

The Baptist Examiner

Paid Circulation In All States and In Many Foreign Countries

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

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How Churches Love This Present World

By Roy Mason
Tampa, Fla.

"Demasism" is growing among church groups in this day. By "Demasism" we mean the love of this present world. When Paul was in prison, Demas forsook him "having loved this present world" (II Tim. 4:10). Perhaps we can get at what we mean by quoting from a recent article:

"Learning how to get along with your neighbor is more important than learning how to get to Heaven, according to almost half the adult population of the U. S. In fact they believe it is the principal duty of the church to teach people how to live better every day with other people, rather than to help them earn a happy life after death, the Catholic Digest reports."

The Digest bases its article on

a recent survey of religious beliefs — a nation-wide survey. The findings may be summarized as follows: 17 per cent of those questioned said that it was the main business of the church to convert people to a spiritual belief that would lead to a happy future life. Among Baptists 25 per cent expressed this sentiment. Only 2 per cent of Episcopalians, Congregationalists and Jews thought that the main function of a church is to deal with getting people ready for the future. Catholics and Methodists had around 18 per cent who believed that the future life was the para-

mount thing. In all 52 million people expressed that they believed that the church should be chiefly interested in the present — the right here and now — rather than in eternity.

Why This Emphasis On The "Here" Rather Than The "There?"

Several things are back behind this shifting of emphasis — this belief that religion should be chiefly concerned with the present.

1. MODERNISM. Modernism has undermined the teachings of the Bible concerning the future. Some modernists don't know whether they believe in immor-

1. Can a minister of the Gospel smoke to the glory of God?

Of course not. No man can glorify God with a habit as filthy as that of the use of tobacco. Whether you smoke or chew, it is a habit wherein you pamper the flesh. The Christian should crucify his flesh rather than pamper it. Cf. Gal. 5:24.

2. Were the five foolish virgins mentioned in Mt. 25 saved or lost?

Most commentators say that they were lost. With this position, I am fully agreed. The very fact that Jesus said to them, "I know you not," (Mt. 25:12) is sufficient proof that they were lost. In the light of John 10:27, Jesus could never say to any of His own that He did not know them.

3. In Mt. 22:11, we read of a guest at the wedding who had not on a wedding garment. Was he lost?

The wedding garment is symbolic of the imputed righteousness of Christ which the believer receives when He receives Jesus as His Saviour. The very fact that this man had spurned and repudiated this garment proves that he was lost. I say this in view of the fact that all of God's own are clothed in His righteousness.

4. Does a woman have a right to state her objections orally in business meeting?

No, and neither does she have the right to ask questions concerning any part of the work or worship, when the church is meeting as a body. See I Cor. 14:34,35.

5. In Mt. 16:18, can the word "will" be used to refer to the past?

The word "will" is always used with a future significance. In this particular instance, Jesus was not talking about the establishing of His church, as that had already taken place. He said that the first ones in the church were the apostles. See I Cor. 12:28. They were chosen considerably before He uttered those words of Mt. 16:18. Hence, He was not speaking of building the church in the sense of establishing it, but rather in the sense of building it up. That is what He is doing today and will be doing until the very last one of the elect are saved and are completely edified, which will be completed when He calls the redeemed out of His churches, home to glory.

6. If a woman feels impressed to speak or quote Scripture or lead in public prayer in church.

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Does Your Church Need-- The Cook Or The Book?

The early church prayed in the upper room. The Twentieth Century church cooks in the supper room! Today the supper room has taken the place of the upper room! Play has taken the place of prayer, and feasting the place of fasting. There are more full stomachs in the church than there are bended knees and broken hearts. There is more fire in the kitchen range than there is in the church pulpit. When you build fire in the church kitchen it often, if not altogether, puts out the fire in the church pulpit. Ice cream chills the fervor of spiritual life. The early Christians were not cooking in the supper room the day the Holy Ghost came, but they were praying in the upper room! They were not waiting on tables; they were waiting on God. They were not waiting on the fire from the stove, but for the fire from above.

They were detained by the command of God, and not entertained by the cunning of men. They were all filled with the Spirit of God; not stuffed with stew or roast. O, I would like to see the cooking squad put out, and the praying band put in. Less sham, and more Heaven. Less pie, and more piety. Less use for the cook and more use for the Book.

IF THIS PAPER IS A
BLESSING TO YOU
Then
WHY NOT SUBSCRIBE
FOR A FRIEND?

DID YOU FORGET THE PAYMENT DUE ON THE NEW PRESS?



On June 27, we have a note for \$1000 and interest, as payment on our new press, which must be met and paid, by God's enabling grace.

To date we have received about one-third the amount, by way of contributions from our readers, which is necessary for this payment, which means that unless within a very few days God moves upon the hearts of our friends to remember this work, that we will be unable to meet our obligation. I don't believe that this is going to happen. In spite of hard times and the fact that many of our readers are out of work, I believe that God is going to abundantly supply our needs within the

(Continued on page four)

Our Duty Is To Make Baptists Of All Believers

"All authority is given unto me in heaven and in earth. Go ye therefore and make disciples (or Christians) of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the age. Amen."—The Lord Jesus.

That is the Baptist Magna Charta. It was given by the Lord of Glory, who had previously been baptized by the first Baptist preacher and out of the material prepared by John, had constituted during his earthly ministry the first Baptist church. The language in type at the head of this article was His marching orders to that first Baptist church. It has behind it the "all authority" of Heaven and earth. It was the command of Him whose right it is to be obeyed in Heaven and on earth. It was to be in force unto the end of the age. It is not subject to amendment, change or compromise. It is not advice or counsel to be trifled with or rejected at will by His followers; but it is His orders and He expects them to be obeyed. That commission is a distinctively Baptist document and an epitome of the Baptist program. It was given to the first Baptist church and is binding on all Baptist

churches of all ages, countries, climes and times until the Lord comes again. Nobody else except Baptists even try to carry it out as the Lord gives it and lots of Baptists are making a mighty poor out of doing what the Lord told them to do. According to that program "all nations" is the Baptist field — no parcelling out of territory allowed. According to that program the first business of Baptists is to preach the gospel to every creature — not to educate them or to civilize them or to feed them or to heal them, but to make Christ known to them. Evangelize or gospelize every creature is the first business of Baptist churches. The commission sent to Europe and Asia by our Foreign Board recently made their most colossal blunder in their report just there, as we will show in a later article. According to Christ's program, which is

(Continued on page three)

SENSATIONAL METHODS

What is more deplorable in our church life than the methods many of the clergy are employing to secure an audience? Whistling women, free lunches, shady politicians (posing as brilliant statesmen), moving pictures with an inoffensive smear of religion on them, represent some of the offerings in the church notices. And the topics of the sermons! What poor, benighted heathen would even guess these performances had anything to do with Christianity?

The writer, who recently spent nine months in Los Angeles, observed the following in The Los Angeles Times: "Has God Got Your Number?" "The Wild West Man," "The Man In The Moon," "Pussy-cat, Pussy-cat, Where Have You Been?" "A Wonderful Invention — A Lunch Box, Hand Mirror and Bathtub In One." The authors of these are Presbyterians, Baptists and Methodists, all men of prominence in their respective denominations.

Happily there are ministers who are upholding the dignity of the church, who are above this miserable vulgarization of religion, but the number of those who fill the church columns of the secular papers with their disgustingly sensational advertisements seems to be on the increase the country over. The church page is

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THE LORD'S WORK

Oh, it can wait until we get ready—how many of us say that by our actions if not with our lips. Maurice Smiley put the thought into dialect verse:

De Lawd hed a job fo' me
But Ahh'd so much to do,
Ah ast Him git somebody e's,
Aw wait till Ah git froo.
Ah don't know how de Lawd came out.
But He seemed to git along;
But Ah felt kind o' sneakin' like,
'Kase Ah knowed A'd done Him wrong.

One day Ah need de Lawd mys'f,
Ah need Him right away.
He never answe'd me at all.
But Aw could hear Him say,
'Way down in Mah accusin' heah,
Ah's got so much to do,
Yo' ettah git somebody e's,
Aw wait till I git froo.

Now when de Lawd He have a job,
Ah neva tries to su'k.
Ah draps whatever Ah's on han'
An does de good Lawd's wuk.
Mah own affairs can run along
Aw wait till Ah gits froo.
Nobody e's can do de job
De Lawd lay out fo' you.
(That is one reason lots of Baptists don't get a hearing when they pray. They have refused to give God a hearing when He called.—Editor)

Put out the fire in the church kitchen and build it on the church altar. More love and more life. Fewer dinners, and get after sinners. Let us have a church full of waiters, waiting on God, a church full of servers, serving God and waiting for His dear Son from Heaven.

The First Baptist Pulpit

"An Exposition Of Ezekiel"

(Read Ezekiel Twenty-one)

I have gotten a real joy out of preaching to you from the Book of Ezekiel. It has been a blessing to me personally. I can say truly that I have fed my own soul every time that we have studied one of these chapters, and then, beloved, it has been a blessing, preaching to those of you who are here on Sunday. I am sure that those of you who have attended the services from week to week have likewise received a blessing from this study that we have had in the Book of Ezekiel. Then I can say, beloved, that it has been a blessing to me sending these messages forth in THE

BAPTIST EXAMINER. It has been unusual to me the response we have had concerning the messages on the Book of Ezekiel as they have been printed.

Here is a letter this morning from a brother in Jacksonville, Fla. He says:

Dear Bro. Gilpin, Your ministry in THE BAPTIST EXAMINER has done more to make a sound Baptist out of me than anything that I have ever run across. I wish that every Baptist in the United States could receive and read THE BAPTIST EXAMINER. I am enclosing a check for \$10 and a list of names to whom I would like for you to send THE

BAPTIST EXAMINER for one year. Praying that the Lord will bless you in every way, A brother in Christ, E. W. Thompkins, Jr.

Here is one from an old Baptist preacher, retired, whose life has been burned out in the service of the Lord. I have been hearing from him for years and his letters have always been a blessing to me. This letter this morning is certainly no exception. He says:

"Dear Bro. Gilpin: The eight pages of THE BAPTIST EXAMINER are certainly filled with holding up the truth and pulling down error and heresy.

THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR

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"An Exposition Of Ezekiel"

(Continued from page one)

loose living and general godless living. We still believe that the sins of the world and in the professed church being named and nailed down with the truth. The 'I Should Like to Know' column is worth 10 times the subscription cost of your paper. Please keep it up. Thank the Lord for THE BAPTIST EXAMINER, its editor and every contributor, whose pen honors God's truth. We enjoyed to the fullest the various accounts of your Thanksgiving Missionary Service. May God move on every heart to stand by you in this hour of your need as you battle for truth with truth. I fully believe my God will sustain. Yours in Christ, Carey E. Whitt, Franklin, Kentucky."

Then I had another experience on Friday night. Bro. Hardy, who is pastor of the Liberty Baptist Church of Toledo, Ohio, and one of his members, Bro. Odom, stopped to see me. They had been back up in the mountains looking over some mission work that Bro. McGary, Bro. Wilkerson, and Bro. Galloway have been doing. I might say that those three men in the last few years have been doing a great mission work in the Eastern part of Kentucky. This pastor and layman from the Liberty Baptist Church at Toledo had been looking around, just to see for themselves what these three fellows were doing in the mountains, because they wanted to have part in the support of each of them. Well, they came by on Friday night and had a little visit with me, being here for probably one-half hour or more. They looked around over the church building, and I gave them some tracts and some books, and talked with them. Bro. Odom made mention especially of what this study in the Book of Ezekiel had meant to him, and then, Bro. Hardy made a request that I had been afraid that I was going to get from lots of sources—a request that I send him all the back issues of THE BAPTIST EXAMINER from the time we started on the Book of Ezekiel down to the present time. As I say, I was afraid that about the time that I got about half way through the book, I was going to get that kind of request, not that I didn't want to do it, but that I simply can't do it, because we don't have the copies.

I take time to read these letters and to make mention of this to you that you might see, beloved, that the message that is preached here on the Book of Ezekiel today and every Sunday morning, is not only a blessing to this congregation, but God has seen to it that it goes into hundreds and thousands of homes throughout America where it likewise is a blessing unto others.

I

This morning in this twenty-first chapter of the Book of Ezekiel, we have presented to us in the first seven verses of the book, the parable of the sighing prophet. God is getting ready to bring an indiscriminate execution upon the Jews at Jerusalem. They haven't done what was right. Never have the Jews lived

like they ought to have lived. All the way along from the time that God called Abraham to be the father of the Jewish nation down to this day of Ezekiel, though there had been temporary revivals, though they had little spurts of religiousness, in the main, the Jew had always been a disobedient nation to God. Now, beloved, time and time again, God has rebuked, and God has chastened, and God has warned, and God has exhorted until finally, God makes a revelation through Ezekiel that there is to be an execution to fall upon this city of Jerusalem so that the righteous, along with the wicked, shall be cut off. His sword shall be drawn from the sheath. Already that sword is about to take vengeance in the name of God. God tells Ezekiel that from the north to the south, or in other words, from one end of Palestine to another, there is to be an execution, to the extent that the flesh of the Jew shall truly suffer. All hands are to become feeble, the spirit to become faint, the knees to be weak as water, at the prospect of that indiscriminate execution that is to fall upon saint and sinner—both righteous and unrighteous throughout the land of Palestine. God thus says to Ezekiel, "You sigh because of what is about to come to pass."

Here is God's announcement on one hand as to what is to come to pass, and here is God's command to his preacher as to what is about to take place. Jerusalem and Palestine are to experience a slaughter at the hands of the enemy, and at the same time, the prophet of God is told that his commission is one of sighing over what's about to come to pass.

Now, brethren, can you, and I learn anything from this experience this morning? Surely, there is a message here for us. Isn't it true and hasn't it always been true that God's people have served the Lord just about as poorly as the Jews served God, and isn't it true that Gentile nations outside of God have always ruled God out of existence? Isn't it true that through the years and the ages gone by, that God's people and the unsaved of this world have treated the Lord just about the way that the Jews at Jerusalem treated Him in Ezekiel's day?

Brethren, He is the same yesterday, today, and forever. In the Book of Malachi, he says "I change not." I say, beloved, that as God dealt with these Jews in their sinful rebellion against God, so God is going to deal with this world that has forever left God out of consideration. Over and over again in this Bible, our Lord has predicted destruction upon the nations. If you'll read in practically every book in the Bible, you'll find that God has prophesied again and again destruction upon the nations of the world who have, as I say, forever left God out of consideration. He has told us that just before the coming of the Lord Jesus Christ back to this world that there will be distress of nations, that terrible days are coming so far as the nations of this world are concerned. Let me read it to you.

"And there shall be signs in the sun, and in the moon, and in the stars: and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the power of heaven shall be shaken."—Luke 21:25,26.

God says that just before His Son shall come back to this world for the destruction of the nations—just before that takes place, that there is going to be distress among the nations with men's hearts failing them for fear at the signs of what they see in the sun and in the moon and in the skies.

I think, beloved, that this scripture is being literally fulfilled this very day. Two or three years ago, if you would speak of flying saucers, people would shrug their shoulders, and if they thought that you were speaking seriously, they would more or less

think that there was something wrong with you mentally. It was generally considered that flying saucers was the result of eating too much "ham and cabbage" before retiring, or the general result of a mental hallucination, but, brethren, flying saucers are not considered that way today by men of science. This outer space aircraft has our Army and our Air Force worried as nothing else they ever faced, for this outer space aircraft is something that can't be understood. We've got nothing with which to cope with it. We don't have an airplane that can fly at 6,000 miles an hour and can stop in a split second and stand still. We don't have an airplane that can fly in such a circle that those space ships are known to turn in. We have nothing that can turn vertically and fly straight up 56 miles into the air. The Air Force has definitely proven that these outer space aircraft are able to turn on an edge and vertically ascend at least 56 miles into the air.

God said, beloved, that just before the coming of His Son back into this world a second time that there would be distress and perplexity among the nations, with men's hearts failing them for fear with what was about to come to pass within the world, and, brethren, we're seeing it fulfilled in this very day.

Now, in the days of Ezekiel when God was about to destroy the city of Jerusalem and when distress was about to fall upon the Jew, God told Ezekiel to sigh over it. But in this day when distress is about to come to this world and when, beloved, there

OUR LIMITED KNOWLEDGE

By R. E. Murphy
Route 1, Box 146, Castor, La.

There is one decision, I made many years ago That there are many things About which I cannot know.

It matters not how much we learn This we very well know That our knowledge is limited To a few things here below.

There are a great many things, Which we would like to know Things we can never learn Till we leave this world below.

But there is coming a time, God's Word tells us so, Like as we are known, We shall surely know.

is perplexity on every hand, and when there is distress of nations, how little sighing there is on the part of God's people over the conditions as they exist today! How few people there are today sighing over existing spiritual and moral and ethical conditions! How few people there are today who are sighing over conditions among Baptists. Admittedly, Baptists are going down hill on the toboggan slide at a fearful rate of speed, forgetful of the Baptists who have bled and died for the cause of Christ in days gone by. How few people there are today who sigh over moral conditions that confront America. Why, brethren, the average Baptist doesn't sigh over conditions. A lot of you who are sitting here in front of me are so unconcerned over spiritual conditions today that you don't do one single thing from January 1 to December 31 concerning the cause of the Lord Jesus Christ, more than to come here to church every Sunday and warm up about twelve inches in each direction on a church bench. Some of you are so unconcerned that you don't even get up on Sunday morning to come to the house of God to study the Bible in our Sunday School, and some people are so unconcerned about spiritual conditions that they don't even think about coming to prayer meeting on Wednesday night, and many don't even think about coming back to God's house

on Sunday night.

In the days of Ezekiel, God told His man to sigh and cry over the conditions—over the fact that He was going to bring judgment to pass upon the earth. Brethren, if Ezekiel were expected to sigh and cry over conditions in the days back there, how much more would it behoove you and me to sigh and cry over conditions in our world today. Doctrinally, there is a let-down so far as the people are concerned. Most people are not concerned about the spiritual conditions today. There is no such thing as morals and ethics to be found. I tell you, my brother, if it were expected of Ezekiel to sigh and cry over conditions back there, how much more ought you and I be commissioned to sigh and cry over spiritual conditions today.

II

God said in the eighth through the seventeenth verse that He was sharpening His sword, not only sharpening it but furbishing it—polishing it so that it would glitter, so it would be sharp enough that there would be an execution fall upon the Jew in a wholesale manner, and furbish it to such an extent that it would glisten and shine to the ends of the world that men might see what was taking place. Brethren, do you believe today that God is going to judge the nations of the world just like God judged the Jew back here? Well, if you don't believe it, beloved, you just don't believe God's Word. You just need to go back and read an awful lot in this old Book if you don't believe that God is going to judge the nations of this old world.

Take for example that story in the second chapter of the Book of Daniel, when Daniel speaks about the image that had a head of gold, chest and arms of silver, belly and thighs of brass, legs of iron, and feet of miry clay. God said that was just a dream of history. Nebuchadnezzar was represented by that head of gold, the chest and arms of silver was to represent Media-Persia the belly and thighs of brass was to represent Greece under the rule of Alexander the Great, and the legs of iron was to represent the Roman Empire in its divided condition, and the feet of miry clay was to represent the nations that were to be in existence in the time that Jesus Christ was to come back again. He saw that image stand until a stone was cut out of the mountainside, and it rolled down the mountain and struck the image on the feet and ground it into powder and destroyed it, and brought it to naught. Brother, if I know anything about God's Word, that tells us that Jesus Christ is coming, and when He comes, He is going to bring judgment upon the nations of this world that are prefigured by the toes and the feet of that image. You can't tell me that God will deal one bit differently with America than what God dealt with the Jew. You can't tell me that God will spare the Jew. God said that the Jew was going to be slaughtered and what took place back there was only a little prefigurement of what is going to take place on the Gentile nations of the world, and yet, brethren, we're going on, and on, and on, and on—thinking nothing about it—at ease in our spiritual world. I'll give you a picture of the world today and in it, you can see the First Baptist Church of Russell, you can see your pastor, and if you'll look closely enough, you'll probably see your own carcass, too. In the thirtieth chapter of I Samuel and in the sixth verse, the Word of God tells us how the Amalakites had burned the city of Ziglag, and carried away all the possessions of that city. Those individuals who had thus carried away the possessions of the city of Ziglag were making merry. They were happy. They thought there was no trouble in store for them. They thought that everything was alright and so far as they were concerned, they didn't anticipate any trouble to come to

them as a result of having destroyed the city of Ziglag—but listen. David had found a servant that had been dropped by the wayside because he was unable to keep up with the army. David fed him, nourished him and helped him back on his feet and this soldier led him to the very place where they were rejoicing over their victory in destroying the city of Ziglag. When he brought them down, behold, they were spread abroad on all the earth, eating and drinking and dancing with all the spoils that they had taken out of the hands of the Philistines and out of the land of Judah. They were happy, eating and dancing and having a good time, not knowing the danger that was to befall them. The next verse tells us how that David and his men smote them to their utter discomfort and utter destruction.

My brother, what was true with those individuals is just as true with you and me. All we do is eat and drink, and think about the things of the world, forgetful about spiritual things, and we're allowing things to go on just exactly like they did here in the days of Ezekiel. Beloved, you know it is true so far as your life is concerned this morning. How many, beloved, today, put forth a real effort to serve the Lord Jesus Christ? How many of you, I say, make an extra effort to be in the House of God every time the doors are open, or every time you have the opportunity to come here? I ask you, my brother, my sister, how many of you go off on a Sunday night, some place else, and fail to come back to the House of God?

Oh, listen to me today, my brother, my sister, God judged this nation back here because they turned their back on God. As God sharpened his sword for judgment upon the Jew, God, today, is sharpening His sword for a judgment that is coming upon the Gentile nations of the world. Most of His own people are asleep doing nothing. Why, you can read it right here in the Word of God.

"Traitors, heady, high-minded, LOVERS OF PLEASURE more than lovers of God: having a form of godliness, but denying the power thereof: from such turn away."—(II Tim. 3:4, 5).

Don't tell me, beloved, that that isn't true of Baptists today. Lovers of pleasures more than lovers of God! Oh, how indifferent we are, how careless we are! How unconcerned we are! Surely, if there is a verse of Scripture in all the Word of God that is applicable to you and me and to all God's people today, it's that text when the prophet Jeremiah says:

"Is it nothing to you, all ye that pass by?"—Lamentations 1:12.

