

The Baptist Examiner

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

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The Cause Of Church Unionism

By Roy Mason
Tampa, Fla.

The union movement in its larger and most dangerous aspect, is termed "Ecumenicalism." We have in existence today the "National Council of Churches" here in America, and the "World Council of Churches" in the world at large. These organizations are under modernistic leadership. Men prominent in them have departed from historic Christianity, and have gone off after "The Social Gospel." The "Social Gospel" is socialistic and has kinship with the theories of communism. That is why prominent men in the National Council have been so deeply involved in communist front organizations.

The National and World Councils look forward to the uniting of the various denominations.

They even anticipate the inclusion, eventually, of the Catholic Church. Already many denominations, including Northern Baptists, are members of the National Council. Southern Baptists have turned down the invitation to go into it several different times, but despite this a rather small, but sinister minority of the clergy seem determined to take the Southern Baptist Convention into it.

Unionism as involved in the National Council, really means the surrender of orthodox Christianity to modernism. It spells ruin. It spells doom so far as true Christianity is concerned.

We believe fully that the National and World Councils constitute preparation for the Anti-Christ, whose "False Prophet" will head a great religious coalition at the end of this age.

Unionism is bad even on the local level, and it is worst, of course, on the national and international level. Let us consider:

Unionism Locally

Just what is wrong with the religious forces of a community going together? The answer is, such is unscriptural and must be based on compromise. The Bible asks this question, "How can two walk together except they be agreed?" (Amos 3:3). The Bible (Continued on page eight)

1. Is it right for an evangelist to ask the membership of a church to come forward and publicly rededicate themselves to God in order that sinners shall be saved?

Such is not only rank heresy, but sheer nonsense as well, and is an insult to Almighty God. No man will go to Hell because a Christian fails to rededicate himself, and neither will he go to Heaven if he does do so. All of God's elect will be saved in spite of all that God's own may do that is wrong. Read John 6:37. Such an evangelist needs be taught the first principle of evangelism — namely, the waiting on the Holy Spirit. Jesus says, "No man can come to me, except the Father which hath sent me draw him." John 6:44.

2. Should we take our children to a Baptist Sunday School where they use literature printed in the new revised standard version of the Bible, although they claim not to teach the R. S. V.?

I think that all our readers know how utterly I detest this new version of the Bible. I have referred to it repeatedly as the "new unholy Bible." However, if there were no other Sunday School for them to go to, and the teachers were Scripturally

sound, I would take my children there to study God's Word. Give each of your children a copy of God's Book in the King James version, tell them the principal heresies in this new version. Please remember there is much of it that is just the same as the King James version, and rather than deprive the children of the opportunity of hearing God's Word taught by teachers that are true to the Scriptures, I would certainly take them to the Sunday School. Of course, if your teachers are not true to the Bible, but are a bunch of feminists or Arminians or modernists or worldlings, then you had better stay home, read your Bible and study it among yourselves.

3. During each night of a week of revival services, the lights were turned out in the auditorium, leaving only a dim colored light shining over the choir loft, while the minister of music directed those present to pray for this, that and the other, as the organ plays the prayer. When the organist finished the prayer, the lights were turned on and everyone was told to open his eyes and look at a picture of Christ, while everyone sang, "Cast Your Eyes On Jesus." What do you think of this?

The whole incident savors of (Continued on page eight)

As Baptists, Our Duty Is Gifted Young Man To Contend For The Faith Is Ordained By Detroit Church

"Contend earnestly for the faith once for all delivered to the saints."—Jude 3.

We live in an age in which dogmatism is discounted and contention is counted a curse. Many do not seem to know what they believe; or to believe what they know. There is a deadly indifference concerning the faith, and a lack of conviction that is appalling. Owing to a dearth of conviction, contention, in spiritual things, is, by many, looked upon as a matter of bad taste, if not perchance of bad morals. A little thought will, we believe, convince anyone that the conviction and contention are inseparable. On every hand we hear that "one church is as good as another," which in its last analysis means that one faith is as good as another. Strangely enough, men exercise more care in selecting material than spiritual things. The man who is seeking a wife will hardly say that one woman is as good as another; yet there is no greater difference in women than there is in doctrines.

In this text, we are specifically commanded to contend. Nor should this be counted strange,

CHURCH SUPPERS

It is disarrangement when you have to have suppers to run your church's financial programs. The man who won't give fifty cents to God without being fed is not much of a Christian. When you have to have a supper to pay the pastor's salary, it is disarrangement. There are some churches that I could name that ought to have a stained glass window with a chicken in the center, or an oyster; and it wouldn't be a bad idea if we had special prayers made for the chickens and the oysters, and a special day set apart for them in our saint's calendar, for they have built more churches and renovated more churches than anything else I know of. Show me a church that runs its financial policy on bazaars and suppers, and I will show you a disarranged church. Do you think that I would insult my mother by giving her a present that I had bought with the money that had been raised by a few friends coming to my home and paying for a supper that I prepared? No, and I wouldn't insult God that way, either. — Gipsy Smith.

as life itself is a ceaseless contention. The babe's first and last battle is for breath. The farmer must contend with the stubborn glebe, that it yield the harvest. The student must contend with his books; the mariner with the sea; the astronomer with the stars. The world's biggest battle is the battle for bread; which constitutes life's chiefest contention, from the cradle to the grave. Observation and experience teach us that man will contend for that which is dear to his heart. Hence his contention for honor, life, and liberty. Had it not been for the age-long contention of Baptists for religious liberty, the world would yet be bound in the chains of ecclesiastical slavery. Freedom of the soul is the tribute of a constant and costly contention. "Pilgrim's Progress" was born out of a cruel contention. No ship can run out of a storm, it must contend with the wild waves if it hopes for a haven at last.

"Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?"

"Sure I must fight if I would reign;
Increase my courage, Lord;
(Continued on page three)



ELD. EDWARD OVERBEY

Twenty-one ordained Baptist preachers from seven states met at the Canfield Avenue Baptist Church, Detroit, Michigan, on Thursday night, May 27 for the ordination of Bro. Edward Overbey to the full work of the ministry, having been called as pastor of the Canfield Avenue Baptist Church, to serve while his father, Elder H. H. Overbey is on (Continued on page three)

Our Answers To Hardshell Questions On Election

1. What kind of an election do you believe in?

The same kind that Paul and the Philadelphia Association believed in, namely, personal, unconditioned election from before the foundation of the world.

2. Do you believe that God chose a definite number of the human race in Christ?

Yes. If God chose at all, He chose a definite number. The number might be indefinite if the choice was left to man.

3. Do you believe that that number can be increased or diminished?

Paul said it could not. He said: "Whom He (God) foreknew He did predestinate to be conformed to the image of His Son. Moreover whom did He predestinate, them He also called (i. e. by the Gospel—II Thess. 2:13-14); and whom He called, them He also justified; and whom He justified them He also glorified." Every foreknown man will be glorified.

4. Do you believe that this election was wholly unconditional upon the sinner's part?

How could a sinner have a part in a thing that God did before the foundation of the world? That question is nonsense.

5. Can you prove that the Phil-

adelphia Association as a body and as individuals believed in election of this kind?

Yes. The articles in the Philadelphia Confession of Faith on "God's decrees" and "effectual calling" clearly so teach. That confession also teaches that God decreed the means for the salvation of the elect, namely, the preaching of the Gospel and the work of the Holy Spirit. That proves it was not a Hardshell association.

6. What do you mean by foreordination, predestination and the sovereignty of God?

I mean what Paul meant, that all who were fore-ordained and predestinated to be saved, will be called, justified and glorified. Rom. 8:28-30. By the sovereignty of God I mean that God is sovereign over all His works and "works all things after the counsel of His own will" and "that no man can stay His hand or say unto Him, What doest Thou?" I believe in the sovereignty of God more strongly than any Hardshell on the face of God's earth; for I (Continued on page three)

TOO ANXIOUS FOR NUMBERS

According to the daily paper, a modern evangelist advised his Louisville hearers to "seek numbers with vote-seekers' zeal." That is the trouble with most of our churches now—too many folk pulled into them without being saved. This is the curse of modern evangelism, especially the "union" brand. They are too anxious to get members. Instead of pulling them in, John the Baptist kept them out. He called the Scribes and Pharisees who came to him for baptism a generation of snakes and refused to baptize them until they brought fruit worthy of repentance. The vote-seeker does not cull his voters. He takes all he can get just as they are. Modern "union" evangelists operate on the same method. Numbers and counters are what vote-seekers and "union" evangelists are after. New Testament churches did not do it that way. They rejected those who came unless they had been born again. Baptists need to get back to New Testament ways and New Testament days. It ought to be harder to get into a Baptist church—so (Continued on page eight)

The First Baptist Pulpit

"An Exposition Of Ezekiel"

(Read Ezekiel 20)

This twentieth chapter of the Book of Ezekiel presents to us the elders of Israel, as they came before Ezekiel to ask for further information, and to see if there were any new vision which Ezekiel had gotten from the Lord. This is the same group, beloved, that had come to Ezekiel in the fourteenth chapter and it is likewise the same group that we had seen in the presence of Ezekiel in the very earliest chapters of the book. Now when they came and asked if there were any new revelation from the Lord, or if Ezekiel had any new message in their behalf, outwardly, it would

appear that they were sincere in what they said. It looked like they were really in earnest that they wanted to know if God had given to Ezekiel any new revelation for them, but, brethren, this wasn't so, and Ezekiel knew it was not so, for he knew the people with whom he was dealing.

God knew it was not true, so immediately He told his servant, Ezekiel, to tell this people about the sins of Israel from their very beginning. He did not just go back to the day before to say they had been sinning, but rather, he went back to the time when He chose them as a nation and ac-

cused Israel of sin, consistently, from the beginning down to that very time. Why, He said, when they were in Egypt, He was tempted, when He beheld their idols, to overthrow them and pass them by, when He saw them given over to idolatry. That is what we read in the first nine verses. Then, He said, that first generation (Vs. 10-17) that came from the land of Egypt and started out toward the land of Canaan, was just as bad as the folk had been in the land of Egypt. They refused to believe. They refused to serve the Lord and God was tempted to throw them (Continued on page two)

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"An Exposition Of Ezekiel"

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overboard and would have done so but for one thing. He had to stand by them—He had to continue, because of His name's sake. Then, He said, that second generation that came out of the land of Egypt, was just as bad as their fathers had been and they polluted His Sabbaths and they violated His laws and they did contrary to His statutes. That's what He tells us in the eighteenth through the twenty-six verse, and then He declares that when He finally got them over into the land of Canaan, and got them established within the land, then they continued on, just the same with their sins as they had in the past.

