, I know that if I don't leave my present pastorate, that I'm going to be fired within a few weeks time." I said, "What for?" He said, "Preaching the Word of God." He said, "What would you do?" I said, "Go back home next Sunday and load your gun in a double barrel fashion and take one last shot before they fire you." And I said, "You can be certain of one thing, you won't be the first preacher that's had that experience." Listen to me, brother, God says, "Preach the Word," and that's our business today.

Now there's a lot of this Word, brethren, that people certainly don't want to hear. That is just like lots of food that you have to cultivate a taste for. You just naturally don't like certain foods. You have to cultivate a taste for such. I can remember the first time I ever took a bite of grapefruit. Brethren, I wouldn't have been one bit surprised if the ground had opened up and swallowed me when I got that bite of grapefruit in my mouth. You've got to cultivate a taste for it. That's like much of God's Word. For example, when you come to the doctrine of election, which cuts man to the very quick, in that it exalts God and abases man, you naturally don't like it. When you come to the doctrine of depravity which tells man how criminally minded he is in his attitude toward God or when you come to the doctrine of justification by faith or when you come to salvation by grace, you have to cultivate a taste for these portions of the Word of God. Thus God says to the preacher, "Preach the Word!"

The natural man before he's saved, is an Arminian. He thinks he has to do something himself whereby he can be saved, and it cuts him to the quick, when you read to him from the Word of God that salvation is not by works but rather it's all by grace that God saves us. Brethren, that is why it is that God says for us to, "Preach the Word."

this was God's Word from beginning to end, I'd just as soon preach to you from history or literature or psychology. But, brethren, I believe this is God's Word, and since it is God's Word, then you had better listen to it.

IV

Now it's interesting to notice that Ezekiel was sent to his own people, who knew his language and not to a strange people for God says, "Thou art not sent to a people of strange speech . . . but to the House of Israel. Not to many people with a strange speech and a hard language, whose words thou canst not understand, for surely if I had sent thee unto them, they would have hearkened unto thee." Now let's pause. God says, "I'm not going to send you to a strange country where the people don't know your language, but I'm going to send you where they speak the same language as you." However, God says, "If I were to send you to a heathen people, they would hearken unto thee." Why didn't God send him to the heathen people? God says if I were to send you to the heathen people, they'd hear you. I'm not going to send you to the heathen — I'm going to send you to your own people and they will not hear you. Why didn't God send him to the heathen? I'll give you an answer, brethren. Lift your eyes from this word. Look up into the skies with a thought of resignation and say, "Even so, Father, for it seemed good in thy sight." You ask me, beloved, to give you a reason why He didn't send Ezekiel to the heathen. I can't do it. But I know God had a good reason for it.

God goes further and says, "The House of Israel will not hearken unto thee for they will not hearken unto me." Notice, God predicted absolute failure for the message and the messenger. He said, "They won't hearken unto thee, because they won't hearken unto me." "Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house." Now, what's God saying unto Ezekiel? He says unto Ezekiel, "They're not going to hear you, they're not going to recognize you, but when they look at you, they will see your forehead as hard as a flint." Ezekiel

(Continued on page seven)

Lies Presented As Truths

Author honored in New Testament, Philosophy, and Ethics Departments has this to say about the crucial matter of the Lord's return to earth.

"For some minds, the most intense emotion gathered about the thought of the expected advent of the Lord.

The earliest document of this tendency is to be found in II Thessalonians (but) . . . there is nothing distinctively Christian either in its contents or in its general tone."

Young people are asked to swallow such devil-inspired infidelity as truth in the Southern Baptist Theological Seminary. Your approval of the present faculty and administration of the Seminary helps your young people to believe that such lies are truths. Do you wish to continue your support of such Neo-orthodoxy?

If you don't, get these and many more facts in

THE MYTHICAL BOOK OF THE SOUTHERN BAPTIST SEMINARY

By RAYMOND A. WAUGH (former student)

— Order From Author —

P. O. Box 505 — Louisville, Ky.

\$1.50 each copy

McCALL DISHONORS MULLINS WITH MACLENNAN

By **RAYMOND A. WAUGH**
Louisville, Kentucky

Between pages 101 and 118 of **THE MYTHICAL BOOK OF THE SOUTHERN BAPTIST SEMINARY**, I show how persistently the Southern Baptist Theological Seminary authorities insist on obtaining rank infidels as Special Lecturers. I show in considerable detail that four of the recent lecturers obtained for the supposed purpose of enlightening (?) Southern Baptist Young People utterly refute by their own words the very basic principles and premises of Baptists. The four with which I deal respectively suggest that Jesus is a bastard, the Bible is not God's Word, there is no need to be concerned about the lost, and that the Bible should be judged by science. All of these theological positions were spawned in Hell and can be presented and consented to as truth only by those who are in the employ of the Devil. And I prove in a final manner that the teachings of each of these men are anti-Scriptural and anti-Baptist.

On September 1, 1953, I was expelled by Dr. Duke K. McCall and his Neo-orthodox assistants in the Seminary because I had the audacity to criticize their anti-Baptist devilry and publicly, in print, call their hand. Since then, I have learned by the "grapevine"—students who are sitting in classes right now—that the authorities and professors at S.B.T.S., on a number of occasions by innuendo, wry smiles, false pity, and plain lies, have striven to convince the student body that "this guy Waugh is not to be taken too seriously."

Had my heart not been broken because of the terrible toll New-Modernism (Neo-orthodoxy) is taking among the students now enrolled at the Seminary, I certainly would not have insisted on staying at the Seminary until I was expelled; otherwise I would have moved out quietly, as Dr. Peterson and T. R. Allen suggested and as a number of students already have done. Then I might have "cooked" up some plausible

excuse and perhaps one day have become a "famous Southern Baptist preacher" nevertheless. I did not stay because my Lord needed my testimony. Because of the grace given which afforded the power to persist I have documentary proof (letters from Peterson, Allen, and McCall) that the present administration refuses to be criticized and will not permit one who does not go along with their devilry to remain as a student.

Though Dr. McCall and his "boys" may strive to discredit my testimony, in November, 1953, they proved beyond any shadow of a doubt that the above mentioned section of the book, **THE MYTHICAL BOOK OF THE SOUTHERN BAPTIST SEMINARY**, is absolutely true. Last November Duke McCall and his "boys" proved that they hate the Truth, have no regard for God, His Holy Word, and those faithful men who preceded them as administrators of the Southern Baptist Theological Seminary. They did this by choosing an anti-Baptist infidel, "The Rev. David A. MacLennan, professor of preaching and pastoral care in Yale University Divinity School," to deliver "The Mullin's Lectures."

In doing this, Duke McCall and his "boys" dishonored Dr. E. Y. Mullins, former professor and President of the Seminary, and perhaps even yet they are laughing up their sleeves because of the "tact" with which they undermined most everything Dr. Mullins stood for. Dale Moody doubtless met Duke McCall's action with considerable glee for Dale Moody has been accused on occasion for replacing Dr. Mullin's textbook with Emil Brunner's. Perhaps now Dr. Moody thinks he can sit back quietly in his easy chair while Dr. McCall draws some of the fire!

I trust all of you will recognize that there is an awful tragedy involved in the dishonoring tactic in which Duke McCall and his "boys" indulged. For while Southern Baptists across the South poured their hard-earned

tithes and offerings into the Seminary for the purpose of seeing their young people trained in the Scriptures, Duke McCall and his Neo-orthodox assistants joined forces to praise by "pen" and voice a man who came to the Southern Baptist Theological Seminary holding up Harry Emerson Fosdick as a fine Christian gentleman and supposedly a worthy example for emulation. They did this despite the fact that Fosdick boldly rejects the Virgin Birth of Jesus Christ, the Blood Atonement, and the fact of the Resurrection of Jesus Christ.