Brethren, in the Book of Matthew we read the story of the ten virgins, five wise and five foolish, and the Word of God tells us how that all of them were sleeping until the sound came and it was announced that the bridegroom had come. Then it says in that chapter in Matthew that the five wise virgins arose and trimmed their wicks and made their lamps ready. I'm wondering this morning if it might not be a good thing to make ready for the coming of the king, the Lord Jesus Christ. I say to you that as God was sharpening His sword and getting ready for this that was to fall upon the Jew, in that day, so we, as His Gentile children ought to get busy and trim our lamps and get ready for the coming of Christ.

III

He tells us who is going to be His agent for the slaughter. In the eighteenth through the twenty-fourth verse, he tells us that He is going to use the king of Babylon, and that the king of Babylon is going to be his agent for the destruction of the city of Jerusalem. He says in the twenty-fourth verse,

"Your transgressions are discovered."

That was God speaking through Ezekiel unto the Jews at Jerusalem and He says, "Your transgressions are discovered." I do

(Continued on page three)

MISSIONARIES IN BRAZIL

ELD. AND MRS. ROYAL CALLEY
ELD. AND MRS. PAUL CALLEY

MIGUEL IBERNON
CICERO BICIPO
MAIO DUTRO
EUFRAZO SORAES
JOHN DIAS

ZACHARIAS NUNES de ABRU
JOHN BENTES

(Portuguese Language)

Missionary Department

BAPTIST FAITH MISSIONS

In Peru Since 1935

In Colombia Since 1947

In Brazil Since 1923

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

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

MISSIONARIES IN PERU

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

MISS MARGUERITE HALLUM

DON SIMON GUIMA

DON JUAN CASTRO
(Spanish Language)

IN COLOMBIA

JOSE TOMAS del CASTILLO
(Spanish Language)

ELD. MITCHELL LEWIS AND FAMILY



Elder and Mrs. Mitchell E. Lewis and sons, Benny, age three years and nine months, and Ronny, age six months. This picture was taken on May 15, 1954. The Lewises have now been in Peru for three years and are eligible for their first furlough. They have volunteered to stay on a while longer. We thank the Lord for this faithful missionary family.

Lewis Looking Forward To Visit From Brother Overbey

Iquitos, Peru Last week I made a trip to
May 25, 1954. Piqueroaco with Don Simon. The

Dear Bro. Overbey and Friends:

Do not have a great deal of news this month. I told you last month of a young man that was saved while I was doing personal work. Well he hasn't been to church since that day. I have been to visit him a number of times and he always promises to come, but then Bro. Hallum could give you a good description of these people's promises.

After waiting seven months we finally received word from Lima that the Hunter's entry permit has been refused. This does not mean that it is definite, but it does mean added delay. Some of the Latin American countries are openly hostile to missionaries while others are not so open with their persecution. Peru and Venezuela are making it difficult for missionaries to obtain entry permits. A new Catholic bishop from Spain was recently installed in Lima and I am sure that he is making his authority felt. Some other missionaries that are here had their entry permit rejected the first time but two months after making a second attempt, they were accepted.

The Lord knows all about these matters and I praise Him that we are not going through a trial such as in Spain, Mexico and Colombia, where believers are actually sealing their faith with their blood. So many people here have shown interest in the agreement between Spain and the Holy See that I am running off a thousand copies to be distributed among the business people here in Iquitos. Gen. Franco of Spain has literally given his country to the Catholic church.

Serving Him,
Mitchell E. Lewis

The R. P. Hallum's Will Return Soon To Iquitos, Peru

Elder R. P. Hallum and wife and daughter, Marguerite, returned to the United States on furlough in August, 1952. Bro. Hallum was sick and had to be brought home on a stretcher by plane. He stayed six years on the field without furlough. He volunteered to stay an extra year until Bro. Lewis learned the language and could take over the work. This extra long stay on the field was almost too much for this faithful servant of God, but he never complained. He has gradually gotten better and now he writes that he plans to return to Peru for another stay on the mission field. We believe that this is of the Lord, because Bro. Lewis is now ready for his first furlough home and Bro. Hallum's going back will enable the Lewises to come home earlier for medical care and a much needed rest. The Hallums got re-entry permit before leaving Peru and it runs out on August 8, so they must get their visa by that time. Remember to pray for them as they make plans to return to the mission field. We thank God over and over again for the Hallums. They are faithful. They are the kind to whom the Lord will say—"Well done thou good and faithful Servant."

One Saved And Folk Heard Word For First Time Near Manaus

Manaus, Brazil
May 11, 1954

Dear Bro. Overbey and friends:

I am happy to give you the good news that there has been one addition to the church here by baptism and five professions of faith. They were all the results of the mission journey two of our native preachers, Bro. John Dias and John Bentes went on this month, several hundred miles up the river. One young man of about twenty-five years of age returned with them to Manaus and was baptized into the church here. He was with us a few days and has now returned to his home. Brother John Bentes, the youngest native preacher in the church here has returned with him to live there and will start a mission, the Lord willing. They said they were cordially welcomed by the people there, and many heard the gospel of our Saviour for the first time. Be in prayer with us for this new field and that God will bring salvation to many.

There has been much sickness in our number here in Manaus this month and church attendance has been down some, but we have had visitors at most of the services. Brother Royal and his family have had some sickness this month, but are improving now. Royal has been bothered with a sore throat and Helen hasn't been well and the children have had colds and fever. Remember them (Page four, Column four)

Workers Extend Sympathy To Mrs. Fred E. Lapham

607 N. Magnolia
Hammond, La.
May 3, 1954

Dear Mrs. Lapham:

I am writing you these words to express to you in an imperfect way my very deep sympathy for you because of the tragic loss of your beloved husband, Bro. Fred Lapham in an accident.

Your husband was very highly appreciated by me for being a consecrated Christian gentleman and friend and brother in the Lord.

Yours truly,
R. P. Hallum
Missionary to Peru

Manaus, Brazil
May 3, 1954

Mrs. F. Lapham
Detroit, Michigan

Dear Mrs. Lapham:

It is with sadness that I learn of your husband's death. I know how greatly he must be missed by

his family, for he was not an ordinary man, but one who had such capacity that he must have impressed even a casual acquaintance.

Your husband reminds me of another great physician in many respects. Luke wrote our most beautiful gospel, and also the Acts of the Apostles. I have read his narratives many times, and I am always delighted at his modesty. He only mentions himself in an occasional "we." To learn of Luke himself we must go to Paul the Apostle. He was "the beloved physician" to him. How many times his loving hands tended to the infirmities of Paul we shall never know until it is revealed in Heaven. When Paul was prisoner at Rome waiting death, all had forsaken him except Luke. Demas had gone to Thessalonica, Titus to Dalmatia, and it appears that the church at Rome had no interest in Paul, but Luke was there. "Only Luke is with me," wrote the Apostle in his darkest hour. As long as there was a need Luke was there. What a glorious testimony to leave. To learn of (Page four, Column one)

Don Ricardo Is Eager To Return To Mission Field

607 N. Magnolia
Hammond, La.
May 11, 1954

Dear Bro. Overbey:

We (wife and I) went to visit the Kitchen Creek Church and had a very enjoyable trip and visit. We had good fellowship with the brethren.

These brethren need and desire a pastor of the right kind but rightly are not willing to have just any kind.

I believe they are true Missionary Baptists and would support Missions, but they want to be independent, not hooked up with the Cooperative Program.

As ever, yours in Him,
R. P. Hallum

607 N. Magnolia
Hammond, La.
May 12, 1954

Dear Bro. Overbey:

I sent you Don Tomas' report yesterday on the two leafs, but forgot to send an additional report that he sent with these. So I am sending it in this.

Here it is:

Dear Brother, your letter of the 27th of last month at hand, the check for my expense also, number 1000. I pray you to accept my most expressive thanks and make them known to our beloved Mission, that God keep them (it) in complete prosperity, spiritual and material, this is my permanent prayer at the throne of Grace.

In this letter is the report that consists of two sheets of reports for March and April, beside the attitude of our brethren the Roman Catholics.

It is their custom to come at the front of our house (mission) where there is an unoccupied lot

of ground, that is to say without a building, and on it the Priest gathers the children (boys and girls) of the suburb to teach them the catechism and at the end to teach the boys and girls to give cheers to the Roman Catholic Church, and to the Virgin and to the Saints, etc., etc., etc.

Also when they go out in a procession in the street, they stop in front of the Mission and there pray the Lords Prayer and Hail Mary and sing and all eye toward the Mission. These prayers and songs the Priest puts into their heads from where he sits in an automobile, and a loud speaker. All this as one can see is to hurt and humiliate us according as they are in the majority.

Your brother that loves you,
Tomas del Castillo A.

607 N. Magnolia
Hammond, La.
May 12, 1954

Dear Bro. Overbey:

Some three weeks ago I was in my local doctor's office for a check-up of pressure, heart action, etc.

He told me that both blood pressure and heart action are satisfactory.

I have been feeling for some time that the Lord is leading me to return to Peru to continue the work for a time.

I have earnestly prayed about the question and seem to get but the one answer.

Our re-entry permit will be out the eighth of August next, so it will be necessary to make preparations to get into Peru before that time.

I expect to begin taking necessary shots right away.

Marguerite received a letter from Mrs. Lewis on the tenth say- (Page four, Column three)

PICTURE SENT BY MITCHELL LEWIS

REVISTA EVANGELICA

12 DE MARZO

ANIVERSARIO DE LA
CORONACION DE LA SANTIDAD
DE NUESTRO SEÑOR PIO XII

¡CREO EN EL PAPA!

CREER EN EL PAPA, expresa
más que creer en la Iglesia
más que creer en la Divinidad de Jesucristo
más que creer en la misma existencia de Dios

PORQUE
hay quien cree en Dios sin ser católico: es un pobre deísta;
hay quien cree en Jesucristo sin ser católico: es un infeliz protestante;
hay quien cree en la Iglesia sin ser católico: es un desgraciado cismático.

El verdadero católico, con CREER EN EL PAPA, cree todo lo
que como católico debe creer, porque el Papa es el SUMO SACER
DOTE de una Iglesia divina, fundado por Cristo, hijo eterno de Dios.

QUIEN CREE EN EL PAPA,
Cree en la Iglesia, Cree en Jesucristo, Cree en Dios.

Este anuncio, publicado en un diario de Barcelona, es
típico de la campaña para exaltar al Papa, Pío XII, en
España.

This photograph in Spanish with a picture of the Pope of Rome, was sent to us by Bro. M. E. Lewis of Iquitos, Peru. Note it carefully and then read the translation of it in English. After you have read this carefully you will have a good idea of the teaching held by the people in countries that are dominated by the Catholics. Don't be fooled, Rome is not going to change.

(TRANSLATION OF CUT IN SPANISH)

12 OF MARCH

ANNIVERSARY OF THE
CORONATION OF THE HOLINESS
OF OUR LORD PIUS XII

I BELIEVE IN THE POPE!

To Believe In The Pope, Expresses
more than to believe in the church
more than to believe in the divinity of Jesus
Christ

more than to believe in the very existence of God
Because:

Whosoever believe in God without being Catholic: is a miser-
able deist.

whosoever believes in Jesus Christ without being Catholic: is an
unhappy Protestant.

whosoever believes in the church without being Catholic: is a
wretched cismatic.

The true Catholic on BELIEVING IN THE POPE, believes
everything that as a Catholic one ought to believe, because the
Pope is the HIGH PRIEST of a divine church, founded by
Christ, the Eternal Son of God.

WHOSOEVER BELIEVES IN THE POPE

Believes in the Church, Believes in Jesus Christ, Believes in God.

This announcement, published in a daily paper of Barcelona,
is typical of the effort being put forth to exalt Pope Pius XII, in
Spain.

One By One, New Churches Join In Our Mission Work

Sanford, Fla.
May 13, 1954

Dear Bro. Clark:

Enclosed is a check for \$5.00
from the South Side Baptist
Church of Sanford, Fla. The
South Side Baptist Church is a

newly organized independent
Baptist church which believes the
Baptist Faith Mission way, and
we, as a church want to help
support it with our mission
money. At present our member-
ship is small, but the Lord is
richly blessing us. We are in a
building program at the present.
time and plan to be in our new
building by July. There is such a
few who stand firm on New Tes-
tament teachings all the way.

Our pastor, Elder William L.
Stephens, has sent offerings to
the Baptist Faith Missions from
time to time. We pray for the
Baptist Faith Missions that they
may continue the wonderful work
they are doing.

Sincerely yours in Him,
Wm. A. Gibson
Church Clerk

MISSION SHEETS

PAGE TWO

JUNE 26, 1954

Annual Missionary Conference At Russell, Ky., For Thanksgiving Season

CHURCH TO GIVE FREE MEALS AND LODGING; MANY
EXPRESSING DESIRE TO ATTEND; GREAT CONFERENCE EXPECTED

Our annual Thanksgiving Bible Conference is nearly five months distant, yet in view of the fact that we have already heard from many who say they plan to attend this year's conference, and further since the time of the conference will soon be drawing near, we wish to call attention to a few significant things in connection with our conference of last year.

Every speaker was at his best. This is proven by the fact that each of the speakers on the program was pronounced by some who heard him as the best speaker on the program. Every speaker present could have gone back to his home and his people and have told the truth, if he had said that some of his audience said he was the best speaker on the program. And that is no small compliment, since the majority of the messages were never surpassed at any convention that I ever attended.

There was not one discordant note doctrinally in the entire conference. Brethren who had never been in our fellowship said repeatedly that they did not know that there were as many preachers who saw eye to eye on the great doctrines of God's Word, in the entire country. It was a revelation and an inspiration to both laymen and preachers alike to note the doctrinal fellowship which God gave to us during the days of the conference.

The Cooperative Program crowd never even looked in on us, with but few exceptions. I don't know that we missed them, in view of the fact that this conference was for fellowship and study of God's Word, rather than for the plans and programs and schemes of men apart from the Word of God. They wouldn't have had much fellowship with us, so I am glad that God kept them away. Those who desired fellowship about the Word of God though were indeed blessed in their souls.

The preachers who belong to the various lodges didn't give us a tumble. There was too much Bible for them and their worldly ways.

There were visitors present from seventeen states and two foreign countries. Approximately fifty preachers, besides laymen, women and children were present.

Sleeping accommodations and meals were furnished freely and gladly to all out-of-town guests. No church ever acquitted itself more nobly. Not only was there a marvelous spirit of unity and fellowship which prevailed, but the First Baptist Church of Russell took pride in the way in which all guests were looked after and made to feel at home. Several brethren said that they would never have believed that such could have been possible anywhere.

A sovereign God was magnified throughout the program. No wonder we had a great conference in view of the way in which His Name and His Word were exalted!

Already we have heard from approximately fifty persons who say that it is their intention to be in the services this year if possible. Folk are scheduling their vacations so as to be with us. As we write this, a letter arrives from a brother in Knoxville, Tennessee which states his desire to be here for this year's conference. Among other things, he says:

"I am praying now that if it could please God that my wife and I might be able to attend your Thanksgiving Bible Conference this year."
—W. T. Burleson.

Similar letters from Michigan and New York City have been received also this week, to say nothing of the many we have heard from in the months since the conference of last year, who have written saying that it is their desire to be with us this year. It looks as though we will have a

tremendous gathering, and of course this is what we desire. In fact, this is written that we might encourage many of our readers to plan now their work and vacations so as to be in attendance this year. From the very depths of our hearts, we want you with us.

This year we are expecting all of our speakers to stay through the entire conference with us. One thing that distressed me about the recent conference at Evansville was the fact that practically all those on the program were only present to preach, and then left immediately. I never saw a bigger group of "hit-and-run" preachers in my life. This conference is for the benefit of all who attend, and we are not asking anyone to speak who is so busy that he can not be here for the entire conference to have fellowship with his brethren. Preachers need to be preached (Page four, Column five)

H. H. OVERBEY IS IN BRAZIL

Brother H. H. Overbey, secretary of Baptist Faith Missions, is in Brazil with the Calley brothers. He left Detroit from Willow Run Airport on June 2, 1954 at 5:30 a. m. for New York. He left New York about 11:00 a. m., and his first stop was San Juan, Puerto Rico. From there he flew to Belém, Brazil which is located at the mouth of the Amazon River. He was scheduled to fly from Belém to Manaus, Brazil arriving there about 3:00 p. m. on June 3, 1954. As you will notice his original flight plan which was given in the Mission Sheets last month was changed. Bro. Overbey plans to be in Brazil for two months and then spend one month in Peru. This visit to the mission field will be of great benefit to Baptist Faith Missions. The necessary money for the trip has not come in yet, but Bro. Overbey has gone to the field trusting the Lord to supply the remaining amount needed. If you want to help in this trip, send a special offering to Bro. Z. E. Clark, stating that it is for Bro. Overbey's trip. Remember to pray for him.

AN APPEAL TO BE MISSION MINDED

By JOHN A. BROADUS

"But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

What a theme for meditation is the Saviour's compassion — at once human compassion and divine — and not a mere sentiment, but leading him to corresponding action, as Teacher and as Redeemer; and also leading Him to send out others to teach the way of salvation. Every one now who is truly sent forth of God to spend his life in proclaiming salvation is really a fruit of the Saviour's compassion for the perishing. Looking over a congregation, or any crowd, do you feel a tender concern for their salvation? Thinking of the millions who are perishing, in our own and other lands, do you long for their salvation and pray for it? If not, you are not like Jesus. The prayer for laborers ought much oftener to form a part of our public and private supplications. All Christian men and women, and boys and girls, ought to feel that they have a work to do in gathering the great harvest of souls, that waves wide and perishing over all the earth.

An Old Time Revival When God Led And Directed All Services

One meeting in particular will never be forgotten in this world and perhaps not in the world to come. It has been many years ago now. The writer was a young preacher then. He was called to a church, in a fine community made up of the better class of plain people. They had an excellent brick church building of large seating capacity. Unfortunately through mere force of circumstances they had been without a pastor for two or three years. So far as we know we had never met any of the people. However, that may be, they met together on their regular church meeting day, perhaps for the specific purpose of calling a pastor. As we learned afterwards there were only six of the members present on that occasion. Nevertheless, they presumed to act and a call was extended. We were impressed with the situation, and so accepted the call. In the goodness of their hearts, in an effort to provide for their pastor, they secured a school for him in the community midway between this and the church, to which he was preaching and so his labors were abundant at least. Not long after assuming pastoral charge and after consulting with the brethren, we decided to begin a series of meetings. The arrangement of course was only for night services. Anyway, an appointment was made and we began on a Wednesday evening. We shall never forget the circumstances which surrounded us. At the first service there were not more than ten or a dozen present. At the second service there were twenty-five present. On Friday evening, there was quite a congregation, and the fires began to kindle. After the sermon the congregation was asked to sing, and possibly an invitation was extended. In the midst of it all, our attention was attracted by an unusual commotion in the Amen corner, and behold the brethren were shaking hands with each other everywhere. Some of them actually embraced each other, and the revival was on.

The above may seem strange enough today. Certainly it would be out of the ordinary now. That revival wasn't worked up. There was no organized effort. There was no advertising. In fact, there wasn't a newspaper printed in ten miles of the place. The revival just came, and we have never had a doubt but that it came down from Heaven. It was the mighty outpouring of the Spirit, and a time of great refreshing.

And the revival not only came, but it went on. To be sure it seems strange enough to anyone accustomed to modern revivals that a meeting of that kind should go on with so little organization and so little system. But it did go on for nearly a month. People came from far and near. Numbers of them walked three, four and five miles back and forth. The pastor taught during the day, walked three miles to his boarding house, then rode three miles on horseback, and conducted the services as best he could. The brethren and sisters did their part. We remember to this day many of the songs they sang. How good it was to hear them sing: "Jesus Paid It All," "Come, Humble To Jesus," "I am Bound for the Promised Land," and numbers of others familiar in that day, and not improved upon down to the present time. And we will (Page three, Column four)

Something Radically Wrong That Only Jesus Can Remedy

"For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?"—Matt. 16:26 (R.V.).

You were born with a sinful nature and disposition. See what God's Word says: "Shapen in iniquity, conceived in sin." Ps. 51:5. "The children of disobedience." Eph. 2:2. "By nature the children of wrath." Eph. 2:3.

Wrong in thought. "The carnal mind is enmity against God." Rom. 8:7. "Having the understanding darkened." Eph. 4:8.

Evil in imagination. "For the imagination of man's heart is evil from his youth." Gen. 8:21.

Corrupt in heart. "For from within out of the heart of men proceed evil thoughts." Mark 7:21.

Weak and perverse in will. "And ye will not come to me, that ye might have life." John 6:40.

Sinful in conduct. "All we like sheep have gone astray, we have turned every one to his own way." Isa. 53:6. "For all have sinned and come short of the glory of God." Rom. 3:23.

The verdict is "guilty before God." Rom. 3:19.

Yes, something is radically wrong with you—a sinner and guilty before God. Sin is the most tragic fact in the universe of man. The possibility of Hell-fire is in it, the fire that is never quenched, the worm that dieth not, the outer darkness, eternal exile from God. Paint sin black as you may and our hearts and consciences must say, "yea and amen" to the indictment. "Only a fool will mock at sin." Prov. 14:9.

You Cannot Remedy Your Condition

"Who can say, I have made my heart clean?" Prov. 20:9. "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God." Jer. 2:22. "Can the Ethiopian change his skin, or the leopard his spots? can may ye also do good, that are accustomed to do evil." Jer. 13:23.

The curse is now resting on you. "Cursed is everyone that continueth not in all things which are written in the book of the law to do them." Gal. 3:10. "But he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God." John 3:18. "The soul that sinneth, it shall die." Ezek. 18:4. "The wages of sin is death." Rom. 6:23. "And when it is finished bring forth death." James 1:15. The verdict is death.

Something must be done for you; for, while you may not be guilty of the grosser sins, yet secret sins, like infernal cancers, are just as deadly as external and open ones. God knows your heart, your secret life, and He knows that if left to yourself your case is a hopeless one. Do you realize your condition? Do you want a deliverance from the guilt and power and penalty of sin? Then for you there is good news!

God Has Provided A Saviour For You

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. "All ye have sheep, have gone astray; ye have turned every one to his own way, and the Lord hath laid upon him the iniquity of us all." Isa. 53:6. "Who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness, by whose stripes ye were healed." Peter 2:24. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." John 4:10.

On the cross Christ endured the penalty of your sins, Christ having suffered for your sins, God offers forgiveness and salvation to you if you will repent and believe in Jesus Christ as your personal Saviour.