Now, if you will notice the first thirty-two verses of this chapter, you will see that He is dividing Israel's experience up into four parts. In verses 1-9, He talks about the nation's sins in the land of Egypt. In verses 10-17, He talks about the nation's sins in the wilderness. In verses 18-26, He talks about the sins of the second generation in the wilderness. In verses 27-32, He talks about the sins of the children of Israel as a whole after they were settled in the land of Canaan, and in it all, He says there is a story of sin from the beginning unto the end. In these verses, beloved, He gives to us an arrangement of the sins of the children of Israel, showing that the history of the Jew was a history of sin, a history of failure, a history of pollution of the things of God, a history of violation of God's statutes and God's judgments.

I

Now, brethren, having noticed this by way of a background and an introduction, let me call attention this morning, first of all, to this fact that **God has a record of all of our sins.** He had a record of the children of Israel. He knew what they had done in the land of Egypt. He knew what they had done as soon as they got out of Egypt going toward Canaan. He knew what the second generation had done. He knew what all the balance of the generations had done, all the way from Egypt to Canaan. He had a record, beloved, of all the sins of the Jewish nation.

Let me remind you, my brethren, as sure as God looks down upon this congregation this morning, the same God that had a record of the Jews has a record today so far as you and I are concerned. Would to God that I could burn that truth into your soul this morning. Why, God saw the Jew from the time that He chose them as a nation, and God knew all about his experience. What God knew, beloved, about the Jew, God knows about you. Turn if you will with me to the 17th chapter of the Book of Jeremiah:

"The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars."—Jeremiah 17:1.

Here is a verse that would tell us that all the sin of the

Jewish people has been written down. Why, God even said that it had been written with a pen of iron that had a diamond point. Regardless of how it was written, beloved, God had a record, and God, beloved, knew the sins of the children of Israel. Well, I want to say beloved, God sees this congregation this morning, just like God saw the Jews and God has a record today of the sins of your life and of mine. Let us turn and read it:

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matt. 12:36, 37.

God has a record, beloved, of the words that you have spoken. The times you have blasphemed the name of God, the times you have spoken ill of God's servant, the times, beloved, that you have ridiculed and mocked the cause of the Lord Jesus Christ, and all the balance of your words, God has a record of all these you have spoken.

Then, beloved, the Bible tells us also that God knows our secrets, and He has a record of our secrets.

"In the day when God shall judge the secrets of men by Jesus Christ according to my gospel."—Romans 2:16.

The things that you and I think are secret, are all naked, open to God. There isn't anything that you or I have ever done that God does not have a record concerning it. Read again:

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."—Rev. 20:12.

If you will notice carefully, beloved, this is a picture of the judgment, the judgment of the great white throne, when the unbelieving dead stand before God to be judged for their sins, and the Bible says that God brings out the books and those books are opened and the record of your life is found therein. The Word of God says that the unsaved dead are judged out of the things that are written in the books according to their works. I say, beloved, according to these verses of Scripture that I have read to you, God has a record of all the sins of our lives. Not only is it true that God had a record of the sins of Judah written with an iron pen with the point of diamond, God has a record of your life, day by day, an hour by hour, minute by minute, moment by moment record of your life. Many times you have thought that you would keep a diary of your life, and you probably started at the beginning of the year to write at the close of the day the things of importance that you had done in the day, but you did not keep it up because there were so many days that were uneventful, and there were so many, many days that were not complimentary to you, and there were so many, many sins that you didn't want to face if you should look back over your diary in the future. Many times you have started to keep a diary of your life but you gave it up because there just wasn't the right material that you wanted to put in it. In contrast, God has never failed to keep an exact diary of the life of each of us from the day that you were born to this very hour. God knows exactly and precisely the deeds, the words, the secrets, the thoughts, and the works of your life, and God has a record of it.

II

That leads me to say that **God knows the heart.** Surely if God has a record of what we have done, and if God had a record of the children of Israel from the time that He chose them as a nation, surely God knows the hearts of each of us.

He knew the hearts of these elders when these elders came

into the presence of Ezekiel. They might have fooled the prophet—they might have deceived Ezekiel—they might have put on a hypocritical show—they might have put on such a hypocritical attitude that they could have deceived the prophet himself, but, brethren, they couldn't deceive God. God saw through the sham, the deception, and the hypocrisy on the part of these elders. He knew their hearts. He knew when they came to ask if there were any new revelation that they were not sincere in the matter. He knew when they came to inquire of God through Ezekiel, that they did not want to know the truth; therefore, He said to them in the 31st verse, "As I live, saith the Lord God, I will not be inquired of by you." Why? He knew their hearts.

Brother, sister, God knows your heart this morning. You can lie to man, you can deceive the folk that you live with, and you can, in sham and hypocrisy, put on a bold face in the presence of others, but beloved, God sees your heart.

Listen:

"The Lord knows our frame."

—Psalm 103:14.

He knows all about us. When it speaks about our frame, it is talking about this old body of ours. He knows it. From the crown of your head, beloved, to the soul of your feet, God knows your frame, and if He knows your frame, beloved, He thus knows your heart. The psalmist remembered that, for later on in the Psalms, in the 139th, David prays:

"Search me, oh God, know my heart, and try me, and know my thoughts, and try me and see if there be any wicked way and lead me in the way everlasting."—Psalms 139:23, 24.

Not many of us want to pray like David prayed when he said, "Search me, oh God." Most of us say "Lord, search me, but not too closely." Most of us would say, "Lord, try me, but don't try me too closely." David prays that God might know his heart. Let me remind you this morning, my brother, my sister, God does know what's inside your heart. I say, brother, you may hide it from me. You may hide what is in your heart from somebody else, and with deception and hypocrisy and sham, you might be able to fool and deceive those with whom you come in contact, but brother, you can't deceive God. He knows your heart.

III

Well, that leads me to tell you that **God refused to answer these elders because of their rebellion.**

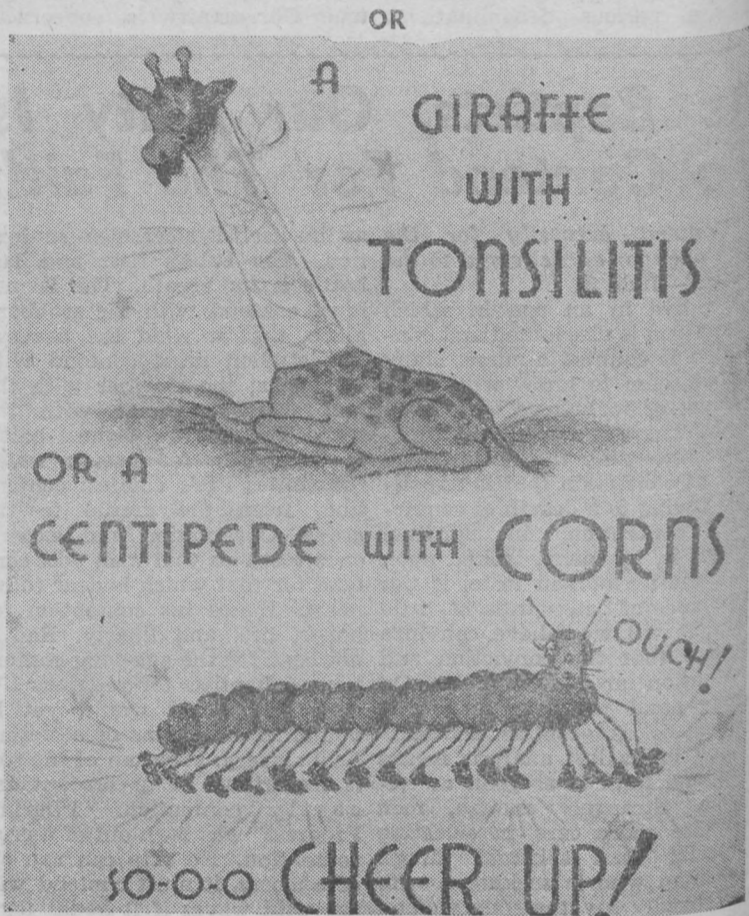
In the third verse, God says, "As I live, saith the Lord God, I will not be required of by you." The 31st verse says, "As I live, saith the Lord God, I will not be enquired of by you." He repeats the statement twice, probably for emphasis, for these people because of their rebellion. He absolutely refuses to be enquired of by them. Can we learn anything from this, this morning? I think that you and I can carry home a message that will bless our souls not only for today, but for the tomorrows that are before us, and for all the tomorrows to come, if we will just learn this truth that if we are rebellious against God—against God's Word—against God's teachings—against God's leadings, we might just as well never try to talk to God again.

Has God made a revelation to you? Has God showed you anything at all? Then, beloved, if you don't do as God has shown you, you need never expect one bit more light to come from God. God will not be enquired of by you any longer, as long as you are in rebellion to any one thing that God has shown to you. Well, suppose we turn here to the Bible and read it. Some of you look as if you might doubt the words of your pastor. Well, let us just see what God says:

"Because I have called, and ye refused: I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your

It Could Be Worse

IF YOU WERE. . . .



"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Romans 8:28.

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you."—I Thessalonians 5:18.

calamity; I will mock when your fear cometh; When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; For that they hated knowledge, and did not choose the fear of the Lord."—Prov. 1:24-29.

Brethren, Solomon is saying that the man that God has given a revelation unto, that that man might just as well not pray if he is in rebellion to Almighty God. Now, let us use an illustration of that. Do you suppose a man will learn the Bible if God teaches him a lesson from the Bible and he refused to accept it? Suppose we consider the matter of tithing. Suppose God convicts a man that one-tenth of what he has belongs to God. Brother, any individual who reads the Bible won't have to read very far to be convicted that that's true. I tell you, my brother, that what God says about tithing is true, and that you won't have to read very far to find that one-tenth of what you have belongs to God. Did He not say,

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:10.

Listen to me, brother, a man would not have to read very far to find that in God's Word. Now, suppose you read that far and find that that's God's Word but instead of doing what God tells you to do, you reach down in your pocket and squeeze the eagle so tightly that he can't get away from you, and instead of bringing your tithes to the Lord, you hold on to that which belongs to Almighty God—do you mean to tell me that you can come back and read the Bible and God will give you a revelation concerning His Word? I say to you, not so. My brother, you can't say what part of God's Word you will accept and what part you will reject. The Word of God stands as a unit. You either take it all, or God rejects you.

Here is a personal experience. I am thinking just now of one individual that I baptized several

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Ordained

(Continued from page one)
tour of the mission fields for the next few months.