The administration and faculty honored D. A. MacLennan despite the fact that his infidelity has been in print since 1948, in his volume, **NO COWARD SOUL**. Though Dr. Mullins was a Baptist among Baptists, the present Seminary authorities presented and honored a man who, on pages 73 and 74 of his book, calls for the **Roman Catholic practice of praying for the dead**. Do you doubt my words? Read it for yourself, "One final suggestion to those who would transmute their pain in sorrow (for the dead) into glorious gain is this: pray for them. 'I think,' wrote a wise Christian leader during the other world war, 'I think we should all be happier and better . . . the unseen World would come back more clearly on our horizon, if we kept our dear ones in our prayers as we used to do before they died . . . He knows what is best for them. Pray only for that . . . Help them, if it may be, to help others, and make them happy in Thy great kingdom until we meet again.' Does one hesitate to obey this tender injunction remembering the harm exaggerated emphasis upon prayers for the dead wrought in earlier times? . . . Heed the impulse of your spirit; lift up your hearts for them, banish any gloomy thoughts concerning them; they, like you, are being perfected and in that perfecting prayer has its wonderful part." In the midst of a little truth, this man with rapier deft-

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HE LEADETH ME . . .

He leadeth me.

In pastures green? No, not always.
Sometimes He who knoweth best
In kindness leadeth me in weary ways
Where heavy shadows be;
Out of the sunshine warm and soft and bright,
Out of the sunshine into darkest night.
I oft would yield to sorrow and to fright
Only for this: I know He holds my hand.
So, whether led in green, or desert land,
I trust, although I cannot understand.

He leadeth me.

Beside still waters? No, not always so.
Oft times the heavy tempests round me blow,
And o'er my soul the waves and billows go.
But when the storm beats wildest, and I cry
Aloud for help, the Master standeth by
And whispers to my soul: "Lo, it is I."
Above the tempest wild I hear Him say:
"Beyond the darkness lies the perfect day;
In every path of thine I lead the way."

So, whether on the hilltops, high and fair,
I dwell, or in the sunless valleys, where
The shadows lie—what matter? He is there.
And more than this; where'er the pathway lead
He gives to me no helpless, broken reed,
But His Own hand, sufficient for my need.
So where He leads me I can safely go.
And in the blest hereafter I shall know
Why in His wisdom He hath led me so.

what bearing all this has upon the question of divorce and remarriage, which question we shall now seek to answer.

Please turn to Deuteronomy 24:1. Here we read, "When a man hath taken a wife and married her and it come to pass that she finds no favor in his eyes because he hath found some uncleanness in her; then let him write her a bill of divorcement and give it in her hand and send her out of his house," etc. We are not told here whether the cause for which a "writing of divorcement" might be given was for adultery or fornication, but from Christ's words in Matt. 19:9, we know that such was granted for fornication only. But if this be true, and if according to what we have pointed out, fornication can only apply to the unmarried, how then are we to understand the words just quoted? The answer is simple: "Some uncleanness" means the sin of fornication which she had committed before he married her, i.e., in secret, unknown to the world, which sin had destroyed her virginity, the fact being discovered (through her confession or otherwise) only after he had married her. In such cases—and in those alone—Christ says "a writing of divorcement" was permissible. But He declared that such a law was enacted only because of "the hardness of the people's hearts." In other words, forgiveness should have characterized such a discovery even though the charge of guilt could not be denied.

At the risk of repetition let us summarize our findings in the Scriptures: Fornication and adultery are not synonymous terms but are clearly distinguished in the Bible. Adultery under the Mosaic law was punishable by the death of both persons involved.

Fornication (except with a betrothed virgin, Deut. 22: 23, 24, and apparently not then except where the guilty ones were taken in the act, or the husband, after marriage, preferred public charges of unfaithfulness against his newly acquired wife and could prove the charges, Deut. 22:13-21) was not punishable by death. However, if a man found some uncleanness in his wife (meaning which had occurred while she was betrothed to him or before betrothal) he could, if he desired, and did not wish to make "a public example of her," give her a private bill of divorcement (which was a written accusation of his charges against her) or "put her away privately" without bringing her up for public judgment; or if he chose (and this was God's ideal, but which, "because of the hardness of the Jews' hearts" He permitted otherwise) he could continue to live with her, forgiving her transgressions, as Jesus forgave the woman taken in adultery. John 8:3-11.

Christ's treatment of this woman shows that adultery, too (where there is repentance for such by the guilty one) is to be forgiven, at least, since He came, bringing with Him grace and salvation with forgiveness (through confession and faith) for the offenders against the law of Moses. "For the law was given by Moses but Grace and Truth came by Jesus Christ." So that there no longer exists any grounds (at least for believers) whatever for divorcement and remarriage. Even though, if through cases over which one has no control, a separation should occur between a husband and wife, the scriptural admonition on such is for them to remain unmarried or else be reconciled to each other. I Cor. 7:11.

THE BAPTIST EXAMINER

PAGE THREE

FEBRUARY 13, 1954

TRUST . . .



"What time I am afraid, I will trust in thee."—Psalms 56:3.

"Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved."—Psalms 55:22.

Divorce

(Continued from page one)
what would become (and what did become under the law) of the question of divorce and re-

If one will read the last three verses of the twenty-second chapter of Deuteronomy, he will find the Mosaic law for cases of fornication (except with a "betrothed virgin," which shall be found in verses 23 and 24 of the same chapter).

The reader may be wondering

THE ONLY TEACHER OF THE BOOK



McCall

(Continued from page three)
ness devilishly disposes of the actual historical validity of "Jesus Blood cleansing us from every sin." And Southern Baptists rabidly insist on supporting such devilry! I don't understand it!

Yes, "McCall dishonored Mullins with MacLennan." By appealing to the insidious Neo-orthodox thesis and choosing D. A. MacLennan for the Mullin's Lectures, Dr. Duke McCall and his "boys" (really his henchmen for there is a definite design in all of this) proved that their ultimate purposes are to destroy faith in God's Holy Word, the Bible, and to destroy the faith of those who believe that the Bible is God's Word. And not one man on the Seminary faculty can deny his responsibility in this present spiritual debacle. Every professor and administrator must bear the awful responsibility of having presented this man who holds to the Neo-orthodox-Barthian "universal—pantheistic—Christ" which concludes always in a complete denial of New Testament "blood atonement" with such words as these, "If you believe that this universe is rational, conserving its precious values, you cannot believe that Christ's life was snuffed out on Calvary." (pp. 150, 151).

To these of the Seminary who chose this infidel and who evidently follow his pattern of thinking, I must answer, if Jesus did not pour out his life (the "life is in the blood" according to the Scriptures) then every New Testament writer who saw salvation through the "blood of Jesus Christ" erred. But in the fact that Jesus, according to the Scriptures, was "quickened by the Spirit" we have the absolute proof that His life (in the poured out blood) was snuffed out on Calvary for our Salvation. And if these so-called leaders in the S. B. T. S. are not aware of this fact they are as lost as any aboriginal infidel or cultured agnostic who ever drew mortal breath.

We may note further that these men who cannot discern truth from error have no regard at all for the teachings of E. Y. Mullins concerning the Scriptures. We can read him saying of God's Word, "For Baptists there is one authoritative source of religious truth and knowledge. To that source they look in all matters relating to doctrine, to policy, to the ordinances, to worship, and to Christian living. That source is the Bible . . . The Bible is au-

thoritative . . . It is clear, then, that the Bible is an inspired book . . . God has given us a revelation of Himself which is clear and authoritative. The Bible is not inspired in the sense in which a poet is 'inspired'."

In the name of the man who writes thus, Dr. Duke K. McCall and his "boys" presented a man, D. A. MacLennan who says, "While the Bible remains the chief literary source of devotional sustenance, it will be supplemented by other inspired writings . . . (emphasis mine). One of my own discoveries in this region (says MacLennan) has been the posthumously published essays and meditations of a noble Wesleyan minister of England, the late A. E. Whitman . . . Mr. Whitman was one of the Lord's merry-men and mystics of whom life was a sacrament, and the incarnation the holy and joyous meaning of existence." (A Preacher's Primer, pp. 104, 105).

This man who dishonors the man in whose name he spoke by equating the Bible with what he calls "other inspired writings," such as those of St. Augustine, Martin Luther, and Whitman, says about the words of Jesus, "Jesus' story of Dives and Lazarus obviously must not be pressed too far, but in it he lifts the curtain just a little." (loc. cit. p. 69). And this man who presents "mystic" nonsense by one lost in the unchristian philosophizing of unnamed hindustani would ask us to join pagan Constantine in, "Let His Cross be indeed the sign of conquest." (Ibid. p. 146).