Since this is so, what must you do? You must repent of your sins.

"God now commandeth all men everywhere to repent." Acts 17:30. "Except ye repent, ye shall all likewise perish." Luke 13:13. "Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. 55:7.

But what is repentance? It is a change of mind with reference to your relation to God! It is such a change in your feeling as makes you sorry for sin against God; it is such a change in your conduct as makes you willing to do what God says. Repentance is such a change in one's thought, feeling and conduct, as constitutes a necessary preparation for the heartfelt reception of Jesus Christ as the only Saviour and rightful sovereign of the soul.

O sinner, you must repent. You must turn to God with a broken and contrite heart. Ps. 51:17, utterly renouncing all dependence upon self-doing as a ground for salvation. You must come to Christ saying:

"A guilty, weak and helpless one,
On Thy kind arms I fall;
Be Thou my strength and righteousness,
My Saviour and my all."

You must trust in Jesus Christ alone for salvation.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:12. "For Christ is the end of the law for righteousness to everyone that believeth." Rom. 10:4. "And this is the record, that God hath given us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." I John 5:11, 12.

"Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16:31. "He that believeth on the Son hath everlasting life." John 3:36.

But you say, "What is it to believe on Christ?" It is to believe that He died to settle your sin.

It is to feel your need of Him, to believe that He is able and willing to save you, and to save you now; and to cast yourself unreservedly on His mercy, and trust in Him alone for salvation.

Stop right here, reader. Don't go further until you answer these questions: "Have I repented of my sins?" "Do I rest the whole matter of my salvation on the Lord Jesus Christ as my sin-bearer?" "Do I rely in child-like confidence on His promise, 'Him that cometh to me I will in no wise cast out'?" If you have truly repented of your sins and have accepted Jesus Christ as your substitute, trusted Him alone for salvation, you are already saved, for you are now a child of God and you now possess eternal life and your sins are all forgiven. "For ye are all the children of God by faith in Christ Jesus." Gal. 3:26. "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life." I John 5:13.

"But when I saw the blood, And looked on Him who shed it, My right to peace was seen at once, And I with transport read it."

Go On With Your Knittin'

When the folks next to you act like those in the zoo
A grumblin', growlin' and spittin'
It's a pretty good plan
To be calm as you can
And do something useful—like knittin'.

When a gossipin' Susan with poison barbed tongue
Comes into the room where you're sittin'
And starts to defame
Some neighbor's good name
Count your stitches out loud and keep knittin'.

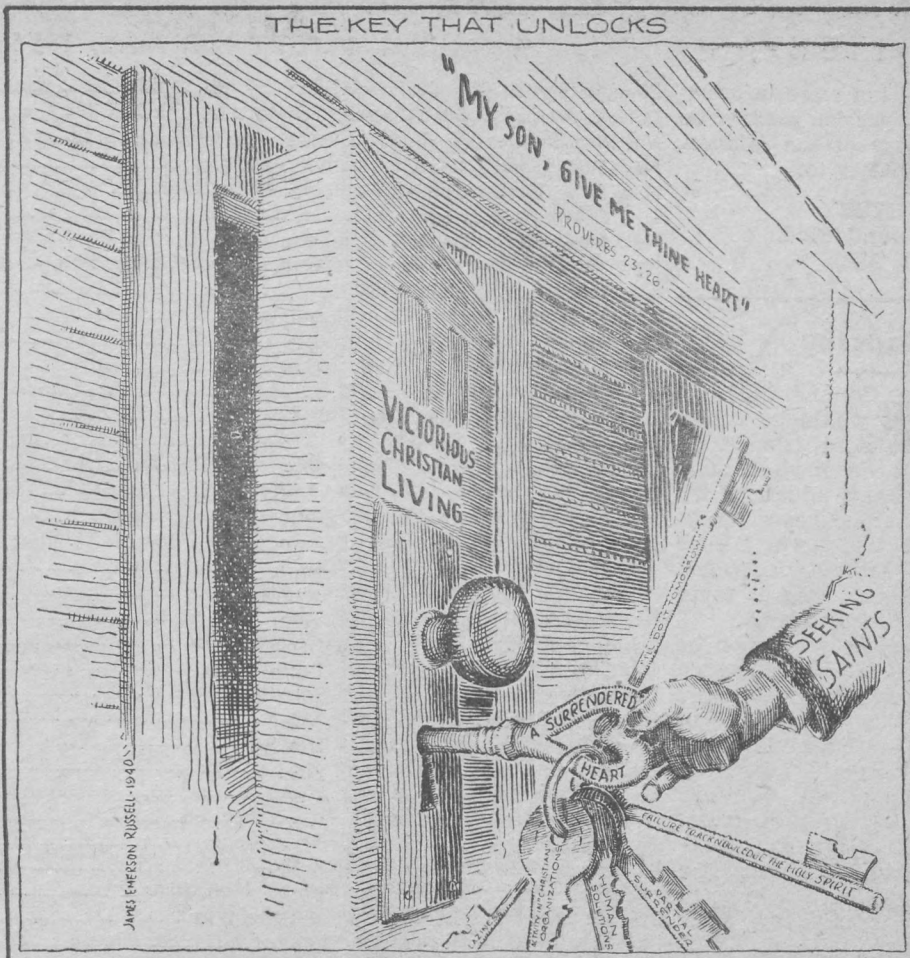
When there's been a slight misunderstanding at church
And others hint broadly of quittin'
Why the very best thing
You can do is to sing
And stay at your post and keep knittin'.

When Satan moves in with his cohorts of sin
Say you'll never find me submittin'
You irk me I find
So get thee behind
And please don't disturb me—I'm knittin'.

In the middle of problems the big ones and small
It's always proper and fittin'
To trust and to pray
Till the Lord shows the way
And go right ahead with your knittin'.

—Author Unknown

THE KEY THAT UNLOCKS



Here's A Challenge As To The Proper Day Of Worship

Leaders of this movement have from time to time sought to further their cause by stating that it was the Popes who changed the Jewish Sabbath to the observance

Old Time Revival

(Page three, Column five)
never forget the prayers. There were brethren who were gifted and they loved to pray. Sometimes they seemed to be transported into the very presence of the Lord, and to be talking to Him face to face. Yes, it was good to be there, for truly it was a refreshing from the presence of the Lord.

Last, but not least, souls were converted. There was scarcely a service in which someone did not make a profession of faith. It was not a matter of shaking hands either, but a matter of repentance toward God, faith in Christ, and a consciousness of forgiven sins. Our recollection is that twenty-two persons made a profession of faith and that just twenty-two united with the church and were baptized. And be it said to their credit that so far as we have ever heard to this day, not one of that number was ever guilty of such shameful practices as dancing, card playing, drinking, or any other form of conduct unbecoming to a church member. If anyone of that number ever backslid, much less was excluded from the church, such fact has never come to our knowledge. Not only so but the church was transformed. Remember, that at that September church meeting only six members were present. At the January church meeting on Saturday at 11 o'clock there were one hundred members present. The revival spirit ran on and on. We had the pleasure of serving them for two years as pastor. We can say now that we have never had a more pleasant work. There was never a question about attendance at a business meeting, or prayer meeting, much less at a Sunday service. And the church still goes forward. We have kept track of them in a way, and while there have been many changes, if the church has ever been without a pastor from that time down to the present, we are not aware of it. To be sure it was an old-fashioned revival. Would we might have many such today. —Florida Baptist Witness. (Clipped in 1920).

of the first day of the week. At other times they would aver that it was Constantine the Emperor. We have known them to offer a thousand dollars to anyone who could prove otherwise. But recently they are silent on the challenge. It has stirred different leaders to investigate, and the result of historical investigation upsets the Seventh Day contentions.

The Record of Christian Work republishes the testimony of seven church Fathers on this point of which all but Augustine lived before the reign of Constantine. The following are their testimonies:

Ignatius of Antioch, a disciple of John who survived him only a few years, wrote in 101:

"Those who were concerned with old things have come to newness of confidence, no longer keeping Sabbaths but living according to the Lord's Day, on which our life has risen again through Him depends. Let us no more Sabbatize."

Barnabas in a letter dated at the beginning of the second century, wrote:

"We keep the eighth day with joy, on which day Jesus also arose from the dead."

Irenaeus, Bishop of Lyons, who had associated with the apostles, wrote in 167:

"On the Lord's Day every one of us Christians keeps the Sabbath."

Clement of Alexandria wrote in 194:

"The old Seventh Day has become nothing more than a working day."

Tertullian wrote in 200:

"The Lord's Day is the holy day of the Christian Church. We have nothing to do with the Sabbath."

Origen in 225 wrote:

"To keep the Lord's Day is one of the marks of the perfect Christian."

Augustine declared that "the Lord's Day was established by Christ. The Lord's Day was by the resurrection declared to Christians and from that very time it began to be celebrated as the Christian festival."

—Evangelical Christian

Happy is the man who renounces everything that may bring a burden upon his conscience.

If we must disagree, let us not be disagreeable.

MISSION SHEETS

PAGE THREE

JUNE 26, 1954

NOTICE

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

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

Sympathy

(Page one, Column five)

Dr. Lapham, it would be necessary to inquire of his friends. He like Luke was a modest man. Who can say how much of his time and ability he has given to the cause of the Gospel? Any minister who knew Dr. Lapham could truly say as long as there was a need he was at hand.

How gracious he was when he gave his services. He had such tact, that no one felt embarrassed or ashamed. When I tried to pay him for an operation he had performed on my son, he ended my effort by saying "will you rob me?" He was laying up his treasures in Heaven.

He always had time. No matter how busy he was he took time to ask about your ministry, your hopes and plans.

But what is it that makes a man thus? Surely it is the love of God. (I John 3:17,18). He loved others, because he loved God, and he loved God because God had first loved him. Is it not all of God? Therefore we thank God for what your husband has meant to us personally, and for the many things that he has done to further the Gospel. We thank God that he saved your husband and used him so mightily. We pray even as we write this, that God might comfort you in your sorrow.

We are truly sorry, and we sympathize with you deeply. Your husband told me the last time that I saw him, that if I needed anything to remember him. If the time should come that you be in need of anything, will you remember us?

May God bless you.

Yours in Christ,
Royal H. Calley

Manaus, Brazil
April 27, 1954

Dear Mrs. Lapham:

It is with sad heart that I try to comfort you in the great loss of your beloved husband, Dr. Lapham, whom we all loved and knew as a faithful brother in Christ. I knew him as a brother who was never too busy to stop and witness for his Saviour. I knew him as a brother who was benefactor to his fellow men and brethren in Christ out of a pure heart of love for his Saviour. I knew him as a brother who applied God's Word in his daily life, and one who was not ashamed to display God's precious Word in his surroundings and in reach to all who would partake. I think of him now as absent from the body and present with the Lord in celestial glory for ever more.

Sister, though you may be grieved and troubled, be not distressed, though you may be perplexed, be not in despair, for in Christ our Saviour we have strength and salvation. May you find strength in His Word as I quote, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea: Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."—Psa. 46:2,3.

"The earth is the Lord's and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? Or who shall stand in His holy Place? He that hath

FINANCIAL REPORT FOR MAY, 1954

Emmaus Baptist Church, Fancy Farm, Ky.	\$ 26.37
Buffalo Avenue Baptist Church, Tampa, Fla. (Hope Bible Class)	50.00
Mt. Pleasant Baptist Church, Chesapeake, Ohio	18.66
New Hope Baptist Church, Dearborn, Mich.	90.36
New Hope Baptist Church, Dearborn, Mich. (For Bro. Overbey's Passage)	100.00
New Hope Baptist Church, Dearborn, Mich. (Ladies Bible Class)	10.00
New Hope Baptist Church, Dearborn, Mich. (Ladies Bible Class for Bro. Overbey's Trip)	11.72
First Missionary Baptist Church, Arabia, Ohio	51.11
Calvary Baptist Church, Richmond, Ky.	18.51
Liberty Baptist Church, Flint, Mich.	13.40
J. H. Kain, West Cape May, N. J.	10.00
Chattaroy Baptist Church, Chattaroy, W. Va.	15.00
Miss Maude Hunt, Franklin, Ky.	5.00
Bible Missionary Baptist Church, Marietta, Okla.	20.00
Liberty Baptist Church, Toledo, Ohio	23.96
Members of Port Norris Baptist Church, Port Norris, N. J.	50.00
Members of Port Norris Baptist Church, Port Norris, N. J. (For Overbey's Trip)	50.00
Mount View Baptist Church, Watauga, Tenn.	94.29
Dawson Baptist Church, Glenview, W. Va.	8.37
Southside Baptist Church, Winter Haven, Fla.	25.00
John M. Mock, New York, N. Y.	7.00
Upper Steer Run Baptist Church, Normantown, W. Va.	5.00
Faith Baptist Church, Royal Oak, Mich.	7.06
Seven Springs Baptist Church, Dycusburg, Ky.	37.50
Jordan Baptist Church, Berwyn, Ill.	34.78
L. W. Page, Lawtey, Fla.	16.00
Mrs. Casey Merritt, Lesage, W. Va.	26.00
Dawson Baptist Church, Glenview, W. Va.	5.00
Bellview Baptist Church, Paducah, Ky.	34.20
Sylvania Hills Baptist Church, New Brighton, Penna.	9.53
Seventh Street Baptist Church, Cannelton, Ind.	10.15
First Baptist Church, Alexandria, Ky.	25.00
Southside Baptist Church, Sanford, Fla.	5.00
Blackburn Baptist Church, Marion, Ky.	5.00
Immanuel Baptist Church, Dayton, Ky.	25.00
Grace Baptist Church, Ellaville, Ga.	31.00
Pleasant Grove Baptist Church, Hickory, Ky.	8.73
Cedar Creek Baptist Church, Cedarville, W. Va.	5.00
Hopewell Baptist Church, Arlington, Ky.	14.60
Woodlawn Terrace Baptist Church, Memphis, Tenn.	20.00
Westwood Baptist Church, Toledo, Ohio	21.50
Salem Baptist Church, Samaria, Ky.	16.00
Willisburg Baptist Church, Willisburg, Ky.	25.00
Zoar Baptist Church, Fancy Farm, Ky.	14.80
A Friend from Worthington, Minn.	6.00
Dublin Baptist Church, Dublin, Ky.	106.50
Mt. Hebron Baptist Church, Lancaster, Ky.	57.23
Mt. Zion Baptist Church, Buchanan, Ky.	10.10
A Friend, Brookport, Ill. (For Bro. Overbey's Trip)	5.00
Hopewell Baptist Church, Bristol, Tenn.	10.00
Rosedale Baptist Church, Rosedale, W. Va.	5.00
Newby Baptist Church, Richmond, Ky.	8.56
First Baptist Church, White Plains, Ky.	15.00
Hampton Baptist Church, Hampton, Fla.	25.00
First Baptist Church, Arabia, Ohio	100.12
Mr. and Mrs. Harry Bayless, Macedonia, Ill.	10.00
Kirbyton Baptist Church, Bardwell, Ky.	32.71
Little Obion Baptist Church, Wingo, Ky.	17.00
Mr. and Mrs. W. T. Bureson, Knoxville, Tenn.	2.00
Elder Carroll Hunter, Chrisney, Ind. (For Bro. Overbey's Trip)	5.00
First Baptist Church, Russell, Ky. (1924 Bible Class, for Bro. Overbey's Trip)	10.00
Temple Baptist Church, Evansville, Ind.	15.25
South Bristol Baptist Church, Bristol, Tenn.	5.00
First Baptist Church, Greenup, Ky.	25.00
Trinity Baptist Church, Keefeton, Okla.	40.00
Second Baptist Church, Marion, Ky.	25.69
Miss Edith Mehaffey, Philadelphia, Penna.	2.50
Independent Baptist Fellowship, Bristol, Tenn.	18.03
Mrs. A. B. Harris, Texarkana, Ark.	7.00
A Friend, Harrodsburg, Ky. (For Bro. Overbey's Passage)	1.00
Grace Baptist Church, Base Line, Mich.	300.00
Grace Baptist Church, Base Line, Mich. (Ladies Bible Class)	10.00
Grace Baptist Church, Base Line, Mich. (B. T. U.)	6.14
Grace Baptist Church, Base Line, Mich. (B. T. U. for Bro. Overbey's Trip)	25.00
First Baptist Church, Russell, Ky.	255.13
Bryan Station Baptist Church, Lexington, Ky.	15.00
Canfield Avenue Baptist Church, Detroit, Mich.	192.00
Canfield Avenue Baptist Church, Detroit, Mich. (For Bro. Overbey's Trip)	30.00
Clinton H. Craig, Robertsburg, W. Va.	10.00
Clinton H. Craig, Robertsburg, W. Va. (For Bro. Overbey's Trip)	5.00
Tabernacle Baptist Church, Lewisburg, Ky.	50.00
Harmony Baptist Church, Pine Bluff, Ark.	64.54
First Baptist Church, Russell, Ky. (For Bro. Overbey's Trip)	100.00
TOTAL	\$2728.10

As the Lord leads you send all offerings for this mission work to the treasurer:

BAPTIST FAITH MISSIONS
Z. E. Clark, Treasurer
P. O. Box 551
Evansville, Indiana

Hallum

(Page one, Column five)

ing among other things that there was no notice yet of Bro. Hunter's permit being O.K'd.

This leaves all well.

As ever yours in Christ,

R. P. Hallum

607 N. Magnolia
Hammond, La.
May 27, 1954

May the grace of God be in abundance upon you and sustain you in this time of sorrow.

Sincerely your brother in Christ,
Paul M. Calley
By the grace of God—missionary in Brazil, S. A.

MISSION SHEETS

PAGE FOUR

JUNE 26, 1954

The only way to do what we cannot do is to let Christ do it through us.

Dear Brother:

Your kind letter dated the 25th

Church Painted, Bible Taught, Souls Saved And Saved Baptized Is Calley's Report

Manaus, Brazil
May 17, 1954

Dear Friends:

We send our greeting to you in this letter, praying also that God is causing each one of you to prosper spiritually and physically.

There has been a great deal of sickness among the church members this month, and it has kept the attendance down, but we hope that they shall all be back on their feet, and in the meetings soon.

Our church is being painted again, and later on we hope to put a fence around it, to keep people from molesting the services. The church should look very

came to hand today, thanks for your sympathy and cooperation in the matter of our returning to Peru.

I think we will go to work getting things in shape right away.

I think it will be better to have our baggage shipped from New Orleans by way of Lima, this is nearer and will avoid shipping the baggage through Brazil.

We will have to go to New Orleans to ask for passports also. We will fly from there of course.

I pray that you may have a very pleasant and successful trip going and coming.

I am praying that the Lord may keep us all till we meet again.

I cannot give you any more details at this time as we don't know just how things will work out.

I will write Bro. Lewis tomorrow, the Lord willing, and advise him of our plans.

As ever, your brother in Christ,

R. P. Hallum

P.S. I am mistaken about our passports, we only have to have them renewed.

Paul Calley

(Page one, Column three)

in your prayers and also for us that God will strengthen in every way.

I am looking forward to the day that we can have a new church building in a better location. The one we have now is poorly located and hard for visitors to find, even when you explain in detail. I am thankful that we have some money designated for the purpose of a new building and we are looking now for a good location. I am glad that you will be here soon so that we can also have your counsel too on a good location.

So far we haven't gotten our car and household things out of customs. All of our things have been here in customs for a month now, but we have been assured by the proper authorities that we will have them soon now. They have sure caused us a lot of trouble and tried to find everything wrong that they could, but we are getting them ironed out one by one and hope to have them soon, the Lord willing. We will wait for your arrival to go to Cruzeiro do Sol, because we do not have sufficient time to go and visit all the places there before you arrive. May the Lord give you a safe journey here.

Your brother in Christ,
Paul M. Calley

The following have contributed to Bro. Overbey's passage to South America during the month of May:

First Baptist Church, Russell, Ky.	\$100.00
New Hope Baptist Church, Dearborn, Mich.	10.00
New Hope Baptist Church, Dearborn, Mich. (Ladies Bible Class)	25.00
Grace Baptist Church, Base Line, Mich. (B. T. U.)	5.00
A Friend, Brookport, Ill.	5.00
Elder Carroll Hunter, Chrisney, Ind.	10.00
First Baptist Church, Russell, Ky. (1924 Bible Class)	1.00
A Friend, Harrodsburg, Ky.	30.00
Canfield Avenue Baptist Church, Detroit, Mich.	5.00
Clinton H. Craig, Robertsburg, W. Va.	5.00
TOTAL	\$291.00

nice with a fresh coat of paint. Our church is also missionary minded. At the present time we are using about seventy percent of the offerings for mission work. We have a new work on the Ma deira River in a place called Faro. This place has never been evangelized. There is no church there of any kind. We hope to start a New Testament Church there soon. So far there have been five conversions there. At the present time John Bentes is there preaching. This work is fully supported by the church. The church also pays for the printing of tracts which we write ourselves, for there are no good tracts written in Brazil. The church also pays for the expenses of the school at the present time, except for the wages for the teachers.

Speaking of the school. Some of the children have become quite interested in the gospel. Miguel was remarking the other day how attentive the children have become in the classes that we have on the Bible. Each class is taught four times a week now. Last year each class was taught two times a week, so we have doubled the time they spend studying the Bible. We would like it also understood that we teach from nothing but the Bible. We think that some of the lessons sent out by some convention or other organization aside from almost always having something in every lesson unscriptural, also creates, lazy, dull and unthinking teachers.

There was one baptism the past month. The others who made professions as yet have not been baptized. We hope to remedy this soon. John Bentes does not have the authority to baptize yet, so they will have to wait until I, John Dias, Miguel, or Paul go to Faro. These being all ordained preachers, the church voted them authority to baptize. The one who was baptized came to Manaus, and was baptized while he was here.

There was also one man saved on the boat during the trip that they made. He went on to Belém, but said that he was returning in about two months to be baptized into the church. He is a resident of Manaus.

We hear that the missionary conference was very good. I should like very much to attend one someday.

We thank you for your support. We wish that there were more missionaries here who believe as we do.

May God bless you.
Your Brother in Christ,
Royal H. Calley

Conference

(Page two, Column four)

In fact, no one needs preaching more than the average Baptist preacher, so unless a man is providentially called away, we shall have no one on our program except those who plan to preach, and fellowship with those who do. This year's conference will begin with our Sunday services on Sunday, November 21 and will be concluded with our annual Thanksgiving service on Thursday morning, November 25. All of our guests will be entertained fully throughout Thanksgiving Day dinner on Thursday. We'll be expecting to see you.