In one of the most impressive services of like nature that I have ever attended, Bro. Overbey was ordained by the church, on recommendation of the council which was composed of twenty-one Baptist preachers and eleven deacons. Declaring his belief in the inspiration of the Scriptures, the limited atonement of Christ for all the sins of all of God's elect, the perpetuity of Baptist churches, and the pre-millennial return of Christ and likewise denouncing lodges and all forms of worldliness, he thus at the one and same time condemned modernism, Arminianism, universal church-ism, post-millennialism, a-millennialism, lodgism and worldliness. In the years of my ministry I have attended dozens and dozens of ordinations, but never one in which the candidate evidenced a more positive stand on the great doctrines which Baptists have held through the ages.

Actually in its entirety, it was a most impressive service. Everyone taking part evidenced a thorough in-dwelling of the Holy Spirit, and when the meeting came to a close, it was the unanimous opinion of all present that "the Lord is in this place." (Gen. 28:16).

Bro. James H. Sims was elected as moderator of the council and Bro. S. D. Austin acted as clerk. At the request of Bro. Overbey, Bro. Louis Maples of the East Main Baptist Church asked the questions and Bro. H. H. Overbey preached the ordination sermon. Bro. Lloyd Mahanes presented the Bible in behalf of the church and Bro. Joe Teison presented some books as a gift of the East Main Baptist Church of which church Bro. Overbey has been a member, while attending school in near-by Chicago. The ordination prayer was prayed by Bro. T. P. Simmons, and I can truthfully say that I was never more moved by any praying than I was in this instance, in view of the sincerity and lack of formalism on the part of Bro. Simmons.

As a personal note, it might be said of Bro. Overbey that his full name is Edward Hugh, that he is thirty years of age, and married to one of the finest little girls in all the world. He and his wife Jackie, are just two of the finest young people I have ever known. Bro. Overbey spent three and one-half years in World War II and has a record of thirty-one missions over Germany as a radio operator of a bomber. He is an AB graduate of Wheaton College and has had two years work in the Northern Baptist Seminary in Chicago.

While his father, H. H. Overbey, is away from home in Peru and Brazil for the next three months visiting the mission fields in which Baptist Faith Missions operates, Edward will serve as pastor of the Canfield Avenue Baptist Church of which church his father is pastor.

The directors of Baptist Faith Missions have also voted that Bro. Overbey shall act as secretary of the mission while his father is away.

The council was composed of the following ordained Baptist preachers:

Elder James Sims and Elder Z. E. Clark of the Temple Baptist Church in Evansville, Indiana. Elder T. P. Simmons, First Baptist Church, White Plains, Kentucky. Elder J. L. Dennington, pastor of the Ivyton Baptist Church, Salyersville, Kentucky. Elder Lloyd Mahanes, pastor Boone's Creek Baptist Church, Lexington, Kentucky. Elder Eugene Clark, pastor Grace Baptist Church, Baseline, Michigan. Elder John T. Hardy, pastor Liberty Baptist Church, Toledo, Ohio. Elder Louis Maples, pastor East Main Baptist Church, Des Plaines, Illinois.

Elder Homer Crain, Dearborn, Michigan. Elder Harry Hille, pastor New Hope Baptist Church, Dearborn, Michigan. Elder Choren B. Lankford, pastor Neely's Bend Baptist Church, Madison, Tennessee. Elder Leonard Varner,

pastor Flat Rock Baptist Church, Flat Rock, Michigan.

Elder Fred T. Halliman, pastor New Hope Baptist Church, Chicago, Illinois. Elder Virtus L. Buzbee, pastor Gorham Street Baptist Church, Jackson, Michigan. Elder H. H. Overbey, Elder William Pettit, and Elder Harold J. Orr of Canfield Avenue Baptist Church. Elder C. W. Shafer, pastor Lester Baptist Church, Poca, W. Va.

Elder J. D. Young, pastor Fundamental Baptist Church, Detroit, Michigan. Elder E. E. Sexton, pastor Grace-Emmanuel Baptist Church, Detroit, Michigan. Elder John R. Gilpin, pastor First Baptist Church, Russell, Kentucky.

In addition to the ministers present, the following ordained Baptist deacons were a part of the council:

Alvie Hines, Acton Austin, Miller Hayes, William Bixler and S. D. Austin, of Grace Baptist Church, Baseline, Michigan. John Odom, of Liberty Baptist Church, Toledo, Ohio. Sam Crain, Dearborn, Michigan. Roscoe Miller and Leamon Hedges, of Gorham Street Baptist Church, Jackson, Michigan. Gilbert Clark and Jesse Allen, of Canfield Avenue Baptist Church, Detroit, Michigan.

This council of eleven deacons and twenty-one preachers were from seven states: Michigan, Ohio, Illinois, Indiana, Kentucky, West Virginia, and Tennessee.

I made this trip of nearly 400 miles each way in order to see this sterling young man ordained. It isn't often that I meet anyone that I think as highly of as Bro. Overbey. May God's blessings rest upon this Scripturally sound young man, and the church of which he is now pastor.

Hardshell Questions

(Continued from page one)
believe that when the Lord of glory commanded His churches to "go into all the world and preach the Gospel to every creature" that it is the spirit of anarchy and of the Anti-Christ to refuse to obey that command. That is my chief reason for saying Hardshell churches are Anti-Christian; they refuse to obey the orders of a sovereign Lord and obey their own sweet wills. That is treason and anarchy against the Lord Jesus.

7. Do you believe that election and predestination carries with it salvation without the shadow of a failure, without any ifs and ands upon the creature's part.

I believe that election and predestination carry with them the salvation of all the elect according to the good pleasure of a sovereign God and "it pleases Him by the foolishness of preaching to save them that believe." All that were ordained to eternal life will believe. Acts 13:48; John 6:37.

8. Do you really mean that God will save everyone that He sovereignly predestinated to save?

Sure.

9. Do you mean that God really and truly fore-ordained any at all unto salvation?

Yes, and just as really and truly fore-ordained the means by which He would sovereignly save them, namely, the preaching of the Gospel and the work of the Holy Spirit. That is why Paul said that he "endured all things for the elect's sake, that they may obtain the salvation that is in Christ Jesus with eternal glory." Whoever heard of a Hardshell enduring anything for one of the elect to obtain salvation. They have no message to the elect before they are saved. That is one of the many radical differences between them and Paul.

Contend For Faith

(Continued from page one)
I'll bear the toil, endure the pain, Supported by Thy word."

Our contention in this connection is limited by "The Faith."

It is well just here to maintain the distinction between faith and "The Faith." In most of the instances in which the word faith occurs, in the New Testament, it has reference to a subjective saving possession. In this general sense, every saved person possesses faith. "The Faith," as used in our text, is objective, and has distinct reference to a correlated system of Scriptural teaching. That it is "The Faith," and not "faith," which is referred to, is clearly determined by the use of the definite article. Without doubt, many have faith, and are therefore saved, and yet are not in the "once having been delivered faith."

It is our duty to contend for the truth, the whole truth, and nothing but the truth. It is well, too, for us to bear in mind that there is only one way to tell the truth. There are many ways to tell a falsehood, but only one way to tell the truth. Truth is absolute and indivisible. For example, there is "one Lord, one faith and one baptism," and until the New Testament ceases to be the standard of faith and practice, there can be only one Lord, one faith and one baptism. It is as reasonable to assert that there are two Gods, as to affirm that there are two baptisms. No statement can be counted true that contains a particle of falsehood. We might as well say, that an excellent pie contains only one fly—one drop of iodine will discolor many times its weight of water. The metes and bounds of truth are fixed and unchangeable. Facts kaleidoscopic, but truth is as unchangeable as the God from whom it comes. A fact of today may be a falsehood tomorrow; but truth is the same, yesterday, today, and forever.

The disposition nowadays is to compromise the truth rather than contend for it. It is proposed to unite the various denominations with their widely differing doctrines by a process of compromise and cancellation. To do this, the truth must be tortured and Christ crucified in the house of His friends. This for the simple reason that it is easier to martyr the truth than to be a martyr for the sake of truth. We are not commanded to compromise, but to contend for the truth. Better, a thousand times, that a man compromise his own honor, than to compromise God's truth. We have no right to be liberal with that which belongs to another. The man who is liberal with my pocketbook is a thief, and he who is liberal with God's Book, is a traitor to truth.

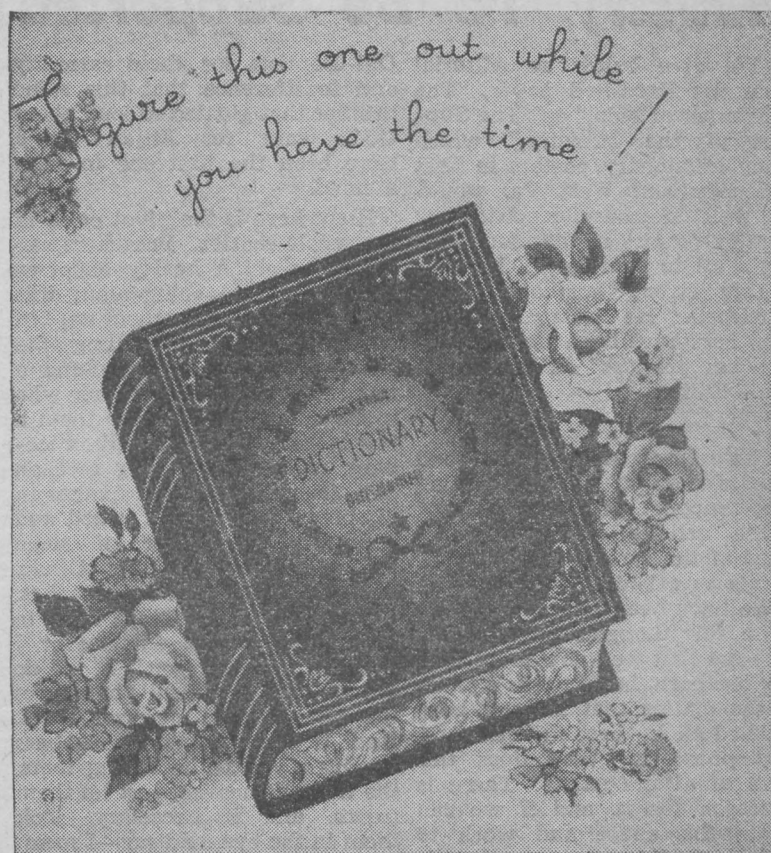
Regarding the question of church union by compromise, it may not be amiss to say that there has been more falsifying about it in the pulpit than probably about any other subject. After all the spectacular speechifying about it, thus far no denomination has specified a single doctrine it is willing to surrender for the sake of church union. While other denominations are coquetting in this connection, let Baptists continue to contend for the faith once for all delivered to the saints. Well may we sing:

"Like a mighty army,
Moves the Church of God;
Brothers, we are treading
Where the saints have trod;
We are not divided.
All one body we,
One in hope and doctrine,
One in charity.

