

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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The Final Climax Of Organized Religion

ELD. ROY MASON
Tampa, Florida

There has always been a tendency for religion to become organized until there is a religious "machine." Heathen religions have become thus organized in the past. In Egypt there was a priesthood that largely dominated human lives. Priests manipulated some of the huge pieces of statuary—even hid inside, and made the statue to speak. The real oracle of course was the priesthood, who had their representative to speak what they wanted the people to hear. Today in Tibet the whole thinking of the land is dominated by monks who exist by the thousands. In many lands priestcraft has been

practiced to the bamboozlement of the multitudes, and back of all was a sort of hierarchy. In the early centuries Baptist churches developed a hierarchy which eventuated into the papacy and produced the Roman Catholic Church. The Protestant Reformation to some extent broke the power of the papacy, and resulted in the formation of a number of churches. Baptists of course did not arise out of the Reformation, because they had existed all along from apostolic times. The great bulk of Baptists of course

were led into the formation of the Catholic Church, but always there were groups who did not bow the knee to Rome.

The Course Of Protestantism

The new Protestant groups avoided many of the errors and abuses of the Mother Church, and multitudes through the years have heard the saving gospel of Christ through them, but as time has passed they have developed the modernistic evil, which the parent Church has avoided. For instance the two great branches of Methodists in America united a few years ago, and the northern (Continued on page eight)

1. Is not baptism the door into the church?

Yes, water baptism, Baptist baptism is.

2. Can a person be properly received into a Baptist church on Methodist baptism?

No, Methodist baptism is no better than Catholic baptism, for Methodist baptism came from the Catholics. Baptism is no better than the church that administers it.

3. Until one has renounced his former faith and expressed a desire to be baptized by a Baptist church, he is not a fit subject for membership in a Baptist church, is he?

No, He has not repented from dead works or wicked works. All baptisms except Baptist baptism are Romanish in their origin, and Rome is called by the Lord Jesus, the mother of harlots. Luke 7:30 plainly teaches that all other baptisms, except Baptist baptism, are a rejection of the counsel of God, and therefore wicked and lawless.

4. Any other but an ordained Baptist preacher has no authority to baptize, has he?

No, and he only by the authority of a Baptist church.

5. How many members does it require to receive a member into a Baptist church?

There were six present at the household of Cornelius in Acts 10. I think three would be sufficient. Cf. Matt. 18:20.

6. Can a church receive members when the pastor is absent?

Yes, unless their by-laws forbid it.

7. Have the deacons any right to object to a member being received when they are absent?

No, they have no right to object to anything done in their absence. If they persist in raising an objection to what was done in their absence, they ought to be dealt with for contempt of the church.

8. Should an excluded member first be reconciled before restored?

Yes. One vote can keep any person out of a Baptist church. No person should be received unless in full fellowship with all (Continued on page eight)

A Broken Heart--The Need Of All Men Everywhere

by ROBERT MURRAY McCHEYNE

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."—Psalm 51:17.

No psalm expresses more fully the experience of a penitent believing soul. First, his humbling confession of sin, verses 3,4,5; Second, his intense desire for pardon through the blood of Christ, verse 7; Third, his longing after a clean heart, verse 10; Fourth, his desire to render something to God for all His benefits. (1) He says, I will teach transgressors Thy ways. (2) My lips shall show forth Thy praise. (3) He will give a broken heart, verses 16,17. Just as long ago, they used to offer slain lambs in token of thanksgiving, so he says he will offer up to God a slain and broken heart. Every one of you, who has found the same forgiveness, should come to the same resolution—offer up to God this day a broken heart.

The Natural Heart is Sound and Unbroken

The law, the gospel, mercies, afflictions, death, do not break the natural heart. It is harder than stone; there is nothing in the universe so hard, Isaiah 46:12—"Ye stout-hearted, that are far from righteousness," Zechariah 1:11—"We have walked to and fro through the earth, and behold all the earth sitteth still, and is at rest," Zephaniah 1:12—"I will search Jerusalem with candles,

and punish the men that settled on their lees." Jeremiah 5:3—"They have made their faces harder than a rock." Isaiah 32:10—"Careless women," verse 11, "women that are at ease."

Why?—(1) The veil is upon their hearts. They do not believe the Bible, the strictness of the law, the wrath to come—the face of a covering his over their eyes (2) Satan has possession. Satan carries the seed away. (3) Dead in trespasses and sins. The dead hear not, feel not; they are past feeling. (4) They build a wall of untempered mortar. They hope for safety in some refuge of lies—that they pray, or give alms.

May God keep away from you the curse of a dead, unbroken heart! It will not last long—you are standing on slippery places—the waves are below your feet. Christ will laugh at your calamity. If you are now concerned, there is hope. Ministers and Christians are ready, Christ is ready; but afterwards He will laugh.

The Awakened Heart Is Wounded, Not Broken

The law makes the first wound. When God is going to save a soul, he brings the soul to reflect on his sins. "Cursed is every one," etc. "Whatsoever things the law saith," etc. "I was alive without the law once," etc. Life and heart (Continued on page six)

PASTOR WRITES FROM CANADA

GREAT NEED FOR MISSIONARIES

February 15, 1956

Dear Brother Gilpin:

The arrival into my home these past months of THE BAPTIST EXAMINER has been a great blessing to me, for in it I find the truth as contained in the Scriptures. In the latest editions, I noticed there was mention of the fact that subscriptions had increased in Canada. It brought to my mind a vital question, namely, do you know of any true local Baptist churches in Canada, especially in the province of British Columbia? The work here in Langley was begun by missionaries sent from California, and the first pastor is now in the Lord's service in Oklahoma.

If there are other true churches, I greatly desire to contact them. As far as is known, this is the only true church in Canada, a country larger than the U. S., although with a much smaller population. A great many of our brethren have little conception of Canadian life; often think of Canada as a place of deep snows, Indians, and red-coated Mounties, (Continued on page eight)

OUR RADIO MINISTRY

WTCR—1420 ON THE DIAL
ASHLAND, KENTUCKY
Sunday—8:30-9:00 A. M.

WNRG—1250 ON THE DIAL
GRUNDY, VIRGINIA
Sunday—8:30-9:00 A. M.

The Reign Of Grace In The Salvation Of Lost Sinners

by ABRAHAM BOOTH

Grace, in our text, is compared to a sovereign. Now a sovereign, considered as such, is invested with regal power, and the highest authority. Grace, therefore, in her beneficent government, must exert and manifest sovereign power—must supercede the reign, and counteract the mighty and destructive operations of sin; or she cannot bring the sinner to eternal life. For the Holy Spirit has compared sin to a sovereign, whose reign terminates in death.

As sin appears, clothed in horrid deformity, and armed with destructive power, inflicting temporal death, and menacing eternal flames; so Grace appears on the throne, arrayed in the beauties of holiness, and smiling with feelings of the tenderest compassion, and armed with all the magnificence of invincible power. Fully determined to exert her authority and gratify her compassion, under the conduct of infinite wisdom; to the everlasting honour of inflexible justice, inviolable veracity, and every divine perfection—by rescuing the condemned offender from the jaws of destruction; by speaking peace to the alarmed consciences of damnable delinquents; by restoring to apostate creatures and vile miscreants a supreme love to God and delight in the ways of holiness; and, finally, by bringing them safe to everlasting honour and joy. In a word, the heart of this mighty sovereign is compassion itself; her looks are love; her language is balm to the bleeding soul, and her arm salvation. Such a sovereign is GRACE. Those who are delivered by her must enjoy a complete salvation. Those who live under her most benign government must be happy indeed.

Divine grace, as reigning in our salvation, not only appears, but appears with majesty; not only shines, but triumphs: providing all things, freely bestowing all things necessary to our eternal happiness. Grace does not set our salvation on foot, by accommodating its terms and conditions to the enfeebled capacities of lapsed creatures; but begins, carries on, and completes the arduous work. Grace, as a sovereign, does not rescue the sinner from deserved ruin, furnish him with new abilities, and then leave him, by their proper use, to resist the tempter, to mortify his lusts, to attain these holy qualities, and perform those righteous acts, which render him fit for eternal happiness, and give him a title to it. No; for if the province and work of grace were circumscribed in this manner, things of the last importance to the glory of God and the felicity of man, would be left in the most uncertain and perilous situation. And, admitting the possibility of any sinner being saved in such (Continued on page eight)

A CATHOLIC TESTIMONY

I was born and reared in the Roman Catholic Church. In Oswego, New York, I attended parochial school and served as an altar boy in the church.

About seven years after graduating from engineering college at Syracuse University, I felt a strong urge to read the Bible. After one year of searching the Bible (both Douay and King James versions) I trusted Jesus and He gave me assurance of sins forgiven. Jesus said, "Verily, verily, I say unto you, he that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

The Apostle Paul said, "And almost all things are by the law purged with blood, and without shedding of blood is no remission" (Hebrews 9:22). Paul also wrote, "And as it is appointed unto men once to die, but after this the judgment; so Christ was once of" (Continued on page eight)

HOOSIER "CURED" BY TV "HEALER" IS DEAD

Hoosier relatives were on their way to California today to attend services of a former Evansville woman who died 12 hours after a film telling of her cure from cancer was shown on a television program in Evansville.

The telecast showed Mrs. Mary Ida Buddington Vonderscher on the "Healing Waters" program conducted by Oral Roberts. She told the audience that she had been healed through Mr. Roberts' prayers and treatments.

Mrs. Vonderscher, 43, died in her Burbank, California, home 12 hours after the Sunday telecast.

Mrs. Vonderscher, who left Evansville 10 years ago, had undergone surgery for cancer in January, 1955. Further surgery was discontinued when doctors said the cancer was appearing in too many places.

Mrs. Vonderscher first attended one of Mr. Roberts' services last June in Cincinnati. She flew there with her husband after seeing one (Continued on page eight)

The Baptist Examiner Pulpit

"HONORING GOD"

"Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed."—I Sam. 2:30.

This is taken from a very familiar portion of God's Word. It is the story of Eli, the high priest, and Samuel, the child that God chose to be a prophet

in Israel, after Eli. It is highly conspicuous that when Eli became old, though he had been a good man in his earlier days, and was still a good man himself, that he didn't have the interest in his people Israel that he had had before. For example, though Eli's sons knew not the Lord, Eli put them into the office as priests. The Word of God tells us something about the sins of those sons.

It was customary in Israel that whenever a man of God offer-

ed a sacrifice, after the fat had burned away, that the priest would stick a fleshhook of three teeth in the pan, or kettle, or caldron, wherein the sacrifice was being offered, and whatever clung to that fleshhook when it was removed, the priest took for himself. The children of Israel worshipped thus in the days of Eli. When Eli's sons became priests, and when a sacrifice was offered before God, before the fat had burned away, (Continued on page two)

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Current Events

CATHOLIC PAPER BRANDS BIBLE "A DANGEROUS BOOK"

The front page feature story of the January 29, 1956, issue of OUR SUNDAY VISITOR, "The National Catholic Action Weekly," is headed thusly: "A Dangerous Book." And the sub-heading says: "Private Interpretation Makes Bible More Harmful Than A Book on Medicine Without A Doctor."