"An Exposition Of Ezekiel"

(Continued from page two)

not know whether they had been trying to hide their transgressions or not. I do not know whether or not they had been making an attempt to hide them, but whether they had been trying to hide them or not, God told them that their transgressions were discovered. Listen to me this morning, my brother, every one of yours, and every one of mine, are just like the transgressions of these Jews. They are discovered. God knows all about them.

You cannot hide from God, beloved. God can see you. No X-ray is known to man has the power of God. Your transgressions are discovered. God knows every thing you have done. This past week. He knows how careless you have been and how relatively unconcerned as to His cause, and that, beloved, is just as much a sin as any sin that you might have committed. So many times we think of sin as something we do that is outwardly the breaking of the Ten Commandments, and outward something we ourselves do that is contrary to morals and ethics, but brother, the sin of omission is just as great as the sin of commission. God knows your transgressions are discovered. If you are living a good, moral life this morning, God knows just as much about your transgressions as he does about the man who is not living a good, clean moral life. I ask you this morning to pause and take a little spiritual inventory and see where you stand before God, ere that your sins are discovered. You can not hide them from God. Most people think that a cartoon of Alley Oop is a picture, over drawn affair. I tell you believe me this morning, my brother, that it is a scientific fact that scientists can pick every word that has been spoken inside this building since it has been built but that you could put an instrument inside this building this morning and pick that word up. I tell you, brother, the man who thinks that he can hide his sins does not realize the kind of God that he is dealing with today.

IV

It is interesting to me to notice that God says is going to bring this sword of divine chastisement upon the Jew as a reward of discovering their transgressions. He tells us in these verses, eighteen to twenty-four, that it is going to be the king of Babylon, and what the king did was only a divine predetermining of Almighty God, for all the controlling providence of God is here in the way that this heathen king found out what he was supposed to do. Let us read the twenty-first verse,

"For the king of Babylon stood at the parting of the way, at the end of the two ways, to use divination: he made his arrows straight, he consulted with images, looked in the liver."

Here is the old heathen king, Nebuchadnezzar. He does not know a god that he can pray to, and I can, for directions. He has no one that he knows by the name of Jehovah. He knows the Son of God as his Saviour, and the way of a mediator that comes between him and God, and there is no one that he can pray to. This old heathen king looked at God and without Christ without a mediator wants to know what to do. Here are two ways that are open before him. Shall I strike against Ammon, the descendants of Lot, or shall I strike against Jerusalem, the descendants of Jacob? He wonders what he is to do. Without one to whom he could look—without one to whom he could pray, he does the best he knows.

Well, brethren, the interesting thing about it was, how God was consulting the old king. First of all, he looked at his arrows

and made them bright. He polished his arrows and put them inside the sheath, which was the place for his arrows. One of them, he marked Ammon and one of them, he marked Jerusalem. Then, in the dark, he reached into that sheath and pulled out one to see which way he would go. He drew Jerusalem, but he wasn't satisfied. This old king wanted to be certain, so he consulted with his images. I do not know what images Nebuchadnezzar worshipped, but he went to his heathen gods and asked as to which one he should turn upon, Ammon or Jerusalem? Those images answered back with an index finger pointing toward Jerusalem. Then, it says, he looked in the liver. You know what the signs of the Zodiac are—the Zodiac signs that are on the Almanac? When we read this expression as to how he looked in the liver to find what he was to do, it means that he evidently killed a sheep for that was common custom. He had taken the liver of that sheep, and he had looked at it. He studied its lines, he studied the formation of it, he studied every bit of its structure to see which way it was pointing, and as he looked at the liver, it said, though it spoke not a word, "Jerusalem is the one you must fight."

Now, brethren, how do you account for the fact that when a heathen king looks at his arrows, goes to his god, consults his images, and looked into the liver, that in every instance, the impression came to him that Jerusalem was the one for him to strike and not Ammon. How do you account for it? Just in this manner, that the god of the universe is a god that predetermines and predestines even the ways of the heathen and causes the enchantments of a heathen king to conform to his own purpose relative to Nebuchadnezzar.

Brethren, if God has predetermined the life of a heathen king, some six hundred years before the birth of our Lord, don't you believe that God predetermines and predestines our lives today.

Well, maybe you do not believe it. Maybe you do not realize how God predetermines the events of your lives. Will you listen?

"Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass."

—Job 14:5.

There are three things that God says in that text, that man's days are determined, that the number of your months are in the hands of God, and that God has appointed a bound so far as your life is concerned that you can't go beyond. Brother, all the doctors, all the nurses, all the surgeons, and all the medical attendants in the world can't change the purpose of God so far as you are concerned. Your life is predetermined. When God says that you are going to die, you are going to die. Some of God's people worry about death. They worry about accidents. They worry about the things that might take place that might take them out of this life. Listen to me this morning, brother, it is already fixed so far as God is concerned.

An old boy over in West Virginia, though he did not know one thing about this Bible, nor one thing about predestination, said, "Bro. Gilpin, if a lump of coal has your name on it, it will get you." I believe that with all my heart.

Well, let me read to you another Scripture so you can see that God has predetermined the events of our lives.

"My times are in thy hand."

—Psa. 31:15.

Alright, brethren, how are you going to explain it apart from predestination? Brother, your life this morning is in the hands of God. You are going to live just as long as God wants you to live, and you are going to live where God wants you to live, and everything about your life, God has already predetermined.

Well, let me read you another text.

"The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up."—I Sam. 2:7.

Who does it? God does. Don't

LINKING MAN TO THE IMMUTABLE



tell me in any wise at all that the God we preach to you isn't a God of predestination, a God of predetermining power. What ever He wants to do, he does.

Let me take time to read just one more verse in this respect.

"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."

—Eph. 1:11.

I come back to Nebuchadnezzar when he is standing at the crossroads, wondering if he shall strike Ammon or strike Jerusalem? Everything that old heathen king did pointed definitely toward Jerusalem. God, in His all-seeing providence, pointed definitely toward Jerusalem to show that old heathen king what he was to do. Brethren, I am glad this morning that you and I have a God who looks after us this same way. I do not know what this world would be like if we did not have a God that looked after us. I do not know what you and I would do if we did not have a God that took care of us just like God took care of Nebuchadnezzar—just like God predetermined the events of his life. I think of the problems we face. I think of the religious destitution throughout the world. I think how Baptists generally speaking, have turned their backs on the great doctrines of God's Word. I think of the lethargy and the indifference on the part of God's people. Surely this doctrine of predestination is a great comfort.

V

Then, God says to Ezekiel in the twenty-fifth through the twenty-seventh verse that He is going to over turn the city of Jerusalem. The twenty-fifth verse speaks of Zedekiah, the king. And God looked on beyond Zedekiah's day and said "I will overturn, overturn, overturn it." God isn't going to stop just by overturning the city of Jerusalem in the days of Zedekiah. There is plenty of overturning going to take place. The Macedonians, the Babylonians, the Romans, the Greeks, were all going to overturn Jerusalem. There was going to be lots of trouble come, but who was back of it? God. God has had His way, but He says, I am going to

keep on overturning it, until He shall come. I am going to keep overturning Jerusalem until one shall come whose right it is to wear the diadem. Some people say that you do not find much about the second coming of the Lord Jesus Christ in the Old Testament. I contend that there is more in the Old Testament about the second coming of the Lord Jesus Christ than there is about the first coming. Here is one of the references.

Thank God He is coming. You and I had better be ready for Him when He comes. I ask those of you who are saved this morning if it wouldn't be a good thing for you to trim your lamp to get ready for His coming. Then, sinner friend, this morning, God knows that you need to be ready for His coming. In the twenty-fourth verse, God says that your transgressions are discovered. Let me say to that man who is here this morning who is unsaved—there is a way that you can have your transgressions hidden. God can uncover them as fast as you can cover them over, and God can discover them just as fast as you can hide them, but brother, there is one way that you can have your transgressions hidden. Do you want to know how? I will tell you sinner friend. You can have them hidden by the forgiveness that may be yours in the Lord Jesus Christ. God has a way whereby your transgressions may be hidden, and that is by the forgiveness that can be yours in the Lord Jesus Christ.

He says,

"Happy is the man whose transgressions are forgiven."

—Psa. 32:1.

Would you like to have your transgressions covered this morning? Would you like to have your sins all covered over today? Why, even God can't see your sins when they are covered in the blood of the Lord Jesus Christ. You will never have to meet them again. Sinner friend, do you want God to discover your transgressions at the judgment? I don't tell you that you can have those transgressions forgiven and those transgressions covered by anything you do, by turning over a new leaf, by quitting your mean-

ness, or by reforming. No, No! The only way you can have your transgressions covered is by the blood of the Lord Jesus Christ. Thank God, He died for our sins. May God bless you!



Make Baptists

(Continued from page one)

the Baptist program, Baptists are under just as plain and as pressing orders to baptize all believers as they are to Christianize all unbelievers. The command to baptize is as plain, as positive, as binding, as lasting, as imperative as the command to disciple. Only one class is to be baptized—those who have been disciplined or made Christians—no infants, no sinners, no seekers, no probationers, no proselytes. Baptists only obey that commission and some of them are mighty loose as to whom they baptize. They don't demand "fruit meet for repentance" as John and Paul did. The command to make Baptists is just as much a part of Christ's worldwide, age-long program as the command to make disciples—for the only baptism included in Christ's commission is Baptist baptism. There wasn't any baptism then except Baptist baptism. The Lord Jesus received, sanctioned, endorsed, ratified, commanded and authorized no other baptism except Baptist baptism. Baptist baptism, like Baptist churches, was the only kind the Lord Jesus included in His program to the end of the age. No other kind is from Heaven; all other baptisms are of men. According to Christ's commission Baptists are commanded to obey, to keep and to teach all His commands until He comes again. Indocinating all the redeemed of the Lord in the "all things" He commanded is as much a part of the commission of the Lord Jesus as preaching the gospel. That forbids all unionism in Sunday School, evangelistic or mission (Continued on page four)



"I Should Like To Know"

(Continued from page one)
is it wrong for her to do it?

Yes, for her impressions are not from the Holy Spirit. Paul plainly says in I Cor. 14: 37-38 that those whom the Spirit impresses will obey the Spirit's prohibitions as to women's silence in the churches. If they do not obey that passage, then they are ignorant and their impressions are not of the Spirit at all.

7. Since Christ was always obedient to His Father's will, How then did He need to learn obedience? (Heb. 5:8).

As God's perfect servant our Lord was ever obedient. In His humiliation He identified Himself with the man in a body. Therein He learned obedience. That is, He learned obedience such as His subjection to His reputed parents in the home; in the workshop. In submission to the leading of the spirit, He learned what it was to be tempted of the devil. In His submission to the Father's will He experienced the bitterest agony in anticipation of the Cross, thus He is able to succor His own who are tempted.

8. Should membership in a Masonic Lodge bar a person from fellowship in a Baptist Church? Should such a person have a part in the oversight of the church?

The baneful effects of Masonry upon the life and faith of a Christian in such a society must be obvious to any true Christian. Where the name of our Lord and Saviour is suppressed is no place for His true follower. Freemasonry and Christianity are incompatible. Masonry is a pantheistic order, essentially opposed to belief in the personality of God. Its membership is open to Jews, Moslems, Buddhists and professing Christians, etc. Scriptures in the building of Solomon's Temple, where referred to as God's House are applied to the Masonic Lodge. Christians, formerly Masons, bear witness saying, "It is impossible to be a Christian and a Mason at the same time." The Roman Catholic Church has repeatedly excommunicated all Masons from its fellowship, from 1938 onwards. May you be guided according to Truth.

9. Does the New Testament authorize the election of deaconess in I Tim. 3:11-12?

No, we think not. Interpret chapter 3 by what Paul says to Timothy about the silence and subordination of women in I Tim. 2:8-15 and we are sure in our own minds that all there is in chapter 3 about deaconesses has to be read into by the reader. Paul's whole teaching about women is opposed to the modern idea of deaconesses. Deaconesses are a

part of the feminist movement of our day to get women out of their places in the Lord's work.

If Paul had had any such notion of deaconesses, he would have had the church at Philippi to elect some; but there were only bishops and deacons as the officials in that church. The Holy Spirit did not have Peter to suggest any women for deaconesses at Jerusalem. As the main business there was to look after widows, if ever deaconesses were needed anywhere, it would have been there. If deaconesses ought to be at all, then they ought to be ordained just as the deacons are. God's Word knows nothing about deaconesses, so far as we know what the New Testament teaches. Deaconesses and preachers were hatched out of the same kind of eggs. They were both born of the feminist movement which is distinctly anti-Biblical.

10. In answering questions numbers 15 & 19 (May 22nd issue, Baptist Examiner) you expressed belief "that there are two essential doctrines which a group must hold to in order to be a Scriptural Church, namely, salvation by grace and believers' baptism apart from alien assistance or interference." Do you not mean by this that believers' baptism, to be valid, must be administered by authority of a New Testament Baptist church?

Exactly. No baptism is valid unless it is administered by authority of a Baptist church.

11. Does a church derive this authority by virtue of the fact that Jesus instituted His church, and during His early ministry actually called together the first local church out of individuals who had been baptized by John the Baptist, whose authority came directly from Heaven, and then commissioned His church as a corporate body to disciple, baptize and induct?

Yes, that is correct. When He gave the Great Commission, He gave it to the disciples not as individuals. If He had done so, the Commission would have died when the individual disciples died. Since He gave it to them as a church it is still binding upon His churches today.

12. Jesus Himself having founded the First Baptist Church of Jerusalem and having given it its commission as a corporate body, how did authentic churches, even down to this present time, originate and receive their commission if not by direct organic linkage with the church Jesus established?

This is the only way any church can be a Scriptural church. That is the reason the Catholics and all Protestant churches are rivals to the church that Jesus built. They, having been established by some man or woman, have no linkage with the church Jesus established.

13. Does an authentic church have to originate by authority of

another authentic New Testament church? If not, by what authority must it originate, seeing that Jesus established the church once and for all and did not and does not thereafter personally and directly intervene in establishing a church?

I think so, at least a true church can never be constituted out of members excluded from a true church. I would not consider any organization a true church if it were not established by folk with valid letters from other Scriptural churches.

14. Does the commission to the church to disciple, baptize and teach, automatically carry with it the commission or authority to establish other churches to carry out this same commission?

To be sure. Our Lord wants His churches to be missionary and multiply and spread to the ends of the earth.

15. Does an individual's baptism by authority of a Baptist church automatically carry with it the authority for him, and other individuals having Baptist baptism, to form another church at any time he or they may think it desirable or needful? If so, what becomes of the commission to, and authority of the church as a corporate body?

Such a one, or such a group, are surely not acting very wisely to organize a church, in opposition to some other church, especially if they are going contrary to the advice and wishes of the church they are then members of. If the majority of the church votes against such new organization, and a group persists in organizing anyway, they ought to be excluded for breaking their church covenant.

16. Being fully aware of the likely far-reaching effects of standing by a decision either way, do you see any alternative other than to conclude that either, (1) the church is unreservedly the only authority for propagating itself, or (2) that it is time to relinquish our time-honored claim as Baptists that the church is custodian of the ordinances and sole authority for baptism?

I insist that the church is the only authority for propagating itself and that when a new church is organized, it should be by authority of some Baptist church which "extends an arm" and thus brings the new church into existence. If otherwise, we might as well forget about the authority for the ordinances. If we do this, we might as well go all the way and adopt universal churchism, alien immersion, and open communion. In short, we might as well cease in our contention as to Baptist principles.

Churches Love The World

(Continued from page one)
tality or not. Most of them don't believe in a Hell, and are not

sure of a Heaven. When people come to deny the teachings of the Bible, with its outlook on the future, nothing remains but to make religion a sort of uplift movement for the present.

2. THE GROSS MATERIALISM of today. People are so enamoured with the present with its inventions and luxuries and things that indulge the flesh, that they have taken their eyes off of the future. "I am not concerned about the future—I want to stay right here." That is the attitude. Such persons are fittingly described in Psalm 17:14: "Men of this world, who have their portion in this life."

The Fly In The Ointment

But here is the "fly in the ointment" — PEOPLE CAN'T STAY HERE! It is still true that "it is appointed unto men once to die." The question still faces every person, as they breathe their last breath, "Where do I go from here?"

When Churches And Church People Are Consummate Fools

Churches have a monopoly on the most important thing that people can ever hear about. That thing is the message concerning how people can live forever. Lodges, labor unions, clubs, societies — none of these have a message of eternal life. They are for this world, and they stop with this world. A genuine church handles the "keys of the Kingdom." It is privileged to state God's terms concerning how entrance may be obtained into the Kingdom of God. It has the good news to tell as to how men can live forever, and in happiness. "Go ye into all the world and proclaim the good news . . ." is the commission under which a real church operates. This is something that there is universal need for — the message concerning how death can be defeated, and life can be forever. The great purpose of Jesus in coming to this earth was in order that men might live forever. Not primarily to make men moral, did Jesus come, but rather to make them immortal. (See John 6:47-58).

But churches are subordinating the message of eternal life today, and are turning to the so-called "Social Gospel." They are spending millions on recreation buildings and programs. They are putting in elaborate kitchens. They are making their appeal to the public upon the basis of their ministry to the flesh—the poor old carcass that will soon be in the grave. What consummate folly for a church to minimize the one most important of all things, of which it has a monopoly, in order to compete with the world, when the world can beat it all hollow in the field of entertainment and amusement. Surely Satan has beguiled churches into this folly!

He Giveth More Grace

He giveth more grace when the burdens grow greater,
He sendeth more strength when the labors increase;
To added affliction He addeth His mercy,
To multiplied trials, His multiplied peace.

When we have exhausted our store of endurance;
When our strength has failed ere the day is half done;
When we reach the end of our hoarded resources—
Our Father's full giving is only begun.

His love has no limit, His grace has no measure,
His power no boundary known unto men;
For out of His infinite riches in Jesus
He giveth and giveth, and giveth again.

By ANNIE JOHNSON FLINT

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Toronto and New York.)

Did You Forget?

(Continued from page one)
next few days.

I have been telling you of this obligation within the past few issues of this paper and I am glad to say that several of our friends have responded sacrificially and nobly in our behalf. But, how about you? Did you forget?

In sending contributions, the following had this to say about our written ministry:

Dear Bro. Gilpin:

I like the paper very much. It is a great help to me. I have never found another to compare with it, when it comes to printing the Word of God. I feel that it is what we need in these times; preachers that are not afraid to preach and print the Word of God.

Don Robinson
Huntington, W. Va.

Dear Bro. Gilpin:

Have been meaning to write for some time to tell you how much we enjoy your paper and are blessed by each issue. May you long continue to preach and publish the truth once delivered as you have been doing.

Yours in Christ,
S. W. L. Thomas
Tampa, Fla.

Dear Mr. Gilpin:

My father passed away May 29th. He certainly did enjoy your paper as I have heard him quote it many, many times.

Respectfully,
Mrs. Joe Hudson
London, Tenn.

Dear Bro. Gilpin:

The Baptist Examiner has been a blessing to me and I appreciate your boldness in standing for the truths of God's Word. I thank God for men like you.

Your Bro. in Christ,
Murrell A. Combs
McLeansboro, Ill.

Dear Bro. Gilpin:

We enjoy reading The Baptist Examiner so much. May God give you grace and courage to continue the good work is our prayer.

Yours in Christ,
Eld. B. R. Howerton
DeKoven, Ky.

Dear Bro. Gilpin:

I like your paper very much. It is the only paper that I know of, that stands for the whole truth.

Your friend,
Hobart Noel

Well, I wish that we might have an encouraging letter from you too within the next few days, with an offering which God has laid on your heart to give, and a personal testimony from you as to what this paper may mean to you.

If God enables you to do so, then, PLEASE DON'T FORGET US!

Sensational Methods

(Continued from page one)
beginning to suggest a riot of department store bargain counters, a printer's ink scramble for business. It is beginning to be a noisy, indecent reek of commercialism.

What shall we do with these degraders of the Christian pulpit? We must either correct them to belief in the power of the gospel of Christ, or, in the event of our failure to do this, escort them out of the gospel ministry. — A Layman, in the Continent.

Make Baptists

(Continued from page three)
work at home and to the ends of the earth. To the whole program of the Lord Jesus we have consecrated our talents, our time, our resources, and our being until He comes or calls us home. Without apology we make bold to say that as His Spirit leads us we are as wholeheartedly interested in making Baptists of all God's children and in indoctrinating those who need it, as in giving the gospel to the lost.

The Baptist Examiner

Paid Circulation In All States and In Many Foreign Countries

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

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RUSSELL, KENTUCKY, JULY 3, 1954

WHOLE NUMBER 839

We Have No Private Subsidy Crutch

Frankly, THE BAPTIST EXAMINER has no subsidy crutch on which to lean. I only wish that we did possess such. If so, I wouldn't be writing this editorial, but since we have no one on whom to depend but God and our readers, it is necessary that I state the facts.

Many of our friends and readers have for years encouraged us to give them a bigger paper. The four pages were all right, but they wanted more reading material each week. Well, for six months, we have done so. Many of our readers have encouraged us by saying that even the quality of the contents of the paper has improved, as well as the quantity. Naturally this has been an encouragement which is deeply appreciated.

However, we have had a hard time doing so. Business, by way of job work, has been most poor this year. We have always depended much upon the income from our job work in order to make ends meet, and pay our overhead. This year we have not been able to do so. Since the first of January, there have only been a very few weeks wherein, we have made expenses, while in the majority of them we have fallen far short. While the men who work for me, have never missed a payday, your editor has had to make up the deficit personally. I'm not complaining—just stating facts—when I tell you that I have already put over \$2000 personally into the operation of our paper this year.

To do so, I have had to borrow every penny I could on my insurance. If it could be said that I had any subsidy to fall back upon, it was my meager savings by way of insurance. However, I have used this up in its entirety, and I have nothing more by way of private subsidy to fall back upon.

Now we are facing our obligation on the new press, amounting to \$1000 and interest, and to date (Continued on page eight)

THE CREED OF THE MODERNIST

Here is what the Modernist minister believes, according to one of them:

God is an intelligence and personality, but not in human form, and bodiless. He reveals Himself in all nature, but is spirit and apart from matter.

Heaven has no pearly gates, harps, or hosannas.

Hell has no fire. The Devil was an invention of the Zoroastrian.