How long! How long will Southern Baptists sit idly by while Duke McCall and his "boys" bring in men to blaspheme the name of Jesus Christ, brazenly oppose the plain Scriptures, bring dishonor to the names of the men who have built the institution, and spit, as it were, upon that basic and cardinal doctrine of the Baptist Faith that the Bible is God's inspired and holy Word? How long will Southern Baptists sit by and commend professors and administrators who delude Southern Baptist Young People into believing that the lies of Neo-orthodoxy are truths?

Except Southern Baptists rally rapidly to the call of Almighty God, Southern Baptists, as the true servants of God, are doomed! For more than fifty percent of S.B.C. foreign missionaries are Southern Seminary graduates. Southern Baptist Theological Seminary authorities are placing their most viciously Neo-orthodox students and graduates in the most crucial pastorates and institutional positions across the South and around the world. The plan is set, the design is cut, and the pseudo-baptist building is under way. Only a quick and power-

ful response by God's own among Southern Baptists can reconstruct what has become an ecclesiastical monstrosity—along Christian, Baptist, and Scriptural lines and principles.

And except there can be an early reconstruction, and a joyous return of the people to the "Faith of our Fathers," we are bound by the Word of the Living God to the following admonitions, "Now I beseech you, brethren, mark them which cause divisions (Neo-orthodoxy separates people from the Word of God and the historic faith), and offenses contrary to the doctrine which ye have learned (Neo-orthodoxy is contrary); and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Our responsibility is clear in the above passage of Scripture, even as in this, "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed; For he that biddeth him Godspeed is partaker of his evil deeds."

Awaken! then, Southern Baptists! Clean out! or Come out!

AN APPRECIATED LETTER

Rocky Mount, N. C.

Dear Editor:

For two weeks I've received this paper THE BAPTIST EXAMINER.

I don't know who has subscribed this paper for me, but I do thank God for whoever it was.

This paper has really blessed my soul and I'm oh! so thankful for being able to receive it.

May God bless you and the others who write and labor for God in sending out the Gospel for others to receive such wonderful soul-stirring messages.

I'm a teacher of an adult ladies class and I'm interested in getting extra copies for my ladies.

How do the rates run on such? Hoping to hear from you real soon, I remain,

Yours for Christ,
Mrs. F. C. Letchworth

All Grace and Sure Salvation
or
All Merit and Sure Damnation.

Discussing

(Continued from page one)

Saturday afternoon and met the assembled family for the first time that evening at dinner.

The father, as host, led the conversation, which soon turned on the affairs of the church to which they belonged. They discussed many people in the church, and told their visitor whatever they thought would interest him in its affairs. Then they told him of all the ministers they had had. One after another, successive pastors were discussed. The father and mother led in story-telling, and all the children eagerly joined in. All the pastors had had some good qualities, "but—" Even their good qualities were made a joke of. If one was generous, he was "easily imposed upon." If another was very earnest, his earnestness was "without tact." If one was an able preacher, his sermons were "good, but too long." One did not call as often as he should have done. Another called faithfully, but was so very religious that he always insisted on assembling the family for prayers—"and that is not always convenient, nor is it always wise." One pastor was no leader—he had no business ideas. Another was always proposing some new thing and wanting to run the church.

The ministers' dress, their speech, their mannerisms, everything was passed under review, and every acknowledgment of virtue possessed was neutralized by some fatal "but!" The ministers' affinities and repulsions were also discussed. One liked to visit the women and to kiss the babies. Another "did not take with the young people." But they were all alike in this including the minister then serving the church, that at that dinner table, "the leading man" of the church, and his wife, leading their children to the assault, all the ministers who had served that church were mauled and torn as Daniel would have been by the lions if God had not sent His angel to shut the lions' mouths.

Dinner being over the young people went their several ways, the mother in her household duties, while the father with his guest, repaired to the library. Then the father's heart spoke. He said: "Mr. Blank, I am very anxious about my children, particularly my sons and the older daughters. They appear to have no religious interest whatever. It is with difficulty I am able to prevail upon them to go to church, and when they go they seem to receive no profit. I have been looking forward eagerly to your visit, thinking that perhaps my family might derive some spiritual profit from your ministry. And I have been wondering," he continued, "if you could make it convenient to have a word with each of the young people while you are here. It may be they would respond to your appeal and, perhaps, give themselves to Christ."

When he had finished the visiting minister was silent for a few minutes. At length, very deliberately and gently, he spoke:

"I am sorry, Mr. So and So," he said, "but I should have no hope of success were I to attempt what you propose."

"And why, may I ask?" replied the host.

"Because," said the minister, "your children have no respect for ministers of the Gospel. You will excuse my plainness of speech. I am your guest, and on no other subject would I venture to address you with such personal directness. But the fact is, you and your wife have trained your children to despise the servants of God, instead of to esteem them very highly, for their work's sake. I have heard you, at your own table, hold up to ridicule before your children every pastor they have ever known. Someone of them, in the providence of God, might reasonably have been expected to have proved God's instrument to your children's salvation. But when the Good Shepherd reached forth His crook in gracious tenderness to save one of His lost sheep you deliberately put it away from you, and your children remain still unsaved."

The Lord's Babies—Why Don't They Ever Grow Up

There are people not a few who delight in calling themselves God's children who might more accurately and exactly be designated as God's babies. They are His children, indeed, members of His family, sharers in the provisions of His love, heirs of His promises of good things beyond. But they are simply rudimentary, undeveloped. They have never grown up; they are just babies. There is nothing more beautiful than a normal babyhood, and nothing more pathetic than a babyhood abnormally continued. To grow in years, in bodily stature, in form and shape as a man, and to develop in no other way; to keep the baby's feebleness, and the baby's standards of value, and the baby's way of looking at things—what could be more pitiable than this? Yet this is an exact description of many a Christian. The average church is today hindered from fulfilling its largest ministry because it must perpetually be a nursery for babies and a hospital for defectives, instead of a camp for soldiers or a factory for workmen.

This was the thought in the mind of the writer of the Epistle to the Hebrews, causing him to say, it would seem almost impatiently: "When by reason of the time ye ought to be teachers, ye have need again that someone teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food. For everyone that partaketh of milk is without experience of the word of righteousness: for he is a babe. But solid food is for strong men, even those who by reason of use have their senses exercised to discern good and evil."

If illustration is demanded of a charge that may at first sight seem sweeping and unwarranted, it can, unfortunately, be given only too easily. Think how necessary it is to coax, bribe, tease, plead with the average Christian to do what he freely acknowledges he ought to do. Consider how much of his giving to the cause of Christ must be sugar coated and served under the form of suppers and fairs. Tickle his palate and you touch his pocket-book. Remember how insistent he is that everything shall be done as he wishes it done, on penalty of losing his support: "If you don't play as I want you to, I won't play!" Count up, if you can, the number of disgruntled church members in your town who are sulking in their corners because they cannot have their own way about something, or because they have been slighted or overlooked in some way by somebody. Listen to some church members of many years' standing as they talk over their minister,

(Continued on page seven)

The "leading man" had no reply to make. Out of his own mouth he was condemned. He had been "leading," but whither? How could he defend himself or by any means justify himself? Why are some of our churches without a revival? Why are successive pastors without fruit in certain churches? Ministers are not perfect; and there is a place for legitimate criticism. But let us learn to criticize our ministers to God; and when we have done that faithfully for some time if God gives us grace to be kind, and criticism is still necessary, let us tell the minister privately. But let no unconverted ear ever hear us make light of a minister of Christ. It was for speaking "against God and against Moses" that God sent "fiery serpents" into the camp of Israel, and much people of Israel died. And still grumbling brings fiery serpents and disaster in their train. It is written, Touch not mine anointed; and do my prophets no harm.

THE JEW -- GOD'S CHOSEN PEOPLE -- A MIRACLE NATION

By JACOB GARTENHAUS
Atlanta, Georgia

Preached at Russell's
Thanksgiving Conference

buried in it that are worth up into the millions and billions of dollars. The scientist mentions even trillions, but I wouldn't know what that means. That is why a nation like Russia would want to invade that strip of land. Another thing that has been discovered in our day is oil! Every nation needs oil. There also have been some copper discoveries made.

Just as surely as the 36th and the 37th chapters are now in the process of fulfillment, so will the 38th and 39th chapters be fulfilled.



JACOB GARTENHAUS

I want to call your attention to Ezekiel 36:24. "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land."

