

# Two Great Bible Conferences

Following the leading of the Lord, and Horace Greeley's advice "Go West Young Man," I went to San Francisco, California, and Tulsa, Oklahoma to two Bible Conferences over Labor Day weekend.

It was one of the finest trips that I have ever made. Of course I went by plane as I would not have had time to have gone otherwise. The plane ride itself was pleasant. The only disturbance of any kind that we had, and that was a very small one, was when we were getting ready to land in

Huntington, West Virginia on the return trip.

I was met at the airport in San Francisco by the three younger Crawford boys — T. P., Bogard, and Bunyan. From the time they said "hello," I was treated like a king by these three fine lads. They drove me to their home where I rested until time for the evening service on that evening which was Thursday, August 30.

It was indeed a joy to be entertained in the Crawford home. If you have never been there, you have truly missed a real

blessing. Manson and Gaius of the Bible were truly no greater hosts than Mr. and Mrs. Crawford. It was a joy to be with them, and I came home about ten pounds heavier, as a result of the wonderful cooking on the part of Mrs. Crawford.

I preached five times on the general theme of the church. This is one message that is needed more today than ever before, as Baptists are weakening constantly in this respect. It was indeed a pleasure to me to emphasize the truth of the local church at this

conference.

I left San Francisco on Sunday morning and flew to Tulsa where I was met at the airport by Sam Wilson, a son of our Brother Joe Wilson. He took me to the hotel where I rested until time for the evening service. Brother Sam is a brother to "Little Joe." Brother Joe Wilson, pastor of the church, has two fine sons in these two lads.

On Sunday night, I preached again on the church, combining two of the messages I had preached in San Francisco. In both

churches, I enjoyed preaching; and by the reaction of the people, I would say that my messages were well received. The people apparently were glad for my presence and my messages.

I heard some good preaching in both of these conferences. Usually someone comes ill-prepared, wanders about, and gets lost in the woods. In most of these conferences, there is usually someone who doesn't preach up to par. I heard all the sermons that were preached from Thursday to Saturday. (Continued on page 2, column 1)

## More Of The Heresy Of The "Great" S. B. C.

By W. J. FARMER  
Flat Rock, Michigan

The following article was found recently in a Baptist paper:

Fifty Baptist and 50 Catholic participants met for three days recently, discussing salvation, evangelism, church-



BILL FARMER

state relations and social action, sponsored by the Southern Baptist Home Mission Board and the U. S. Catholic Bishops' Committee for Ecumenical and Inter-religious Affairs.

(Continued on page 8, column 3)

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## The Baptist Examiner

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

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## GLEANINGS FROM RUTH

By WILLARD WILLIS  
Pastor Northland Baptist Church  
Abington Road  
Columbus, Ohio

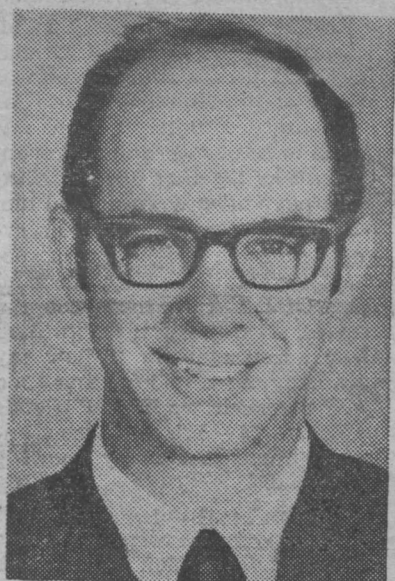
Third Part

"So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab; and they came to Bethlehem in the beginning of barley harvest." — Ruth 1:22.

The tares having been bundled, we now observe as Naomi and Ruth return from Moab to Bethlehem at harvest time. They, on their return, find that the sowing time is past. The fields, in fact, had already been plowed and planted. The early and latter rain had already fallen. It, in other words, was harvest time.

The comparison is that the churches of our Lord Jesus Christ have been plowing and sowing for the past two thousand years. The Lord has been sending the early and latter rain until we,

at this hour, are nearing harvest time. It is the time when Ruth, (the church), is to marry Boaz (Christ), and Naomi (Israel) is to be gathered back to her homeland. It is the time when Israel



WILLARD WILLIS

is regathered and the fullness of the Gentiles has come.

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob"—Romans 11:25, 26.

The harvest time, according to Matthew 13:39, is the end of the world (age). The Lord, of course, is to return at the end of this age, and one of the main signs which points to our Lord's soon

return is the fact that Israel is going back to her homeland. The Russians, because of their strong desire for trade with the United States, are even beginning to allow the Jews to return to their homeland.

You may recall that after the feast of Pentecost there was an interval of four months during which time the harvest and vintage were gathered in. This four month interval typifies the present dispensation in which the Holy Spirit is gathering in the elect, and during which time Israel is scattered among the nations. When the present dispensation has run its course and the "fulness of the Gentiles" has come (Romans 11:25), this interval will cease and the elect of Israel will be gathered from the four quarters of the earth to keep the "Feast of Trumpets" at Jerusalem. The "Feast of Trumpets" fell on a sabbath day, at (Continued on page 6, column 3)

## Here's How Modern Revival Campaigns Have Developed

By MEDFORD CAUDILL  
Hanover, Michigan

A lot of people are under the impression that Billy Graham and his company of followers are something new, that they have an innovation in the way of city wide campaigns. It is interesting to



MEDFORD CAUDILL

see how the devil has developed the crusades.