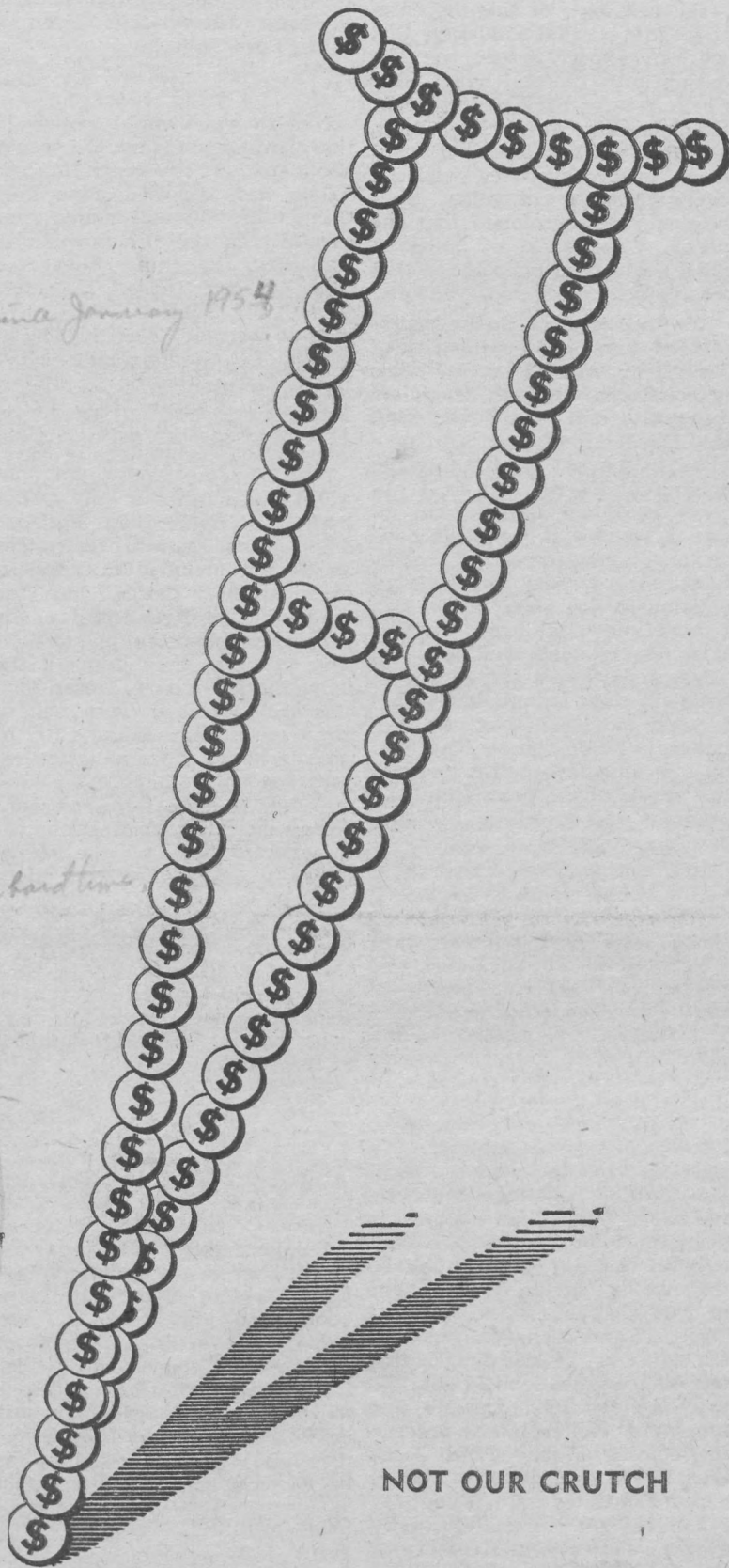
Prayer will never put a loaf of bread in the starving man's box, unless some human being intervenes.

Immortality will not be in the flesh. Personal identity will endure, but there will be no resurrection of the body.

Belief in the virgin birth is not essential.

The miracles of the Old Testament are myths. Those of the New Testament were interpolated. Magic is not becoming to the character of Christ.

The phrase "ascension into heaven" was written in the creed by a man who thought Heaven was the upstairs of a flat earth. To say that it is still believed is ridiculous.—Chicago Tribune.



The First Baptist Pulpit

"An Exposition Of Ezekiel"

(Read Ezekiel 22)

I think that there is no chapter in God's Word that has meant more to me than the 22nd chapter of the Book of Ezekiel—the one we have for our study and our discussion today. It tells of the sins of the city of Jerusalem. It tells how the princes, the rulers, the prophets, the priests, and even the ordinary people within the city were guilty of sin, grievous sin, great sin, sin on top of sin, over and over again.

Surely, beloved, what we read concerning the city of Jerusalem is just as true concerning God's people today. That is why it has always been such a blessing to me, because I can see such a strong similarity between condi-

tions as they existed in Jerusalem in the days of Ezekiel, and conditions as they exist today.

I

In the first verse, we find that Ezekiel is called upon to pass judgment in God's name upon the city, for verse 1 and 2 says,

"Moreover the word of the Lord came unto me, saying, Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? yea, thou shalt shew her all her abominations."

Ezekiel has been given a commission to uncover, to expose, to show and to point out all the abominations within the city of Jerusalem. In giving to Ezekiel this commission, God tells him that he is to judge the city.

1. Why any fuss as to whether Judas took the Lord's Supper with Jesus?

Ask those who quibble about it.

2. As a member of the church it was His privilege to partake of it, was it not?

Yes, if no charges were preferred against him.

3. Explain Ezek. 36:25.

Sprinkling clean water has reference to the ceremonial cleansing described in Num. 19:1-18. The anti-type is the blood of Christ. Heb. 9:13-14. The ashes of a heifer referred to by Paul refers to the same thing as "sprinkling clean water" in Ezek. 36:25 and Num. 19:18.

4. How do you reconcile the statement that David was called a man after God's own heart because in all things he asked God's counsel with II Sam. 6:1-3 and II Samuel 24?

No reconciliation is necessary. God called him a man after His own heart. The passages referred to are the exceptions that prove the rule.

5. If justification by faith began with Abraham how were the people saved before Abraham?

Just like Abraham was. Justification by faith as a fact began with Adam and Eve, when they gave up their fig leaves (repen-

tance from dead works) and received from God the clothing He provided out of the skins of animals, whose blood had been shed. But Paul's arguments in Rom. 4 and Gal. 3 on justification by faith began with Abraham, because all believers are the spiritual children of Abraham. Why God began it there is not revealed.

6. Who are those rejoicing in the presence of the angels of God in Luke 15:10?

Probably the redeemed.

7. How many full days was Jesus in the tomb?

The Bible says "three days and three nights."

8. Can an unconverted person be the means of bringing others to Christ?

If he preaches the Word or distributes gospel tracts, God will bless His own Word, by whomsoever distributed.

9. On what grounds were men damned, spoken of in Rom. 5:13, if not for original sin?

On the ground spoken of in Rom. 2:12-15. Their own consciences will condemn them.

10. Explain "turn to my salvation" in Phil. 1:19.

Probably has reference to the fact that some men were preach- (Continued on page eight)

Why Baptist Baptism Is So Important To Any One

The baptism of John the Baptist was true Baptist baptism.

1. It was in water.

2. It was immersion in water.

3. It was a baptism of repentance, that had already brought to the one repenting remission of sins and fruit showing a new nature and a new life, before his baptism.

4. It was the baptism of only such as had exercised saving faith in the Lord Jesus. Paul said so in Acts 19:1-4.

5. It was the baptism of such as had been made disciples or Christians and no others. John 4:1.

6. It was Baptist baptism that the Lord Jesus walked 60 miles to get from the first Baptist preacher. No man has followed Christ in baptism unless he was a child of God before his baptism and got his baptism from a Baptist preacher.

7. The only time the three persons of the God-head ever manifested their presence on earth to men was at a Baptist baptism. The Son was present submitting to the ordinance. The Holy Spirit manifested His presence and approval by descending upon Christ in the form of a dove. God the Father spoke His approval by

saying, He was well pleased.

8. The only baptism that came from Heaven and that has Heaven's unqualified approval is Baptist baptism.

9. The only baptism that men reject God's counsel against themselves in rejecting, is Baptist baptism. Luke 7:29-30.

10. The only baptism God promised perpetuity to unto the end of the age was Baptist baptism. Matt. 28: 18-20. And He has kept His promise thus far.

Therefore the only New Testament baptism—the only baptism the Lord Jesus will accept or approve or reward at the judgment will be the kind He received Himself, namely, Baptist baptism. All true believers will go to Heaven because faith in Christ saves and saves eternally; but they will miss part of their reward, if like the Scribes and Pharisees they have rejected Baptist baptism.

THREE WHITE HAIRS IN A DOG'S TAIL

One of our evangelists tells of a preacher who said, "Three white hairs in a dog's tail lost me my three boys." A strange dog came to the house, and the three boys fell in love with the dog. One day there was an advertisement in the paper concerning a dog with three white hairs in its tail. "In the presence of my three boys," said the minister, we carefully separated the three white hairs and removed each one. The real owner found out where the dog was and came to claim him. The dog showed every sign of recognition and the owner was going to take him away when the minister said, "Did you not say that the dog would be known by the three white hairs in its tail?" The white hairs could not be found and the dog was left. The minister said later, "We kept the dog but I lost three boys for Christ." The boys lost confidence in their father's religion.

If fathers and mothers lived near to Christ we would not be raising so many children for the devil. There are many boys and girls who are not saved humanly, because their parents do not live on Monday what they profess on Sunday. They seem to their children as those that mock.

(Continued on page two)

When folk start adding water to the Blood it won't be long until they will be just using water.

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JOHN R. GILPIN — EDITOR

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"An Exposition Of Ezekiel"

(Continued from page one)

of people observing open communion is found in the book of I Corinthians. Our Lord was displeased with it, so much so that He said:

"For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."—I Cor. 11: 30-32.

As I say, beloved, this church at Corinth was observing the Lord's Supper in a wrong manner. It was in a false presentation of the elements that the observance was taking place, and because of it, some of them had been smitten with sickness and many of them had even died. He had not only chastised some of them with illness in body, but He had gone further and actually taken some of them in death, and then, growing out of that experience, He says that if we would judge ourselves, He would not have to judge us. That is to say, beloved, that if God's people would turn from their sins willingly, God would not have to judge us, but when we don't do this—and most of us just refuse to do so—when we fail to do so, God has to judge us, and when He judges us, He chastises us, so that we should not be condemned by the world. If He judges us, He chastens us, and that keeps the world from saying, "Uh-huh, there is that sinning religion; there is a man who is saved and goes right on sinning and nothing is done relative to it." Now, our Lord says that when He has to judge us because we won't judge ourselves, He must of necessity chasten us in order to keep the world from saying that ours is a religion that permits sin.

Now, beloved, in the light of that experience, notice this story of Ezekiel. Ezekiel was called upon to judge the city, and in the next few verses, as we shall see, he pronounced judgment after judgment upon them because of their sin, and before we get to the end of the chapter, we will find that God poured His fury upon them. I say, beloved, the same thing is true so far as you and I are concerned today. It was true in the days of Ezekiel. It was true of the Apostle Paul when he wrote to the church at Corinth.

It is just as true this morning. God's child, beloved, has one of two alternatives before him. God's child, when he sins, can judge himself for his sin, and if he does so, God will not judge him, or, if God's child refuses to judge himself for his sin, God, in turn, must judge him, and when God judges, God must of necessity chasten us because of our sin.

Now, let us take an example. Here is an individual who does not observe God's day in any wise at all. He is a saved man, but he goes ahead and works on the Lord's Day. When he has an opportunity to go to church, he fails to do so, or if he goes to

church, he does it very carelessly, maybe once on Sunday morning every once in a while, or just as the mood may strike him, and he does not go to the house of the Lord with any degree of regularity. He does not go with any thought of worship unto the Lord when he does go, and, in fact, he rarely goes to God's house. Now, what is going to be the result in the life of that man if he is saved? One of two things. He will either learn through the study of God's Word and through the preaching that comes to him, that he is sinning and judge himself for his carelessness relative to the Lord's Day and make a change so far as his life is concerned, or else, beloved, God will judge him, and when God judges him, God will chasten him, just like God did the Jews in the days of Ezekiel and just like God did the church at Corinth in the days of the Apostle Paul. Beloved, that is true in every instance, so far as your life is concerned. If you are God's child this morning—if you belong to the Lord, you can be certain of one thing, God will judge you if you fail to judge yourself. If you would escape the judgment of God and if you would escape the chastisement of God that follows God's judgment, then, beloved, it is up to you to first of all judge yourself, but if you neglect to judge yourself—when you fail to pronounce judgment upon yourself, for what you do that is wrong, you can expect God to judge you, and consequently, God must chasten you.

II

Now notice in the next few verses, beloved, Ezekiel tells us about Jerusalem's abominations. From verse 1 to verse 16, he lays down sin after sin that Jerusalem was guilty of. For example, in the third verse, he speaks about her idols and her idolatry. In the fourth verse he says, "Thou art become guilty in thy blood that thou hast shed." There is the sin of murder added to idolatry in the third verse. Then, in the sixth verse, he tells about the princes that had grossly abused their power, and then in the seventh verse, he tells about their filial disobedience, for he says, "They set light by father and mother" which means that they rejected the counsel of their parents. In the seventh verse, he also speaks about how they have dealt by oppression, or in other words, he charges them of the sin of tyranny. In the same 7th verse he says, "They have vexed the fatherless and the widow." He charges them there with the sin of abusing the poor and the down-trodden. In the eighth verse he says, "They have despised mine holy things." In other words, they had profaned the things of the Lord. In the ninth verse he says, "They carry tales to shed blood." In other words, it was murderous intrigues that they had entered into. They would tell things just in order to incite insurrection. They would make up stories in order to cause blood to be shed within the city. In the ninth verse, he also speaks about their adultery when he refers to how they committed lewdness. Then in the twelfth verse, he talks about judicial bribery, for he says, "In thee have they taken gifts to shed blood," and in the same twelfth verse, he talks about their wrong doing, for he says, "Thou hast greedily gained of thy neighbours by extortion." Now, brethren, if you will read through these accusations given over and over again by Ezekiel of the sins whereby this people of Jerusalem were guilty, you will find all of them grievous sins—all of them outstanding sins—all of them sins that God's people should have been ashamed of, and should have hung their heads because of.

I am wondering if what was true back here in this day of Ezekiel is not pretty nearly true so far as God's people are concerned today. I am sure that it is pretty similar to the ways that exist among the nations today. If I am not very badly mistaken, I believe that it is the

exact counterpart of what we find true of God's people in this very hour.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God: having a form of godliness, but denying the power thereof: from such turn away."

—II Tim. 3:1-5.

Now, this is what Paul says will take place in the latter days—the last days of this dispensation. This is what Paul says that we can expect before the last days prior to the time when Jesus Christ returns back to this earth. He names a great number of sins, sins that you and I see on every hand, every day—sins whereby God's children are guilty. Sins, beloved, are mentioned that the people of the world are guilty of. Sins, beloved, are spoken of that we see on every hand.

We thus read of Ezekiel's prophesied judgment on the city of Jerusalem. As I learn the sins whereof the city of Jerusalem was guilty, and when I read what the Apostle Paul says is to take place in the last days before the coming of Christ, and as I observe conditions as they exist today, I wonder if we don't have an exact counterpart of conditions existing today as they were existing in the days of Ezekiel. I don't know, brethren, whether I would say that conditions are worse today than they were in Ezekiel's day. I don't know that I could say that they are any better, but I do believe what was true in his day on the part of the priests of the temple and the prophets and priests of the city, and the populace of the city—I believe to a great extent that this is true so far as we are concerned in this very hour. In fact, beloved, I can't read the story of Ezekiel as to how God was getting ready to pour His fury out upon that city, and then read the story of the last days, as they are predicted in II Timothy, without believing, beloved, that we are living in the last hours so far as this dispensation is concerned. I do not believe for one moment's time that you can read the third chapter of II Timothy without the realization that that chapter is being fulfilled before our very eyes in this day. I truly believe that we are living in the light of this chapter in the book of Timothy, and if that be true, we are living in the last times that immediately precede the coming of the Lord Jesus Christ back to this world. I stand here many times and tell you that I believe that we are gradually drawing closer to the coming of the Son of God, in the light of this passage of Scripture. When I tell you this, some of you look startled, and yet, do nothing about it. Some of you look at me with a look of incredulity and doubt on your faces, as if I were talking about something that might take place a thousand years from now. I wish that I could awaken you this morning. I wish that I could burn it into your soul today, that you would realize that the conditions that we find in the third chapter of the book of II Timothy—that are written to describe the days preceding the return of the Son of God, are identical conditions with the time when God judged, and God pronounced fury upon the city of Jerusalem.

Oh, would to God this morning that you might realize that it might be only a few hours, a few days, or a few weeks, or a few months until the return of the Lord Jesus Christ back to this world. I do not say when He is coming. I do not mean to say that I know when He is coming, because my Lord Jesus Himself said that no man knew the day nor the hour. Yet, beloved, I can not but believe, in the light of

what I see every day, and in the light of what I read from God's Word, that the return of the Son of God can not be far hence or far distant so far as this world is concerned. Brother, if conditions morally and spiritually and Biblically become as much aggravated, and as pronouncedly worsened, in the next twenty-five years as they have in the last twenty-five years since I have been your pastor, then God pity the generation that grows up in that day. Oh, my brother, my sister, surely, surely, it would be the part of wisdom and prudence this morning in the light of what it says in Ezekiel 22 and II Timothy 3, for us, today, to look up into the face of God and pray the prayer that is given to us in the book of Revelation, "Even so, come, Lord Jesus."

III

I wish you would notice in the eighth verse that He speaks about the holy things for He says, "Thou hast despised mine holy things." If you will notice very carefully in the Bible, you will find that the things that God sets apart for Himself, He refers to as "holy things."

"And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the HOLY THINGS of the children of Israel, lest ye die."—Numbers 18:32.

Now, I don't know all that was included in the holy things that were depised in Ezekiel's day. I do not know all that might have been included in that expression, "holy things," but I do know that in Ezekiel's day, the prophet declared that one of their sins was that they despised the holy things, which Moses specifically said they were not, in any wise at all, to pollute. Brethren, I wonder if we have the regard for holy things today that we ought to have. I am just wondering about this congregation before me, if you have the regard for holy things that you ought to have.

For example, beloved, how do you respect the holy scriptures? Do you realize that this book from which I preach to you on Sunday is not just an ordinary book, but rather, beloved, this is an holy book?

"And that from a child thou hast known the HOLY SCRIPTURES, which are able to make thee wise unto salvation through faith which is in Christ Jesus."—II Tim. 3:15.

Beloved, this Bible is a different book to any book you have within your home. Of all the books you may have in your home, you haven't another that is the like of this one—from which I read, and from which I preach to you. This, beloved, is an holy book. It is called the Holy Scriptures. If you will notice on the backbone of your Bible, or prob-

ably on the front cover of it, you will find the expression, "Holy Bible." Did you ever stop to realize that the word "holy" means that it is set apart to the service of Almighty God. Then, my brother, my sister, take this book only with clean hands and with reverent hands. Read it, not only with the realization that it is something for you to learn, but with the realization that it is something holy that you are privileged to have in your possession. Then, I might notice also with you, beloved, that not only is it taught within the Word of God that the Bible is holy, but also it tells us that God's House is an Holy House.

"And he said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the HOLY PLACE."—II Chron. 29:5.

God's House is an holy place. How many times do you forget it when you come here? How many times do you come into this house before services begin, or perhaps after the services are over, and you continue with the worldly conversations you brought in from the street, or after the services are over, you begin a worldly conversation, even before you get out of the House of God? I am saying to you this morning, my brother, this house is an holy house. It is an holy place unto the Lord. Every worldly conversation ought to be forgotten and laid aside when you come into the doors of this building. All the thoughts of this world ought to be left aside. All the burdens that you have, ought to be laid aside when you come within this house. This place is holy unto the Lord. When you come within this place, you ought to come with the realization that this is the place that God has deigned, and God has designed, upon which to place His favor. You ought to come here with the realization that you are coming into God's House, and my brother, as you come into it, remember that it is an holy house unto the Lord. I think, beloved, about our singing. I think, beloved, about our worship services. Surely we ought to be careful when we come into this place that every bit of our worship is worship that honors Almighty God. We ought to be careful that every bit of our singing, that all of our supposed worship is that which will bring honor and glory to Almighty God. Brother, this is God's House. It is not my house. It is the House of the Lord. It is called an holy house, an holy place before God.

But, brethren, not only is the Bible and the House spoken of as holy, but even the tithe is spoken of as an holy tithe.

(Continued on page seven)

DO IT NOW

By BRETON BRALEY

If with pleasure you are viewing any work a man is doing,
If you like him or you love him, tell him now;
Don't withhold your approbation till the parson makes oration
As he lies with snowy lilies o'er his brow;
For, no matter how you shout it, he won't really care about it,
He won't know how many tear drops you have shed.
If you think some praise is due him, now's the time to slip it to him,
For he cannot read his tombstone when he's dead!

More than fame and more than money is the comment kind and sunny
And the hearty, warm approval of a friend,
For it gives to life a savor and it makes you stronger, braver,
And it gives you heart and spirit to the end.
If he earns your praise—bestow it; if you like him let him know it;
Let the words of true encouragement be said.
Do not wait till life is over and he's underneath the clover,
For he cannot read his tombstone when he's dead!

WHICH ONE REPRESENTS YOU?



Characteristics Of A Scriptural Church

"On this Rock I will build my church and the gates of Hades shall not prevail against it."—Matt. 16:18.

For the present purposes, the word church in this connection will be construed as referring to local visible bodies of baptized believers, and in the treatment of the subject will be based upon this assumption. If there be any other sort of church than that of the visible congregation, revelation and investigation have alike failed to locate its whereabouts or define its functions. God has never given it a mission, or man put it into commission. Such an inconceivable, intangible, invisible concern as the imaginary invisible church has never been known to convert anybody, to set forth the Lord's Supper, or to perform any of the functions of an actual church, or to do any sort of business on the arena earth, in the history of all time. Therefore, the speaker proposes to deal with that which we have to do—facts, not fancies, men, not myths; women, not words.