"Crowns and thrones may
perish,
Kingdoms rise and wane
But the church of Jesus
Constant will remain;
Gates of hell can never
'Gainst that church prevail;
We have Christ's own promise,
And that cannot fail."

Not only are we commanded to contend, and to contend for the faith, but to contend for "the faith that has been delivered to the saints." We are, by the terms of this trust, named as trustees of "The Faith." As trustees of the truth, we shall be required to render a strict account of our trusteeship. This faith has been

Follow This Logic, Please



John was a MISSIONARY.

"There was a man SENT from God, whose name was John."
—John 1:6.

John was a MISSIONARY BAPTIST.

"In those days came John the BAPTIST, preaching in the wilderness of Judea."—Matthew 3:1.

John was a MISSIONARY BAPTIST PREACHER.

"In those days came John the Baptist, PREACHING in the wilderness of Judea."—Matthew 3:1.

STEWARDSHIP RESPONSIBILITY

By OSWALD J. SMITH
Toronto, Canada

Stewardship recognizes not only a tenth, but all as belonging to God.

Christian, where did you get the idea that you should give one-tenth of your money to the Lord? Do you not know that that was an Old Testament commandment, given under the Law, and to the Jews alone? Is there such a command in the New Testament? Did God tell the church that only one-tenth belonged to Him?

"Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33). That, my friend, is the Word of Jesus to the Christian—ALL!

Reckon it no longer yours, but His. Ask Him how He wants you to use it. Remember, all, but to forsake all. Relinquish those who gave the widow's mite give all, for she gave all the living that she had.

"Not,—how much of my money
(Continued on page five)

mation of the faith is a logical and spiritual impossibility.

The pitiful efforts to conform the faith to the "Spirit of the times" is the contemptible task of the ecclesiastical charlatan. "The faith" was completed, signed, sealed and delivered, and hence not subject to amendment or revision of any kind or character. It is our Christ-commissioned task to bring the world back to "The Faith," and not "The Faith" up to the world. Nations may rise and fall; civilizations may come and go, and the winds of countless centuries sweep in desolation o'er a wrecked and ruined world, but the once delivered faith, fresh with the dews of the morning, and throbbing with the deathless dynamics of a God-given life, shall move majestically on, conquering and to conquer, until it shall cover the world as the waters cover the sea!

The pitiful efforts to "reform" "the faith," are not only foolish, but sinful. The truth is God-given, and therefore perfect. Political and social reforms may be needed and timely, but a reformation of the faith is a logical and spiritual impossibility.

A Hardshell Editor Declares Ministry To Be Supported

(We give below an editorial from the Hardshell paper, "The Messenger of Zion," on "The Support of the Ministry," which many Missionary pastors in East Kentucky and West Va. would do well to consider. And our country pastors in the mountains ought all to consider it. He uses mighty strong language for a Hardshell. He says Hardshell preachers have been "moral cowards and traitors" on that question.—Editor.)

There have been several good articles here of late concerning the "Support of the Ministry." These articles have laid bare some of the serious faults of our people as a body.

We have been impressed to offer a few thoughts on the matter—not that we know more than our brethren, but there is a phase of the matter that has not been touched on in these articles. And that phase is "Why does this state of affairs exist?" There is a reason for it, and if we can locate this cause and work to remove that, we are sure the effect will cease.

Teaching is the prime purpose of the gospel. It teaches both, the doctrine of Christ, and sets forth plainly what the duty of the children of God is. To whatever degree the gospel is neglected in preaching to the same degree the children of God will be ignorant of its teaching, and to whatever degree His children are ignorant of the teaching of the gospel, to that degree they will come short of obeying it.

Now who is to do the teaching? We will agree that the ministry are the teachers in the church. In all candor, brethren, ask yourselves the question. Have I taught this duty to my churches as faithfully as I should? The last one of us must say NO we have not. This being true, we are suffering for our own cowardice and unfaithfulness. And we will just add—so are the churches. They have been denied the proper knowledge of this duty, and therefore have not enjoyed the blessings of God in performing it.

We have not only been moral cowards on this point but we have been traitors. You may ask upon what grounds we make this serious charge. It is simply this, we have, time and again, heard it said in the pulpit, and often repeated by those who heard it: "The Old Baptist Preachers Can and Do Preach Without Money!" Some cases of the prophets and apostles are presented then to prove the above statement to be true. But to our mind it lacks a long ways of proving it. We once heard a preacher say in the pulpit that God fed Elijah by the mouth of the ravens, and He could do His preachers the same today. There were several in the congregation that straightened up and heartily nodded approval. One brother spoke out and said: "Yes, sir! God will take care of you." We were somewhat amused at the outburst. We could not be quite satisfied until we had asked the pastor of the brother who spoke out, if he was very faithful in helping his pastor. The pastor replied: "If he ever gave me one dime I do not remember it." So there you are. This very preacher on that occasion simply encouraged that brother in his covetousness by his applying Elijah's case to his own. There was not the least similarity. This preacher was what we call "Skinning Arminians and Salaried preachers"—folk out in the world—but Elijah was literally "skinning" the Israelites for their sins, and on that account he had to seek refuge in the cave. And the thought struck us that if this preacher had been skinning the

Old Baptists for their carnality and indifference that this same brother that gloated so loud about God's care for Elijah would have been the first one to raise a howl.

Right here is the pivot point in the whole matter. Preachers can generally get a hearty endorsement when preaching along this line and that boosts them up, but when it comes to telling the saints of God their duty and a few such ones as the brother who spoke out so loudly gives them a few looks that would chill an iceberg, and draws a long face on him, then the preacher quakes in his boots, puts up his sword and manifests more fear of some stingy, covetous Old Baptist than he does of the God he preaches. The command is: "Teach them to observe all things whatsoever I have commanded you." If we do not do that, we need not expect the churches to observe them. And if some of the members frown on you while telling them the truth of heaven, just let them frown, and if necessary, look them in the eye, and say—I mean you. If the preacher will stay on Bible grounds and stay in the right spirit, which is the spirit of meekness and continue to teach these truths they will finally break down opposition and you will see a great change. If you have occasion to refer to Elijah's or any other case, of such nature ALWAYS be sure to tell the story as it is, to-wit: That while God was feeding Elijah, Elijah was not preaching to Israel. We should never take the miraculous things God wrought in special instances when all other resources were gone and try to apply them to ordinary everyday life. If we need miraculous deliverance God is able to deliver, but no man is crank enough to jump off a high bridge into the middle of the river to prove that God can save him. And no church should be so elated over God's feeding Elijah and be foolish enough to starve their preacher to see God repeat the miracle. God will not do it. He will take the preacher away from such a church and take him where he can be cared for—that is—if the preacher has done his duty in preaching the whole counsel of God. If the preacher is not faithful to his God given trust, then it is more than likely that God will let the whole bunch rough it through.

We desire to add just a few closing remarks with regard to our own case. When we started out trying to preach we went often at our own expense—in fact—when help was offered us we refused it. We soon saw that would not do. We became thoroughly convinced that we could not respond to all the calls, pay our way and live. After about one year we began to lay the mat-

ter before our brethren and sisters in as kind a way as we knew how. We did not complain but told them their duty. We made no hobby of the matter, but when it came in our way we said just what we thought to be the truth. Some did not seem to like it at first, but it was not long until they would allow us to say what we pleased (so long as we said in harmony with the Bible). And while we know these conditions do not exist everywhere, but it is the truth, our brethren have been good to us. If they had not been so, we could never have gotten through and devoted as much of our time to the cause as we have. We have never begged but have found that a little kind teaching along the line has been sufficient for us. Let the preachers be an example of liberality, of patience, and sacrifice. If the church is financially able and after due teaching and exhorting they still withhold from you, just quietly tell them you are through and tell them the reason why. When this is the case, God has a place elsewhere for you.

These thoughts are offered in love, and they are our conviction from the Scriptures, experience and observation. Let us all devote more time to teaching the churches, and less time to "Skinning Arminians," and the result will be both gratifying and beneficial.

Stewardship

(Continued from page three)
will I give to God; but, — how much of God's money will I keep for myself?"

Your Measure—God's Measure

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." (Luke 6:

OUT OF THIS LIFE

Out of this life I shall never take
Things of silver and gold I make.
All that I cherish and hoard away,
After I leave, on earth must say,
Though I have toiled for a painting rare,
To hang on my wall, I must leave it there.

Though I call it mine and I boast its worth,
I must give it up when I quit the earth.
All that I gather and all that I keep
I must leave behind when I fall asleep.

And I wonder, often, just what I shall own,
In that other life when I pass alone.
What shall He find and what shall He see,
In the soul that answers the call for me?

Shall the great Judge learn, when my task is through
That my soul had gathered some riches, too?
Or shall at the last, it be mine to find,
That all I had worked for I had left behind?

The Nation's Gold, At Ft. Knox, Kentucky



"The silver is mine, and the gold is mine, saith the Lord of hosts.—Haggai 2:8.

Worldly Amusement And The Christian

What saith the Word of God?

There is only one true answer to the question, "Should Christians take part in worldly amusements?" You will find that answer in the Word of God. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (II Tim. 3:16).

When we ask Christians this question regarding world amusements, we mean by the word Christians, those who have the testimony of the Word of God, and the witness of the Holy Spirit

38). Do you see? Is that not just what I have already said? Give, and you receive. To give is to get. But oh, the abundance!

Did you ever read such a description of God's giving? First, a good measure. Now press it down and put in more. Next shake it well together, and put in more yet. Then let it be heaped up until it runs over. Oh, what a God is ours! And now follows the unchangeable, unrevocable law. The measures that you use is the measure that God uses. This, beloved, is the secret of prosperity. God's secret: "Give, and it shall be given unto you." You get as you give. Will you not begin at once? Practice it now, and see what will happen.

Very often we ask the sinner the question: "Where will you spend eternity?" Suppose now we in all seriousness ask: "Where will my money spend eternity?" That is also of vital importance. You cannot take it with you. To save it is to lose it. The only way, therefore, is to send it on ahead.

This is Saturday night in the history of the Church. The day is almost ended; night is at hand. The sand-hour of life will soon run out. "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4). Therefore, "What thou doest, do quickly." Make haste! Delay not! "The Lord is at hand."

How much longer you will have to invest your money for God, no one knows. At any moment the death angel may cross your pathway. Life hangs by a very thin thread. It would be a terrible thing for the Bema Judgment to find you with a large bank account still uninvested. How you will meet Him with houses and lands beyond your needs I do not know.

My friend, God never gave you your money to will to someone else to spend. He instructed you. He expects you to administer it. Then use it as He directs, and be sure that you spend it all before you die. Do not leave any except what is really needed for those who are wholly dependent upon you. Beware lest the devil get it after you are gone. Spend it now that God may have it all, and thus discharge the responsibility of your Stewardship.

that they have passed from death unto life. "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." The Spirit Himself beareth witness with our spirit, that we are the children of God.