I remember when I was a student in the Seminary the professor said, "Young men, when you read such prophecies concerning the restoration of Israel to the land of promise, I want you to know that all these prophecies have already been fulfilled when the Jews returned from the Babylonian captivity." I raised my hand and said, "Professor, it says here, 'I will gather you from all the countries' and not just Babylon." He said to me, "Sit down."

Notice it says, "I will gather you out of all countries and will bring you into your own land." GATHER you and BRING you. Bring you where? To the United States? No! Here it says, "To your own land." How did it become their land? In verse 5, Jehovah says, "It is my land."

How did it become their land? We turn to the book of Genesis and we find that God turned over the deed to that land to Abraham

and promised it to him for an everlasting possession.

But someone might say, "What about the Arabs? Aren't they entitled to the land? Aren't they also the children of Abraham?" We have a few moments to turn here to the book of Genesis. The reason I am calling attention to only a verse or two is that there is so much discussion even now concerning the question of Palestine. To whom does it belong? The United Nations acts as though it belongs to them. Only last night I heard on the radio that they passed some resolutions concerning the Arabs.

Here God says in chapter 17, verse 18: "And Abraham said unto God, O that Ishmael might live before thee!" And God said, "No, my promise is going to be through another and not Ishmael. And as for Ishmael, I have heard thee: Behold, I have blessed him." Verse 20, "But my covenant will I establish with Isaac." Verse 21, "And not with Ishmael." So here you have the most conclusive proof that God promised to give Abraham a land and that promise is to come through Isaac and not Ishmael.

Well, without going any further into this let me say, after I had covered many miles on that highway, I approached a city called Tel Aviv and again my mind took me back twenty-five years ago. Then Tel Aviv was merely a suburb of the city of Joppa. They told me that there were only twenty-five or maybe fifty Jewish families living in that suburb. This year as I visited Joppa and then Tel Aviv I found that Joppa had become the suburb and Tel Aviv was the big city, with a population of 400,000 people all of whom, with the exception of a hundred, are Jewish. It is the only city in the world where the population is so nearly 100% Jewish.

I must hasten on. I went up to Jerusalem and it so happened that at that time the Jews were observing their fifth anniversary as a Jewish State with their own government, their own flag, and recognized by the nations of the world as a nation among nations. I stood for hours watching a parade and at about eleven o'clock at night they were still marching and dancing for joy on Zion Square in the city of Jerusalem, even children were dancing for joy, singing the Hebrew songs. And as I watched them I saw something I never expected to see. I saw Jews in all manner of dress. There were Jews with yellow faces, brown faces, and black faces—just as black as the blackest colored person in Georgia. They were speaking many different languages. I nudged a friend who was with me at the time and said, "Isn't it wonderful to hear these languages and to see these people?" I estimated that I had heard about a dozen different languages. "Stay here long enough," he said, "and you'll hear as many as seventy languages."

My curiosity was aroused as I saw these people with different skins, so I stopped one. I put my hand out to him, and said, "Shalom" (peace) and with a smile on his face he recognized the greeting. "Shalom" he replied. I asked him where he was from and he didn't understand me. I asked him in German and he still didn't understand me. I then tried Polish, Russian, and even began to talk with my hands; but he still didn't understand. My friend spoke to him in Arabic and then still another language which I didn't recognize but which he understood. It was then I learned he was a Persian. We shook hands with another man who was from ancient Babylon and still another from Ethiopia. I saw Chinese Jews, Indian Jews, African Jews, and many others from all parts of the world.

"I will gather you from the North and the South and the East and the West," that promise has never been fulfilled before now. For the first time in history, God is really gathering his people.

And then I saw another miracle. Not only a land reborn, but I saw a people reborn. I saw the dry bones move. I saw people there who had come out of the cemeteries. Well, that is what God says in the 37th chapter of Ezekiel. "I will gather you, dry bones." The nations of the world are like the graves and God said, "I'll gather you out of those graves and I'll bring you back to your own land." Not only a people reborn, but a language is being reborn. The Hebrew language for centuries was a dead language. Only a few pious Rabbis could converse in it. In America, not one Jew out of 10,000 could speak it. In Palestine I heard it spoken. At first it sounded like noise, then like music. I wondered where the music was coming from and as I turned the corner I found little children at play talking the language of God!

There were three compelling reasons that took me to that land. It wasn't a joy trip, although I wish every one of you pastors could go. The greatest investment your people could make is to send you to that land. You would come back a different person. You would preach with more power than you've ever preached before. I hope, Brother Gilpin, you will plan to go there soon. You should go. You have been working hard all these years getting out one of the best papers in the United States. When I go to Ashland, I go to see him in his printing shop, where he is always working from morning till night.

As I said, there were three reasons which took me to the land of Israel. One—I've been reading about the conversion of the greatest living rabbi since the Apostle Paul. His name is Rabbi Daniel Zion. If I had the time to tell you about this man's conversion, you would feel like shouting. But I have written it. This is the first time it has been published and I have some copies with me. I believe if it had been written during the time when the Bible was being put together, this story would have been added to the book of Acts. It would have been chapter 29. I honestly believe it. It is just as great and miraculous a conversion as that of Saul of Tarsus. This man is preaching now to more Jewish people than Saul of Tarsus ever preached to. He is our missionary in Israel.

I was present at one open air meeting when several hundred Jews gathered around this man. For two hours he proclaimed Christ to his people as their only hope and the only solution to all their troubles. Then I heard some of them say, "Didn't our hearts burn within us as he expounded to us the Scriptures?" I saw with my own eyes some of them rush up to him and put their arms around him and kiss him. I never expected to see that in my days unless it would be in the millennium. In the millennium somebody is going to kiss me too.

Another reason that took me there was that when my father first learned that I had accepted Jesus of Nazareth as my Messiah, he didn't believe it. He had heard it from some others but when he received it in my own handwriting, he immediately gave me up as dead. For thirty years my name never passed his lips, and then I received a letter telling me that my father had inquired about me and expressed a hope of seeing me. Well, that was reason enough to go. If I told you the story about father and son, how they met in Jerusalem, of what happened, well, you would feel like shouting for joy.

Still there is another reason. I never finish the story however, because it means that I will have an invitation to come back! I never go to a church but that I always know I'll have at least one more invitation. I leave the

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THE BAPTIST EXAMINER

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FEBRUARY 13, 1954

One day I heard the President of the United States introduced. All that was said about him was: "Ladies and gentlemen, the President of the United States" and I came to the conclusion then that the greater a man is, the less need be said of him. So, this brief introduction by the chairman makes me feel that perhaps I am somebody.

I have been attending conventions for a quarter of a century and I do not remember when I have imbibed so much Baptist doctrine as I have this week. My cup is running over. I have never sat through so many sessions. Usually, I am restless and keep walking in and out, but this time I don't believe I've missed a single opening prayer or a benediction. I have been living on the mountain and drinking from the fountain. Not only have I been fed spiritually, but I have never attended a conference where they have fed me so well physically. We have had the finest meals. I even enjoyed the pork!

I must tell you of an experience I had in a rural section of Alabama. When I arrived there they told me it was the hog-killing season. Well, being a Jew, I had never heard of such a season, but I soon found out what they meant by it. When I got up the next morning they gave me some of the meat for breakfast; and at lunch time more was served to me and at the evening meal, still MORE! I remember telling a preacher friend of mine what happened to me and he said, "And you, a Jew, eating pork three times in one day and still you expect to get to Heaven?" I said, "Yes, and the more of it you eat, the quicker you get there."

Listen! I have some friends here who have been friends of mine for a long time. I cherish their friendship and thank God for them. They have been an inspiration to me through the years. I shall not mention names, you know who they are. You have been a great inspiration to me and I am sure that from this week on, my circle of friends will be larger.

I have believed, as I understand it, God's plan for this world. I've tried to follow this book. I have always believed it from cover to cover—from the first verse of Genesis to the last verse in Revelation, the latter of which reads, "Even so, come quickly Lord Jesus."

This afternoon I'm going to share with you one or two experiences which I had in the land of Israel. Never shall I forget my first impression when I stepped off the plane at Lydda airport on the soil of Israel. You'll find the word Lydda in the ninth chapter of the book of Acts, where it tells the story of the greatest con-

version among all Israel, that of Saul of Tarsus.