This is the Catholic attitude about the Bible. They say that they want their people to read the Bible. But if their people interpret the Bible, it is a grievous sin. With the Catholics, the "true interpretation" lies within the priesthood.

For instance, if a Catholic were to read in the Bible that "there is one God, and one mediator between God and man, the man Christ Jesus" (I Timothy 2:4), he is not to believe this verse to mean what it says because a Catholic priest says that he must pray to Mary and the saints, who are also "mediators."

And if a Catholic reads in the Bible that Christ has appeared to put away sin by the sacrifice of himself (Hebrews 9:26), and that there is no need for offering up sacrifices for sin, as we read in Hebrews 7:27, he is not to believe this because a Catholic priest has said that he must go to "mass," and there Christ is sacrificed for him.

If a Catholic reads that Peter said Christ is the Rock on which the church is built (I Peter 2:8), and that he was only an elder as other New Testament pastors (I Peter 5:1), the Catholic is not to believe this because the priest has said that Peter is the rock and first Pope.

If a Catholic reads in Luke 1:47 that Mary calls God "my Saviour," he is not to believe this because a Catholic priest has said that Mary had no sin and did not need to be saved. And especially so by God because she is the mother of God.

If a Catholic reads the story of the beggar who died and went straight to Heaven, in Luke 16:19-31, he is not to believe this because the priest has said that men go to purgatory before they go to Heaven.

If a Catholic reads in Ephesians 2:8,9 that we are saved by grace through faith, and not by works, he must not believe this because the priest has said that he is saved by works.

These are just a few of the examples which reveal to us why the Catholics call the Bible a dangerous Book. Before the Reformation, the Catholic Church thrived on the ignorance of the people. They kept the people in darkness and dominated them by force and fear. They did not permit their people to own Bibles, and when they held services, they read the Bible in Latin, a language which the majority of people knew nothing of.

Now, in order to deceive and blind the people, they make private interpretation of the Bible to

BILLY GRAHAM -- A PUSSYFOOTER WITH CATHOLICS

MANILA (RNS) — More than 30,000 persons packed Rizal Memorial Stadium to hear American evangelist Billy Graham.

Mr. Graham, who came here from India, was met on his arrival by United States Ambassador Homer Ferguson and a party of prominent Protestant leaders.

He refused to be drawn into any controversy over a statement by Archbishop Rufino J. Santos of Manila warning Roman Catholics to stay away from his rally. The archbishop said they might

be led "to the wrong interpretation of the truth."

"The Catholic Church has been extremely friendly to me anywhere I have gone," Mr. Graham said. "This is the first time such a thing has beset me. One thing I admire very much is Christian tolerance. I respect the archbishop's conviction."

The evangelist said he had never made a single anti-Catholic statement in his life.

Editor's Note: Billy Graham claims to be a Baptist. But he has disgraced the name "Baptist" by his unionism, compromising, and pussy-footing. Can anyone imagine what the re-action of our Baptist fore-fathers would be toward a man who "never made a single anti-Catholic statement in his life"? It's enough to make

those Baptist martyrs burst open their graves and arise to denounce such a heretic!

No doubt, Graham would be pleased to have the Catholics pitch in and back his union meetings. Is it any wonder that the Catholics have "been extremely friendly to" Graham wherever he has gone? Why, Mr. Graham might have added that Satan has been extremely friendly to him, also. In fact, if it were not for Satan's sowing the spirit of compromise, Billy Graham would have no union meetings. Shame on Baptists who endorse this pussy-footer!

Well, if Billy will continue to keep his mouth shut about the Catholics, he might get an invitation from the Pope to hold a campaign in Rome!

Scriptures For You To Study Regarding Election

"elect"

Matthew 24:22; 24:24; 24:31.
Mark 13:20; 13:22; 13:27.
Luke 18:7.
Romans 8:33.
Colossians 3:12
I Timothy 5:21.
II Timothy 2:10.
Titus 1:1.
I Peter 1:2.
II John 1:13.

"election"

Romans 9:11; 11:5; 11:7; 11:28.
I Thessalonians 1:4.
II Peter 1:10.

"chosen"

Romans 16:13.
I Peter 2:9.
Revelation 17:14.

Acts 9:15; 22:14.
II Thessalonians 2:13.
John 6:70; 13:18; 15:16; 15:19.
Acts 13:17.
Ephesians 1:4.

"called"

John 10:3.
Romans 8:29,30; 9:11; 9:24; 9:25.
I Corinthians 7:17.
Galatians 1:15.
I Corinthians 1:26-29.
I Thessalonians 2:12; 5:24.
II Thessalonians 2:14.
II Timothy 1:9.
I Peter 1:15; 2:9; 5:10; 2:21.
II Peter 1:3.
Acts 2:39.
I Corinthians 1:2; 1:24.
Jude 1.
Revelation 17:14.
Hebrews 9:15; 3:1.

"Honoring God"

(Continued from page one)

they would reach in with the fleshhook, and would pull out the whole shoulder, or maybe the whole animal. When the people objected to what these priests were doing, they would say, "If you won't give it to me peaceably, I will take it by force. I am the priest." As a result of the acts of these young priests, the people of Israel began to abhor the sacrifice. When Eli heard this, he rebuked his sons lightly, but allowed them to go on in the priesthood. One day, the man of God came to Eli and said,

"God told you once that He was going to establish your house forever, but now God comes to you, through me, with another message. That message is, 'Them that honour me I will honour, and they that despise me shall be lightly esteemed.'"

I wonder if we can't take this text of Scripture and study it, relative to the matter of honoring God, and perhaps we will learn that you and I are not honoring God as much as we should.

I

HOW ARE WE TO HONOR GOD?

(Continued on page three)

BAPTISTRY PAINTING



Oil paintings like the above photo are done by a Baptist ministerial student in Lexington, Kentucky. If your church needs a baptistry painted or repainted, please write for free information. State dimensions of space to be covered for reasonable price quotation.

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COMBATING ARMINIANISM

(A discussion under this heading will appear each week for quite awhile in order to refute the Arminian perversion of certain Scriptures which are twisted to contradict clear Bible doctrines such as total depravity, election, irresistible grace, particular redemption, and eternal security. If any of our readers wish to have any particular passage discussed, we invite your requests.)

II Peter 3:9 — "God is not willing that any should perish, but that all should come to repentance."

I know what every Bible student is thinking: "He has misquoted that passage!" You are exactly right. But the wording which I have given is almost invariably the same wording of the passage when "quoted" by Arminians in an effort to dismiss the Bible doctrine of election. The Arminian will insist that this passage explicitly means that God wants all — every single person — to be saved.

But this is by no means what the passage teaches, as we shall clearly see from "rightly dividing the worth of truth." Even if the Bible did teach the Arminian idea that God wants every person to be saved, there is absolutely no illusion whatsoever in this passage to such a doctrine.

Before going any further, let us read carefully the passage before us: "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

First, let us notice to whom Peter writes these words. In verse one of chapter two he states: "This second epistle, beloved, I now write unto you." By Peter's reference to this epistle as a "second epistle," it is evident that the first epistle of Peter was written to the same folk. And in the first epistle, chapter one, verse two, he refers to his addressees as "elect."

So neither of Peter's epistles are written to anyone save the elect of God. And when in verse nine of this second epistle, chapter three, we read of the Lord's longsuffering to "us-ward," the reference is to the elect of God. And when we read that He is not willing that "any" should perish, the reference is restricted to the "us-ward" — not willing that any of the "us" should perish — being the elect of God. Likewise, the "all" whom he would have come to repentance are the same as the "us" and "any" — the elect of God to whom Peter writes.

But let us notice more particularly the first part of this passage. What "promise" is here referred to? And please notice, it is "promise," and not "promises." He speaks of one promise. But is this the promise of salvation, as Arminians would have us believe? It is not, as the casual reader can easily perceive. The promise he speaks of is of the Lord's second coming, seen clearly from verses three and four: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

Because of these scoffers' charges and blasphemy, Peter deems it wise to set forth the truth as to the Lord's second coming and why it is that He has not yet come back to earth. The reason He has not yet returned, says Peter, is that He is not willing that any of those whom He has chosen for Himself should perish, but that all of them should come to repentance, or be saved. God had before declared through Paul the same truth, that Christ would not return until "the fullness of the Gentiles be come in" (Romans 11:25); that is, until all

"Honoring God"

(Continued from page two)

In the first place, we should honor God with our worship. Listen:

"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and CALL THE SABBATH A DELIGHT, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."—Isa. 58:13, 14.

What a marvelous promise God gave to the Jew relative to worshipping Him! He said, in substance, if you will not do your pleasure on my holy day, and shall honor me, and shall turn from your own way, and shall speak my own words, then I will bless you, and will pour out my blessings upon the high places. Now, beloved, I don't know any Scripture that needs to be read and studied and pondered more today than this Scripture, for very few give God a thought on the Lord's Day. The average person thinks of Sunday as Fun-day. To the average man, it isn't a holy day but a holiday. He thinks of it as a day of frolic and pleasure, instead of worship. He uses Sunday as a time for himself, and forgets about Almighty God. God says, "If you will honor me, then I will honor you, and will cause you to ride upon the high places."

Notice that God asks us to honor Him, for we read:

"Give unto the Lord the GLORY DUE UNTO HIS NAME; WORSHIP THE LORD in the beauty of holiness."—Psa. 29:2.

Beloved, when I think of this text that I have read, wherein that God said to Samuel, "Them that honour me I will honour and they that despise me shall be lightly esteemed," — when I think of this, I say, how can we honor God? Beloved, we can honor Him in the way in which we worship, the way in which we turn aside from the tasks of the day, and the way in which we turn aside from our own pleasures and desires and put God first on His day. We can honor Him with our worship.

The Word of God says that we ought not only honor God with our worship, but that we ought to honor Him with our substance — that is, what comes into our hands by way of material goods.

Listen: "HONOUR THE LORD WITH THY SUBSTANCE, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall

Editor Goes To Mexico On Missionary Journey

by BOB ROSS

(Written February 25, 1956)

Bro. Gilpin left this morning to go to Mexico. He will arrive in Memphis, Tennessee, this afternoon and will preach at a special service there tonight. Sunday morning, February 26, he will preach at the Central Baptist Church, Little Rock, Arkansas, of which M. L. Moser is pastor. It is with Bro. Moser and a few others that Bro. Gilpin is going on this missionary journey to Mexico.

Central Baptist Church has been doing mission work in Mexico for a number of years. And a few weeks ago, Bro. Moser asked Bro. Gilpin to make this journey with him. It will be a long and hard journey, and Bro. Gilpin will preach often. He is to preach the opening address at the launching of a new seminary there. He will also have part in the ordination of several Mexican Baptist preachers.