If you have experienced the second birth as required by the Word of God, and have confessed Jesus Christ before the world, as your individual Saviour and Lord, then this message is to you. But the unsaved, no matter what denomination membership they may hold, or form of godliness they may have, cannot receive nor understand spiritual instruction. "The natural man (all who are out of Christ) receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (I Cor. 2:14). Let us see then, what God has to say to Christians, as to whether they should take part in worldly amusements or not.

First. What do we mean by worldly amusements? We mean amusements that are of this age, particularly the dance, the theater, and the card party. There are others, but we mention these three, because they are recognized at once, as standard ways in which the age provides amusement. Unbelievers are always to be found in these avenues of worldly pleasure.

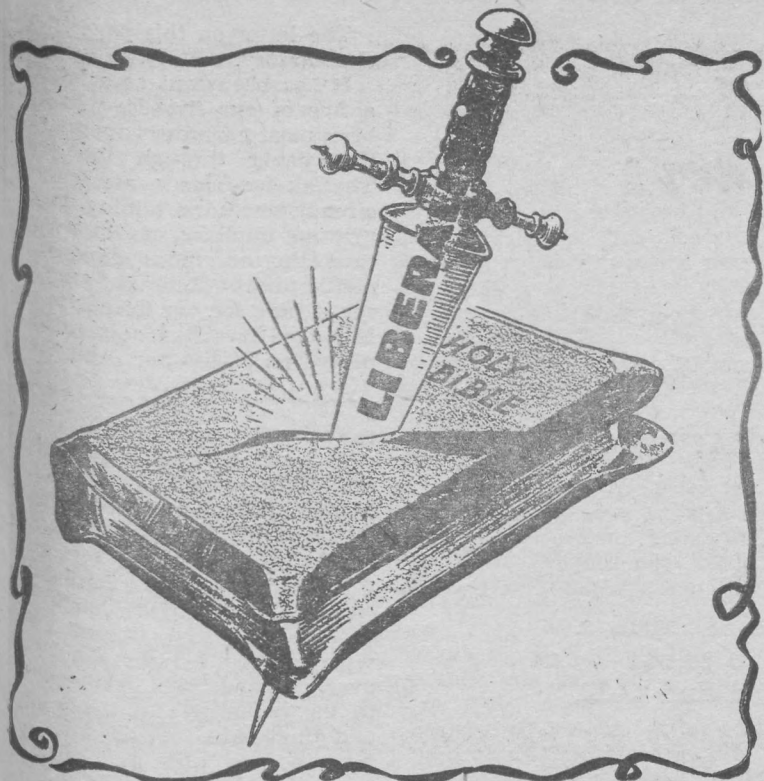
Second. If these amusements are, "of the world," is the Christian justified in taking part in them? What saith the Word of God? "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him, for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."—I John 2:15,16.

Third. Is the true Christian, of the world? Again we quote God's Word, our only infallible guide: "If ye are of the world (world system) the world would love his own; but because ye are not of the world (world system), but I have chosen you out of the world (world of man-kind), therefore the world (world system) hateth you."—John 15:19.

Fourth. Should the Christian be a friend of the world-system? Here is the answer: "Know ye not that the friendship of the world is enmity with God? Who-soever therefore will be a friend of the world is the enemy of God."—James 4:4. A Christian may say, "You have to be friendly with lost sinners, if you would win them to Christ." Yes that may be true, but Christ never intended that the Christian should be conformed to the ways of the sinner, and love his pleasures, in order to win him. The Word says to the Christian, "Be not conformed to this age."—Rom. 12:2. So the excuse, often given, that if the Christian accompanies the unsaved one, to the theater, or takes part with him in other worldly

(Continued on page five)

STABBED AGAIN



"Strange, however, is the hold which this doctrine in its more literal form has on countless people. Reference to the Virgin Birth is not found in Paul's letters, the earliest writings we have. It is not found in Mark, the original Gospel. It is not found in the various epistles of the New Testament. It is not found in the Johannine tradition. As a matter of fact, the reference in John to the claim by the Jews to the effect that they were not born in adultery could give credence to a Nazi claim that Jesus was German. Mary, we remember, was found pregnant before her engagement to mild Joseph. Nazareth was hard by a Roman gar-

rison where the soldiers were German mercenaries. Jesus is also reported throughout a continuous part of the history of art, it is claimed, to have been blond. This is supposedly unnatural for the Mediterranean countries where this same tradition started and was continued. Hence Jesus must have been the child of a German soldier! After all, the claim develops, such is the experience of many girls near military camps. His great genius, spiritual agony, and serene victory would thus be accounted for, as far as the unusual conditions go, which gave him the chance to respond in an exceptional manner in the fullness of time."

Worldliness

(Continued from page four)

amusements, he has the opportunity to win that person to Christ, has certainly no foundation in the Word of God. You never heard a saved person say that he or she was won by that method. The fact is, compromising Christians never appeal to sinners, whom God, by the power of the Holy Spirit, has under conviction of sin. Christians who compromise with the world, and enjoy its amusements side by side with non-Christians, do not attract unbelievers to the Saviour. The reason is quite plain. In compromising with the world, they are disobeying God, and He has no part with them, in the gratification of their worldly desires. How then, could such Christians win unbelievers to Christ? "Without Me ye can do nothing."—John 15:5. "Whosoever therefore will be a friend of the world is the enemy of God."

Fifth. A Christian who loves the amusements of this age, and indulges in them, has no power in prayer, or in personal testimony and soul winning. Such a Christian may have a form of prayer, but no power of the Holy Spirit in praying. He or she may also be busy in some kind of church work. But watch for the fruit of the Spirit that they bear in the Christian life, and you will find none. "I am the Vine, ye are the branches; he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." Did you ever hear a very definite witness and testimony for the Lord Jesus Christ, from any Christian who is compromising with the world, by enjoying its amusements and pleasures? "If any man love the world, the love of the Father is not in him."

Sixth. To have unhindered fellowship with God, the Christian

must walk in the light of the Holy Spirit's leading. "God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not speak the truth. But if we walk in the light, as He is the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin."—I John 1:5-7. Did you ever run across a Christian, who loved worldly amusements and at the same time, manifested evidence of having unhindered fellowship with the Father and the Son? "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not speak the truth." What is one phase of darkness for a Christian? Is it not loving amusements and pleasures that are unmistakably "of the world?" If any man love the world, the love of the Father is not in him."

Seventh. The Word of God says to the Christian, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—I Cor. 10:31. Is the Christian glorifying God, by attendance at the theater, or by taking part in the modern dance? Or does God want the Christian to glorify Him in a card game, whether playing for gain, or otherwise? Suppose that Jesus walked the earth with us today, in the flesh, as at His first Advent, would He be found spending any of His time at the theaters? Do you think He would attend the society dances, or be found playing cards? No, certainly not. Jesus said, "The prince of this world (Satan) cometh, and hath nothing in Me." "I am not of the world." And He says of His disciples, "They are not of the world, even as I am not of the world."—John 17:16.

Eighth. If God sent you a messenger to inform you, that at a certain time next month, you would depart this life through death's gateway, do you think you would spend your evenings be-

tween now and then mingling with unbelievers in the theaters, or taking part with them in the dance, or the card game? God tells you in His Word that life is very uncertain, and of very short duration. We should live, therefore, as if this day were to be our last on earth. "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away."—James 4:14. "Be not ye therefore partakers with them (the children of disobedience), for ye were sometimes in darkness, but now are ye light in the Lord; walk as children of light; Proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them."—Eph. 5:7-11.

Ninth. In Ephesians 5:20, we have these words addressed to believers in the Lord: "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Could the believer give thanks unto God the Father, in the name of Jesus Christ, for amusements such as the theater, the modern dance, and the card party (standard playing card)? Could the Christian, in the name of Jesus Christ, and by the power of the Holy Spirit, ask God's blessing upon amusements that glory in the lust of the flesh, the lust of the eyes, and the pride of life, and sanctify such amusements by prayer? Surely not. Then these things are certainly "of the world." "If any man love the world, the love of the Father is not in him."

Tenth. The Scriptures plainly state, that there shall be believers in our Lord Jesus Christ, who shall be living on the earth at His second coming. The apostle John, writing under the inspiration of God the Holy Spirit says: "And now, little children, abide in Him; that when He shall appear, we may have confidence and not be ashamed before Him at His coming."—I John 2:28. Would you, a Christian and a professed follower of the Lord Jesus, not be heartily ashamed, if Christ should suddenly appear, and find you on the dance floor, in company with His enemies, and unbelievers? The same argument applies to the other amusements of the age, when a Christian attends, or takes part with unbelievers, and the ungodly. You may say that you select your companions when you dance. Or that you just attend high class plays in the theater. But think it over; take time for some earnest thought on this. No matter how select your dance companions (perhaps all professing church members), or how high class your theatrical play, or how you select your company at the card game, would you desire that your Saviour and Lord should find you enjoying these amusements? No you certainly would not. "For the grace of God that bringeth salvation hath appeared to all men. Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world; looking for that blessed hope, and the glorious appearing of the Great God and our Saviour Jesus Christ."—Titus 2:11-13.

Eleventh. As a Christian, you may be glad that you are not narrow minded like some Christians whom you know, but can attend the theater, play cards, or dance, and you see no wrong in these things, when kept in their proper place. You may even be thankful that you can enjoy such liberty while other Christians who deny themselves these amusements, are so limited in their views. But what saith the Word of God? "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"—Rom. 6:16. You are yielding the members of your body as servants to obey the call of worldly amusements. Instead of being free, you are still in the service of the old master. "Let not sin therefore reign in your mortal

body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."—Rom. 6:12,13.

Twelfth. Do you bear the reproach of Christ, in connection with world amusements, because of your separation from them, and your testimony against them? The Cross of Christ is an offense until the world, and if that Cross is not manifested in the Christian life, it is because the Christian is not living the separated life God would have him live. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—Gal. 6:14. Our Lord said, "I have chosen you out of the world, therefore the world (world-system) hateth you." If the Christian, being in the world, will abide in right relationship with Christ in not being "of the world," his separation from world amusements will prove an offense unto the amusement lovers. "Let us go forth therefore unto Him without the camp, bearing His reproach."—Heb. 13:13. "For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds."—Heb. 12:3.

Thirteenth. Christians should have no desire to indulge in worldly pleasure for their God has pledged Himself to supply all their need. Are you as a Christian dining on the rich fare provided for you by your Lord? It is said that at the time of the French Revolution, the young Prince Regent was handed over to a wicked old woman, who had instructions to compel the Prince to eat out of dirty dishes, and to do menial tasks. When she ordered him to do certain things, the young Prince replied, "I will never do that for I am a son of the King of France." The Christian is a son of God. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God."—I John 3:1. Is Satan seeking to feed you, a child of God, on the husks on which the children of disobedience feed? Are the amusements on which they feed, forming a part, or perhaps three parts, of your diet? Give ear to the promise in your Heavenly Father's Word, "My God shall supply all your need, according to His riches in glory by Christ Jesus."—Phil. 4:19.