No sooner had I stepped out of the plane and looked about me as far as my eyes could see, than I realized that a miracle had taken place. I saw a desert literally blossoming as a rose and a wilderness turned into a garden of Eden. Within a few minutes after I arrived at the airport and had finished with the customs and the immigration officers, a late model car was standing outside to take me to my destination. I didn't know the make of the car as I don't know one car from another. Soon I found myself speeding down a modern highway, on both sides of which there were some of the richest farms I have ever seen, even in the United States.

I recalled my experiences in the same land twenty-five years ago when I tried to visit my parents (my father had been a rabbi in Jerusalem for forty years) but they would not receive me. Twenty-five years ago the door was shut to me! Twenty-five years ago as I recall, practically the only mode of transportation in Palestine was either by foot or by camel. I remember one day for several hours I rode on a camel. Sometimes the camel carried me and other times the camel decided I would have to either walk or just stay, so we took our time, the camel and I. For four hours I didn't see one single blade of grass. It was just barren desert!

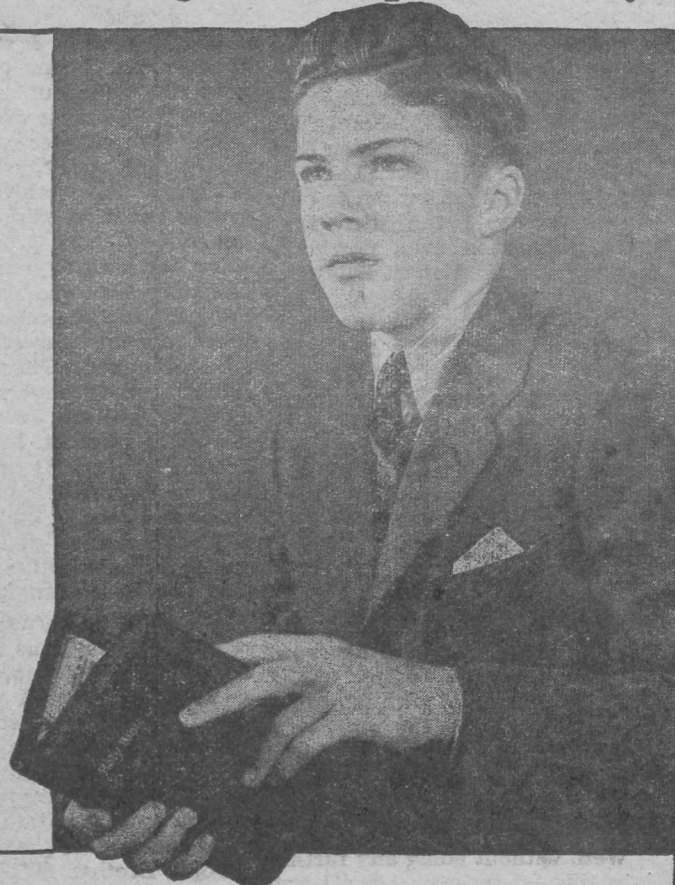
How marvelously the prophecies are being fulfilled. In the 36th and 37th chapters of Ezekiel, we read what is now happening in the land of Israel. Twenty-five centuries ago the prophet of God told us in the minutest detail what would happen to the land and to the people of Israel. It is now in the process of being fulfilled.

Likewise, the same prophet told us in the 38th and 39th chapters of Ezekiel concerning certain things that are yet to take place. Do you want to know what is going to happen tomorrow or the day after? Read the 38th and 39th chapters and then you'll read about a mighty nation coming down from the North and a great battle that will take place around the land of Palestine. I confess to you, twenty-five years ago when I read these chapters, I wondered why there would be such a battle. Why should any nation want to invade a little strip of land like Palestine, the most desolate land on the face of the earth? Since then it has become clear! Just a few days ago, in one of the daily papers there was a communication from one of the scientists who visited Palestine and told about the Dead Sea, which preachers often used to compare with dead church members. Now they have discovered that the Dead Sea has minerals

HONOR THE LORD WITH THY
SUBSTANCE, AND WITH THE
FIRSTFRUITS OF ALL THINE
INCREASE — Proverbs 3:9.



He's Young and Hopeful Today



Provide for His Tomorrow—NOW!

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word."—Psa. 119:9.

The Jew

(Continued from page five)

people hanging there with curiosity and they say, "We must get that man to come back." And then too, whenever I go to church, I always plan to go back. When the people give me a good reception, I want to go back, and whenever they give me a poor reception, I feel a NEED to go back. So, whatever you do, I shall return.

Then I went up to Jerusalem. Without losing a moment's time, the first one I went to see was my father, but I didn't find him at home. My mother had already passed away. A lady who met me outside the house asked, "For whom are you looking?" I answered her, "Moses Myer Gartenhaus, my father." She replied, "You'll find him at the synagogue. He leaves home at 5 o'clock and doesn't come back until around noon." She said he went for seven hours of worship every morning and then he goes back in the afternoon and evening, every day in the year. That would be enough to kill some Baptists. I myself used to do that. I rushed to the synagogue. I wanted to get there before he left and I was determined that I was going to get a picture of him. I had never had one. He never allowed anyone to photograph him. "It is against the law," he argued and to prove it, he quoted one of the ten commandments. "Thou shalt not make unto thyself a graven image of any likeness of anything." And to him that meant taking pictures. I decided I was going to have one whether he believed in it or not. Father came out of the synagogue and I snapped a picture of him with a little camera which I carried with me. I had never taken a picture in my life and haven't taken one since. Just one picture all my life and that of my father as he came out of the synagogue. This is the picture I snapped of him. Still wearing his prayer shawl and phylacteries. I walked up to him and held out my hand to him and said, "Shalom" (peace). By the way that is the same greeting the Saviour used. "Peace be unto you."

Father looked at me for a while with disbelief. Being ninety years

of age he could hardly see, so he began to feel me. First my arms and then my head before he spoke out, "My son, my son, Jacob." If you had been there you would have joined us with a few of your tears. It was a sight.

Father asked many questions. The first one I'll never forget. "Are you a good Jew?" I said, "Yes." I didn't tell him what I had in mind. "Do you pray three times a day?" I said, "Yes, I do." I added that I pray to the God of Abraham and Isaac and Jacob and this made him feel very happy.

Then he asked me if I used the phylacteries. Every Orthodox Jew has to wear his phylacteries on his left arm, and I being left handed, the Rabbis permitted me to put them on the right arm, but it is on the left arm and then on the forehead. Father asked me if I still used those phylacteries. There is where the trouble started. I couldn't say "yes" and I hesitated to say "no" because I didn't want to break our relationship. But for four hours time that same day father and I sat at the table in the home and God opened not only the door but also his heart and he asked questions and I received wisdom from on high. I didn't know I could ever answer all the questions without even a little preparation but for every question father asked me, I had the answer. I only have time to mention one and you'll see how one deals with an orthodox Jew.

Father asked, "But how can this man be our Messiah when according to our Bible and according to our traditions, when the Messiah comes he will bring peace to this world, and we are in the midst of war?" What would you have said to him? That gave me the most wonderful opportunity to tell my father about the two comings of the Messiah.

I see that my time is up and I haven't even gotten to my first point. But I want to again appeal to each one of you to make this work a vital part of yourselves and your churches. No work is closer to the heart of our Blessed Saviour and no work has been more blessed. From the very beginning our ministry, born in faith and nourished by prayer, has had His seal of approval on it. Doors and hearts have been open to us and, praise His name, He has given us many trophies of grace. But great as have been these blessings, they are but the dew drops of the showers of blessings that are yet to follow.

Modernists In The Theological World Are Using The Speech Of Ashdod

By T. T. SHIELDS

"In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab; and their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people."

This interesting passage is found in the thirteenth chapter of Nehemiah, the twenty-third and twenty-fourth verses. It tells the story of the influence of two peoples; and of certain children whose speech was a mixture of two languages, so that it was difficult for a stranger to know whether they were Jews or Philistines: their speech was neither one thing nor the other, so that anyone might be excused for being unable to identify their nationality.