The primary characteristic of a Scriptural church is, that it must be of divine origin. It will be admitted that churches are, or ought to be, divine institutions. If they are divine institutions, they must be of divine origin, for no stream can rise higher than its source. To be of divine origin, they must come from God, "for other foundation can no man lay than that is laid, which is Jesus Christ." That which is born of earth is earthly, and that which is born of Heaven is Heavenly. Like begets like, on earth or in Heaven, so far as we are informed. If, then, it be a fact that a church must be of divine origin, and to be of divine origin must have been instituted by Jesus Christ, it necessarily follows that no man has, or can have, a right to start a church, unless especially commissioned by Christ. Should anyone claim this authority, it would be necessary to attest his authority by infallible signs and miracles, thus demonstrating the divinity of his mission, by Apostolic power and precedent. So generally has this been conceded, that no man of note has ever claimed the right to start a church. Martin Luther claimed only the mission of a reformer, and never, at any time, the authority to originate a church. John Calvin admitted his work to be that of reformation, and nowhere sets forth the claim to start a church. John Wesley not only disclaimed any intention of forming a church, but died a member in full fellowship of the Church of England. Realizing his limitations in this connection, he strenuously resisted the separation of the Methodist societies from the Church of England. Alexander Campbell asserted that his mission was to reform the Baptist churches, probably not realizing the more than Herculean task of reforming the

truth. It is likewise worthy of note that the name of the founder still clings to nearly all the churches of human origin. For example, were I to start an independent movement and assume to call it a church, it would rightly be known as "Porter's church," but could not truly be called a church of Christ. There are only three Christian bodies who claim to have been instituted by Christ or the Apostles—the Roman Catholic, Episcopal, and many Baptists. The origin of the Roman Hierarchy is too well established by secular as well as sectarian history, to be seriously considered in this connection. The beginning of the Church of England (Episcopal) during the life, and by the authority of Henry VIII, is well known and freely admitted by all accredited historians, being the verified and irreversible verdict of history.

It is comparatively an easy task, with a single exception, to ascertain the approximate origin of each of the various denominations; the historian, however, has not yet risen who is able to find the beginning of Baptist churches this side of the Apostolic period. If, then, the human origin of all other churches can be clearly established, it makes a strong case in favor of that church whose human origin cannot be established. Mosheim says of the origin of Baptist churches: "They are lost in the remote ages of antiquity." Mr. Dermout who was appointed by the king of Holland to ascertain the origin of the Baptists, reported, "That the Baptists may be considered the only Christian community which has stood since the days of the Apostles, and has preserved pure the doctrines of the Gospel through all the ages." Sir Isaac Newton declares, "That the Baptists are the only body of Christians that have never symbolized with the Church of Rome." Alexander Campbell, in his debate with McCalla, affirmed, "That from the Apostolic age to the present time, the sentiments of the Baptists and their practice of baptism, have had a continual chain of advocates, and public monuments of their existence in every century can be produced." The Old Ship of Zion is an old ship, and was not launched in the last few centuries.

The second characteristic of a Scriptural church is that it must preach a pure Gospel. The Gospel is either pure or impure; it is absolute truth or unconditional falsehood. There is no such thing as partial truth or purity. It is self-contradictory to say that it is the truth mixed with a little error. As well say that a glass of water is pure with the exception of a single drop of poison. A man cannot be truthful and yet lie occasionally. A falsehood may be told in many different ways, but the truth has but one version, and that version is a finality. This may be called a

narrow view of truth, but truth is and must forever be narrow, for it has its metes and bounds and its limitations are fixed and immovable. It is possible that a spiritual Pure Food Law would put many a Christian society out of business as the Pure Food Law has put a numbers of concerns out of commission.

Nor does truth ever conflict with itself, nor can one truth or portion of truth ever contradict any other portion of truth. It is unthinkable that Christ would call one man to preach a certain doctrine and then call another to preach a doctrine directly opposed to it, and then tell us that "A house divided against itself cannot stand." It is inconceivable that Christ would call one to preach immersion, and would call another to preach sprinkling; one to preach baptism as the answer of a good conscience to God, and another to preach baptism for the remission of sins. This would make Christ a contradiction and truth, "confusion worse confounded." This is not the sham and sentiment of liberalism, but the cold eloquence of fearless facts!

Within this narrow way, whose limitations are co-extensive with truth, there is ample room for broadest sympathy, limitless love and endless activity. As well might the heavenly bodies ask for greater liberty than they have in their God-ordained orbits as for the disciples of truth to ask for the broadening of its bounds.

A train has the greatest possible liberty while on its narrow track. The current plea for greater liberty in preaching and teaching is not a plea for real liberty, but for unlimited license to disport the vagaries and propagate the heresies of one who wishes a support from the people he is trying to betray. The old cry of "Give me Liberty, or give me Death," may well be changed to read, give some people the liberty they crave and the denomination will promptly meet its death. A perpetual protest is truth's reply to the plea for liberalism.

Nor can there be any new truth until God makes another revelation and adds to the Bible another chapter. Truth is as changeless as the Christ who gave it. Let me charge you, preach the truth, preach it in its purity, preach it in its simplicity, and it will yet tell its tale of triumph, though it be to generations yet unborn. Truth unadulterated, truth untarnished, will usher in the day of universal redemption!

"Truth, crushed to earth, will rise again:
The eternal years of God are hers;
But Error, wounded, writhes with pain,
(Continued on page five)

THE BAPTIST EXAMINER

PAGE THREE

JULY 3, 1954

True Answers To Questions Concerning Catholic Heresy

By JOSEPH ZACCHELLO
MARY

Does the following text of Gen. 3:15, prove the Roman teaching of the Immaculate Conception of Mary?

"She shall crush thy head and thou shalt lie in wait for her heel."

No. The Hebrew text reads "He" or "It", not SHE (Mary) shall crush, etc., and even the Septuagint version, approved by the Roman Catholic church reads "He shall crush," etc. Therefore the subtle argumentation from the above text in favor of the dogma of the Immaculate Conception has no scriptural foundation.

Does Luke 1:28, prove the Roman doctrine of the Immaculate Conception?

"Hail, full of Grace, the Lord is with thee, blessed are thou amongst women."

No. The Angel saluted Mary with a gracious benediction on the ground that she was chosen from among all other women to become the mother of Jesus. But the Angel did not say or imply that she was conceived without original sin, or that she did not need salvation. Mary knew herself to be a sinner and in need of salvation, for in her song of praise she said: "And my spirit hath rejoiced in God my Saviour." Luke 1:47. The Immaculate Conception was defined as dogma on Dec. 8, 1854, against the teachings of many theologians—Augustine, Cardinal Cajetan, St. Thomas Aquinas, and Pope Gregory the Great, etc. It is clear teaching of the Scriptures that all die in Adam (Cf. I Cor. 15:22; Rom. 5:12; Ps. 14:3; Rom. 3:23; Isaiah 64:6).

SAINTS

In the Bible the brethren are often asked to pray for others. Does this prove the Roman teaching of prayers to the Saints? (James 5:16,18; Gen. 20:7; Rom. 15:30).

No. The above passages of the Bible do not prove that a living Christian should pray to a dead saint to intercede for him, but only that Christians, while on earth, should pray for each other. A Heaven none can mediate but Christ. (I Tim. 2:5).

Does the Bible forbid prayers to dead saints?

Yes. (Col. 2:18; Acts 14:14; Matt. 23:17). Christ is our only mediator. (Acts 4:12; Rom. 8:34; Rev. 22:9).

Can Roman Catholics explain how dead saints can hear our prayers?

No. Some Roman Catholics say that the saints acquire the knowledge of our prayers from the angels. But how do the angels acquire their knowledge? Others say that the saints see all things in God. But if they see all things in God they have the same knowledge as God and therefore are as omniscient as God. Others think

that prayers offered to dead saints are communicated to them by God. But then the saints, who are supposed to mediate for us before God, would have their knowledge of our prayers from the same person with whom they are supposed to intercede.

IMAGES

Does the command of God to make the cherubim (Ex. 25:18,19) prove the Roman teaching of veneration of images?

No. The cherubim were not adored or venerated, nor were they even seen by the people. They were in the Holy of Holies into which the High Priest alone entered once a year, and then only with the blood of a sacrifice. The cherubim were made at the express command of God, while the Church of Rome can not produce one such command enjoining the use and making of images.

Does the brazen serpent (Num. 21:9) prove the Roman veneration of images?

No. The brazen serpent is rather a proof against the worship of images. In fact, King Hezekiah later broke the serpent when the people burned incense before it (II Kings 18:4), as Roman Catholics do today before their images.

Do the Old and New Testaments forbid the use of images?

Yes. (Ex. 20:4,5; Lev. 26:1; John 4:24; Acts 17:25; I Cor. 10:20).

INDULGENCES

What do Roman Catholics mean by indulgences?

"It is a remission of the whole or part of the temporal punishment due to forgiven sin, granted by the Pope and the Bishops out of the church's spiritual treasury, which is made up of the infinite redemptive merits of Jesus Christ, and the superabundant merits of the saints. It is more than the mere remission of canonical works of penance, for it really remits the whole or part of the punishment due the sinner by God, either here or in Purgatory." Roman Question Box, by Conway.

Why do true believers reject the Roman teaching of indulgences?

Because they do not need a pope or a bishop to grant them the merits of Christ as a reward for works of penance, money, wearing of scapular, etc., since they are justified, not by works, but by faith. (Gal. 2:16; Rom. 5:1).

No saints, or any other Christian, are able to gain superabundant merits of works to be applied to us, or the souls in purgatory, because they can not gain merit even for themselves, since we are all sinners and "all our righteousnesses are as filthy rags." Isa. 64:6. "Even so you also, when you have done everything that was commanded you, say, We are unprofitable servants; we have done what was our duty to do." Luke 17:10.

The Cold Dead Hand

By E. M. POTEAT

Carve your name over high shifting sand,
Where the steadfast rocks defy decay;
All you can hold in your cold dead hand
Is what you have given away.

Build your pyramid skyward, and stand,
Gazed at by millions, cultured, they say;
All you can hold in your cold, dead hand
Is what you have given away.

Count your wide conquests of sea and land,
Heap up the gold, and hoard as you may;
All you can hold in your cold, dead hand
Is what you have given away.

Culture and fame and gold—ah so grand,
Kings of the salon, or mart, a day;
All you can hold in your cold, dead hand
Is what you have given away.

THE THEOLOGICAL STRADDLER -- A BAPTIST MENACE

By T. T. Martin
(Now In Glory)

There can be limited theological fellowship without one being a compromiser, without endorsing theological error. A Catholic priest and an evangelical preacher can have individual fellowship in standing for the Bible as God's Word, God's existence and the Virgin Birth of the Savior, without either one compromising his convictions concerning other doctrines. A Baptist and a Presbyterian preacher can have individual fellowship in standing for the Bible, for God's existence, for the Virgin Birth of our Savior, for complete redemption through the Savior, without either one compromising his convictions on other doctrines.

Men may differ where no principle is at stake and yet have theological fellowship without being compromisers or traitors. For instance: some may believe in an individual church sending out missionaries; others in churches combining in this work; others in individuals supporting missionaries, and others in individuals combining in supporting missionaries, and yet have fellowship in standing for the great doctrines of God's Word without there being any compromising.

Men may refuse to do a thing when a principle is at stake and then turn and do that thing when a principle is not at stake, without being compromisers or theological straddlers. For instance, if the effort were made to compel a man to be the pastor of a church, he should resist it to the death; when there was no effort to compel him, he could become the pastor and not be a compromiser and straddler. Paul circumcised Timothy when a principle was not at stake; but refused to circumcise Titus when they tried to compel him to do so. Yet even a Janus-faced modernist would not charge Paul with being a theological straddler.

But the real theological straddler! Peter eating with the Gentiles, yet withdrawing and separating himself when they of the circumcision came; Naaman, the Syrian, the theological straddler! "Thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord." But alas!—"In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand and I bow myself in the house of Rimmon, the Lord pardon thy servant in this thing."

Take the evolution issue: Men claiming to be fundamentalists, to be orthodox, will look very pious and say, "I am opposed to all evolution that leaves out God"—the theological straddler! They know that it is not a question of "leaving out God," but of the Deity of the Savior who endorsed Genesis as the Word of God, when Genesis says ten times that every thing brought forth "after his kind," and evolution says that there are ten lies; when Genesis says that God made man in His own image, and evolution says that that is another lie, that the first man was midway between the anthropoid ape and modern man; when Genesis says that the first man spoke a plain language, and evolution says that that is another lie, that man learned language after many generations of experience; when Genesis says that the first man by sin fell, and evolution says that that is another lie, that man has never fallen, and has been always by evolution progressing upward; when Genesis says that God sent a flood and destroyed man from the earth because of his sin, and evolution says that

that is another lie, that man has always been evolving upward. If evolution is true and the Savior endorsed all these lies as the Word of God, then He was only the illegitimate son of a Jewish fallen woman. Hence, it is not a question of "leaving God out," but of the Deity of our Saviour—and these men know it! But— theological straddlers! These "middle-of-the-roads" are persistent in barking at "heresy hunters." When on the western prairies you see an old dog wolf barking at you, and then going to another little knoll and barking at you, you may know that there is a den of young wolf pups somewhere nearby. So when these "middle-of-the-roads" snarl and bark about "heresy hunters," you may know that there is a den of young heresies somewhere in their territory.

As examples of the theological straddlers take two cases: Pastor J. A. Francis, of the First Church, Los Angeles, posed as being orthodox and thereby became the successor of A. J. Gordon in Boston, a place he would never have secured had he let his modernism be known. Had he made the statements before that church before being called that he made before the Northern Baptist Convention in Milwaukee, he would never have been called. He was called to the First Church of Los Angeles, California, as fundamentally sound and orthodox. Had he made those statements of his modernism before that church before he was called, he would never have been called.

I had heard that he was carrying water on both shoulders, that he was running with the hare and whooping up the hounds; but my heart thrilled as I sat in the gallery at the recent meeting of the Northern Baptist Convention and heard him say, as he gave "The Keynote Address": "The earthly life of Jesus is the human life of God"; "Every idea of God is brought to the standard of Jesus"; "In Him is all the fullness of the Godhead bodily"; "Jesus Christ is the finality of the revelation of God"; "Christ on the cross to reconcile man to God"; "Take your shoes off your feet at the cross as on the holiest ground"; "The value depends on who it was that died there"; "If He was only an ideal peasant, nothing to me; but if God manifest in the flesh, He also took our form"; "At the cross there were two tides—man at his worst and God at His best"; "The heart of God was uncovered on the cross." But my heart sank within me and I felt a sickening chilly sensation when, in referring to those who stand for the Virgin Birth of the Savior, with bitter, stinging, biting sarcasm he sneered at the indelicacy of those who pry into the privacy and sacredness of the Father begetting His only begotten Son!— followed by "The eternal God is judging you and me, not by how many articles of faith you defend, but by how many you live" (then what of "earnestly contend for the faith once for all delivered to the saints"?); followed by, "People of the first century saw Him through the thinking of the first century, the way He wanted them to see Him; the man of the twentieth century must see Him through the thinking of the twentieth century (then where is inspiration of God's Word?). Must I think in the thoughts of a first century Jew, instead of a twentieth century Gentile? Then where is the inspiration of the New Testament? Then where is the authority of the New Testament? Bob Ingersoll could not have put it stronger. But the theological straddler was lionized by the modernists. Yet this is the man that our Texas brethren have repeatedly had as their preacher on great occasions; and they have welcomed ranker than he to their pulpits and their platforms.

The other case in point is that of Editor John A. Earle, of "The Baptist," the official organ of

the Northern Baptist Convention. He has arisen to his present position by posing as being orthodox; he came out in a Milwaukee paper and claimed that he was a fundamentalist. But hear him:

"Much emphasis is being placed in these days upon what is called the virgin birth of Christ, by a certain wing of the evangelical church. This statement has been developed into one of the fundamental doctrines, and Christian men are being labeled according to their views on this doctrine, but aside from the record of Matthew and Luke in the New Testament there is not a single reference to the virgin birth of Christ. Doubtless it was an accepted fact among the disciples, but it was not given the place of prominence among the apostles that it is now given in certain quarters . . . The theological doctrine of the virgin birth is an ecclesiastical supplement, and we owe it largely to the developments which produced Roman Catholicism."

Isn't that pitiable, not to say contemptible? But it is the best that such men can do and yet hold their jobs and be supported by orthodox people—Unitarians, where they know they belong, haven't as good salaried positions for all of them as the orthodox have.

Suppose it were true that only Matthew and Luke mention the Virgin Birth, who could know absolutely of the Virgin Birth, save God the Father, who tells of it in Isaiah 7:14, and Mary from whom Luke learned of it, and Joseph, from whom Matthew learned of it?

Suppose it were true that it is only mentioned twice, how many times does God have to say a thing in His Word before a modernist or theological straddler will conclude that God has quit lying about it? But are Matthew and Luke the only ones who refer to the Virgin Birth? Mark refers to Him as "The Son of God" and "the Son of Man." How could He be both, save by the virgin birth. He quotes from the Old Testament, "Prepare ye the way of the Lord"—one more than man; He records deeds that only God can perform, and Mark tells that the Savior, before the High Priest, was asked, "Art thou the Christ, the Son of the Blessed?"—the one foretold by Isaiah, who said He should be born of a virgin, the one foretold by Daniel as the Messiah, and the Messiah was to be born of a virgin, the one foretold by Micah to be born in Bethlehem, yet whose "goings forth have been from of old, from everlasting"; and Mark records, "And Jesus said, I am." And yet these modernists and theological straddlers have the gall to say that only Matthew and Luke refers to the virgin birth!

John says in 1:1-3 that the Savior had pre-existence and was the creator of all things; then he says, 1:14, that He "was made flesh"; then he records that the Savior to the woman at the well, 4:25, 26, said that He was the Messiah, the one that was to be born of a virgin; yet these Christ-besmirching Unitarians, clothed in Baptist clothing, brazenly come out and say that no one refers to the virgin birth save Matthew and Luke!

Peter, Acts 2:4, proves from prophecy that Jesus is the Messiah, and the Messiah was to be one who had existed "from everlasting" and was to be born of a virgin; and Peter refers to Him as a man and also as "Thy Holy Child Jesus."

Paul says that the Savior "was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead"; "if the seed of David according to the flesh," hence human; but "the Son of God" proven by the resurrection from the dead, thus proves to be the Messiah who was to be born of a virgin. Paul says, "When the fullness of the time was come,

God sent forth His Son, made of a woman"—not made of a man and a woman; hence virgin born.

And Hebrews says, 1:8, "But unto the Son he saith Thy throne O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom," 1:10, "and thou Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of thy hands"; 2:14, "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same"; v. 16, "For verily he took not on him the nature of angels; but he took on him the seed of Abraham"; 10:5, "Wherefore, when he cometh into the world he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me," (pre-existence before having a human body). Yet these camouflagers dare go before the people and say that the virgin birth is only referred to twice? Doesn't it look as if they would blush from shame? But catch an evolutionist, a modernist, a theological straddler, blushing, will you?

Then Editor John A. Earle dares to say, "The theological doctrine of the virgin birth is an ecclesiastical supplement." "Ecclesiastical supplement," that it was added to New Testament teaching! He got his thirty pieces of silver for thus betraying our Lord—he thus became satisfactory to the modernists and became editor of "The Baptist." He then caps his traitorous, betraying work by appealing to prejudice against Catholics by saying, "We owe it largely to the developments which produced Roman Catholicism." Isn't that contemptible?

But the churches, north and south, east and west, are going to be aroused from their death-slumber some day, and then they will follow the example of a southern Negro waiter in a restaurant: A gentleman stepped into a restaurant on a bitter cold day and sat down at a table, blowing his breath on his hands; the Negro waiter said, "Boss, what you blowing your hands for?" "Why, I am blowing my hands to get them warm because they are cold." "Scuse me, Boss; what'll you have?" "Bring me a bowl of soup." As it was brought in it was very hot, and the man began blowing it. "Boss, 'scuse me, but what you blowing dat soup fer?" "Why you fool nigger, the soup is hot and I am blowing it to cool it." The negro waiter looked frightened, and as he backed toward the kitchen his eyes looked wild as he said, "'Scuse me, Boss, but I can't wait on no man what can blow hot an cold outer de same mouf."

May the churches soon be aroused to wash their hands of these un-sent shepherds who can blow hot and cold both out of the same mouth.

And some of them are going to find that they have followed the example of the Negro's chameleon: a Negro said, "I had me a nice little chameleon, but he killed himself. I put him on a piece of yaller and he turned yaller, and I put him on a piece of green and he turned green, and I put him on a piece of red, and he turned red; den I put him on a piece of scotch plaid, and he killed hisself trying to be bofe at one time."

The tragic part of all this theological straddling is that vast numbers of souls are being doomed by it. It is a fearful responsibility. While by their theological contortions, and flim-flamming and legerdemain, "now you see it and now you don't," they are holding their well-paying positions among the orthodox and at the same time standing in with the high-brow infidels, known as modernists, they are leading many others to "dissemble likewise," and many young Barnabas are being "carried away with their dissimulation"; to go out and by their ministry sweep many into Hell, for without redemption from all iniquity there is no escape from Hell, and there is no real redemption without the Savior being real Deity, the Virgin Birth, for the Savior said, John 8:24, "I shall therefore unto you, that ye shall die in your sins; for if ye believe not that I am (Deity), ye shall die in your sins." It is a fearful responsibility, this dooming and damning souls in order to stand in with the high-brow evolutionists and modernists.

"Woe unto the pastors that destroy and scatter the sheep of my pasture, saith the Lord . . . And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord . . . For I, the Lord, have said, I will bring evil upon them, even the year of their visitation, saith the Lord . . . Therefore thus saith the Lord of hosts, Behold, I will feed them with wormwood, and make them drink the water of gall." (Continued on page five)

"Russia's Downfall"

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Straddler

(Continued from page four)

gall . . . Thus saith the Lord of hosts, Harken not unto the words of the prophets that prophesy unto you; they make you vain; they speak a vision of their own heart, and not out of the mouth of the Lord (they boast of it—that they do not take their message from a first century Jew, but from a twentieth century Gentile!). They say still unto them that despise me (those who listen to such prophets despise the Lord). The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you (there is no Hell) . . .