Bro. Gilpin will have much to tell us of the work in Mexico and many pictures to show us of conditions in that land when he returns home. Pray for him that God will grant him physical strength and spiritual power as he makes this laborious journey.

OUR TRACT MINISTRY

Three of our tracts (smaller ones) are off the press and are available for free distribution. They are: (1) How To Become a Christian and Go To Heaven, (2) A Hebrew's Long Search For The Atoning Blood, and (3) "Goodnight" Here; "Good Morning" Up There. Others which are to be published are as follows:

- (1) Historicity of Baptists and Others
- (2) Baptism
- (3) The Security of the Saved
- (4) Election
- (5) Feminism
- (6) The Lord's Supper
- (7) A Sermon From a Text Mutilated By The Campbellites
- (8) While America Sleeps (on Catholicism)
- (9) Letter To Life
- (10) The Unpardonable Sin
- (11) What If? (on Catholicism)

If printed and distributed, these tracts will be of everlasting benefit to thousands of souls. We do not sell these tracts, but give them freely to all who promise to prayerfully and faithfully distribute them.

The cost of printing these tracts will be in the thousands of dollars. We are depending upon the Lord to work in the hearts of many of His people and lay the burden of this work upon their hearts. Your prayers and your offerings are greatly needed and appreciated. Certainly, it will be an encouragement to the editor if the friends of THE BAPTIST EXAMINER would write us a letter, assuring us of your prayers, and send us an offering to buy the paper for the printing of these tracts. May the Lord impress you as to what you should do in regard to this tract ministry.

In the absence of Bro. Gilpin, your writer, Bob Ross, will be in charge of editing THE BAPTIST EXAMINER. We expect the editor back in a few weeks from this writing, D. V.

burst out with new wine."—Prov. 3:9, 10.

Listen, beloved, God demands that we honor Him with our substance — whatever God has given us by way of a livelihood.

I was talking recently with a Baptist friend and I said something about the matter of a man honoring the Lord with his substance. He was complaining about hard times, and I was trying to show him that the best remedy against hard times was for God's people to honor the Lord with their substance. As I was talking to him, he said, "Brother Gilpin, I can't tithe. My job only pays me a little less than \$400 a month and it takes

all of that for me to live. It is just impossible for me to tithe." He said, "You know, my lodge dues cost me nearly \$50 a month, and after I pay my lodge dues, it would be almost impossible for me to take \$40 a month and put it in the service of the Lord." I said, "My brother, you needn't talk to me about having a hard time getting along on your salary. I can understand why you have a hard time. The man who will spend nearly \$50 a month for lodge dues and steal \$40 a month from the Lord, needn't expect to have anything but hard times."

Listen, beloved, God says, "You honor me with your substance,

and I will cause your barns to be filled with plenty and your presses to burst with new wine." I am a firm believer in this truth, that God blesses the man that puts God first.

Let's notice again:

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and PROVE ME NOW HEREWITH, saith the Lord of hosts, if I will not open you the windows of heaven, and POUR YOU OUT A BLESSING, that there shall not be room enough to receive it."—Mal. 3:8-10.

Do you want a blessing from God? If so, then honor God with your substance. That is God's promise. I am not speaking to you as someone who speaks of something that he knows nothing at all about, but I am speaking to you as one having experience. I have seen this passage of Scripture put to the test, time and time again. I have seen God's people who had sworn to love the Lord, and who had refused to tithe, get poorer and poorer all the time. I have seen God's people come to the realization that this was the Word of God, and I have seen them put it to the test, and have seen God bless them likewise, time and time again.

When I was a boy in college, I read this Scripture for the first time to know that it was there, and I said to myself, "When I get out of college, I am going to start tithing." Of course, I needed my money then, since I was having a hard time in school. You know, beloved, when I went to college, I didn't have much money. I used to work every afternoon for two hours, sweeping floors in order to get my board, and then I would paint until 9:00 every night, in order to be able to have enough money to keep myself in school. I was having a hard time getting through school, and I thought, if I tithe out of what little money I have I never will be able to get through school. I thought that when I got out of school then I would start tithing. Beloved, just as soon as I said that, the Lord answered me and said, "If that is your attitude, you will never get out of school." I believe I would be there yet if I hadn't backed up and said, "Lord, what you say is well done," and I have been doing it His way from that time down to this. I have found that God has blessed, and blessed abundantly.

We can also honor God by praising Him for what He does for us. Notice:

"LET MY MOUTH BE FILLED WITH THY PRAISE and with thy honour all the day."—Psa. 71:8.

Whom do you praise for the good things that come to you in life? Whenever you have a good day and everything goes your way, whom do you praise?

Of recent date, we had the biggest week that we have ever had since we started our printing shop. As you know, the printing shop exists for the purpose of printing THE BAPTIST EXAMINER, but we do job printing to cover the overhead, buy paper, and pay the boys their wages. Everybody knows that a \$.50 subscription to a weekly 8-page paper won't, in any wise at all, pay the cost of the printing. As I have said, we had the biggest week that we ever had, because I sold the biggest order by way of printing that I had ever sold. After the order had been sold, the thought came to me—"Praise the Lord for what He has done for me today." I didn't praise the friends who had turned that order my way, but I praised God, for if it hadn't been for God, I would not have sold that order.

I tell you, beloved, God says that we are to praise Him, if we want to honor Him. Let the praise be to God, and not to man.

When some of you women get sick and have to go to the hospital for an operation, and when you later talk about the number of stitches they had to take, and you tell all about the operation, then you will say, "If it hadn't been for Dr. So-and-So — if he hadn't been so good and faithful, I wouldn't have been here today." Let me tell you something, sister, you ought to praise God for getting you out of that hospital. You ought to praise God because you are able to walk around on green grass today. You ought to look up into His face today and say, "God, I am glad that there was a doctor there that you could work through, but the praise and the honor and the glory all goes to you."

When God blesses you in your home and you have peace and happiness therein, you ought to praise the Lord. You ought to look up into His face and say, "Lord, I praise you for it all. All the praise belongs to you."

When we come to the House of the Lord and we sing the Doxology — "Praise God From Whom All Blessings Flow," we praise Him then, but too often in between times, we don't praise Him enough. Beloved, we

(Continued on page six)

THE BAPTIST EXAMINER
PAGE THREE
MARCH 17, 1956

MR. AND MRS. JOHN R. GILPIN

GEORGE HIPSHIRE AND YOUR EDITOR

BOB ROSS AND RUTH GILPIN



Of recent date, Bro. George Hipshire, a layman from Newport, Kentucky, visited in your editor's home and attended the worship services of Calvary Baptist Church on Sunday.

While present, the above pictures were made. In the center with your editor, is Bro. Hipshire, whom we hadn't seen in 28 years. The last time I saw him, he was just a little boy. He says that

it was a sort of "hero worship" with him then as he looked up to me as his preacher, and this devotion continues today. How we do thank God for the fellowship we had together of this weekend.

May our Lord richly bless Bro. George.

The pictures of Mrs. Gilpin and I, and of Bob and Ruth were made in front of the building where our church services are held.

Baptist Youth Witness

P. O. BOX 7

RUSSELL, KENTUCKY

BOB L. ROSS, Editor

RUTH GILPIN, Associate Editor

"O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works."—Psa. 71:17

YOUNG CHRISTIANS . . .

IS THERE DROSS IN OUR LIVES?

by RUTH GILPIN

We read in Proverbs 25:4 — "Take away the dross from the silver, and there shall come forth a vessel for the finer."

This word "dross" is very interesting. As you know, dross is the useless waste-product that is skimmed from the top of molten metal before the metal can be used. It is absolutely useless, for nothing can be made from it. It must be thrown away as useless material.

What does the Lord say to us in our scripture? He says to "take away the dross from the silver." And He then tells us that this will result in a fine vessel.

I am reminded of the lead which is used in our printing shop to set the type for THE BAPTIST EXAMINER. This lead, too, has dross which must be removed. As the big pot of lead is boiling, almost to the point of putting into the molds which will then be used by the linotype machine, the dross must be skimmed from the top. This removes all dirt, bits of paper, and any other foreign materials, leaving the lead entirely pure and ready for usefulness. Now, as long as the dross stays on the top of the lead, that lead is useless. It cannot be used in any way, and neither can the dross. It must be removed and destroyed.

We read our scripture again: "Take away the dross from the silver, and there shall come forth a vessel for the finer."

What is the application, friends? The dross represents sin. The silver represents the Lord's own. As long as there is some known sin in the Christian's life, he cannot be used of the Lord. A Christian who continues to sin wilfully, knowing that he is sinning against the Lord, simply cannot be surrendered to the Lord. That useless sin which is stunting his growth in the Lord must be removed and destroyed! Any Christian, young or old, cannot be surrendered to the Lord and happy in His service while sin partially controls his life! He must crucify the world, and then rest wholly and completely in the Lord. This kind of dependence causes a child-like trust in the Lord to

develop into a mountain of powerful faith.

There are many forms in which dross appears in the lives of young Christians. One is **worldliness**. Most of us are worldly, either by actions or in our minds. Whether our worldliness is ungodly clothes, unsaved companions, Satan's amusement places, or evil thoughts, the world is present within our lives in some way or another. And it is so easy to allow the world to have power over us. Satan, ever so ready to interrupt our meditation of the Lord, delights in causing the Lord's children to stumble. Nothing gives him more joy than for us to yoke with the world either in our thoughts or actions. But Satan must not be victorious! The Lord tells us: "**Love not the world**, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."—I John 2:15,16.

Dross appears also in the form of **lack of devotion** by the Lord's children. It would seem that every Christian should love the Lord with his entire soul because of God's great love for himself, a vile and sinful creature. How God did love me, loved me so much that He sent His only Son, my Saviour Jesus Christ, to this world to die for my sins. He paid the debt which my sins owed to God's Righteous Law, suffered my death penalty, and provided Himself an abundant Substitute for me. This frees me from any and all condemnation, and the Lord will never hold me responsible for my sins, because they

have already been punished in Christ's death on the cross! Why shouldn't I love Him! He died for me, arose and ascended to Glory where He now acts as my High Priest to the Father. His blood is continually cleansing my sins. He has given me His Word to study that I might learn more of Him. Why shouldn't I love my Lord in view of what He has done and is doing and will some day do for me!

But many have not surrendered to Him as their All in All. Therefore, to them there is no sweetness (Continued on page five)

Pastor Frank Beck Answers "Youth For Christ" Group

Brother Frank B. Beck, pastor of the Northeast Baptist Church, Millerton, New York, recently received some literature from a group of Youth For Christ workers, urging him and his church to go into a YFC union meeting in Poughkeepsie, New York. Bro. Beck, who is a frequent contributor to THE BAPTIST EXAMINER, sent us his reply to this group, and we rejoice that we have the privilege of publishing the reply of this faithful pastor, that others may be strengthened in the Faith and be given new courage to stand up against interdenominationalism.

* * *

Poughkeepsie Youth For Christ
500 Main Street
Poughkeepsie, N. Y.