These verses illustrate a situation which obtains in the theological world today. Simple evangelical believers, who believe the Bible to be the Word of God, who accept its teachings, and frankly witness to its truths, are often perplexed by the ambiguity of the language employed by many who call themselves evangelical Christians. And when an old-fashioned believer asks one of these gentlemen of double speech to be good enough to explain himself, and to tell us frankly whether he comes from Ashdod or Jerusalem, he immediately charges us with being unjustly and unnecessarily suspicious. Our modernist friends demand that we produce the proof of their modernism. We admit that it is sometimes difficult to find a statement in clear and unequivocal terms by which some such teachers can be proved to have departed from the faith. Our modernist friends then insist that the burden of proof rests with those who charge them with a want of loyalty to the truth. On the face of it, their contention is plausible enough. We have sometimes seen in the papers an account of some offense discovered by the police, when it has been said that the police found difficulty in placing the responsibility for the crime. And then we are told that a certain person has been detained as a "material witness." Generally speaking, in such cases the facts are, that while the police are unable at the moment to name the offender, the so-called "material witness" is equally unable to give a satisfactory account of himself and his movements.

We are disposed to ask our modernist friends why they do not use the Jews' language; and why in their books and their public addresses their speech should be half of Ashdod. It is, of course, just that everyone should be regarded as innocent until he is proved guilty. But when people speak half in the speech of Ashdod, there is in that fact a strong presumption that they are not wholly without some association with Philistia. It is unreasonable, not only to expect, but to demand, that one who assumes the position of a religious teacher should express himself in clear and unmistakable language? Surely there is a duty resting upon every true disciple of Christ to make a clear confession of his faith in Christ! Every regenerated person is required to be a witness for Christ. There is certainly no necessity for such an one's using a mixed language, having in it somewhat of the Jerusalem dialect, with an accent suggestive of the speech of Ashdod. And if such obligation rests upon Christians in gen-

It is friends like you upon whom we must depend to make this most challenging and tragically neglected work known, and I am sure you will use every opportunity to present it to individuals, classes, missionary societies and other groups.

The Modern Dance Is Truly A Dance Of Death

(By Prof. William A. McKeever, former head of Child Welfare in the University of Kansas.)

The new social dance with which millions of our adolescent young people are now crazed is a dance of death. The devil is its author and the underworld its place of origin and proper habitat. The young couple's dance in a close embrace with pelvic parts of their bodies in close contact. Thus the generative organs are

erated, how much more is it the duty of Christian preachers and teachers to learn to speak plainly! One of the first requirements of a bishop or pastor is that he should be "apt to teach." But how is it possible for one really to teach who is unable to make himself clearly understood? It should not be difficult for a man, even in a few sentences, clearly to state whether he believes the Bible to be the Word of God or not. The English language is sufficiently rich to enable a man, without the slightest ambiguity, to declare in a few words his view of the virgin birth, the Deity of Christ, His vicarious atonement, His resurrection, and ascension, and His coming again. If, in the discussion of these great questions, men choose to use the language of Philistia, they have no right to feel aggrieved if one should doubt their loyalty to Jerusalem. It is not difficult to differentiate between a Creationist and an Evolutionist: a Creationist uses the Jews' language, but an Evolutionist speaks half in the speech of Ashdod.

We enter a plea for a little more outspokenness. "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken: we also believe, and therefore speak." Meanwhile, we do well to study Nehemiah's example with respect to those whose language was a conglomeration of the dialects of Ashdod and Jerusalem. He says, "I contended with them." There is, indeed, an urgent necessity for our contending, not only for the "faith once for all delivered to the saints," but for a pure language by which that faith may be expressed. One thing is certain; the rebuilding of Jerusalem can never safely be entrusted to the hands of those who cannot speak in the Jews' language, but whose speech is half of Ashdod.

over-stimulated and the processes are rendered abnormal.

Young 15 year old striplings forced by this lustful dance an intense sexualized mind instead of the normally-awakening sex conscience.

The sex intoxication, on by the close grip dance which is today the one great standing social enticement, all the young people of America—this snaky thing is new to the world. The majority of the called best parents are aroused as to its sinisterings for the growing generation and for the future of society. The specialists, the close observers who have followed the dance, problem through to its results, are conscious of the tremendous task of managing the modern dance among young people. For reasons of policy of the experts have decided the "public dance" but they fully aware that the crucial problem is not a matter of public or private place of "party" but the white heat stimulation which is involved.

This new twentieth century dance of death is not a matter which the individual parent can handle. The comparatively parents who are aware of the troublesome situation and tempting to pull their young of it, are failing in the attempt. The dancing young crowd which the boy or girl belongs to either almost mob such objections or bluster them with public tempt, and thus they are completely whipped. Only the ing together of the home, school, the church and the community at large will prove to the difficult task of removal of the sex dance.

Far be it from me to denounce young folks a "good time" rather more of it than they have insisted time and again the first essential part of the high school course is an adequate wholesome social program. Now I insist that only by the use of such constructive measures will the inter-relations of the young sexes ever be brought to a normal healthy basis. High school heads are thus in the light and are acting intelligently, others are deceiving themselves with the foolish idea to bring the sex dance into school building takes away the results.

THE JOY OF INTERCESSION

"Helping together by prayer . . ."—2 Cor. 1:11

I like to feel that though on earth
We never meet,
Yet we may hold heart fellowship
At God's dear feet.

I like to feel in all the work
Thou has to do,
That I, by lifting hands of prayer,
May help thee, too.

I like to think that in the path
His love prepares
Thy steps may sometimes stronger prove
Through secret prayers.

I like to think that when on high
Results we see,
Perchance thou will rejoice that I
Thus prayed for thee!

" . . . but as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike . . ."

Sent in by
MRS. RALPH HAZEN
N. Weare, N. H.

The Lord's Babies

Continued from page four)

see what stress they lay upon fact that he does or does not in a way to interest them. He may be no question that is a good man, and that he going his duty as pastor and teacher to the extent of his ability, but he cannot preach as or he is not so attractive the minister in the church and the corner, deserting his own church and hindering effectiveness for the sake of personal pleasure. And so for illustrations may be mul- tiple almost indefinitely.

How these are good people — children of the Father's fam- ily. They will have a place in great family gathering bye bye. But they are imma- mature children. They have not grown up, and do not seem to be growing. God's babies.

Paul is thinking of people of this kind in the church at Ephesus when he speaks of the con- sequence of the processes of grace we all attain unto the unity of the faith, and of the knowl- edge of God, unto a full-grown man, unto the measure of the fulness of Christ; but we may be no longer chil- dren, but may grow up in all things unto Him who is the Head, the church, the body of Christ.

The church needs to grow up as well as to grow out.—Watch- man.

"An Exposition Of Ezekiel"

Continued from page two)

to be fearless as he went out to them, even though they be in the midst of a wicked house and he was to preach the Word of God unto them even though they didn't want to hear it. Why? As a wit- ness, brethren, the Bible tells us when it is preached that it is a savor of life unto life and of death unto death. "I can stand here to- day and preach the Gospel of the Lord Jesus Christ unto you, how- ever you will receive it or not, and you will receive it unto his kingdom and be saved and another will sit in the audience and hear it and his heart will become harder and harder. The purpose has been carried out either way. It doesn't make any difference what the result is. God's purpose has been completed. If one man receives the Word and is saved, God is glorified. If one man rejects the Word and goes on lost, God is glorified. Why? Because God's purpose has been preached. And that's all, beloved, that's a preach- ing business. It's not a preacher's business to get results. It's not a preacher's business to get con- version. It's not a preacher's business to drag unsaved people into the church. It's a preacher's business to bear a faithful wit- ness unto the Word of God.

I've had in life some experi- ences that were anything but pleasant. I've had some too that have been unusually pleasant. But the sweetest recollection of anything that has ever taken place in my life is the recollec- tion that since the day that God called me to preach, I've felt the hand of the Lord resting upon me as I've tried to proclaim His Word faithfully day by day.

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STEWARDS

When your editor purchased the rotary press a few weeks ago there came with it the supply of newsprint that we have been using since then. In the supply were two rolls of pink and two rolls of green—worth in all at least \$200.00. I can't say I like the color we are using this week, but feeling that I have that I should use this colored paper, because of the value of it, I am making it until the supply is exhausted.

to the churches for when the preachers go out with the thought in mind to get results, there will be just unsaved sinners added every time. My business is not to get results. My business is to preach the Word of God and if one man is saved and another hardens his heart as result of the message, God is glorified be- cause His Word has been preach- ed.