I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied . . . I have heard what the prophets said, that prophesy lies in my name saying, I have dreamed, I have dreamed (they boldly boast of it that they do not preach the thinking of a first century Jew, but the thinking, the dream, of a twentieth century Gentile). The prophet that hath a dream, let him tell a dream, and he that hath my word let him speak my word faithfully. What is the chaff to the wheat? Saith the Lord (there is the issue, the dream of a prophet unsent of the Lord, "the thinking of a twentieth century Gentile," or the word of the Lord—and the people are making their choice between the chaff and the wheat). Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? Therefore, I am against the prophets, saith the Lord, that steal my words every one from his neighbor. Behold I am against the prophets, saith the Lord, that use their tongues, and say, He saith. Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness . . . Thus shall ye say every one to his neighbor, and every one to his brother, What hath the Lord answered? and what hath the Lord spoken? . . . Therefore, behold, I, even I, will utterly forget you, and I will forsake you . . . and I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten."

Most Christians have not begun to use kind words in such abundance as they ought to be used.

A Scriptural Church

(Continued from page three)

pain
And dies among his worshippers."

Nor can this truth in its perfect purity ever make any kind of compromise with error. Between truth and error, there is an irreconcilable conflict that must continue till the "Kingdoms of this world are become the Kingdoms of our Lord and his Christ." The current talk of "Federation" and "Union" is anything but a compliment to our convictions of truth. I would more readily talk of merging my family, nation or race than I would seriously speak of merging my church. Oil and water never have, and never will, mix, dreamers and imbeciles to the contrary notwithstanding. Such a scheme would be possible only by a process of mutual cancellation and this, to one who believes he holds the truth, the whole truth and nothing but the truth, would be impossible. I have sometimes heard it said, "That I believe we are nearer right than anyone else." For my own part, I believe we are altogether right and I would challenge anyone, especially Baptists, to point out a single fallacy or falsehood in Baptist faith or polity. When I hear the plea made to Baptists that they come and unite with any other church, I am reminded of a great full-rigged ship that for years has battled with the tempest, riding in triumph the crested wave and surging billow; and now as the mighty old ship, with sails all set, is nearing in safety the harbor, a little fishing smack with a leg-of-mutton said hails her with the salutation, "Come over and join us." I hear the reply of the captain, "Stand off, you will be swamped by the swell from our ship." One thing is as good as another only with the man who is good for nothing. It is our mission to preach the untrammelled truth, and undaunted, calmly await the victory!

The third characteristic of a Scriptural church is that it must keep the ordinances blameless, as instituted and observed by Christ and His apostles. These ordinances (two only) are baptism and the Lord's Supper. By common consent, baptism is obligatory on all believers. That there is but one baptism is clearly taught in Eph. 4:5: "One Lord, one faith, one baptism." Nor will it suffice to say that there are two forms of baptism, for baptism is itself a form, and there

WHERE THE SOCIAL GOSPEL CAME FROM AND SOME OF ITS ERRORS

By ROY MASON
Tampa, Florida

The apostle Paul warns against those who come bringing false gospels. The Galatians were especially warned, for the Judaizers came bringing "another gospel, which is not another" as Paul expressed it. So strongly did Paul feel about this that he said "If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:9).

One of the false gospels of this day that comes in the class of what Paul wrote about is the so-called "Social Gospel." The social gospeler either minimizes or else repudiates the gospel of individual salvation from sin and

cannot be two forms of a single form. Whatever, then, this baptism is, it will be granted by all who hold to the supremacy of the Scriptures, that it cannot be changed by any human authority. If then, any church or body of believers should, by teaching or practice, pervert or vitiate this ordinance, such church or society would, if it ever possessed it, forfeit, at least, this characteristic of a Scriptural church. That this ordinance of baptism was, and is, by immersion, is emphatically affirmed by the Baptists, cheerfully admitted by nearly all Roman Catholic and Protestant commentators and reluctantly conceded by the rank and file of Christendom. Neither must the form or design of this ordinance be perverted. Baptism is not a saving ordinance, nor can it ever supplement or supplant the blood of Christ, which cleanses us from all sin.

We may thank God that to the great Baptist brotherhood, militant and triumphant, has been committed the sacred trust of preserving inviolate the divine rite of baptism through all the ages.

That the participation of the Lord's Supper should be restricted to baptized believers, is a closed question in this presence, and will therefore be assumed. Granted then, that the Lord's Supper is dependent upon baptism, it necessarily follows that even a body of believers would not have the right to celebrate the one without obeying the other. The stereotyped phrase of "Close Communion" is not only a misnomer, as respects the niceties of speech, but meaningless and unwarranted in point of fact. The Lord's Supper is for all those who have complied with the Scriptural terms, and this is equally true of salvation from sin. The same Scriptural terms that would exclude anyone from partaking of the Lord's Supper in a Baptist Church, would exclude them from partaking of it in any other place. In other words, anyone has as much right to partake of the Lord's Supper in my church, as he has to partake of it in his own, but unless he has complied with the Scriptural terms, he has no right to partake in either place. Nor has anyone the right to complain of being denied the ordinance when that one refuses to comply with the requirements of the ordinance. It is futile and foolish to complain of the logical result of voluntary disobedience. In law, one is estopped from taking advantage of his own fraud or negligence and the same plea of estoppel should hold good in regard to disobedience to spiritual things.

These three characteristics, with what they necessarily involve, will decide the right of any organization to be called a Scriptural church and prove the final test of a standing or falling church.—J. W. Porter.

Hell, and substitutes his "social gospel." The idea back behind this substitute gospel is that society is to be uplifted and saved. The "social order" is to be changed through reform legislative movements; through the activities of labor unions; through strikes, and through churches working for better wages, hours, and labor conditions. The future emphasis of orthodox Christianity is squelched, and the emphasis is placed almost wholly on the here and now.

Who Started This "Social Gospel?"

Satan, of course, for he is the author of all false gospels. However, it was popularized by Prof. Walter Rauchenbusch, a Baptist theological professor, and a rank socialist. Modernists in general, who had come to have no gospel through their unbelief, adopted this as their gospel. These modernists hate the gospel of blood redemption, which they call "the gospel of the slaughterhouse."

The Error Of The "Social Gospel"

The "social gospel" is a fake gospel. It is a substitute. It is "another gospel which is not another." Let us mention some of the things wrong with it:

1. It substitutes the material for the spiritual. The Bible emphasizes the need of spiritual, internal change, which it calls the "new birth" (John 3:3). The social gospelers would change society en masse.
2. It rejects the supernatural for the purely natural. Modernists and social gospelers reject the supernatural. They take no stock in supernatural regeneration. They work for "social redemption."
3. It emphasizes earth-life rather than eternal life. Some are not sure that there is such a thing as eternal life. They stake everything on this existence. Jesus came that men might live forever. He said, "I am come that ye might have life, and that ye might have it more abundantly." A study of the passage will reveal that He was not talking about more abundant material possessions. (See also John 6:51).

The trouble with the social gospelers is they ignore the fact that every person must face death and some kind of a future. Time runs out — then what?

4. It ignores what the founder of Christianity did and taught. Did Jesus know what kind of a gospel He wanted proclaimed? He did, and He gave this gospel commission in Matt. 28:18-20. He gave no commission to go forth and change the "social order." The "social order" will always change in proportion to the number of people who are born anew—but as a mere by-product.

5. It substitutes a man-made "Kingdom of God" for the one Jesus taught. The modernists are going to "bring in the Kingdom of God" through their human efforts. Jesus taught that He would bring in the Kingdom through His return to this earth. (See Dan. 2:44).

6. The social gospeler is doomed to failure, for he is determined to do something which the Bible says cannot be done. God's Word says that the "world (this present world system) passeth away and the lust thereof." We live in a system that is doomed, for the "whole world (world system) lieth in the evil one." The business of Christians and churches is a rescue business. Not the painting and decorating of the old ship doomed to sink—but rescue of the passengers from the doomed ship.

7. Modernism and its social gospel is back behind prominent religious leaders' action in collaborating with communism. So-

cialism and communism in the-ory form carries out everything the social gospeler has dreamed of, so no wonder men like Bishop Oxnham became identified with Communist front organizations. Every ecclesiastical leader thus involved, has first departed from the teachings of orthodox Christianity.

Safe And Secure If Saved By God's Amazing Grace

By A. Z. MATHEWS

Since reading the astounding statement in THE BAPTIST EXAMINER that the great Bible teacher, Elder G. Campbell Morgan, believed that a child of God could apostatize to the extent that he would be lost, I have been impressed to write an article upon the subject.

First, I am going to prove by common logic that it is impossible for one to be lost after he is saved, and second, I am going to point out several passages of Scripture that teach that a person is safe, if saved.

We are taught by Christ that a person has to be born of the Holy Spirit into God's Family-Kingdom (John 3). "Like produce like" in nature and also in the spiritual realm. If a child is born into a home, it is flesh like its parents, and of the same race. If a person is born of the Holy Spirit, he has the divine nature imparted to him, and of course that divine nature is sinless; and if that person goes to Hell, then a part of God would be in Hell. Impossible!

It is possible to break fellowship with our earthly parents, but impossible to break relationship with them. I am related to my mother by birth, and it is impossible to break that relationship. When a person is born of the Holy Spirit into God's family, he is related to Him by birth — blood — the blood of Christ, and it is impossible to break that relationship. A person cannot be unborn naturally, and a person cannot be unborn spiritually after he has been born.

Furthermore, if you say the Devil can get one of God's children, you are ascribing more power to him than to God, and too, you are putting God down lower than a Christian mother. There is not a Christian mother in the land that would, if she could, disinherit one of her children for any kind of sin he could commit; and I repeat, if you say God would disinherit one of His children for sinning, you put Him down lower than a human mother. No, our Heavenly Father will not disinherit a one of His children, but He will chastise him for sinning against Him.

Now for the Scripture passages that teach that a person is safe if saved. Because of lack of space, I will not quote the Scripture, but will only give you the chapter and verses. Get your Bible and read them for yourself. John 5:24; John 3:16; John 10:28-30; Romans 8:35-39; I Peter 1:5.

There are many, many more passages that teach the eternal security of the children of God. I have not found one single passage that even intimates that one can be lost after he has been saved.

If you, my reader, have been born of the Holy Spirit into God's family, there is no power in Heaven, earth, or Hell that can separate your soul from the Saviour.

THE BAPTIST EXAMINER

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TO THE SINNER

"Behold, now is the accepted time; behold, now is the day of salvation."—II Cor. 6:2.

TO THE CHRISTIAN

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."—Eccl. 9:10.

"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.

When we forgive, we are to forget. When one burys a dog he doesn't leave the tail above ground.

Let Us Remember That God Uses The Little Things, Accompanied By Prayer As Recorded In 1 Sam. 15

Saul's Disobedience And Sins

When the Northamptonshire cobbler proposed the carrying out of our Lord's command to preach the Gospel to every creature he was met with the stinging rebuke, "Young man, when the Almighty wants to convert the heathen, He can do it without your instrumentality." The Doctor of Divinity despised the mender of shoes, nevertheless Carey and his weekly penny laid the foundations of modern missions. A cobbler and a penny! Surely there never was such a combination of "things that are not." Here were the two factors essential to the gigantic enterprise of evangelizing the world, but how utterly, how ludicrously disproportionate to the task!

But it was not, after all, such an unheard of combination. Do we not find in practically all the crisis times of world history, that God had just such a combination ready to meet the need? Has He not always put down the mighty from their seats and exalted them of low degree? Moses' whole stock-in-trade was a rod and he himself was a runaway and an outcast, yet by Moses and his rod God broke the power of Egypt.

And so it seems to be all the way through. "The people are yet too many for me," said the Lord to Gideon whose poor little army had already been sorely depleted. God left him barely three hundred men, but with them he defeated the hosts that "lay along the valley like grasshoppers for multitude." The might and the wealth and the wisdom of the world are always "too many" for the Lord. God's way is the way of the impossible and He loves to use the "weak things of the world, and the things that are despised, and the things that are not," to bring to nought the things that are, that no flesh should glory in His presence.

We are all inclined to despise the day of small things. Unless big things in the way of money are forthcoming, we are tempted to postpone the carrying out of any new project. We have not recovered from the "gold fever" of the war years when the denominations budgeted in hundreds of millions, and when we are unhesitatingly told that the only thing necessary to convert the world was the world's money. The aftermath of leaner years is upon us but we have not yet recovered our poise; the glitter of millions still dazzles our eyes so that we fail to perceive the potentiality of small beginnings.

But the acorn contains the oak. Has it not been so in the history of God's working in the missionary enterprise? Take the early days when the idea of missions to the heathen was scouted by the wise and the wealthy of this world, and what do we find? As far as the financial side of the enterprise was concerned, missionary funds chiefly consisted of the small offerings of poor people, who out of their poverty practically gave all that they possessed. How such great things came to be wrought with such slender resources can only be explained by the wealth of love and prayer that followed these gifts, transforming them by its magic power into riches untold for the blessing of the world.

And if we consider the instruments whom God used, do we not see that He chose the poor of this world? William Carey, the cobbler, was the first of a noble line of obscure men and women who were God's great leaders, and to whom it was given to plant the banner of the Cross in every land under Heaven. It is not only in the matter of financing God's work that we are doing some very erroneous thinking. There is the pernicious cult of "great personalities," the hunting for what is

termed "key men," which has been so freely indulged in of late, and which we firmly believe has dishonoured God and been a snare to the churches. There has been undue emphasis and dependence upon these outstanding men, rather than upon the inherent vitality and power of the Gospel. We have failed to recognize that any personality, no matter how great, is only worth just as much as there is in it of Christ. It is the Gospel which is the power of God unto salvation and not any man's presentation of the Gospel—though it may be freely conceded that the presentation helps or hinders considerably.

The fact is that we need to get back to essentials, we need to re-adjust our thinking to God's plan and method of working. For example, we all need to get a new vision of the power of prayer. One of the most hopeful aspects of the situation at present is the renewed interest in prayer, and surely this is the breath of the Holy Spirit on the dry bones. Nevertheless how little any of us realizes that prayer is God's chosen instrument for bringing within our reach all the riches of His grace, both material and spiritual. "Ask of Me and I will give thee the heathen for thine

A REED SHAKEN BY THE WIND

By L. D. GIBSON
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"What went ye out into the wilderness to see? A reed shaken with the wind?"—Matt. 11:7.

What is it in human character that exerts the most powerful influence over the hearts of men?

Is it what we generally call amiability—the instinct or habit which makes itself agreeable to everybody, which never opposes, never contradicts, never even holds its own if to do so would cause a passing sense of discomfort.

Is it a reed shaken with the wind—a character that bends or that trembles at the first expression of adverse opinion, at a phrase in a speech, or a paragraph in a newspaper. Is this the character that wins the human heart? Are we really drawn by men who in their intercourse with their fellows conceive one and one only golden rule of conduct, that of making things easy, and so voting down principle whenever unwelcome or exacting.

There are many people to be met with who evidently take this view of life in perfect good faith. They have no principle at all, or none at any rate which they care to defend or to make sacrifice for; their one object is to avoid that kind of discomfort which arises from a sense of social collusion; and so they go about the world bowing and smiling their unmeaning compliments to all its gathered incompatibilities whom they may chance to meet on their way, and whatever may be said of them, they are very amiable people.

inheritance." With such a promise—for it is ours, we are Christ's—it is incomprehensible that we should be so prayerless. How frequently people say, "I am sorry that I cannot help the work but I will pray for it," not realizing that prayer is the most valuable and infinitely, the most important contribution anyone can possibly make to God's work. If, instead of bewailing their inability to give, these dear ones would only remember that their prayers can open up resources of wealth and power untold for the work! Indeed this is a ministry that seems to be urgently needed at the present juncture. What is taking place is that all the greatly multiplied calls for help from all over the

world came knocking at the doors of a comparatively small number of devoted people, whilst the great majority are not giving proportionately. Under these circumstances it is impossible that God's work be sustained, while advance is out of the question. What is needed is a definite prayer ministry that the Spirit of God would awaken all His people to the responsibility and privilege of ministering to Him with their substance. When that takes place and when God's people cease to spend on their own luxuries what He needs for the sending of the Gospel to the heathen, there will be abundance for every good cause, for God's people have the money, and this money can be set free for His work by prayer.

There is one other thing. Some of God's dear children are holding back their small gifts because they are ashamed that they are so small, and they have forgotten that He still performs the miracle of the loaves and fishes. "She used what she had," said Jesus of Mary's anointing oil, the fragrance of which has filled the whole world although that was nothing to the way it comforted the dear Lord when the shadow of Calvary's cross began to be heavy upon Him. When the story is fully told there will be no page so radiant as that which records the sacrificial giving of those who loved Him well. And there is another side to the matter. We should never forget, nor should we only half believe, that a small gift followed by earnest faithful prayer means far more to the success of God's plans than a large amount of unconsecrated money—money which indeed might easily prove a snare to the workers. One thousand consecrated gifts of one dollar each would mean more for the work than one prayerless gift of the whole amount. This surely is why Jesus said of the widow that she had cast into the treasury more than they all.

Is it not true also that as one gives, however, little it may be, the power to give grows? That was what a friend told us some time back. She had been longing to be able to give something worth while to the work and was waiting until she should be able to do so. Then one day the Lord told her to use what she had. She began to do so and to her great astonishment she found that her little was being increased continually. There is no doubt that God blesses the sacrificial giving out of all proportion to the actual amount, and is He not "able to bestow every blessing in abundance, so that richly enjoying all sufficiency at all times, we may have ample means for every good work?"

—Latin American Evangelist

1. Saul's First Sin.

Saul's first sin is the first one of Fundamentalists and Unionists today. Their cry is: "In essentials unity; in non-essentials liberty; in all things charity." They say the virgin birth, deity, vicarious atonement and personal return of Christ and the inspiration of the Bible are the essentials; therefore get together on them. Baptism, church polity, church perpetuity, and the Lord's Supper, are non-essential according to the Fundamentalists; therefore exercise your liberty and do as you please about them and be broad and charitable with the fellow that disobeys Christ's commands in these things. That was Saul's first sin; for any disobedience is sin in God's sight. He said the essential thing was to destroy the nation of the Amalekites and he argued with Samuel when he got back that he had obeyed the Lord, because the nation was wiped out. He hadn't; he had sinned.

2. Saul's Second Sin.

Saul's second sin was in thinking obedience to the spirit of God's command and not obedience to the letter would please God. It didn't. God told him to utterly destroy the Amalekites and their property. He saved alive Agag and some fat cattle and sheep for sacrifice. He disobeyed the letter of God's command, though he thought he had obeyed the spirit of it, because he had wiped out the nation. That is the sin of all who "reject the counsel of God against themselves" by rejecting Baptist baptism. They think some other baptism will please God as well as what He commanded. It will not. All other baptisms except Baptist baptisms are a sin against God; because they substitute something else, that they think is as good, for what God commanded. Obeying the spirit of a command is not obedience at all. Men argue today as Saul did that they have obeyed God because they think they have the spirit of His commands; but they haven't obeyed God at all. They have obeyed their own wills and walked in their own ways. You may obey the letter of a command without obeying the spirit of it and be a formalist or ritualist; but you can't obey the spirit of any command of God without obeying the letter of what God said.

3. Saul's Third Sin.

Saul's third sin was the sin of the modernist. He whittled or tried to explain away that part of the Word of God that did not suit him. He didn't believe in verbal inspiration; that God chooses the very words to express His commands in, that will convey

the exact meaning He wants conveyed, and then expects the exact obedience to the letter of His commandments. Saul, like the Modernists, thought the thought or the substance of God's words was the main thing. It isn't. The very letter of God's commands reveals the substance thereof and God wants us to walk in exact obedience to what He commands.

4. Saul's Fourth Sin.

Saul's fourth sin was pride. He thought because he was king of Israel he could take liberties with God's commands. How Samuel does rebuke him by reminding him how little he was in his own eyes and everybody else's before the Lord took hold of him; and how basely he had treated the God who had made him what he was. Some stinging rebuke was that.

5. Saul's Fifth Sin.

Saul's fifth sin was in lying. He put the blame for his disobedience upon the people. Adam did that. And his posterity have been doing it ever since. But that does not lessen the sin. And God put the blame where it belonged and dealt with Saul; for he could have prevented it.

6. Saul's Sixth Sin.

Saul's sixth sin is the sin of many rich men today. He thought God could be bribed. He thought that a big sacrifice would make God overlook his disobedience. It didn't. God thundered in his ears: "Behold to obey is better than sacrifice and to hearken than the fat of rams; for rebellion is as the sin of witchcraft and stubbornness as iniquity and idolatry." There are no worse sins than disobedience to God's least commands and stubbornly trying to justify yourself in your course, as Saul did. Many rich men think God can be bought like human courts. Men's money cannot buy God. Saul found it out to his everlasting disgrace.

7. Saul's Seventh Sin.

Saul's seventh sin was in doing things for show. He wanted to show off by bringing Agag back with him and by the biggest sacrifice in Israel's history. God spurned such a sacrifice. The Master says in Matt. 6, that no man ever gets any reward with God for anything he does for show. How that does hit and hit hard the W. M. U.'s that are reporting all their visits to the sick for show and the B. Y. P. U.'s whose programs are largely for show; and the blue and red Sunday School contests for show; and the lodge parades and ritualistic burials for show; and all the other things we do for show.

SAUL'S PUNISHMENT

His sins were grievous. They must have been to have called forth such a severe punishment from God. God rejected him from being king; God cursed his posterity and descendants; God permitted Samuel, His prophet, to visit him no more; God sent an evil spirit to disturb him and make his days hideous and his nights more so; God turned his own boy against him and made his daughter thwart his plans; God made his reason totter and made him act like a mad man. Oh, the severity of God at times in dealing with wilful disobedience in those whom He has honored!!!

I resolve to devote an hour morning and evening to private prayer, no pretense, no excuse whatever.—John Wesley.

We must not conceive of prayer as an overcoming of God's reluctance, but as a laying hold of His highest willingness.—Archbishop Trench.

On all my expeditions prayers made me stronger, morally and mentally, than any of my non-praying companions. It lifted me hopefully over the one thousand five hundred miles of forest tracks.—Henry M. Stanley.



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"An Exposition Of Ezekiel"

(Continued from page two)

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is HOLY unto the Lord. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be HOLY unto the Lord."—Lev. 27:30-32.

Brother, it does not make any difference if you only have ten tomatoes in your garden, one of those is holy unto the Lord. It does not make any difference if you only have ten Damsons that grow on your plum tree, one of those is holy unto the Lord. It does not make any difference what you and I have so far as the increase of the seed of the land, or the fruit of the tree, or the flock, or the herds that we own, one tenth of it is holy unto the Lord. We have an Holy Bible to instruct us, an holy house to come into, and of what He gives to us, an holy tithe is to be given unto the Lord.