Dear Brethren in Jesus Christ:

Thank you for sending me advertising as to your youth meetings in Poughkeepsie. May God the Holy Spirit use you in winning the youth to Christ and His church. Like all the brethren again, I am interested in witnessing to young people about Christ. I am seeking to do so in Millerton, and in any other place where opportunity presents itself.

You asked me in your letter "We would like also to hear from you telling us if you are interested in receiving information about future meetings of 'Youth For Christ' . . ." Yes, I would like to know what my fellow servants in Christ are doing.

You have also requested "Would you please see that you people at the North East Baptist Church receive the enclosed information about a youth meeting with Larry Doyle on Saturday, February 25th, 1956, at 7:30 p.m. I regret very much that I cannot do this until I know more about your particular work. As you hand-printed letter to me is unsigned, I do not even know who wrote me, or who I am addressing. Do you mind if I ask you some questions as to your YFC work?"

1. Is your YFC independent of the local church of Christ, or churches of Christ? I am under the impression that most YFC meetings are, which is unsatisfactory. You will not find one Christian worker in the New Testament who was not under the authority of the local church, or who was not a servant of the church. The twelve apostles were in the church (I Corinthians 12:28). Paul and Barnabas were the church when called as evangelists or missionaries, and were sent forth by the church (as was by the Holy Ghost), (Acts 13:1-4). The churches of the New Testament were not an invisible or universal church, they were local, visible, organized bodies of Christ (I Corinthians Letter).

2. I notice that the next speaker is associated with the Word of Life work, (an interdenominational organization headed by Jack Wyrzten — Editor), which is a man-made substitute for the local church. Unless Brother Wyrzten has changed since I conversed with him last, he is not a member of a church, and some of his missionaries have not yet been baptized. This is contrary to New Testament evangelism.

3. I, and the church of God here in Millerton, believe in separation from worldliness and from modernism. We believe that only Baptist, if not Baptist churches, are true New Testament churches. Hence, if your YFC is a union meeting where all the churches of Poughkeepsie are invited to assist, it is a compromise with some churches affiliated with the National Council of the Churches of Christ, and the World Council of the same, with its leaders, Nelson Oxnam, Butterick, Fosdick, Ferre, and the rest. We are not permitted to fellowship with such (II Corinthians 6:14; 7:1; Ephesians 5:11).

(Continued on page five)

DEATH OF THE APOSTLES



MATTHEW

This apostle, evangelist, and martyr, was born at Nazareth, in Galilee, but lived chiefly at Capernaum, on account of his occupation, which was that of a tax-gatherer, or collector of tribute. On being called as a disciple, he at once left everything to follow Christ. After the ascension of his Master, he continued preaching the gospel in Judea for nine years. When about to leave Judea, in order to go and preach among the Gentiles, he wrote his gospel in Hebrew for the use of the Jewish people to whom he had preached. It was afterwards translated into Greek by James (the Less). He then went into Ethiopia, ordained preachers, settled churches, and made many converts. He afterwards traveled to Parthia, where he met his death, being slain with the sword, about the year 60. (Taken from Foxe's CHRISTIAN MARTYRS OF THE WORLD, 590 pages, \$3.95).

LOOKING to the PIERCED ONE

by HORATIUS BONAR

"They shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born."—Zechariah 12:10.

Let us take up this passage under the following heads, which will bring out all its parts: (1) the pierced One; (2) the piercers; (3) the lookers; (4) the mourners.

The Pierced One

Messiah — the seed of the woman; the Man with the bruised heel; He is the pierced One. It is He, Himself, who speaks. He was pierced by the nails and by the spear; by the nails to effect His death, by the spear to prove it; both of these, the exhibitions of man's hatred, before and after death. It is as the pierced One that we see Him in the twenty-second Psalm and in the fifty-third of Isaiah; as such on the cross; as such in Heaven, the Lamb slain. Divine yet human; human yet Divine; both of these perfectly; human, that He might be pierced; Divine, that His piercing might be efficacious. By His stripes we are healed.

The Piercers

These in the first place are the Jews and Romans, at the cross; Jew and Gentile uniting in this act, the Jew the planner and counselor, the Gentile the executioner. It was the united hatred of Jew and Gentile that did the deed. The crowd surrounding the

cross, they are consenting and partaking — and all to whom the proclamation of this piercing comes, who do not come out from the crowd and protest against the deed by believing in the pierced One. In this way it is that all the world is guilty of the deed.

The Lookers

In one sense the first piercers were lookers. They looked and pierced; they pierced and looked. But that looking wrought no change; they looked and hated only the more. Jew and Gentile then looked, but they remained the same. The lookers in our text are not those who surrounded the cross, but those who came afterwards, not looking at the actual cross, but listening to the story of the pierced One. How idly they talk who say, Had we seen the cross we should have been melted down! At Pentecost we find these lookers; in many places, and times, and ages we find them; we find them still. In the latter day our text is to be more fully verified to Jew and Gentile, "Behold he cometh with clouds, and every eye shall see" (Continued on page five)



Our Bible Study

STUDIES IN GALATIANS

by A. M. OVERTON
(now in Glory)

Chapter One

"For ye have heard of my conversation (conduct) in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers"—vv. 13,14.

These Judaizing preachers who had followed Paul and Barnabas through the regions of Galatia had lost no time in telling the people about Paul's past. He evidently was painted as a renegade, a turncoat, and was to be con-

demned because he had changed.

Whether or not a man is to be condemned because he changes depends upon **from what** he has changed, and **to what** he changes. It is impossible for anyone to learn in any field and not be changed. The only person who can learn anything and not change is a dishonest person. As we learn it necessarily works a change in our ideas, opinions, positions, and practices.

Paul is acknowledging that he has changed, and is telling the Galatians how zealously and untiringly he had worked at his religion — the very thing the Judaizers were trying to get the Galatians to adopt instead of the gospel. He had worked hard, but (Continued on page five)

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Our Bible Study

(Continued from page four)
it was in persecuting the Lord's churches. Of course Paul (Saul, as he was then called) did not think for a moment that he was persecuting the Lord, or His people. All persecution is done in the "name" of the Lord, but usually by those who do not know Him.

He had excelled in his religious activities. He was faithful to the traditions of the fathers. But, he was a lost man, and in blindness concerning the Light of the World. Nothing today is more responsible for so few people being saved under the preaching of the gospel than those two things — religion and tradition.

"But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in (unto me), that I might preach him among the heathen: immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus."—vv. 16,17.

Here Paul is setting forth that his position and his message is not of man, but of and from God. What he is, where he stands, and what he is preaching is not his choice, but God's. The God who had brought him into the world through his mother has also called him by His grace, and has revealed His Son in him, or unto him, that he might preach Him among the heathen, or nations. There is a beautiful expression at this point in the Greek. It literally says, "That I might announce Him as glad tidings." Christ Jesus is "glad tidings" to all who truly hear the gospel message.

Upon receiving this revelation the apostle got in a hurry, but not to confer with men. Far too often here is where God's called men are: They get in too much of hurry to "confer with men," and to visit the "big men," to make profitable acquaintances, and get "lined up" in the proper fraternal connections for future reference and use. The apostle sought quiet and holy fellowship with the Lord. There he received the full revelation of the truth he was to preach, and later to write.

The most needful thing for any young preacher to do is to get his feet upon the rock foundation of God's Word. This will come only by study of the Word itself, not by a lifetime of study "about" the Word. One of the greatest indictments we know against our modern system of education for preachers is that the average graduate of our colleges and seminaries is pitifully ignorant of the simple truths of God's Word, and is as helpless as a baby when someone calls upon him to give "thus saith the Lord" for what he thinks, teaches and practices. He can give you the "decree of the doctrines" and the "traditions of the fathers," but he is as silent as the tomb on the plain and simple Word of God.

"The after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother. Now the things which I write unto you, behold, before God, I lie not" vv. 18-20.

Paul is outlining in minutest detail his "comings and goings," and with all the facts before them, appeals to the Galatians to believe him. If they have any judgment of men, they can, as a very wise Supreme Court Judge recently said, tell when a man is telling the truth. When men start out on a line of lies, they soon cross themselves, and are never certain of what they say.

"Afterwards I came into the regions of Syria and Cilicia; and was unknown by face unto the churches of Judea which were in Christ: but they had heard only, that he which persecuted us in times past now preacheth the faith which once he destroyed. And they glorified God in me."

vv. 21-24.

In verse 22 we find a very expressive and a very wonderful truth: "The churches in Judea which are in Christ." The verb is not expressed in the Greek, and may be either "are" or "were," and "are" seems to fit better. But, the position of the true churches are "in Christ." He is the Head of every New Testament church, and everything centers in Him, even as all the life and direction of the human body centers in our head. All true churches are "in Christ." His churches are composed of saved people. Therefore, it is gloriously fitting to say "the churches of Judea which are in Christ."

Although these Judean believers knew not Paul in the flesh, they had heard what had taken place, and they are constrained to glorify God because of what His grace had done to their greatest persecutor. Where sin abounded, grace had much more abounded. (See Romans 5:20).

Now go back and read all the first chapter of Galatians again, and review all the new truth you have seen.

The Pierced One

(Continued from page four)
him," i.e., look upon Him. The whole world shall be lookers then — "every eye." In our day we may say that it is by the ear we look; it is the record that brings the cross before the eye and presents to us the pierced One. We preach the story of the cross and say, Look!

The Mourners

The actual piercers at the cross did not mourn; they railed and wagged their heads; the sight of the pierced One then produced only hatred and mockery. A man might see the cross and remain hard-hearted. The cross and the crucifix in themselves can do nothing for a soul. Yet the pierced One is the object to which God turns our eye. It is of Him that the Holy Spirit makes use in breaking the hard heart and binding up the broken one. He does not work save in connection with the cross of Christ. He uses the cross for producing godly sorrow. Mark:

The Sorrow Here Referred To is Very Deep.

It is like the mourning for an only son; it is like the bitterness of soul for a first-born. It is not the sorrow of a moment or an hour, but prolonged; not surface-sorrow, but deep; not sentimentalism, but genuine grief — the grief of the whole man.

It Is Sorrow Produced by the Holy Spirit

His hand is in it, else we might look a thousand times over at the cross and remained unmoved. It is not the sorrow produced by pictures, or statues, or the sight of Sinai or Jerusalem, or harrowing descriptions, or sad poetry, or plaintive music, like the "Miserere" of Rome, or by the darkness of a gloomy chamber — these are artificial and mechanical ways of calling up apparent religious feelings; but it is only the sorrow of the world which worketh death, not godly sorrow working repentance unto life, nor is it even so deep as that of Judas when he said, "I have sinned." It is man-made convictions, if it be conviction at all, not the sorrow of the Holy Ghost.

It Is Sorrow Flowing From Looking At The Pierced One

We do not first mourn and then look; we look and mourn. Not the one without the other; and not the mourning before the looking. Many, in their self-righteousness, would first mourn, and then carry their mourning to God as a recommendation. But there is no sorrow genuine save that which flows directly from looking at the pierced One. What do

we see in this pierced One that produces such a result?