Fourteenth. Remember the words of your Saviour, when He said, "The prince of this world cometh, and hath nothing in Me." Satan found no point of contact in Christ, but does he find the carnal (natural) mind in you? Does he entice you to spend your time at a dance? Does he lead you to the theater, or card game? "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit."—Rom. 8:5. Remember that our Lord said, "I am not of the world," so you cannot say that He takes you to the world-system amusements, and enjoys them with you. Therefore, you must still be serving the old master if you are seeking and enjoying the amusements and pleasures of the age. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey."

Fifteenth. The Christian life is not subtraction but addition. Jesus Christ said, "I am come that they might have life, and that they might have it more abundantly." But in spite of His statement, many Christians still think of Christian life as being a series of subtractions. They cut off worldly amusements because they believe a Christian should not indulge in them. If conscience would permit, they would gladly enjoy these pleasures. The Christian life brings no enjoyment, and if it were not from fear of the consequences, they would give up their Christian profession, and eagerly go back to the world amusements to enjoy them. Satan's business is to picture the

The Amazing Future Awaiting The Jew

By The Late WM. PETTINGILL

The eternal purpose of God for the people of Israel is stated tersely in the sixth verse of the twenty-seventh chapter of Isaiah:

"He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit."

And you may depend upon it that this thing will be done. Men may not like it; they may not see why God is so interested in the Jew; they themselves may, and most of them do, hate the Jew, and they may wish for his destruction rather than for his blessing; but there it stands: God has said it: "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit."

(Continued on page six)

Christian life in the most unattractive manner. He is the god of the age. II Cor. 4:4. And he sees to it that the age has sufficient entertainment and pleasures. Therefore, he deceives the sinner into believing that if he becomes a Christian, he will have a miserable time, because of having to give up world amusements. Jesus said the devil was a liar from the beginning and abode not in the truth. Of all his lies, one of the biggest is the one he works off so successfully upon such a large number of people, that the Christian, in having to renounce world amusements, can have no enjoyment or pleasure. This is the lie by which Satan holds captive in these days, a multitude, who are slaves to the amusements of the age. It is the privilege of Christians to have such joys and blessings in their lives that there is absolutely no comparison between them, and what the world enjoys. So we find such statements as these in the Word of God: "In everything ye are enriched by Him, in all utterance, and in all knowledge." "Who hath blessed us with all spiritual blessings in heavenly places in Christ." "Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." "That your love may abound yet more and more in knowledge and in all judgment." "Being fruitful in every good work, and increasing in the knowledge of God." "Let the peace of God rule in your hearts." "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." "Let the word of Christ dwell in you richly in all wisdom." "Rejoice in the Lord always, and again I say, Rejoice." "Rejoice evermore." "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." These are just a few of the very many passages relative to the privileges and enjoyments of the Christian.

Finally, God's Word tells us, that there will come a time, when the human family shall be "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." Also that the time will come, "when they (professing Christians) 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." Are we living in that time now? If you are a Christian, and still taking part in, and loving world amusements, then we beseech you in Christ's name, to give ear at once, to this command from God: "Come out from among them, and be ye separate, said the Lord, and touch not the unclean thing; and I will receive you."



AN OPEN LETTER FROM THE EDITOR OF
The Baptist Examiner
Russell, Kentucky

May 14, 1954

Dearly Beloved:

It has become necessary that I write you as one who has manifested a deep interest in THE BAPTIST EXAMINER through the days that are past. I am doing this in the light of my oft quoted slogan: "Trust the Lord and tell His people"

When we bought the press last November, I very frankly stated to all of our readers that we would have an obligation of \$1,000 to meet on the press in June of each year for the next four years. In other words, this press was already financed, and I merely took over the obligation as it was then standing.

Well, June will soon be here and it will be necessary that we pay \$1,000 and the interest on the note during the month.

I have gotten a great blessing out of publishing the paper, more so of recent date than ever before. The eight page is working me harder and giving me more to do than ever before, and yet, at the same time, I am enjoying it tremendously. We have had a fine response from our readers in this respect. Many have been the comments which we have received relative to the eight pages.

The only way that we can keep the paper in the mails and can meet our obligation on this new press is by a special offering on the part of our friends. The note and interest will amount to approximately \$1,300. If you feel kindly toward the work of THE BAPTIST EXAMINER, and if the Lord makes it possible for you to do so, then we will most deeply appreciate an offering from you toward this specific need.

Some of our readers might be able to contribute \$100 or more, while others of necessity will give considerably less. Regardless of what you can do, it will be thankfully received, and thus used for the enlargement of our paper.

May I ask that you recall what none of us can do alone all of us together will be able to accomplish by way of this offering. Whether you are able to contribute or not, may I ask that you please remember us definitely in prayer.

Yours most sincerely,

JOHN R. GILPIN

P. S.: Frankly, we have had a hard time this spring making ends meet financially. I have had to put more money into the paper personally this year than ever before, and I have nothing now that I can fall back upon except our readers and our Lord.

Israel

(Continued from page five)
fill the face of the world with fruit."

"God is not a man," says the Word in Numbers 23:19, "that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?"

There was a day when the Kingdom of Assyria thought it had the upper hand, and that it would destroy Israel, just as Babylon thought to do, and just as today some of the European powers think to do; but in Isa. 14:24-27 the Word of God went forth saying: "The LORD of hosts hath sworn, saying, Surely as I have thought, so it shall come to pass; and as I have purposed, so shall it stand: that I will break the Assyrian in My land, and upon My mountains tread him under foot; then shall his yoke depart from off them, and his bur-

den depart from their shoulders. This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all nations. For the LORD of hosts hath purposed, and who shall disannul it? and His hand is stretched out, and who shall turn it back?"

On this, the Scofield Reference Bible says: "This 'burden' had a precursive fulfillment of Sennacherib's invasion, B. C. 704, three years after the prediction (Isa. 16:4), but the words have a breadth of meaning which includes also the final world-battle. Isa. 16:1-5, which is a continuation of this 'burden,' shows the 'tabernacle of David set up,' the next event in order after the destruction of the Beast and his armies."

Israel's history as a nation is most wonderful. In Deut. 32:8,9, it is written that "when the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the LORD'S portion is HIS people; Jacob is the lot of His inheritance."

The Word of God shows that

God's ultimate purpose is to gather the people of Israel out of the countries to which He has driven them, bring them into their own land, turn their hearts to Himself, and then through them to fill the world with His glory.

There was a day when the Queen of Sheba visited Jerusalem, and when she saw the glory of Solomon's palace and of his government, the breath went out of her, and she marvelled, saying, "The half was not told me. Blessed is the people whose God is Jehovah." And of course, on her return home, she told her own people all about it. This presents a picture of God's purpose for Israel and the world. He will bring them home, and so bless them there that the nations will marvel and be blessed.

1. There is to be an exodus of Israel out of all the countries of the world, and into their own land. I do not mean only the small country called Palestine, for their land, as promised to Abraham, will include all the territory eastward to the Euphrates, and the people placed there will be the most strategically located people in the world. They will be sur-

rounded by five great inland seas, by which they can reach with their commerce all the nations of the world:—the Mediterranean on the west, the Black Sea on the northwest, the Caspian Sea on the northeast, the Persian Gulf on the southeast, and the Red Sea on the southwest.

Listen to the Word of God, as it speaks of the great coming Exodus. In Jer. 23:7,8, it is written, "Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, Which brought up the children of Israel out of the land of Egypt; but The LORD liveth, Which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." There are many Scriptures concerning this great Exodus. Let my readers study Isa. 60:9; 66:19-22; Jer. 32:37; Ezekiel 36:24; 37:1-28. It is evident that our Lord referred to this Exodus in Mt. 24:31, when He said, "And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of Heaven to

the other."

AN OPEN LETTER

The letter on this page is self-explanatory.

It has been sent as a letter to a few of our friends, who have been most generous supporters of this paper through the years. That all our friends may know all circumstances pertaining to our printing ministry, and in order to save the enormous expense of mailing it as a letter, we are placing it here for our friends to see. May God bless the best group of people on earth—our subscribers.

the other."

2. Israel will be converted to Christ, the rebels will be sifted out, and not one unsaved Israelite will be left on earth. See Ezekiel 20:33-38:

"As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched-out arm, and with fury poured out will I rule over you: and I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD."

And now see Jer. 31:33,34: "After those days, saith the LORD, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall no more teach every man his neighbour, and every man his brother, saying, Know the LORD, for they shall all know Me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more."

3. Then there will come great blessing upon Israel in the land. See Isa. 61:4-6:

"And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves." And Isa. 62:4:

Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah (my delight is in her), and thy land Beulah ("married"). For the LORD delighteth in thee, and thy land shall be married."

The blindness now resting upon Israel is neither complete nor final. It is not complete, for many Israelites have already been saved, and more are being saved continually; and it is not final, for it is only until the elect remnant is completed. See Rom. 11:25-27.

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be blinded in your own conceits: that blindness IN PART is happened to Israel UNTIL the fulness of the Gentiles be come in. And so all Israel shall be saved as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is My covenant unto them, when I shall take away their sins."

There is coming a day when "ten men shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zech. 8:23). "And it shall come to pass, that every one that is left against Jerusalem shall even go up from year to year to worship the King, the LORD of (Continued on page eight)

"An Exposition Of Ezekiel"

(Continued from page two)

years ago who told me that he had been saved for a number of years, but that he had been rebelling against baptism for a long time. He said that there was not any doubt in his mind but that he was a child of God—that there was not any doubt in his mind but that God had saved him, but somehow he had a phobia or a fear. Somehow there was a resentment in his heart against baptism and he had refused to be baptized even though he had been saved for years. He told me, "Bro. Gilpin, ever since I have been saved and refused to be baptized, the Bible has been a closed book to me. I have not been able to read it with any understanding or any enjoyment or any satisfaction."

Listen, brother, you can't turn your back on God Almighty's revelation and expect God to give you another one. These elders were in rebellion against God. As I said, they might have deceived the old prophet Ezekiel, but they couldn't deceive God. They were in rebellion against Him and because of their rebellion, God just refused to give any answer to them. He refused to be enquired of because of their rebellion.