VI

"Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear. Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from his place. I heard also the voice of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing. So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the HAND OF THE LORD WAS STRONG UPON ME."

Notice, though he had a task that he knew was humanly im- possible, though he was preach- ing to a people that God had said wouldn't hear the Word, and though he was preaching unto a people that God had warned him they wouldn't even hear him, though he was preaching to a people whose face was just as hard as a flint, and though he was preaching to a people who were impudent and rebellious against God, and against God's man—in spite of that fact, Ezekiel says, "the hand of the Lord was strong upon me." Let me give you a little secret this morning, brother. When a child of God goes out to do God's will, regardless of what the results may be, if he goes out to do the will of the Lord, the best way he can, he'll have this satisfaction—the feeling of the hand of the Lord resting upon him. I'd rather feel the presence of God and know that God is standing by me, that God was with me as I was preaching, than to have anything else in all this world to take place. There's a satisfaction when you can feel the hand of the Lord resting upon you.

In Matt. 28:19, the Lord Jesus says, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have com- manded you: and, lo, I AM WITH YOU ALWAYS, even unto the end of the world." I believe with all my heart this morning that any man or woman who dares stand up for the things of God, who dares to do the things that God wants done—he can have this sat- isfaction, he can feel the hand of God resting upon him—he can know that God is accompanying him day by day.

I've had in life some experi- ences that were anything but pleasant. I've had some too that have been unusually pleasant. But the sweetest recollection of anything that has ever taken place in my life is the recollec- tion that since the day that God called me to preach, I've felt the hand of the Lord resting upon me as I've tried to proclaim His Word faithfully day by day.

VI

Ezekiel went out with that thought in mind, that as he wit- nessed for the Lord, God was with him. Now, God gave him a peculiar task. It says, Son of man, I have made thee a watchman unto the house of Israel: there- fore hear the word at my mouth, and give them warning for me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life;

SONG IN THE NIGHT

"NOT ONE OF THEM FALLS TO THE GROUND UNRELATED TO YOUR FATHER... HAVE NO FEAR THEN; YOU ARE OF MORE CONSEQUENCE THAN MANY SPARROWS" — MATT. 10:29,31

BERKELEY VS.



"HIS EYE IS ON THE SPARROW, AND I KNOW HE WATCHES ME"

the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling- block before him, he shall die: because thou hast not given him warning, he shall die in his sins, and his righteousness which he hath done shall not be remem- bered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul." Now, beloved, listen to me this morn- ing, as carefully as you ever lis- tened in all this world. I want you to listen a little more cautiously than you ever listened to your pastor before. This represents you and me and every other Chris- tian. As Ezekiel was a watchman to Israel, I'm a watchman this morning for the Lord. You're a watchman for the Lord. And God says that we are to give the peo- ple we meet with, warning from the Lord. Do you suppose you'll have an opportunity today to warn somebody? Do you suppose you'll have an opportunity today to be a witness to someone? God says, "I have made thee a watch- man." I believe with all my heart that that is our task today, to be a watchman, to the people that you and I deal with everyday.

Just imagine that we're living back in the days of Ezekiel, long before the time of radar—long before the communication sys- tems such as we have today—see that man up on the tower? Over here is another watchman and still farther down the wall is an- other. They're watchmen. They're looking for the approach of an enemy. Out yonder a few miles away is an approaching army. Suppose that that watchman goes to sleep on the wall? Suppose that watchman fails to cry aloud? Suppose that watchman thinks, well, that's only a little regiment that's coming against us, and it

doesn't amount to much? Suppose he fails to give warning? Listen, brother, it may be tragic as to the results. My business, this morn- ing, beloved, is to sound the warning. It doesn't make any dif- ference how little and how in- significant the sin may be, our business is to sound the warning concerning it. It doesn't make any difference as to what I see ap- proaching, my business is to hold up a warning. That's your busi- ness this morning as a child of God.

If, brethren, we fail to do it and an individual is taken away in his sin, his blood is required at our hands. Now, what does this mean? What does it mean when we talk about a man's blood being re- quired at your hands? Does it mean that when we come to the judgment bar, that God is going to hold you responsible for that man who died in his sins? No! In no wise! Then what does it mean? Right here in this world if we fail to give a warning to the men we come in contact with, we can ex- pect the chastening hand of God to fall upon us. Your business! My business! To warn men of their wicked ways. If we fail to do it, God's going to chasten us here.

Several years ago, I visited a dying man. I knew he was close to death, but I didn't know, of course, how close. It was late in the evening and he was worn and tired, and I thought I'd go back and see him the next day, be- cause I figured he'd still be alive, and I'd have an opportunity the next morning to witness to him. I didn't try in any wise at all to speak to him. I felt somehow that it would be best if I waited until the next morning to witness to him. That night he died! That man went out into eternity with- out my witnessing unto him, when I had an opportunity that I might have done so, even though he was sick. You say, "Bro. Gilpin, do you think God held you responsi- ble for that man?" I know one thing, God whipped me in my conscience for weeks and weeks after having failed to witness to him. God never put you into this life so that you might live as you pleased. Brother, you're a watch- man for the souls of men. It's your business to give a testimony

to the best of your ability to every man that you come in contact with day by day for the Lord. If I didn't believe that, I wouldn't preach to you on Sunday. If I didn't believe that, I wouldn't teach a Sunday School class. If I didn't believe that, I wouldn't preach or do anything because it's all bearing a witness to the Lord Jesus Christ. That's our business. We're watchmen in the name of the Lord.

VII

Now he gives us two classes to watch for. First of all, the wick- ed. He says, "If we don't warn the wicked, he shall die in his iniquity." That means the unsav- ed man, those who are wicked without God. If a man doesn't hear, he just dies in his sin. The Lord Jesus had something to say about this. In John 8:21, it says, "Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins." In the 24th verse, "I said there- fore unto you, that ye shall die in your sins, for if ye believe not that I am he, ye shall die in your sins." Do I speak to some- body this morning who is wick- ed—who is ungodly—who has no place for God in his life? Listen: God says, "If you hear not the words of Jesus Christ, ye shall die in your sins." Brother, it's going to be terrible to meet those sins at the judgment bar of God. God says you'll die in them. Don't tell me this morning that it's go- ing to be a pleasant thing for you to meet your sins at the judgment. I'm speaking to that man who has never trusted in the Lord Jesus Christ as his Saviour. God says that that man who dies in his sins is going to have to meet those sins at the judgment. Listen, sinner man, sinner woman, my business is to witness to you and tell you there's a judgment day coming. My business is to be a watchman unto you and tell you

(Continued on page eight)



JESUS SAID "WHOSOEVER DRINKETH OF THIS WATER SHALL THIRST AGAIN: BUT WHOSOEVER DRINKETH OF THE WATER THAT I SHALL GIVE HIM SHALL NEVER THIRST."—JOHN 4:13, 14

"I Should Like To Know"

(Continued from page one)

Indeed it does! Heb. 7:4-10 teaches that just as Abraham paid tithes to Melchizedek, so we the spiritual seed of Abraham ought to pay tithes to Christ, the anti-type of Melchizedek. As the Levites received tithes of the Jews, so Christ the greater priest ought to receive tithes of His followers.

Here is a thought that always ought to be added. While the N. T. endorses tithing, tithing is not the N. T. standard of giving. The teaching of the Lord Jesus in many parables is stewardship, which means that the Lord Jesus owns me and all that I have and that I ought to invest my holdings, which are His belongings, where He says. The man who does not tithe is a robber, yet the man that Christ tells to give one-fourth or one-half of his possessions, is as much a robber as the non-tithe, if he fails to obey Christ's commands. He too is playing a holdup game and taking what is Christ's and "wasting his Lord's substance." Many men ought to give all that they make to the Lord's work, because they have all that they will ever need and more, and they ought to glorify the Lord with all that He honors them with as long as they live.

6. Explain I John 5:16.

This is spoken only of the saved. Sometimes saved people persist in sin until God takes them in death. The Corinthian Christians are good examples. Read I Cor. 11:29, 30. This is the meaning of John 15:2. Moses sinned in striking the rock, when God told him to speak to it. God chastened him with death in that He did not allow him to go into the promised land. Sometimes God's people sin to such an extent, that God just refuses to hear anyone's prayers in their behalf. Only physical death can come to such an one.