(1) We see infinite love. This melts the heart and draws tears from the eyes. It is love that is bleeding on that cross.

(2) We see our own rejection of that love. We have long been rejectors, despisers of it. Our years of rejection come up before us and fill us with bitterness. What, so long despise such love!

(3) We see suffering. It is suffering beyond all suffering of man. It is the suffering of love. The Sufferer is love itself. He suffers because He loves. He loves and suffers!

(4) We see that suffering caused by ourselves. We not only rejected the love, but we nailed the loving Sufferer to the tree. This is sin, this is our sin. We are the murderers. We hated, mocked, nailed, slew. Oh, what sin is ours; and what must sin be! Yet hear His voice, "Look unto me, and be ye saved!"

Dross In Our Lives?

(Continued from page four)
in being devoted to Him. Many do not long after His precepts, nor beseech Him to turn their eyes from beholding vanity. Oh, that we all might cry unto the Lord as did David in Psalms 119:27,37 — "Make me to understand the way of thy precepts; so shall I talk of thy wondrous works. Turn my eyes from beholding vanity; and quicken thou me in thy way."

Some prefer to watch TV instead of going to His house to worship Him. Many Christians (that is, professing Christians) would rather do most anything than give a gospel tract to a sinner or tell that one of his sinful and lost condition. Christians, this "lack of devotion" dross is truly a heavy thick dross. And only the Lord can help us remove it and purify the silver.

Being in rebellion unto the Lord is another form of heavy dross. I truly believe that this is the heaviest of all others. When the Lord has called us to do some job, how often have we rebelled and told Him, "Lord, I can't do this; get someone else"? How many times has He told us to go and talk with some lost person; yet we neglect to trust Him that He will go with us and lead us? How often has He spoken to our soul and condemned that one known sin that is in our life?

Young Christians, are we kicking against the Lord's pricks? If so, the Lord may bring us to the dust as He did the Apostle Paul to say, "Lord, what wilt THOU have me to do?" (Acts 9:6). Don't fail to heed His warnings! The Lord doesn't tell us only one time that we are sinning against Him. He will continue to condemn us and will make us so miserable and penitent for our sin of disobedience, that our soul will repent in sackcloth and in ashes!

Yes, if you truly belong to the Lord, you know this to be true in your own experience. It is as in trying to type a word on a typewriter when you strike the wrong letter for the first or second letter of the word. You then backspace and strike the correct letter over the wrong letter without erasing it, which is very illegal according to the laws of typing. Before you finish that word, because of your sense of guilt, you've struck another wrong letter, messed up another one, and so the word is completely ruined. You must then erase the whole word and type it again correctly. How much shorter and easier it would have been to have erased the first wrong letter and then proceeded to type the rest of the word.

So it is when we sin against the Lord and He first speaks to us. If we would confess it to Him then, how much easier it would be! And we would save much precious time that could and should be used for Him.

Young Christians, is there some dross in our lives? There is much

For Little Children

THE TWO SONS OF ISAAC Genesis 25:24-34

Esau and Jacob were the twin sons of Isaac and his wife Rebekah. Esau was the first-born, and he inherited the birthright. Esau was a red man and was covered all over with hair. Esau was a wise hunter. He often brought his father venison to eat from his hunting trips. Isaac loved his son Esau because Esau brought Isaac the good venison to eat. There was no one who could hunt animals as well as Esau.

Jacob was a common, plain man. He lived in tents. There was nothing odd about Jacob as there was about Esau.

Jacob was a good cook. One day he was cooking some pottage when his brother Esau came in. Esau had been hunting. He had not killed any animals on his long hunting trip, and had not had any food for a long time. He was very, very hungry. He was so hungry that he could hardly stand up.

Esau saw the red pottage that Jacob was cooking. The smell of the pottage made him more hungry for it. He said to Jacob, "Feed me, I pray thee, with that same red pottage."

Jacob thought fast in his mind before answering Esau. He knew that all the spiritual blessings of God were Esau's by birthright. But Jacob wanted the spiritual blessings. So he said to Esau, "Sell me this day thy birthright."

in my own life, and I'm trusting the Lord to help me remove it. He has said that I can do all things through Him who strengthens me. (Philippians 4:13). I am young just as you are, and we meet with and have the same temptations and problems. If we have any form of worldliness in our lives, let's rid ourselves of it by the Lord's help! If we lack devotion for Him, let's study His Word more diligently, and ask Him to reveal Himself to us in a dearer and more precious way than ever before! Or if we are rebelling against Him in even the slightest manner, let us confess our sin, ask Him to cleanse us and to help us be fully surrendered to Him so that rebellion will never again exist between our soul and our Saviour.

As Paul neared the end of his faithful life in the Lord's service, he wrote to young Timothy the Lord's message: "If a man therefore purge himself from these (all the forms of "dross"), he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work."—II Timothy 2:21. Again, our scripture tells us to: "Take away the dross from the silver, and there shall come forth a vessel for the finer."

Young Christian, by the Lord helping us, may we each skim the dross from our lives and be a fine and useful vessel for Him in His service.

Pastor Frank Beck

(Continued from page four)
ians 5:11).

4. The official and public invitation of confessing Jesus Christ in the New Testament was by water baptism. It was not raising the hand or walking down the aisle, or standing up. Do you tell your converts to be baptized to confess Christ? (Book of Acts).

5. If you preach Acts 2:38 and 22:16, do you insist that water baptism is only the immersion of believers? And since baptism is into the church (I Cor. 12:13; Acts 2:37-47) what church do you advise your converts to join? Many popular evangelists, I read, tell their converts to "join the church of their choice."

6. I am wondering if your YFC is connected with the YFC

Jacob offered Esau the pottage for the birthright.

Esau thought that the birthright would be no good to him if he died because he was so hungry, so he sold it to Jacob for the pottage. Esau then ate the pottage and left. And the Bible says that Esau "despised his birthright," by selling it to Jacob.

Lesson

Esau was a person who had no thought of the things that are of God. The birthright included the spiritual blessings of the Lord. Esau only thought of his present life. He did not think about the future. He despised God's spiritual blessings so much that he sold the right to them for a little pottage.

Many boys and girls are like Esau. Instead of going to church and Sunday School, they stay at home and play. Instead of going to Sunday night services and Wednesday night services, they stay at home and watch TV. Instead of reading the Bible, they read "funny books."

Esau's pottage was enjoyed only for a few minutes. He lost his birthright forever. Things in this world can be enjoyed for only awhile. They will pass away. Only spiritual things will last.

Are you like Esau who was interested only in the things of this world? Or, are you like Jacob who was interested in spiritual things?

International? Then I cannot go in with you, for the same organization has taken no stand of separation with the National or World Council of American Baptist (old Convention Baptists) missionaries. This caused confusion and havoc with Baptist missionaries under the Association of Baptists for World Evangelism (G. A. R. B. group, Ketcham's group), and ended with the resignation of at least three of their missionaries over it. Mr. Carl McIntire will be able to furnish you information from the CHRISTIAN BEACON paper about this, and other such union contrary to Scriptural separation.

7. Is the preaching pure Gospel preaching of the sovereign grace of God? Do you hold to the Bible doctrine of election, the real substitutionary atonement of Christ, efficient only for the elect? in the eternal security of the saved? in the bondage and utter depravity and powerlessness of the character and will of the sinner? I hope so. God grant it may be so.

If you do hold to the above and practice the same, I must admit I will be surprised and delighted, but then at the same time will wonder how you can profess to do so and have the Word of Life program which is the very opposite of some, if not most of the points presented above.

If I am mistaken or misled I shall be glad to discuss any of these thoughts with you, if you are open-minded too.

Yours in Jesus Christ, our soon-coming Saviour and our Sovereign King!

PASTOR FRANK B. BECK

St. John 6:37; Ephesians 1:11,12; St. Matthew 13:36-43; St. John 6:44.

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WHEREAS, IT IS POSSIBLE "TO BE STRENGTHENED WITH MIGHT BY HIS SPIRIT IN THE INNER MAN; THAT CHRIST MAY DWELL IN YOUR HEARTS BY FAITH." — EPH. 3:16,17

A Broken Heart

(Continued from page one)

The majesty of God makes the next wound. The sinner is made sensible of the great and holy being against whom he has sinned. "Against thee," Psalms 51:4.

The third wound is from his own helplessness to make himself better. Still the heart is not broken; the heart rises against God. It does so because of the strictness of the law because faith is the only way of salvation, and is the gift of God, because God is Sovereign, and may save or not as He wills. This shows the unbroken heart. There is no more miserable state than this.

Learn — it is one thing to be awakened, and another thing to be saved. Do not rest in convictions.

The Unbelieving Heart Is a Broken Heart Two Ways

It is broken from its own righteousness. When the Holy Spirit leads a man to the Cross, his heart there breaks from seeking salvation by his own righteousness. All his burden of performances and contrivance drops.

The work of Christ appears so perfect — the wisdom of God and the power of God — Divine righteousness. "I wonder that I should ever think of any other way of salvation. If I could have been saved by my own duties, my whole soul would now have refused it. I wonder that all the world did not see and comply with this way of salvation by the righteousness of Christ."—(Brainard, page 319).

The grace of Christ appears so wonderful. That all this righteousness should be free to such a sinner! That I so long neglected, despised, hated it, put mountains between and yet that He has come over the mountains! Ezekiel 16:63 — "That thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified

toward thee for all that thou hast done." Have you this broken heart — broken within sight of the Cross? It is not a look into your own heart, or the heart of hell, but into the heart of Christ that breaks the heart. Oh, the blessing of this broken heart! Boasting is excluded! To Him be glory! Worthy is the Lamb! All the struggles of a self-righteous soul are to put the crown on your own head instead of at the feet of Jesus.

Broken from love of sin. When a man believes on Christ, he then sees sin to be hateful.

It separated between him and God, made the great gulf, and kindled the fires of hell.

It crucified the Lord of Glory; weighed down His soul; made Him sweat, and bleed and die.

It is the plague of his heart now. All my unhappiness is from my being a sinner. Now he mourns sore like a dove, that he should sin against so much love. "Then shall ye remember your ways, and all your doings wherein ye have been defiled, and shall loathe yourselves in your own sight."

Advantages Of a Broken Heart

It keeps you from being offended at the preaching of the

Cross. A natural heart is offended every day at the preaching of the Cross. Many of you, I have no doubt, hate it. The preaching of Another's righteousness — that you must have it or perish — many, I have no doubt, are often enraged at this in their hearts. Many, I doubt not, have left this church on account of it, and many more, I doubt not, will follow. All the offense of the Cross is not ceased. But a broken heart cannot be offended. Ministers cannot speak too plainly for a broken heart. A broken heart would sit for ever to hear of the righteousness without works.

Many of you are offended when we preach plainly against sin. Many were offended last Lord's day. But a broken heart cannot be offended, for it hates sin worse than ministers can make it. Many are like the worshippers of Baal — "Bring forth thy son that he may die." Judges 6:30. But a broken heart loves to see the idol stamped upon and beaten small.