I don't know of any sin, beloved, that a child of God can be guilty of that is any worse than the sin of rebellion. Ordinarily, I say that in the sight of God, sin is sin. One sin is just as bad as another and I think, generally speaking, that is true. From the human point of view, we ordinarily divide them up and we talk about white lies and black lies and we talk about big sins and little sins, but in the sight of God, brother, one sin is as great as another because it is sin. In the sight of man, one sin may be bigger than another, because it may cause greater damage and it may have more far-reaching consequences, but in the sight of God, beloved, one sin is as great as another. Listen, beloved, speaking from a man's point of view, the greatest sin that any man can be guilty of is the sin of rebellion against Almighty God.

Listen: "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? To obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."—I Sam. 15:22, 23.

Do I speak to someone this morning who like the elders of Israel, is rebellious against Al-

mighty God? Brother, God says you are in the class of witchcraft, rebellion, stubbornness, iniquity and idolatry. Do you suppose you could be in any worse class? I don't think so. I like to see Christians grow. I like to see a child of God develop. One of the greatest joys that come to me as a pastor is to observe the individual who makes a profession of faith in this church, how he grows and develops and as time passes by, I can see an improvement and a progress in the service of the Lord. Do you know why I like to see it, beloved? Because, I know that there isn't any rebellion there. Brother, if there is any rebellion against any of God Almighty's Word, you are not going to grow in grace—you are not going to develop—you are not going to get better—you are not going to progress as a Christian.

How about your church going? Do you go to God's House every time you have the opportunity? How about the matter of baptism? Have you followed the Lord Jesus Christ in baptism as a saved man should? How about your tithing? Do you bring your tithes to the Lord? How about your prayer life? How about the reading of the Word of God? How about all that God says within His Word? My brother, you can't be rebellious against Almighty God, and against Almighty God's Bible, and expect to grow in grace, for God will not be enquired of if you are in rebellion against Him.

IV

God refers to this people as an elect nation. The fifth verse, "And say unto them, Thus saith the Lord God; In the day when I CHOSE Israel." One man said the other day that he just wished that the Baptists of this day would quit preaching the doctrine of election and go to preaching the Bible. I need not tell you that he was an Armenian, though a Baptist preacher. I need not tell you that in no wise at all does he agree with me in regard to my doctrinal position and I need not tell you that he said it, I am sure, primarily for my special benefit. I thought as I listened to him, how in the world could a man preach the Bible without preaching the doctrine of election? I challenge you, beloved, to read very many chapters in the Word of God where you won't find the doctrine of election. As it says here in this fifth verse, "When I chose Israel." Who did the choosing? Would Israel have chosen God? Nay. My brother, what is true with Israel is true with every blood-bought redeemed soul that is within this house of God this morning. If you are saved, be-

FAR TOO MANY OF US

I'LL HANG THIS UP... I WON'T NEED IT UNTIL NEXT SUNDAY



"THE HYPOCRITE'S HOPE SHALL PERISH"—JOB 8:13

loved, you didn't choose the Lord, it was the Lord that chose you.

"Ye have not chosen me, but I have chosen you."—John 15:16.

Brethren, it is God that did the choosing. Oh, how much I ought to love Him today, and how much you ought to love Him if you are saved. I tell you, beloved, there ought not to be any rebellion on your part toward God's Word. If He saved you, then, my brother, you owe Him everything. You did not choose Him, but rather, He chose you, and all that you could do today, would not be enough to repay Him for the choice that He made in your behalf. This always lifts my soul, beloved, when I get to thinking about what God has done for me.

He is the one that did the choosing. As I have often said, I wonder lots of times why people choose one another. I have married a lot of folk and I have thought how unsuited they were, the one for the other. I have said to myself many times as they have stood before me, "What in the world does he see in her, or what in the world does she see in him?" Brethren, when I come into the presence of my God and look up into His face, I can say the same thing. What does God ever see in me? Why did God ever choose me? Brethren, I don't know why God would choose me, but I know one thing, He did, and I am saved this morning because He chose me. There is not one person in this house this morning that is saved except on the basis of the choice that was made before the foundation of the world.

"According as he has chosen us in Him before the foundation of the world."—Eph. 1:4.

Even before God laid down one rock—before God had laid down one bit of dust—before one flower had ever peeped from beneath the sod—before there had ever been a world on which man could walk—before that God had ever fashioned the rocks that we think of as age-old today, God had already chosen you and me who are saved, this morning, in Christ Jesus. Why, brother, I am older than the world this morning. I am older than creation. The other day, as you know, I

went to Evansville for the Bible conference. When I got in the plane at Huntington, it was a very, very cloudy day, and the pilot lifted the plane up to about 10,000 feet in the air. I could not see a thing so far as the earth was concerned. I just looked down on those clouds—continually a bed of clouds down below the plane. From the time we left Huntington to the time the pilot nosed the plane down in Louisville, all I could see was just clouds on every side. You know, I never feel that I am quite as much with the Lord as when I get in a plane. I always feel that I am just a little bit nearer to Him when I am up there floating along in His air that He has made, and, brethren, as I was riding along the other day, this thought came to my mind, here I am flying over space, rivers, creeks, rocks, hills, mountainsides, trees, grass, flowers, and all of God's creation, and actually, I am older than everything I am flying over, for before that God had ever created one thing that was down beneath me, He had already chosen me in Christ Jesus, before the foundation of the world. Brethren, if there is any of the Spirit of God within a man, it will make him rejoice when he realizes what the Spirit of God has done for him.

V

Then, you will notice in the 33rd verse that God reveals His sovereignty. The 33rd verse says: "As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you." Brethren, the God that we preach from this pulpit is not a God of weakness, but, rather, beloved, the God that I think about, and the God that I preach about is a God of absolute sovereignty. Here is a verse that says that He will rule with a stretched out arm. He says with a mighty hand, with fury poured out, will He rule over these Jews. Brethren, He's a God of sovereignty. I am glad for the power of God this morning. I am glad He is a sovereign God. If I did not think that He were a sovereign God this morning, that He was having His way, and that

He was reigning and ruling with- in this world, I would be a mighty miserable man, beloved. He is a sovereign God. There is not anything that takes place that Almighty God isn't back of. Do you have any troubles this morning? You are not like your pastor, beloved, if you do not. Do you have any burdens this morning? You are not like your pastor, beloved, if you have not. Do you have any heartaches? Do you have anything you can't understand? Do you have any problems this morning that are just simply too great for you to master—too difficult for you to comprehend in any wise at all? I say that you are not like your pastor this morning if you do not have.

The only thing that keeps me going from day to day is the fact that I believe in a God of absolute sovereignty. Every once in a while when I am called upon to offer some little measure of comfort to a family that has lost a child or a loved one, I stand beside that open grave and the only comfort that I can give to them is the fact that the God that is ruling in the skies is a God of sovereignty who knows what is best. When, beloved, I try to offer some little consolation to that person who is passing through difficulty, through troubles, through deep waters, the only consolation that I can offer is this, the God that is looking down upon us is a God of sovereignty and He knows what is best. Listen, brethren, I will tell you how sovereign He is. He is sovereign enough that you are where you are this morning because God Almighty brought you where you are and you wouldn't be here within this house this morning if Almighty God had not told you to come. I will prove this to you out of the Bible. You are not here this morning because somebody asked you to come, or because you just decided to attend services in the First Baptist Church of Russell. You are here (Continued on page eight)

THE GOSPEL ACCORDING TO YOU

There's a sweet old story translated for men,
But writ in the long, long ago;
The Gospel according to Mark, Luke and John,
Of Christ and His mission below.

You are writing a gospel, a chapter each day,
By deeds that you do, by words that you say.
Men read what you write, whether faithless or true.
Say, what is the gospel according to you?

Men read and admire the Gospel of Christ,
With its love so unfailing and true,
But what do they say, and what do they think
Of the gospel according to you?

'Tis a wonderful story, that gospel of love,
As it shines in the Christ-life divine,
And O that its truth might be told again
In the story of your life and mine!

Unselfishness mirrors in every scene,
Love blossoms on every sod,
And back from its vision the heart comes to tell
The wonderful goodness of God.

You are writing each day a letter to men:
Take care that the writing is true.
'Tis the only gospel some men will read,
That gospel according to you.

"I Should Like To Know"

(Continued from page one)

dead formality. I do not believe that the organist should play any prayer. Worship to be true, is "to be in spirit and in truth." I think that all pictures of Jesus are definitely condemned by the Scripture. Read Ex. 20:4,5. No one knows what Jesus looked like. All pictures are only an artist's conception without any knowledge whatsoever as to His appearance. This sounds a great deal like Catholicism. In fact, Catholicism began in this manner. When hordes of vandals, Goths, and Teutons swept down over Rome in the fourth and fifth centuries, the church (?) found that these barbarians were uninterested in what the church taught. Therefore they adopted pageants, ceremonies, beads, and mystic imagery to overawe the heathen and turned away from moral exhortation. The so-called Baptist Church our querist speaks of is certainly on the way to Rome. The sad part of this is that this is the kind of teaching and training that our young people are receiving in our denominational schools, for the most part. Baptists ought to be taking back to Rome all that has been borrowed from them instead of blindly following after them.

4. It is right for a woman to have bobbed hair?

It is definitely wrong and the woman who does so is just aping the worldly standards that have been set by the movies and other worldly interests. I Cor. 11:14,15 teaches that a woman's hair is her glory. When she has had it bobbed, she has merely cut off part of her glory. A bobbed haired woman reminds me of a horse that has been docked. In fact, I'd rather see a horse with its tail cut off than a woman with her hair bobbed—she has lost part of her glory, while the horse has just lost part of his tail.

5. Will God send one of His chosen ones to a so-called church to be saved?

I think that God saves some even in heretical churches—even heretical Baptist churches. In fact, in most churches today, all that are saved are saved in spite of what they hear, and not because of it. God is a sovereign God and He can save in spite of the error and heresy that may be taught all about. However, I believe that everyone who is saved, and reads his Bible, will grow in knowledge and truth, and will get out of these heretical organizations. Any man who tolerates heresy (and the vast majority of Baptists do so every Sunday) is in one of two classes. Either he hasn't been saved, or else he knows practically nothing about God's Word. Jesus said, "My sheep hear my voice." John 10:27. I have a feeling that if they are well spiritually and are growing in the knowledge of God's Word that they will sooner or later get out from the influence of their heretical surroundings. If they stay in an heretical church and support it with their tithes, prayers and presence, it is a mighty good indication that something is badly wrong in their lives.

6. Who are the guests at the marriage of the Lamb?

They are saved folk who haven't lived up to their privileges and were not worthy to be included in the Bride. This will be a mighty big group, too. Mighty few of God's own have really been true to Him in renouncing heresy, immorality, and worldliness and condemning such by right living.