7. Can true churches spread the Gospel independent of the S. B. C.?

Yes, and they not only can, but did so for nearly 19 centuries before the ecclesiastical monstrosity was born. The S. B. C. as a machine is the biggest fraud the Devil ever palmed off on a group of saved people. Baptists got along without it for 1800 years—and we would get along better without it today.

THE BAPTIST EXAMINER

PAGE EIGHT

FEBRUARY 13, 1954

deserves the prayers and support of every reader of our paper, as they are fighting not only a battle for their own existence, but for the existence of all independent Baptist Churches of America today.

Resurrection Thoughts

(Continued from page one)

a man clothed with the inspiration of God and endowed with speech and wisdom, a man of whom God said, "There is none like him in all the earth, a perfect and an upright man, one that feareth God and escheweth evil." Hear his testimony: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God."

I hear the voice of prophecy saying, "Cry." And I said, "What shall I cry?" "All flesh is grass, and all the goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the Word of our God shall stand forever."

Winning Others

(Continued from page one)
more profitable it would be!

3. Evangelistic Clap-Trap

The devil has perverted much evangelism such that people by skillful manipulation are led to make some sort of a profession, without any knowledge of what it is all about. "Juniors" are swept into the church in droves through "story hours" and "magic" and "movies" and what not. The devil highly approves all such "evangelism."

What It Takes To Win Others To Christ

1. It takes a faithful consistent Christian life. (See Matt. 5:16). If you don't have anything worth while, then others don't want it. People must feel that you are sincere—that you really have something.

2. It takes a prayerful heart. You need divine help in this as in nothing else. In answer to prayer, the Lord can open the way of approach. He can soften a hard heart. He can bring conviction that leads to conversion.

3. It takes a sincere concern about the welfare of others. It is hard for even the hardened sinner to rebuff you when he feels that you speak to him out of sincere friendship.

4. It takes some plain common sense. "Are you a Christian?" said a tactless girl—a neighbor of ours—to a friend. "No." "Good-night! why aren't you one?" Others have been just as tactless, and as lacking in sense. Sometimes it is plain that people are not ready—maybe they don't understand, or don't have the interest desired. In such cases it may be wise to induce them to attend church where they will hear the gospel.

5. It takes persistence. A member of our church recently told of how a devout couple prayed for him, and spoke to him about the Lord, for 17 years before he finally turned. It reminds one of the statement, "He that goeth forth weeping bearing precious seed, shall doubtless come again, rejoicing, bringing his sheaves with him."

The Reward Of The Winner Of Souls

1. There is great present reward. No joy quite equals the joy of the soul winner. No Christian will backslide, or will need reviving, if he is a persistent soul winner.

2. There is eternal reward. He shall "shine as the brightness of the firmament forever." For all that means, we will have to enter eternity.

"An Exposition Of Ezekiel"

(Continued from page seven)
that you're going to have to meet those sins out yonder. God help you to listen this morning and when you leave this house, your blood is on yourself—it's not on me. The Apostle Paul said, "I'm free from the blood of all men." Not many of us can say the same thing. A lot of times I've kept still when I ought to have spoken out in the name of the Lord. There's a lot of times in your life when you have kept silent when you ought to have spoken out and given a witness for the Word of the Lord. Paul says, "I'm free from the blood of all men." Would to God that you and I might be able to say the same thing.

Then there's a second class that we're told to witness to. He talks about a righteous man that turns from his righteousness. He says, you're to witness to him, too. This refers to a saved man that backslides. That's the one He's talking about. A saved man who turns from righteousness is a saved man who backslides. What a fearful thing it says will happen, if that man doesn't turn back to the Lord! If he doesn't turn back to the Lord, the Bible says his righteousness will be remembered no more.

Let me give you two illustrations. I'm thinking this morning of a man who lived not many miles away. I never knew him personally. He died a little while before I became pastor of this church. He had been an outstanding figure in the religious world

SUFFICIENCY By AVIS B. CHRISTANSEN

His grace is sufficient,
Then why need I fear,
Though the testing be hard,
And the trial severe?
He tempers each wind
That upon me doth blow,
And tenderly whispers,
"Thy Father doth know."

His pow'r is sufficient,
Then why should I quail,
Though the storm clouds hang low,
And though wild is the gale?
His strength will not falter,
Whatever betide,
And safe on His bosom
He bids me to hide.

His love is sufficient,
Yes, boundless and free;
As high as the mountains,
As deep as the sea.
Ah, there I will rest
Till the darkness is o'er,
And wake in His likeness,
To dwell evermore.

of Eastern Kentucky. But after that man's death and burial, it was found that that man's life was completely honey-combed with sin. The man who preached his funeral told me that he never was so shocked as when that man's life came out in the open three months after his death. He said, "Bro. Gilpin, when I preached his funeral, I never eulogized any member of my church quite like I eulogized him." He said, that he had been such a good man outwardly and that his life had been so circumspectly above board, that he eulogized him and spoke higher of him than any man he had ever eulogized in his life. He said though that three months later when his wife went in to straighten up his papers, that she called this preacher and they went over his life and they found that it was honey-combed completely with sin from one end to the other. It was so obnoxious and it was so far-reaching in its effect, that they even withdrew the hand of fellowship from him even after his death. What's the result? When that man's name is spoken of in religious circles today, his righteousness is remembered no more.

Oh, hear me, my brother, my sister, I'll tell you of a preacher

friend this morning—a man I preach for us here years ago, a man whom I personally believe was an outstanding man of all God's men. But years passed and in the later years of his life his life was not what it should have been. When that man's name is spoken today, his righteousness is remembered no more. Do speak this morning to some of God who has turned from God—from his righteousness? If I then listen: God says for me warn you, When I've done my work is finished. You shall turn from your wicked ways, because God says if you don't, you die your righteousness will be remembered no more.

Do you think Ezekiel had very pleasant task confronting him, brethren? It isn't pleasant to be a pullman conductor at o'clock in the morning. It is pleasant to be a preacher to a congregation that doesn't want the Word of God. It isn't pleasant to have the task that Ezekiel thrust upon him. The fact of the matter is, God went on to say the 25th verse, "But thou, O man, behold, they shall lay bands upon thee, and shall say to thee with them, and thou shalt not go out among them." Ezekiel was going to have to suffer what he believed — what he preached and what he taught, was going to cost Ezekiel if he were a faithful servant unto the Lord. I'll say this morning bringing this message to a close, going to cost any man or woman who faithfully declares the Lord Jesus Christ to this world. I challenge you to go out and live and speak for my Lord this week and see if it doesn't cost you to be the week's over. I challenge you to be a faithful servant of the Lord this week and see if it doesn't cost you. Brother, since it's going to cost any man to stand for the truth in this world today. It's a satisfaction though to know, that regardless of how much trouble we might have to suffer, the hand of God is resting upon us—that same strong hand that rested upon Ezekiel resting upon us.

It says in I Cor. 4:2, "Moreover it is required of stewards that a man be found faithful." He says in the first verse that we are stewards of the mysteries of God and that the only requirement is that we be found faithful. I'm glad for what Jesus said, Paul. I'm glad this morning that the requirement that he makes us is that we be found faithful. He never did require of me that I be a success. He never did require of me that I be eloquent. He doesn't require of me that I be learned. He doesn't require of me that I be able to draw out multitudes. He doesn't require of me to lead thousands to him, the requirement is — that the steward be found faithful. He says we're stewards and the requirement is that we be faithful.

Every once in a while I remember the fact that we do have a great number of professions. It grieves my soul that we don't have great numbers to profess faith in Jesus like some churches report. Of course, it's blessing to me when I look around on Sunday and see those that make professions of faith, faithful here in the Lord's house. Brethren, it's a joy to a pastor when he does see those who make professions who are faithful in God's house. But, I'm only a man just like you and I'd like to see this house filled Sunday after Sunday and I'd like to see souls saved week after week. Remember that my Lord says, "All that the father giveth me shall come to me." If He comfort Himself with that promise of Scripture, surely I can be glad brother, He didn't tell me I had to bring folk in. All He said, was, here's the mysteries of God's Word, you are to be a faithful steward for Me, Brother. I ought to resolve today that no matter what the cost might be that we'll be true to the mysteries of His Word, and that we'll stand by His Book till He comes and thus be faithful unto His mysteries!

May God bless you!