A broken heart is at rest. The unconverted heart is like the troubled sea — "Who will show us any good?" It is going from creature to creature. The awakened soul is not at rest; sorrows of death, pains of hell, attend those who are forgetting their resting-place. But the broken heart says, "Return unto thy rest, O my soul." The righteousness of Christ takes away every fear — "casts out fear." Even the plague of the heart cannot truly disturb for he casts his burden on Jesus.

Nothing can happen wrong to it. To the unconverted, how dreadful is a sick bed, poverty, death — tossed like a wild beast in a net. But a broken heart is satisfied with Christ. This is enough — he has no ambition for more. Take away all, this remains. He is a weaned child.

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Current Events

(Continued from page two)

her to take the braces off her son's legs and have him walk without them for a few days, Mrs. Clark said.

Her pathetic story of how her

deep religious faith caused her to expose the boy to three days of suffering was unfolded before Peace Justice Hugh F. DuVal, Jr. "When he told the boy's parents to throw away the leg braces, he was no longer using religious faith to heal; he was engaged in the medical profession," A. C. Dressler, Assistant County Solicitor said.

Mrs. Clark said the day after the braces were taken off, George's legs began to swell, and the ankles turned sideways. Two days later she took the boy to her physician who said that if the braces had been left off any longer, "irreparable damage would have been done to the bones and joints of the lower extremities and spine." (RNS)

Editor's Note: This is the same Jack Coe who has nation-wide coverage radio broadcasts over the powerful stations of the Southwest. He claims to have turned a girl who became a petrified rock back into "clay," or flesh. He has written a booklet on the "Flying Saucers," which he sells for an outrageous price. He claims to have been aboard the "Flying Saucers" and to have talked to the "men" on the "Flying Saucers." He also claims to know when the "Flying Saucers" will "return" again. His "healing cloth" racket is unusual from other "healers." He doesn't merely send out "anointed prayer-cloths," but he sends out "golden anointed prayer-cloths."

Combating Arminianism

(Continued from page two)

the "other sheep" (John 10:16) have come to Christ for safety. God's purpose is to "gather together in one all things in Christ," and this He will do before the Son returns; He will save all the elect.

Some have thought the word for "willing" means only a "wishing" or "desiring." But this cannot be the true sense because God does not have a "desire" or "wish" that is opposed to His "will"; otherwise, God would be divided against Himself! If God wills the salvation of some, He does not wish or desire the salvation of all.

When it is understood, and all should be able to quickly comprehend it, that the passage refers exclusively to God's elect, the force of the word "willing" can easily be seen.

Paraphrasing the passage, we would read it: "The Lord is not slack concerning His promise of returning to the earth again, as some men have charged, but is long-suffering to us-ward, the elect, not willing that any of us whom He has chosen for Himself before the foundation of the world to salvation should perish, but that all of them should in His own time be brought to repentance from sin and faith in Christ."

John Gill summarizes the passage thusly: "There was a promise of Christ's second coming, to judge the world . . . it was expected that this would have been very quickly, whereas it has been a long time deferred. Hence scoffers shall arise in the last days, charging the Lord with slackness and dilatoriness concerning His promise, though he is not slack with respect to it, but is long-suffering towards his elect, waiting till their number is completed in effectual vocation, and for their sakes bears with all the idolatry, superstition, and profane-ness that are in the world; but when the last man that belongs to that number is called, he will stay no longer, but descend in flames of fire, take his own elect to himself, and burn up the world and the wicked in it."

Questions for Arminians

(1) Is God not willing that a single soul should perish? If so, why do a great host perish, for "who can resist his will?" (Romans 9:19, Psalms 115:3, Daniel 4:35, Ephesians 1:11).

(2) Is not the God a weakling who cannot do that which He wills?

(3) If God wills the salvation

of some whom He cannot save, and Satan can take the same individuals "captive at his will" (II Timothy 2:26), is not Satan more powerful than God?

(4) If it is God's will to save all and He fails to do so, and if it is Satan's will to damn as many as possible and he does so, whose will has been performed — God's or Satan's?

(5) Does not God know who will be saved and who won't, even from the beginning? If so, why do you say that He is trying to save some whom He surely knows will perish? If you say, "Because they might be saved, finally," I ask, did not God, then, foreknow a lie?

(6) For those who believe in eternal security but do not believe in election: If God is not willing that any should perish, and yet in the end millions, yea, multi-millions do perish; what assurance have you that His will to keep the saved firmly secure from perishing may not also come to naught as His will for the salvation of all men? Is His will to save less powerful than His will to keep?

(7) Does the Bible not teach that repentance is the sovereign gift of God? (Acts 5:31, 11:18, 2:4; II Cor. 7:10; II Tim. 2:25; Jer. 31:18,19). If so, and if God would have every single sinner to repent, why does He not give to them the gift of repentance?

—BOB L. ROSS

"Honoring God"

(Continued from page three)

ought to honor the Lord with our praise.

Then, beloved, the Word of God tells us that we are to honor the Lord with our lives fully consecrated to Him. Listen:

"But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and MEET FOR THE MASTER'S use and prepared unto every good work."—II Tim. 2:20, 21.

If we expect to honor the Lord, then our bodies ought to be vessels of honor unto the Lord. As the old song says:

"Take my life, and let it be Consecrated, Lord, to Thee."

Beloved, we ought to honor the Lord with our substance, we ought to honor Him with our worship, we ought to honor Him with our praise, and certainly we ought to honor the Lord by consecrating our lives wholly and entirely unto Him. Remember, God says, "Them that honour me, I will honour."

The service of Jesus true pleasure affords, In Him there is joy without an alloy;

(Continued on page seven)

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LESSON FOR SUNDAY, MARCH 26, 1956

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FEEDING THE FIVE THOUSAND

Mt. 14:1-36.

Memory Verse: "By grace are ye saved through faith."—Eph. 2:8.

I. The Voice of Conscience. Mt. 14:1,2.

While others speculated as to whom Jesus might be, Herod's conscience whispered, "It is John the Baptist," since prior to this Herod had beheaded John. One may succeed in drowning his conscience for a while (I Tim. 4:2) but eventually conscience will call that half-forgotten act to light. This was true of Joseph's brethren (Gen. 42:21,22). It was true of Judas (Mt. 27:3-5). There is no agony like the agony of an accusing conscience. Cf. Acts 24:24,25. Hear the words of Lord Byron:

"Thus the dark in soul expire,
Or live like scorpion, girt with fire.
Thus writhes the soul remorse hath riven,
Unfit for earth;
Undoomed for Heaven;
Darkness above,
Despair beneath,
Around his gloom,
Within him death."

Thank God, the blood of Christ can purify the guiltiest conscience. See Heb. 9:13,14; Isa. 1:18; I Tim. 1:15.

II. What It Costs To Be A Faithful Preacher. Mt. 14:3-11.

Prior to His death, John had dared to lift His voice in protest against the adultery of Herod and Herodias. Like Jesus, John did not believe in divorced persons marrying. Cf. Mt. 5:31,32; Mt. 19:3-11; Rom. 7:2,3. Due to this fiery preaching, he was imprisoned by Herod, and later was beheaded to please Herod's wife. It is no wonder that Spurgeon said, "When I hear of the modern dance, I have an uncomfortable feeling about my throat, as I recall that a dance cost the head of the great preacher and prophet, John the Baptist."

It cost John the Baptist his head to be faithful and preach an uncompromising message. It costs every true preacher to preach thus today. Cf. II Tim. 3:12. It doesn't cost much to be a church member, but it surely costs to be a John the Baptist. May we emulate his example.

III. Going To Jesus. Mt. 14:12-14.

When John was dead, his disciples thought only of Jesus. Accordingly, they "went and told Jesus." It was this verse that inspired the hymn, "I Must Tell Jesus." When sorrows, difficulties, and troubles come, we should go away and tell Jesus all about these. The same Christ who comforted

John's disciples, still lives and comforts us.

IV. Feeding The Five Thousand. Mt. 12:15-21.

These hungry folk symbolize a hungry world—hungry for the Gospel of Jesus. The whole world is just as hungry for the Gospel as these 5000 were for literal bread. Jesus Himself is the Bread the hungry world needs. Cf. John 6:32-35.

There was sufficient bread for the thousands (V. 20). Jesus Christ is sufficient for this whole world of hungry sinners. The only reason anyone need go to Hell is since He will not come to Christ. Cf. Jno. 5:40.

The disciples were given the task of distributing to the multitudes. In Luke's account of this miracle, Jesus told the disciples, "Give ye them to eat." (Lk. 9:13). It is the task of Christian men and women to distribute the Bread of Life to this famishing world. Cf. Dan. 12:3; I Cor. 9:19-22.

Before eating, Christ blessed the bread. Here is an example of grace before meals. If Christ deemed it right to pray before eating, how we ought to do likewise. May we thank Him as the giver of every good and perfect gift. Cf. Jas. 1:17; I Tim. 4:4.

Note that the fragments were gathered up, so that nothing was wasted. Here is an example of thrift. The extravagant leaders among Southern Baptists need this lesson.

How blessed it is that there were some fragments left. This is just like the grace of God. We are not just barely saved. Rom. 8:37. There is always grace enough and to spare. Cf. Lu. 15:17.

V. Jesus Walks On The Sea. Mt. 14:22-36.

As soon as the multitude went away, Jesus went alone to the Father in prayer. From the mountain, on which He was praying, He could see His disciples tossed about by the Sea. From His throne on high today, He can see us as we are tossed about by the waves of the world.

When Jesus came to them on the water, they were at first terrified, until His comforting voice rang out, "It is I." In the hour of our darkest nights, it is sweet to pause and hear this voice.

Peter at once walked out to meet Jesus. Before you censure Peter for his lack of faith, ask yourself this question, "Would I have had faith enough to have gotten out of the boat?" Peter walked all right, as long as he kept his eyes on Jesus, but when he took them off Jesus and looked at the waves, he began to sink. Oh, how many sinking Christians we have, who have taken their eyes off Jesus to look at the things of the world! May we pray, "Lord, increase our faith."

Moabish women. Later, the two sons died. By and by, the time came that the mother, bereft of her husband and two sons, decided to go back home, because she had heard there was food in the land of Palestine. When she started to leave, she kissed her daughter-in-laws, and said, "Go, return each to her mother's house." The Word of God tells us that Orpah kissed her mother-in-law, but Ruth clave unto her. Then her mother-in-law, Naomi, said to Ruth, "Behold, thy sister-in-law is gone back unto her people, and unto her gods: return thou after thy sister-in-law." Ruth said, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God," and thus Ruth went on to Palestine with her mother-in-law, Naomi.