7. What can be said to a man who wants to be saved, but who thinks that he must quit all of his bad habits first?

Such a one is trying to be saved by his works. He has never seen the truth that on Calvary's cross, Christ paid for all of his

sins, past, present and future. He needs to realize that salvation is all of grace. Let any individual get right with God and God will give him grace to overcome his evil habits. Read to him Isa. 64:6; Rom. 3:28; Rom. 4:3,4; Gal. 2:16; Eph. 2:8,9.

8. If Eph. 4:5 means water baptism, then please explain this text in the light of Gal. 3:27 and I Cor. 12:13.

This is about the easiest question the querist could have asked. All three refer to water baptism. Water baptism pictures to the world, on the outside of the believer what has actually taken place on the inside already, through the work of the Holy Spirit. These three verses are in absolute harmony so far as God's Word is concerned—all teach water baptism.

9. Explain Acts 19:1-6.

This was just a group of unsaved church members who hadn't either been saved or baptized. When they heard the truth, they received it, and did what every unsaved church member who later is saved should do—namely, followed Christ in baptism. There are literally hundreds like them in Baptist churches all over America. I actually doubt if 10 per cent of the professing Christians really know the Lord. With high pressure evangelism such as we have today, apart from Scriptural preaching, our churches are filled with hordes of unsaved folk. Most every big meeting just adds some more ecclesiastical corpses to the church. May God call us back to Bible preaching and waiting on the Holy Spirit for results.

10. Our pastor said that there should be a trash basket to catch THE BAPTIST EXAMINER. How does this make you feel?

Wonderful! THE BAPTIST EXAMINER is like Fletcher's Castoria. Preachers cry for it—and some of them cry afterwards. The fact that he made this assertion is a sure sign that he is reading it. At the same time, he is taking the messages printed therein and re-preaching them. We are most glad for him to do so, as that is what they are printed for. However, he ought to be honest about the matter. If he dares to deny this, I'll print his name in this column next week in **BOLD BLACK** type and give proof as to how I know that this is true. I'm glad he is reading it, and if he needs a waste basket, I'll be glad to send him one free of charge.

11. The Editor of "The Baptist New Mexican" says that the reason we are to use grape juice instead of fermented wine, which was used by Christ and the apostles and New Testament churches at the Lord's Supper, is not that we are better than they, but that we are weaker than they. Is he right?

That is the same kind of unbelief that the ten spies had, that God is not big enough to take care of folk who are doing as He commanded. That is on a par with the argument made against immersion for baptism, that in cold countries folk are liable to take cold from it and die.

12. As there has been much controversy over conscience not being a true guide, I am anxious to know the truth. I hold that conscience is a true guide to the regenerated person. Am I right or wrong? Please tell me.

You are wrong. If conscience were a true guide, then sprinkling, pouring, immersion, and no water baptism at all would be right; for conscientious people hold all those positions. Then Campbellites, Methodists, Presbyterians, Catholics, Episcopalians would all be just as right as the Baptists, for some converted people, who badly need teaching, are conscientious in believing that any one of these is a church of Christ. The Bible is the only true guide, because it is the only infallible guide. Even conscience itself needs to be guided and taught by the Bible.

"An Exposition Of Ezekiel"

(Continued from page seven)
this morning because Almighty God in His sovereignty brought you here. Listen:

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."—Acts 17:26.

What has He done? He has determined. He has predetermined. He has fore-ordained. The times of your life are appointed, and even the bounds of your habitation, my brother, are known to God. The very fence around your yard is established. The things of your life that have happened this past week, brother, God is back of each of them. He is a sovereign God. Could you tell me how a man that is an Arminian, who does not believe in a sovereign God, can face this world? Can you tell me how that any Arminian can face the problems and difficulties that go along with this old world? It is hard enough for a child of God to be able to look up sometimes and say, "Thy will be done." It is hard enough for a child of God to look up and say sometimes, "Even so, father, for so it seemed good in thy sight." How in the world can an Arminian who does not believe in the sovereignty of Almighty God face his problems and his difficulties? How can he go on through life? I like to read this verse when He says He is going to rule with a stretched out arm. It makes me happy to know, my brother, that this old world is

THE DEAD SEA

I looked upon a sea,
And lo! 'twas dead,
Although by Hermon's snows
And Jordan fed.

How come a fate so dire?
The tale's soon told
All that it got it kept
And fast did hold.

All tributary streams
Found here their grave
Because the sea received
But never gave.

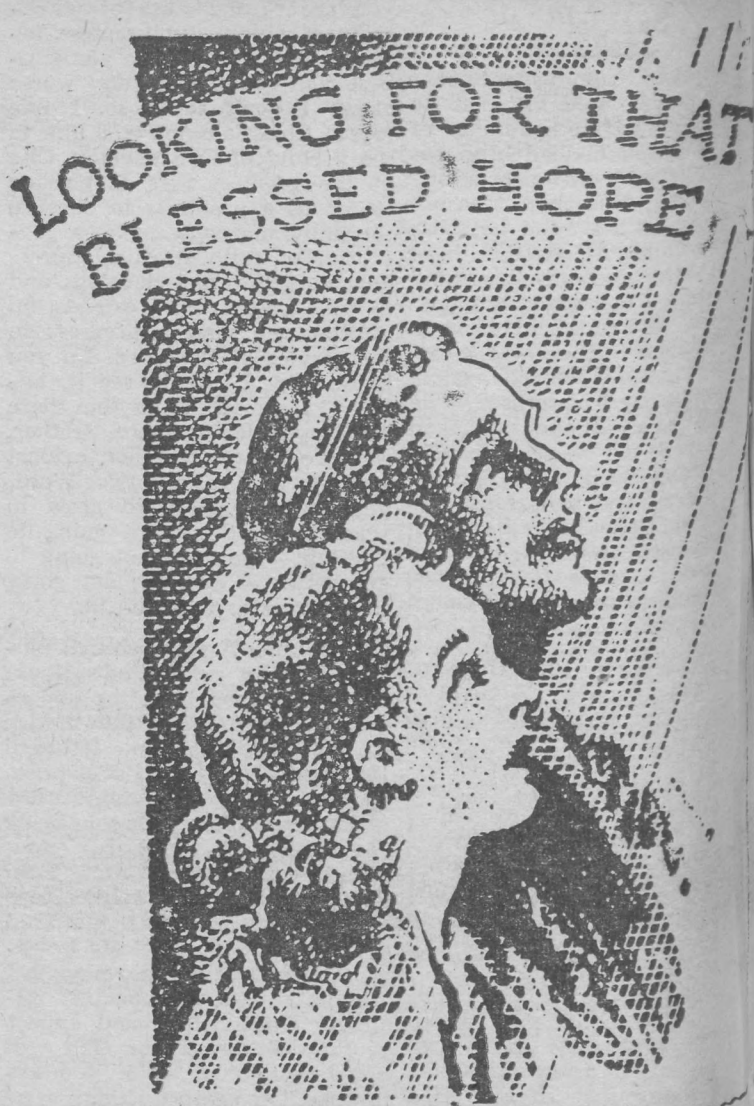
O Lord, help me my best;
Myself to give,
That I may others bless,
And like Thee, live.

not running without God. It makes me happy to know that God is back of everything, and that whatever happens, is God's will. I will say to you this morning, that if I did not believe that truth, that God was reigning and ruling and controlling this world, it would not take me five minutes, beloved, to bid this world goodbye. The only thing that keeps me wanting to live, and wanting to serve God is because I believe that God is on His throne—that God is controlling, and that God is working everything after the council of His own will.

VI

I want you to notice one thing more. After all that Ezekiel has said, when he came to the end of the chapter, the people praise his message by saying, "Doth he not speak parables?" That is the 49th verse. In other words, they just refused to understand what he was talking about. And regardless of what Ezekiel said and irrespective of what he had taught them—regardless of the message that he had brought them, they said, "Why, he is speaking in parables." They just didn't want to understand.

Listen, beloved, there's many and many a person just like that crowd today. There are a lot of people who have steeled their hearts against the Lord, and against God's Word, against God's people and His teachers, and there are lots of unsaved people who just refuse to under-



Unionism

(Continued from page one)
lays down the Lord's platform for unity in Ephes. 4:3-6. Unless religious groups adopt that platform, there can be no unity, and without unity, union is a farce.

Unionism, locally, takes the form of union revivals, union Thanksgiving services, consolidation of congregations during summer vacation periods, and things of that sort. Also such unionism is seen in so-called "Community Churches." We received an appeal for financial help recently from a community up in Minnesota where a whole conglomeration of religious sects have gone together to form a "Community church." Very little of God's truth can be preached to an aggregation like that, for people are not agreed on how to be saved, let alone smaller matters.

Where Unionism Leads

It leads finally to the place where people deny the Lord Himself. We have received letters from people in northern communities, where a Baptist church had a Unitarian preacher supplying the pulpit, or where something bad was taking place. Where the doctrines of the Bible are no longer contended for, churches die. Baptists seal their doom when they become unionistic. Devout Christians from the North who visit Florida in the winter, often tell of coming from communities where their churches are practically dead. This is the climax of a long period of doctrinal looseness.

Permanent Organic Union

In recent years we have been seeing different branches of denominations going together. A good sample is the union of

stand. Oh, might God in His sovereignty reach down and touch some lost soul, and might he reach down to those of you who are saved, who are not walking as close to Him as you should—might He cause you this morning to come up a little closer. Might the Lord take this simple message and cause some of you who are in rebellion to the teachings of His Word, to cast down your rebellion and to receive everything that He says within His Book. Then, might He take this simple message and cause some unsaved person to be brought into subjection to the Lord Jesus Christ.

May God bless you!

Northern and Southern Methodists. Southern Methodists lost immeasurably, for it has meant further descent into modernism. Methodists have bishops today who would have been called infidels by some of the staunch old bishops like Bishop Chandler, of another day. Union of Northern and Southern Baptists would result in the same. Wherever groups have gone together, the central denominational organization has grown more powerful, but the churches have been cursed with greater laxity and looseness doctrinally.

The Clamor Of The World

The world which neither knows or cares for the Word of God, clamors for denominations to get together. The world wants conformity. They have had conformity in some lands—like Spain and Italy and Latin American countries for centuries—has it been a blessing? No. Conformity creates powerful ecclesiastical organizations, but stifles the truth, and marks ruin to the souls of men.

Too Anxious

(Continued from page one)
hard that only the twice-born could enter—and a great deal easier to get out than it is today. God pity the churches that get the flotsam of any big modern meeting pulled in by the voice-seeker's method.

Israel

(Continued from page six)
hosts, and to keep the feast of tabernacles" (Zech. 14:16). All this will surely come, for the mouth of the Lord has spoken it; but it all awaits His coming. When He comes, then "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit."

**BE SURE
TO DO WHAT GOD
TELLS YOU TO DO
IN RESPONSE
TO OUR LETTER
ON PAGE SIX**