But then, He tells us also that our day of worship is an holy day.

"Remember the Sabbath day to keep it HOLY."—Exodus 20:8.

That was the day the Jew worshipped on, and it was an holy day, and, brethren, all down through the Old Testament the Jew was continually reminded that his day of worship was an holy day.

"So the Levites stilled the people, saying, Hold your peace, for the day is holy."—Nehemiah 8:11.

That was a reference to their day of worship, and God declared that their day of worship was an holy day.

Now, brethren, we don't worship on the Sabbath today. We worship on the Lord's Day. We do not worship on the seventh day of the week, the Sabbath—we worship on the first day of the week, the Lord's Day, the day commemorating His resurrection. But, brethren, our day is just as holy unto God as the Sabbath was to the Jew in the Old Testament. I will grant you in the New Testament that the Lord did not put the seemingly burdensome restrictions around the Lord's Day that was put around the Sabbath in the Old Testament, but, brethren, our day of worship is just as holy unto the Lord, as the Sabbath was in the Old Testament. In fact, beloved, it ought to be just a little bit more holy unto us because the Jew was living under the law and looking forward to grace, whereas, we are saved under grace, and looking forward to the return of the Lord Jesus Christ back to this world again.

So, beloved, notice, if you will, a few of these holy things we have before us. God speaks about a Holy Bible, the Holy Scriptures. We can read to you about an holy house. This house is an holy house. This book is an holy book. This day is an holy day. Our tithes are holy tithes. There is a lot more in this Bible that is spoken of as being holy. If you take the time, you can even find where the Lord speaks about our bodies as being holy.

"I beseech you therefore, brethren, by the mercies of God, that ye present your BODIES a living sacrifice, HOLY, acceptable unto God, which is your reasonable service."—Rom. 12:1.

Our bodies are holy unto the Lord.

There's lots more that can be said is holy. God lays claim to much that can be holy unto Him, but I have taken time to mention these few—holy scriptures, holy house, holy tithes, holy day, and an holy body. I have taken time to mention these few things to ask you one question. Are you sure you are taking time to treat these holy things one bit better than the Jew did in the days of Ezekiel? Come back and read it in the eighth verse, "Thou hast despised mine holy things." I ask you, beloved, is there any difference in the way that you are treating the holy things to-day, the scriptures, the house of God, the tithes, the Lord's Day, your body? Are you treating these

holy things one bit better than the Jews treated them in the days of Ezekiel? Oh, would to God this morning that you would ponder and search your soul, to see if you are treating the Holy things of God as you should.

IV

I wish you would drop down to the twelfth verse—the last part of the verse which says: "and hast FORGOTTEN me, saith the Lord God." Can you imagine God being forgotten? Can you imagine, beloved, that the Jew would forget God? Of all the people in the world that should have remembered Him, it should have been the Jew. I grant you, beloved, that we are all a forgetful lot. It's so easy for you and me to forget so many things within this world. There isn't a day that goes by without somebody excusing himself on the basis, "I forgot." I am sure that the same is true of you and me, and nearly every day that goes by, we have to excuse ourselves for what we have done, or what we have not done, because we say, "I forgot." Brethren, God does not want us to forget. Because we are so prone to forget spiritual things, God reminds us over and over and over again not to forget Him. For example, we read:

"Remember the Sabbath day, to keep it holy."—Exodus 20:8.

God knew that the Jew was prone to forget, and therefore, He remonstrated with him that he would not forget the Sabbath day.

He gives us another reminder: "Remember how short my time is."—Psalms 89:47.

Knowing how short our lives are and realizing what a short space of time God has allotted for us here in this world, and knowing that if we are going to do anything for the Lord, we had better do it now. Remembering that, the Psalmist pleads with himself.

Then, you might notice also how the Lord would urge upon us lest we forget spiritual verities. He says:

"Remember now thy Creator in the days of thy youth."—Eccl. 12:1.

God, beloved, all the way thru His Bible is continually reminding us to remember certain things lest we forget these spiritual truths. For example, He says:

"Remember Lot's wife."—Luke 17:32.

What could we learn from old Sister Lot? What could we learn about Lot's day that would be so important that Jesus would pause in the middle of an exhortation to say, "Remember Lot's wife." Oh, the worldliness and the carnality of Lot's home! Oh, beloved, how much Lot's wife loved the things of the world! Hence, the Lord Jesus says, "Remember Lot's wife."

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."—Rev. 2:5.

Here is a church that was strong on works. Here is a church that was strong on doctrine, but they did not love the Lord like they used to love Him.

I have taken time to read those five verses that you might see how God takes time to pay court to our frailty. God knows how prone we are to forget. God knows how apt we are to forget Him and to forget spiritual truths. God knows how prone we are to pass spiritual verities by. Therefore, over and over and over again, He calls upon us to remember, but, in spite of all of His warnings, and in spite of all of His admonitions, He tells us through the prophet Ezekiel that His own people have forgotten Him. He is spoken of here as the forgotten God. A few years ago, we had a president, who in practically every address he made—and he became famous for his fireside chats over the radio—he would refer to the forgotten man, the working man, the man who may have been overlooked by Wall Street, or by the men of wealth in the corporations. But,

"LOVE SUFFERETH LONG"



"SO FAITH, HOPE, LOVE ABIDE, THESE THREE; BUT THE GREATEST OF THESE IS LOVE" — I COR. 13:13 (RSV)

brethren, this isn't the forgotten man we are reading about here. We are reading here about the forgotten God. Is it possible, brother, for it to sink into our hearts this morning as to how easy it is for you and me to forget about God?

He does not forget about us. Suppose we go back, beloved, and read the story of Noah. Can you imagine Noah shut up inside that ark? Two of every wild beasts, two of every kind of fowls, two of every creeping thing, two of all crawling things were shut up inside of that ark with Noah. Inside that ark with Noah and the creeping things, the crawling things, the fowl, and the beasts, were his wife, his three sons, and their three wives. On the outside, the rain was pouring out of the skies. Fountains were being broken up on the earth beneath. Here is old Noah without a chart, without a compass, without a rudder, without any steering mechanism on that ark, shut up on the inside with everything that might be contrary to him, with the rains pouring on the outside and that ark beginning to float on the waters. Poor old Noah. Oh, brother, if there ever were a man that needed God, it was Noah. If ever there were a man who was helpless, it was Noah. If ever there were a man that needed to fall back on God and say, "Thy will be done," it was Noah. All kinds of animals and creeping things and crawling things were inside the ark with him, rain was on the outside, bearing the ark withersoever it might, with no steering mechanism on it, no chart, no rudder, no compass. He knew not what was before him, but, brother, in the eighth chapter of the book of Genesis and the first verse, we have one of the sweetest expressions that is to be found in the Word of God:

"And God remembered Noah."

Ah, brother, what difference did it make if there were wild beasts shut up on the inside with him? What difference did it make if the rain was pouring in torrential fury on the outside? What difference did it make if he did not have a compass, if he did not have a chart? What difference did it make if he could not

steer that ark? What difference did it make regardless of what might come or what might go—God remembered Noah. My brother, the same God that remembered Noah, remembers you and me today.

My brother, in Ezekiel's day, the people forgot about the God that didn't forget about them. I am wondering if perhaps it is not true today that the God that remembers us, that maybe you and I forget about Him.

Let us look at another instance here in the Bible that we might see how God remembers us. Take for example that woman, Hannah, who happened to be one of the two wives of that man, Elkanah. The Word of God tells us that she could not bear a child, and it grieved her sorely because God had shut up her womb. She could not bear a child, and the record tells us how that her adversary, her husband's other wife, mocked her and caused her grief. One day when she could stand the provocation no longer, she went to God's House and poured out her broken heart to God and prayed for a child. Her husband, the Word of God tells us, lavished rich gifts upon her. He gave to his other wife all she needed, and to all their children he gave what they needed. He gave lavish, rich gifts to Hannah and he reminded her that he was better to her than a family of children. But that did not satisfy the longing of this childless heart. She stood there in the temple and prayed that God might give to her a child—her own flesh and blood that she might hold in her arms. Even the old priest Eli looked at her and called her an old drunken hag and told her to get out of the temple. When he saw her standing there with her lips moving, yet not saying a word, he thought that she was drunk. She had to convince him that she was not a drunken woman, but that she was an exemplary woman who was praying to God. In spite of the fact that she was mocked by her husband's other wife, in spite of the fact that her husband could not give to her the joy that could be hers by way of a child, in spite of the fact that the priest of God wanted to hurry her out of the temple thinking that she was

drunken and was impatient with her there—in spite of all of this, she stood in the presence of God and prayed and the Bible says that despite all of her difficulties and all of her opposition:

"And God remembered Hannah."—I Samuel 1:19.

Oh, let me tell you something this morning, my brother, the God that we preach to you this morning is a God that does not forget. You and I forget Him. You and I forget about our duties. You and I forget the House of God. You and I forget the spiritual verities and the spiritual truths that are laid down within His Bible, but, brother, Goes does not forget us. Oh, isn't it precious for us to know that the God of the Bible is a God that does not forget His own? You will never walk through a difficulty—you will never have a sickness—you will never have a trial—you will never have a burden—you will never have a heartache—you will never have anything that will come into your life, but what God will remember you. God, beloved, will never, never, never, never forget you.

But, on the contrary, how often do we forget Him? In Ezekiel's day, it was not the forgotten man that was in the forefront, it was the forgotten God. Man had forgotten God. I am wondering this morning that though God does not forget us, if you and I are not likewise guilty as were the Jews in Ezekiel's day of forgetting God.

V

Notice, there is to be a penalty. The fifteenth verse, "And I will scatter thee among the heathen." There was to be a penalty. You can not forget God and expect to prosper. You can not pollute His holy things and expect to prosper. You can not profane the things of God and expect to prosper. God says, "I will scatter you among the heathen. Why do you suppose it is that there is a half

Crutch

(Continued from page one)
we have only a little over half of that amount. I regret to have to go to the ones from whom we purchased this press and say that it is impossible for us to meet our obligation. I sincerely trust that I shall not have to do so. Only God knows the answer, and we leave the matter with Him, and with you, our readers. I am trusting that within the next few days, sufficient money shall come in, that I shall be able to meet our payment in full. Even a dollar from all our readers would not only make this payment, but pay for our press in full. Why not put a dollar in the mail today, and send up a prayer to Heaven that God will move upon the hearts of others to give a like amount, or more, according to His good pleasure.

I insist that I have no private subsidy crutch on which to lean. Now as never before, I must count on our readers, and those who appreciate this paper. May we count on you today?

I Should Like To Know

(Continued from page one)
ing in a way to try to discredit Paul and bring trouble and reproach upon him. He is simply saying that it will work out his good in some way and their plans will fail.

11. Explain Jno. 6:63.

Two things are said: First, no fleshly energy or work profits in the Kingdom of God. All banquets and pageants and red and blue contests and a thousand other like things done in the energy of the human amount to nothing, said the Master. Only speaking and praying and singing in the Holy Spirit, etc., produce lasting results. Second, Christ testifies that the Word is spirit and life. If you do not know how the Holy Spirit quickens and works, the Master is saying, just preach and talk and live the Word. There is life in it. The Spirit uses it.

12. Who were the "us" in Isa. 6:8?

The God-head.

13. In old age is it possible because of frailty to forget that one is saved or not to know that he is saved?

I suppose it is possible; but in the light of Isa. 46:4, I think it extremely doubtful. I would think in such a case it is more likely they have been church members all their days without being saved. But it is possible that they have been such worldly children of God, that they have lost the joys of salvation as a rebuke for their forgetfulness of God.

14. Explain "lay hold on eternal life" in I Tim. 6:12.

In that passage it means, either by a life of faithfulness to strengthen the assurance in your own hearts of your possession of eternal life or to lay up for yourselves treasures in Heaven as a condition of the fuller enjoyment of eternal life.

15. Is there any difference in regeneration and the new birth? If so, please explain.

No, not so far as a sinner's experience is concerned.

16. Does a sinner have to be regenerated before he can repent and believe?

Depends on what you mean by regeneration. If you mean, "quickening," yes.

17. If a sinner has to be quickened or made alive before he can repent and believe, (1) What is he alive to? or (2) is he merely convicted of sin, or (3) is he alive unto God?

He has no spiritual life until he receives Christ. I Jno. 5:9-15, Col.

3:1-4.

18. Are not the deacons supposed to be guardians of the church?

No. If the querist means custodians of the church property, that is the job of the trustees. The deacons are in no sense the "guardians of the church," but ought to be in all things subject to the church.

19. Is a member entitled to a letter, who is living in open violation to the rules of the church?

No. Such a member ought to be dealt with for contempt of the church and as a covenant-breaker.

20. What ought to be done with members that go away and do not support the church?

They ought to be excluded.

21. Has not a Baptist church that holds union meetings departed from the "Faith?" And does it not by so doing become a subject of discipline in the association of which she is a member?

Yes, to the first question; No, to the other.

22. What do you think of Baptist book stores selling books containing novels, forms of prayer, and that teach the "Universal invisible church theory," such as G. Campbell Morgan's books. Don't you think they are by so doing "sowing tares" among our ranks that will breed a generation of heretics?

It depends upon what kind of fiction. "Little Baptist," "Grace Truman," "Pilgrim's Progress" and many other of the very best books are fiction. As to books teaching the "invisible church theory," etc., that is "sowing tares." We have no use for any book that we ever read from Campbell Morgan. We think he is a very dangerous enemy of the truth. But as to how far Baptist book stores should handle books by men, who are not Baptists and teach error is a big question, that we cannot answer in a query. If they handled only books free from error, they would have to cut out all books except the Bible.

23. What do you think of our State Denominational paper running an ad in its columns for music and dancing?

Eager for filthy lucre.

24. Is Hardshell baptism scriptural? If not, why not?

No. Heretical as to plan of salvation.

25. Is an unmarried man qualified for a deacon?

I think not.

26. Is a man whose wife is of another faith qualified for a deacon?

No.

"An Exposition Of Ezekiel"

(Continued from page seven)
hundred Jewish families in Iron-ton and Ashland today? Why do you suppose it is that there is a hundred Jewish families in Huntington W. Va. today? Why do you suppose it is that all over the world, there are Jewish families scattered everywhere? Brother, every time you see a Jew in America today, you can come back and read this fifteenth verse and know that it is true. God says, I will scatter you among the heathen. Punishment, retribution, the fury of God, all come because the Jews sinned by polluting the holy things, and forgetting God in the days of Ezekiel.

VI

Even the religious leaders, beloved, were guilty of it, for in the twenty-eighth verse, it says, "They were divining lies." That is, even the religious leaders were preaching lies. Oh, but you say, Bro. Gilpin, "There isn't anybody doing anything like that today." Don't you think for one mo-

ment's time there is not. I believe among Baptists alone, there are more lies preached today than there is truth. Would you believe me, my brother, when I remind you that even our seminary at Louisville is shot through and through with modernism and heresy, and there are lies and lies crammed down the throats of those unsuspecting young students, who have not reached the years that their mental acumen is such that they are able to discern between right and wrong. They go out contaminated with the lies that they have thus been taught.

Nels F. S. Ferre, who is the professor of philosophical religion in Vanderbilt University, was a guest speaker at the Southern Baptist Theological Seminary at Louisville a short time ago, and in his address there, he said that Jesus Christ was a war baby, that His Father was a German soldier quartered in the land of Palestine at the time that the Son of God was born, and he even went far afield to prove it. He said that tradition always had maintained that Jesus was of fair complexion, and that was contrary by nature to the Jews, so the only way to account for it was the fact that His father was a German, who was quartered in the land of Palestine at His birth. Those young boys in the Seminary listen to such rot, heresy and blasphemy, throughout their Seminary days.

Just as you have it here, they were divining lies. The preachers were even preaching lies. You would expect me to say that the majority of Methodists, Campbellites, and Holy Rollers preach lies, wouldn't you. Well, if you did not expect it, I will take time out and say it. I will say to you that the majority of them are preaching lies every time they stand in their pulpits. If they preached anything out of the Bible, it would be the truth, but they don't preach out of the Bible. You would expect me to say that Catholics preach lies. You would expect me to say that the Protestants and the Catholics of the world preach lies. My brother, they are not by themselves. Baptists by the thousands are preaching lies too. Any man who preaches anything but salvation by grace is preaching a lie. Any man who preaches anything but the Sovereignty of Grace—that God elected you, and chose you to salvation, is preaching a lie. All over America, preachers are preaching lies today instead of the truth of God's Word.

VII

Just one thing else. The 30th verse, "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none." God was looking for a man who would dare stand up for Him to preach the truth. He was looking for a preacher in that city of Jerusalem, who would dare take his stand for that which was right and as he said, "stand in the gap," but He could not find a single one.

Brethren, can you think of anything more pathetic than that the God who made the race when He looked for a man who was willing to stand up for what was right, that He could not find one who would stand in the gap for Him?

"And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him: and his righteousness, it sustained him."—Isaiah 59:16.

That is a corresponding scripture. What does it mean? Brethren, in the days of Isaiah and Ezekiel, God looked for a man to stand in the gap, to preach the truth, but He could not find a single one. Though Israel failed, and though the Jew as a nation failed, thank God for this fact that one day, God raised up a man for Himself. Through His arm, He brought salvation. One day, God raised up His Son to stand the gap. Oh, this blesses my heart. This thrills my soul this

America's Two Menaces--Catholicism & Communism

By FRED ALLEN ENGLE, JR.
Lexington, Kentucky

The airways are today filled with charges of communism, anti-communism, reds, pinks, red herings, treason, and all the rest. Certainly our country faces a great problem in combating this atheist creed, but the close reader of the newspapers will note a menace which may soon even outstrip the communists. I speak of the Roman Catholic Church.

I do not think it necessary to explain the evils of the Catholic Church. They are self evident. Rather I would like to discuss the line of attack that they are now taking in our Protestant America.

Not being satisfied with the large cities of the North, the Romans are now invading the smaller cities of the South. It is not a frontal attack, but rather a tricky move to come in at the back door. A priest will move into a community where there are few, if any, Catholics. He immediately goes to work on the young people. The old are too well grounded in their faith. He takes an interest in their ball games, he invites them over to his house for a party (beer often included), and he even lends his car to some of the older ones for their dating. And there is not a Catholic in the bunch! They are all Baptists, Methodists, Presbyterians, etc. Another angle is the hospital. The Catholics have recently moved into the Protestant communities of Eastern Kentucky and purchased small privately owned hospitals. There may not be 50 Catholics within 100 miles, but in come the nuns in their special uniforms. Of course they put their best feet forward and are oh, so nice. You will soon hear the Protestant members of the community saying, "Oh the sisters are so very kind and good. So friendly." A cancer is small at first, but beware that it spread.

The new angle is a good one. It is the schools. It is much the same as the hospital angle, only twice as deadly. They will start a school in a community where there is not a single Catholic, and then poison the minds of the Protestant school children. It has been reported that in a certain good sized mountain town in Kentucky several of the deacons of the First Baptist Church have said, "Isn't it so nice to have a private school to which we may send our children?" Baptist deacons sending their children to a Catholic school! Would you believe it?

The Catholics now have hospitals at London and Harlan and schools at Corbin and Middlesboro. There are many more. At Richmond they have recently purchased land on which they are

morning. We come here to God's House to find that there is no one to stand in the gap for God, and God had to bring His Son to earth for our salvation.

Brethren, conditions are mighty bad today. They were mighty bad in the days of Ezekiel. Conditions were so bad in the days of Ezekiel that there was no one whom God could call upon to stand for His Truth. When there was no one for Him to count on, God reached up and got His Son and brought Him down to earth and gave us thereby the "lily of the valley," the "bright and morning star." His cradle was in the city of Bethlehem, He grew up in the city of Nazareth, He was rejected in the city of Capernaum, and finally died on the cross of Calvary, that He might stand in the gap between God and man.

My brother, there was not anybody to bridge the gap in Ezekiel's day. The only one that could be found to bridge the gap between God and man was God's son, Jesus Christ who stood in the gap between us and God. Thank God for this precious truth!

May God bless you!

reportedly planning to build a school. If there are 25 school age Catholic children in Richmond I do not know of it. Fifty would be the limit in that town of 10,000. Can that support a school? Not unless, and our grandparents would laugh at this, Protestants will support the Catholic school. On one occasion however the picture was brighter. The Baptists outshuffled the Catholics and took over the hospital at Corbin. Thank goodness for that. Would that more Baptists would take the interest in their state's future that those Christians did.

Should we be more tolerant? Am I wrong in calling the Catholics a menace? Here in America where they are in the minority the Catholics are great criers for tolerance and freedom of religion. Is this true where they are the majority church? Where better place to examine them than at Rome. This story is from an Associated Press dispatch from Rome. It concerns Rome's Church of Christ. On February 13, 1954 Italian police descended upon the church, chisled its name off a wall and took an AP cameraman into custody for photographing them. The sign was removed on direct orders of the Rome police headquarters. Two days before the Vatican and the Italian government celebrated the 25th Anniversary of the Lateran pacts. The pacts establish the Roman Catholic religion as the Italian state religion. On the night before the Italian police drove worshippers out of the Church of Christ at Leghorn in Northern Italy, took away an Italian preacher and seized a camera full of film of their actions. All the Italian worshippers were forced to leave the hall. Tolerance and freedom of religion, creeds of the Catholic Church? I think not.

We do not want such as that in our Land of Liberty. The Catholics are making their move to take over Protestant America. The Baptists must lead in combating this movement. Communism or Catholicism? We want neither in America.

Telling The Almighty "Good-bye" When Going On A Vacation

We have all heard of the little girl who, having gotten all her things packed for vacation time, said in her breakfast prayer: "Now good-bye God, we are going off for the summer." There is as much fact as of humor in her words. Many Christian people do not go through the formalities of telling God good-bye, but they leave Him nevertheless. This brief message is dedicated to a plea for the practice of religion during our vacation time experiences. A very large number of people cannot have any vacation. They must remain with their daily tasks in order to keep both ends of their economical problem together. Those who do enjoy vacations should be especially grateful to God, and should enjoy the privilege of showing that gratitude.

Wherever we go this summer we will shed an influence for Christ or for Satan. For whom shall it be? To decide this question is far more important just now than selecting routes of travel or the making of reservations for entertainment. Many a little church will thank God for your visitation if you will take your place in the niches made by the going of others from their regular places of service. When called upon, what will you do? Will you bid good-bye to God when your grips are packed and you are leaving for your vacation?—Bulletin, Knoxville First Church.