A little later, the Word of God tells us how that God gave Ruth a husband — the richest man in all that country, and blessed her with children. Then, when Ruth died, her influence didn't die. We come down to the day when Jesus Christ was born, and we read His ancestry, as recorded in the first chapter of the Gospel of Matthew, and find that this girl Ruth, who said, "Thy people shall be my people, and thy God my God," is recorded as an ancestress of the Lord Jesus Christ. How God did honor this girl from Moab who honored God.

Beloved, God said, "Them that honour me, I will honour, and they that despise me shall be lightly esteemed."

III

GOD IS SOMETIMES FALSELY HONORED.

Let's notice again:

"This people draweth nigh unto me with their mouth, and HONORETH ME WITH THEIR LIPS; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men."—Mt. 15:8,9.

Jesus is speaking concerning the group that is before Him. He says, "You are teaching for doctrines what men believe, instead of the doctrines of God. You are honoring me with your lips, but your hearts are far from me."

How easy it is for us to come to the house of God and to glibly sing songs of praise to the Lord. How easy it is for us to pray and worship, for me to preach and you to listen, and for you to nod your head approvingly — honoring God with our lips, yet go out and live contrariwise to what we have read from the Word of God. Listen beloved, it is one thing to honor the Lord honestly; it is another thing to honor the Lord falsely.

Let's notice again:

"A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts. And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the Lord of hosts."—Mal. 1:6-9.

God had said that no Jew could offer a sacrifice that had a blemish in it, but that everything about the sacrifice had to be absolutely perfect. These Jews were offering polluted bread and blind sacrifices. Maybe the priest didn't look the sacrifice over very carefully to notice that the animal was blind or lame, but God looked down and saw that they were offering sick animals as sacrifices, and said, "It is a false way to honor me."

Beloved, I wonder if we are honoring God with our lips, and not with our lives. I wonder if we are honoring Him with our singing, but that our living isn't in accord with our singing. I wonder if we come to the house of God and honor the Lord falsely with a lip worship, when our hearts and lives are not in it. That was the sin of the Jews in Jesus' day, and they couldn't expect God to bless them because they actually were not honoring God.

Now, beloved friends, do I make it clear to you that if you are going to get a blessing from God that you have to bless God first of all? If you are going to be honored of God, you are going to have to honor God. If you are going to expect God to pour out His blessings upon you, then, first of all, you are going to have to put God first so far as your life is concerned.

IV

WE MUST HONOR THE SON TO HONOR THE FATHER.

"He that HONORETH NOT THE SON, HONORETH NOT THE FATHER which hath sent him."—John 5:23.

Beloved, you have to honor the Son of God before you can ever honor God the Father.

Here is a man who is a Catholic, who looks to Mary instead of to Jesus, who depends more upon the mediatorial work of Mary than he does upon the sacrificial work of the Lord Jesus Christ. He says, "I am honoring God," but the Word of God says that you can't honor God, unless you honor His Son.

That's why it is that I say Catholics need the gospel of the Lord Jesus Christ. That's why it is that I say that no Catholic can be saved as long as he is in Catholicism. That's why it is that I say that every Catholic that does not honor God's Son is on the road to Hell, because he can't honor the Father unless he honors His Son.

Here's the modernist who denies that Jesus Christ is God's Son, and who puts a question mark concerning every thing in the Bible, and who questions everything about the Bible that is divine and supernatural. Beloved, that man doesn't honor God. The man who doesn't believe that Jesus Christ is God in the flesh and who doesn't believe that Jesus Christ is God's Son, doesn't honor God. The Bible says, "He that honoureth not the Son honoureth not the Father which hath sent him."

I have a lot of Jewish friends in this town and there isn't a one of them that has honored God the Father one time. I say, "Do you believe in God?" They say, "Yes, I believe in God." I say, "Do you honor God?" They say, "Yes, I honor God." But, beloved, they don't honor God. The Bible says, "He that honoureth not the Son honoureth not the Father which hath sent him." If I ask that Jew if he believes in Jesus Christ, he will start spitting — to spit the name of the Lord Jesus Christ out of his mouth. If I ask him if he believes in Jesus Christ, he will throw up his hands in horror and declare that Jesus Christ was not God in the flesh — that he was no God in any wise at all, but that he was merely an illegitimate son of Mary, a Jewish girl, born of her by a Roman soldier that was quartered in the land of Palestine at that time. He doesn't honor God the Son, yet he says that he honors God the Father. The Bible says, "He that honoureth not the Son honoureth not the Father which hath sent him."

CONCLUSION

I ask you, are you honoring God? You who are saved, are you honoring God with your worship, with your praise, and with your consecration? Are you honoring God with your substance? Is your life counting for God? Are you (Continued on page eight)

THE BAPTIST EXAMINER

PAGE SEVEN

MARCH 17, 1956

"Honoring God"

(Continued from page six)

"Tis heaven to trust Him and rest on His words;
It pays to serve Jesus each day.

It pays to serve Jesus what-e'er may betide,
It pays to be true what-e'er you may do;

"Tis riches of mercy in Him to abide;
It pays to serve Jesus each day.

Tho' sometimes the shadows may hang o'er the way,
and sorrows may come to

beckon us home,
Our precious Redeemer each toil will repay;

It pays to serve Jesus each day.

It pays to serve Jesus, it pays every day,
It pays every step of the way;

Tho' the pathway to glory may sometimes be drear,
You'll be happy each step of the way.

I believe the reason that we are so poor materially — the reason that we don't have more of this world's goods, is because we don't honor God. I believe the reason that we have so many difficulties, and so many problems, and so many heartaches is because we don't honor God. God has given a promise in that He said, "Them that honour me, I will honour," and you can be certain of one thing, God isn't going back on the promise that He has made.

II

LET ME GIVE YOU AN EXAMPLE, SHOWING HOW GOD HONORS THOSE WHO HONOR HIM.

We read in the first chapter of the book of Exodus the story concerning the midwives. The Word of God says that those midwives were ordered by Pharaoh

to destroy all the boy babies, yet those midwives feared the Lord, to the extent, that they refused to destroy the boy babies, and allowed them to live. The Word of God says that because of what the midwives did, God made them houses. I don't know fully what is meant by that expression, "God made them houses." Some commentators have said that God blessed them materially, and some have said that God blessed them, and gave them husbands and families. As I say, I do not know what that expression means, but I do know this, that God blessed those midwives, because those midwives honored God.

Beloved, my text says, "Them that honour me, I will honour," and God will keep His word down here today, just like He did in the day of those midwives.

Let's notice another example.

There was a boy in the land of Israel who was captured and carried into captivity into Babylon, and as a lad in Babylon, he was chosen, because of his extreme intelligence, to be sent to the king's college, to be educated at the king's expense, and to become a part of the brain trust of the land of Babylon. The boy's name was Daniel. One day there came a test in his life. It was customary in that college that all of the boys eat pork and drink wine, and Daniel knew that it was wrong for him, as a Jew, to do so. Therefore, when they furnished him with his pork and wine, he said, "I can't eat this. I can't do it because it won't honor my God." When he argued with them, they agreed to try it for ten days with the understanding that if he was not as well as the other lads at the end of ten days, they would come back to the original agreement and Daniel would have to eat this pork and drink this wine. They tried it for ten days and at the end of that time Daniel was healthier than any of the boys in the school, and smarter than

all of them. Notice, it paid him to honor God.

Later, Daniel served as prime minister in Babylon under three kings. Also, as an old man, the Word of God tells us that he came to another decision, and that decision was that he was still going to pray to his God. Nobody could tell him to quit praying to his God. He opened the windows and prayed with his face toward Jerusalem, just as the Lord had taught him in His Word. The people saw him and they had the king make a law that any person who prayed to any other god other than the king for thirty days, was to be cast into the lion's den. Daniel might have pulled the shades and prayed in a darkened room, but he didn't do it. He did just what the Word of God had taught him to do, and God blessed him and cared for him. Even though he went to the lion's den, God took care of him, and walked with him, even with those beasts. He found what many of us have learned — that it is better to walk in a lion's den with Jesus, than on the outside without Him.

Let's notice also Joseph who, as a lad, was sold into bondage in Egypt. The Word of God tells us some of the difficulties that he had, and how a woman lied on him, and he was put into the dungeon. In it all, though, he put God first. After a while, who was the man who was sitting on the throne, controlling the land of Egypt? Who was the man who was dealing out bread to all the starving nations of the world? Who was it that rode in the second chariot of all the land, next only unto King Pharaoh's chariot? Beloved, it was Joseph, who had honored God, and God thus honored him.

The Word of God tells us the story of a Hebrew man and wife who left the land of Egypt and went over into the land of Moab at a time of famine. The husband died and the two sons married

How can a soul make progress if it is evermore changing its course? Do not sow in Beersheba and then rush off to reap in Dan.

THE FINAL CLIMAX OF ORGANIZED RELIGION

(Continued from page one)

wing which was more modernistic has finished the job of modernizing the southern group. Leading bishops of Methodism are rank Modernists, and some of them are badly touched with the ideology of Socialism and Communism. Institutions like Southern College is under modernistic leadership. We recently had occasion to read some of the Methodist Sunday school literature and the booklet we read, designed for young people, denied in the most subtle way, the very fundamentals of the Christian faith.

Presbyterians have also felt the blight of modernism. Some time ago the Central Presbyterian Church of St. Petersburg withdrew from the presbytery because of Modernism, and the presbytery tried by law to take their church property, but did not succeed.

What About Baptists?

Northern Baptists have largely gone into infidelity of the modernistic kind. This has resulted in several thousand churches pulling out of the Northern (now American) Baptist Convention. Northern Baptist schools have utterly apostatized.

Southern Baptists, the largest Baptist group, have developed one of the strongest ecclesiastical organizations in existence. Churches and ministers are being taught to do everything together. A general "Church" is being rapidly developed—called "Denomination," which threatens the autonomy and independence of local churches. In protest against the advancing ecclesiasticism with accompanying modernism, dozens of churches are becoming "independent" or else are affiliating with the "Bible Baptists," "The Conservative Baptists" or other Baptist groups.

What Will The End Of All This Be?

The Bible seems to indicate that Protestantism (and doubtless the larger Baptist groups will go along) will combine. They have already combined in the iniquitous National and World Council of Churches. But we may expect a further combination. We may expect some sort of affiliation with the Catholic Church, with that Church possibly forming and furnishing the framework of the organization. As the age comes to a close Christ will catch away saved persons, but that will leave apostate Christendom with plenty of adherents. With the coming of Anti-Christ his "False Prophet," who will be his "minister of religion," will assume the leadership of the great world church organization.

Read and study Rev. 17. Undoubtedly we have portrayed the Catholic Church — "The Mother of Harlots." The harlots then must be the daughter churches of Catholicism. This immense "Church" — a consolidation of Catholic and Protestant, will for a time ride high (Rev. 17:7). She will be carried by the "Beast" government. Then at last, hallelujah, the Anti-Christ governed religion to go completely modernistic—to become the tool of the False Prophet, and to eventually **BE DESTROYED UNDER ANTI-CHRIST.** Good Riddance!

Catholic Testimony

(Continued from page one)

ferred to bear the sins of many, and unto them that look for Him shall He appear the second time without sin unto salvation" (Hebrews 9:27,28).

Continuing in Romans 6:10: "For in that He died, He died unto sin once; but in that He liveth, He liveth unto God." The Apostle Peter wrote, "Forasmuch as ye know that ye were not redeemed

with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18,19). In view of the foregoing Scripture, I could find no basis for the Mass as celebrated in the Roman Church. Christ died **once** for the remission of sins of those who put their trust in Him. One cannot buy the merit of God for oneself or for those departed by means of the Mass.

The early church celebrated the Lord's Supper (Communion) simply to bring to remembrance the Lord's death till He come. See Paul's epistle I Corinthians 11:23-25: "For I have received of the Lord that which also I delivered unto you. That the Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me."

After the birth of Jesus, Mary, His mother had many other children. "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not His sisters here with us?" (Mark 6:3). "Is not this the carpenter's son? is not His mother called Mary? and His brethren, James, and Joses, and Simon, and Juda? And His sisters, are they not all with us?" Whence then hath this man all these things?" (Matt. 13:55, 56). Read also John 2:12.

If, as some people claim, that the word, brethren, used in the above Scripture meant the friends or close associates of the Lord Jesus, then the Scripture John 2:12 above certainly refutes this assumption. The words brethren and disciples are used here in the same breath. Certainly here the Apostle John is referring to the blood half-brothers of Jesus. The Old Testament prophesied that the promised Messiah would have brothers and sisters. "I am become a stranger unto My brethren, and an alien unto My mother's children" (Psalm 69:8, Douay version).

My Catholic friend, follow the command of our Lord and study your Bible and search out God and He will reveal Himself to you. For Jesus commands us in John 5:39,40, "Search the Scriptures: for in them ye think ye have eternal life: and they which testify of Me. And ye will not come to Me, that ye might have life."

This is my testimony for my Lord Jesus Christ.

—Douglas F. Breckenridge

Reign Of Grace

(Continued from page one)

a way, there would be ample scope for the exertions of spiritual pride, and much room for boasting; which would be diametrically contrary to the honour of the Most High, and frustrate the noble designs of grace. This matchless favour, far from being satisfied with laying the foundation, rears the superstructure also: it not only settles the preliminaries, but executes the very business itself. The Pharisee in the parable made his acknowledgments to preventing and assisting grace: for, **God, I thank thee,** was his language. It is evident, however, that his views of grace were very contracted; and his hopes arising from it very deceitful. Would we then view grace as reigning, we must consider it as the **alpha and omega**, the beginning and the end of our salvation; that the unrivalled honour of that greatest of all works may be given to **the God of all grace.**

Having taken this general view of reigning grace, I would now ask, What think you, reader, of this wonderful favour? Is it worthy of God? Is it suitable to your case? Or know you not, that you

are by nature under the guilt and dominion of sin? Of sin, that dreadful sovereign; of sin, that worst of tyrants. **Sins reigns**, says the apostle; and the end of its reign, where the sovereignty of grace does not interpose, is eternal death. Can you sleep away your time, and dream of being finally happy, while under the power of so malignant a sovereign? Shall the toys and trifles of a transitory world amuse, when your soul, your immortal ALL, is at stake? If so, how lamentable your condition! how dreadful your state! Awake! — arise! — Bow the knee to divine grace, O stubborn rebel! while she holds out the golden sceptre of pardon and of peace. Acknowledge her supremacy, submit to her government, before justice ascend the throne and vengeance launch her bolts. For then an eternal bar will lie against every application for mercy, though arising from the most pressing want.

Or, if awake in your conscience, do you think it possible to effect your own deliverance? Alas! you are entirely without strength to perform any such thing; and grace was never intended as an auxiliary to help the weak, but well-disposed, to save themselves. The mercy of God and the gospel of Christ, were never designed to assist and reward the righteous; but to relieve the miserable and save the desperate — to deliver those who have no other assistance, nor any other hope. Were you acquainted with your abject vassalage, were you convinced by the Spirit of truth, that there is no possible way of escape, but by reigning grace; then would you cry for help, and then the relief that grace affords would be **all your salvation, and all your desire.**

If, on the other hand, you are burdened with sin and harassed by clamorous fears of being cast into hell; if, sensible of your native depravity, the multiplied iniquities of your life, the many shameful defects attending your best services, and your present absolute unworthiness, you are ready to sink in despondency; O remember, that **grace** has erected her throne! This forbids despair. For her wonderful throne is erected, not on the ruins of justice, not on the dishonour of the law; but on the **BLOOD OF THE LAMB.**

The inconceivably perfect obedience, and the infinitely meritorious death of the Son of God, form its mighty basis. Here grace is highly exalted: here grace appears in state, dispensing her favours and showing her glory. To such a benevolent and condescending sovereign, the basest may have free access. By such a powerful sovereign the most various, multiplied, and pressing wants may be relieved with the utmost ease and greatest alacrity. Remember, disconsolate soul, that the name, the nature, the office of **GRACE ENTHRONED**, loudly attest, that the greatest unworthiness and the most profligate crimes are no bar to the sinner in coming to Christ for salvation; in looking to sovereign favour for all that he wants. Nay, they demonstrate, that the unworthy and sinful are the **only** persons with whom grace is at all concerned: This is amazing; this is delightful!

Ho! all ye children of want and sons of wretchedness! hither ye may come with the utmost freedom. Be it known to you, be it never forgotten by you, that JEHOVAH considered your indigent case, and designed your complete relief, when he erected this wonderful throne. Your names are not omitted in the heavenly grant; nay, ye are the **only** persons that are blessed with a right of access to this mercy-seat. Did sinners more generally know their state, and the glorious nature of grace as **exalted in majesty**; how would the throne of this mighty sovereign be crowded! — crowded, not by persons adorned with fine accomplishments — but, with the **poor; the maimed, the halt, and the blind.** With longing hearts and uplifted hands, big with expectation and

sure of success, they would throng her courts. Thither they would flee, as a **cloud** for number, and as **doves** for speed: for there is provision made to supply all their wants. As persons of all ranks and of every character are equally destitute of any righteous or valid plea for admission into the eternal kingdom; so, feeling their want of spiritual blessings, they have equally free access to this munificent sovereign, and the same ground to expect complete relief. Here, and in this respect, there is no difference between the devout professor, and the abandoned profligate; the chaste virgin, and the infamous prostitute. For, being all criminals, and under the same condemnation, they have not the smallest gleam of hope, except what shines upon them in that compassionate proclamation which is issued from the throne of grace by the eternal Sovereign. But, as that proclamation is expressive of the freest favour and the richest grace; including offenders of the worst characters, publishing pardon for sins of the deepest dye, and all ratified by veracity itself; it affords sufficient encouragement to the vilest wretch that lives, who is willing to owe his all to divine bounty, without hesitation to receive the heavenly blessing, and with gratitude to rejoice in the royal donation. — "Yes, thine it is O **SOVEREIGN GRACE!** to raise the poor from the dunghill, and the needy out of the dust. Thine it is, to set them on thrones of glory, and to number them among the princes of heaven." Remember this, my soul, and be this thy comfort: and may the Lord enable both the author and the reader to see eye to eye the riches of **reigning grace!**

Pastor Writes

(Continued from page one)

instead of as an independent nation with a federal government and each province or state has a provincial government.

Our own province of British Columbia, is far from the largest, but comparatively Texas could be set in the ranch lands of the interior and there would still be over one hundred thousand square miles left over in forests, mountains, dairy farms, peach orchards, and commercial enterprises. Our church is located in the southwestern tip of B. C. in a small town in a farming community, but only fourteen miles to New Westminster and twenty-five miles to city of Vancouver, with a combined metropolitan population of nearly half a million people. Langley is in the fertile Fraser Valley; the towns are scattered along both sides of the river only a few miles apart, and yet, two weeks ago, we drove over six hundred miles, round trip, down into Oregon for a three-day fellowship meeting with our nearest true church. It was the first time for most of our members to assemble in another Baptist church-house.

Brethren in California have made it financially possible to carry on this mission work. We daily thank the Lord for them and their prayers, for all the ef-

OUR BOOKS

Systematic Study of Bible Doctrine, by T. P. Simmons, \$4.00.

The Church That Jesus Built, by Roy Mason, \$1.00.

No Uncertain Sound, sermons by Forrest Pack, \$2.00.

Mabel Clement, a Campbellite killer, \$2.00.

Mused Uncle Mose, Kazee, \$5.00.

Bible Doctrine of Election, booklet by T. P. Simmons, \$25.

Southern Baptist Co-operative Octopus, a large cartoon illustrating S.B.C. apostasy by Bob L. Ross, 50 for \$1.00, 100 for \$2.00.

forts they put forth, even coming so far for my ordination following my surrender to the Lord's call last fall.

We have eleven adults, and nine young people in the membership. Work is slowly progressing as finances allow, on the building of a house of worship, 55' by 35', regular services are now held in the basement. Sunday School has doubled since last year, and the Lord has blessed us with many souls saved.

But our greatest need is for missionaries to work and organize true churches in nearby towns and in so doing carry out the Great Commission and also supply us the needed fellowship of sister churches.

We are not recognized by the B. C. government, as we are strictly a local, independent body and have no connection with any of the six Baptist conventions registered in parliament. **Fifty heads of households in B. C.** is the goal we are striving towards for this is a requirement by law before constitutional rights are granted and civil recognition given to a blood-bought church of the Lord Jesus Christ.

This is the reason for this letter, beseeching you to use the power of the press to make known the desperate need in Canada for missionaries; and our prayer is that the Lord will lay it on the hearts of the right men and that the churches will send them forth into this huge field.

If anyone desires further information regarding Canadian work, I will try to honestly answer all inquiries.

Written by church authority.

In His service,

ELD. A. G. ASPINALL
20184 Jericho Road,
R. R. 4,
Langley, British Columbia
Canada.

"Honoring God"

(Continued from page seven)

honoring God today? Sinner friend, you have never honored God one time. Oh, might it please God that you might see the truth that you can't honor God without honoring His Son. You can only honor God the Father when you first honor God the Son, who died for your sin upon the Cross. Oh, may you trust Him, believe Him, and receive Him as your Saviour and your Lord, and then let your life count for Him.

May God's blessings be upon you!

WHAT HAVE YOU DONE TO HELP OUR TRACT MINISTRY?

"Cured" Hoosier, Dead

(Continued from page one)

of his programs.

On her way back to California, she stopped in Evansville and told relatives Mr. Roberts had used his usual treatment, the "laying on of hands" and prayer.

In September she appeared at another service in Los Angeles, when she told Mr. Roberts and the audience that she had been healed of cancer of the spine.

A film of September appearance was telecast in Evansville Sunday afternoon.

Relatives in Evansville were notified that she died at midnight Sunday.—**Indianapolis Times.**

"I Should Like To Know"

(Continued from page one)

members of the church. In all such cases one should not be received until peace has been made. "First be reconciled" is the Bible way.