In 1794 the quarterly Methodist conference was to be held in Lincoln County, North Carolina. Not having a completed building, the decision was made to clear out a spot in the woods for the (Continued on page 8, column 4)

## A Most Masterful Study Of The Church Jesus Built



By the late  
H. Boyce  
Taylor  
(1870-1932)

Author of  
"WHY BE A  
BAPTIST?"

In J. R. Graves' Introduction to Orchard's History of Foreign Baptists he says: "The reader should distinctly bear in mind that our author does not profess to write the history of our people in detail, but to demonstrate by testimony of both Catholic and Protestant writers — our bitter enemies — that communities of Baptists have existed in all ages from the days of John the Baptist until now, maintaining essentially, the same faith and that 'the faith once delivered to the saints.'"

It is a distinctive tenet, believed and taught by Baptists alone, that John the Baptist prepared the material and the Lord Jesus organized the first Baptist church during His personal ministry here upon earth. Of this the Scripture gives abundant proof. Old Testament types and prophecy point clearly to this. New Testament apostles and historians acclaim their testimony true.

In Heb. 3:1-6 Paul invites careful consideration to the house

Jesus built. These facts are clearly brought out in that passage. Jesus was appointed by His Heavenly Father to build His house and faithfully obeyed His Father's orders. He not only built His house, but was counted worthy of more glory than Moses, because He was greater than Moses and the builder is greater than the house He built. Moses was only a servant in his house; but Christ was the Son of God and Master of His own house.

(Continued on page 6, column 4)

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## Some Hindrances To Prayer All God's Own Should Avoid

By ROY MASON  
Aripeka, Florida

When one is traveling, he wants to know the condition of the road ahead. If there is a road block — a bridge out — a dead end, he wants to know about it so it can be avoided. Now there are things that block the way of prayer such that the saying of words become a vain exercise. We need to know what these are, so we can avoid them, for in praying, we want to get somewhere. What are some of the

things that constitute hindrances to prayer?

LACK OF FAITH

(James 1:6-7). We are reminded of the old woman who prayed for the hill between her house and the highway to be removed.



ROY MASON

Snapping open her eyes she exclaimed, "Just as I expected . . . it's still there!" To pray in unbelief is useless. Sometimes people pray for a great number to be saved in a service when they don't believe that anything of the sort will take place.

AN UNFORGIVING SPIRIT

(Matt. 6:12-15). Perhaps there are few things that hinder more prayers than this. Often people don't stop to realize this. They harbor grudges — they hold enmities — they bitterly dislike someone, and sometimes they won't even speak to someone else — yet they go through the (Continued on page 7, column 1)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "PORTION OF MEN OF WORLD AND MEN OF GOD"

"Men of the world have their portion in this life."—Psa. 17:14.

"But God is the strength of my heart, and my portion for ever."—Psa. 73:26.

In these two unfamiliar texts of Scripture, there is a contrast presented—men of the world and men of God are held up in contrast. The Psalmist says that the men of the world have their portion right here in this life; they get what they get out of life. Then he talks about people that know the Lord—not men of the

world—but men of God, and he says that their portion is the Lord! "God is the strength of my heart, and my portion for ever."

As I say, this is a very definite contrast. It is the way that Jesus, when He was here, taught many times. All the way through the Word of God, you will find things held up in contrast.

In Psalm 1, we read about the man who walketh after the Lord and we read about the ungodly. Listen:

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water that bringeth forth his fruit in his season; for his leaf also shall not wither; and whatsoever he doeth shall prosper."—Psa. 1:1-3.

(Continued on page 2, column 3)



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JOHN R. GILPIN.....Editor

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## Two Conferences

(Continued from page one)

urday night in San Francisco, and everyone of them was a sermon that was a blessing to the hearers. Truly all were outstanding messages. I did not get to hear much of the preaching at Tulsa since I was only able to attend one service. However, Brother Milburn Cockrell of Mantachie, Mississippi preached just before me, and brought an unusually powerful message. After listening to it, I suggested to Bro. Wilson that he bypass my message, let the people go home, and let them remember the message of Bro. Cockrell on the Second Coming. Brother Wilson did not agree with me, but he did agree that the message by Brother Cockrell was truly outstanding.

A number of these sermons will appear in later issues of The Baptist Examiner. I have asked the brethren whom I heard preach in San Francisco to prepare manuscripts for us to use in TBE, and I am also expecting Brother Cockrell to send me his message which I heard him preach in Tulsa. You won't get all the blessing I got in hearing them, but you will get a real blessing when you read these messages in TBE.

These two conferences were hosted by two outstanding men—Lawrence Crawford and Joe Wilson. I do not know of any two men whom I love as I do these and for their ministry I am indeed grateful. They have meant much to me through the years, and I thank God for the privilege of fellowship and associating with them. At anytime our readers can have the opportunity

to hear either of these brethren, let me insist that you do so.

In speaking of the host pastors, let me say a word also of their wives. Mrs. Crawford is truly a wonderful character. Every time I am in her home, or in her presence, I am made to rejoice and thank God for the fellowship which He gives us. Truly she is a great helpmeet for her husband.

Then, too, Katie — Brother Joe Wilson's wife — was a real inspiration and blessing. I thank God for her and I rejoice for the wife that God has given Brother Joe Wilson.

I have seen lots of preachers' wives that were a millstone around the preacher's neck, but not these two. I am sure that Bro. Wilson and Bro. Crawford thank God for the helpmeet that God has given them, just as I, likewise, thank God for these two "ribs."

The meals for these conferences were furnished by each church. Truly all the guests dined on the fat of the land — fried chicken, baked ham, roast beef, and baked turkey. For years I have been "coming to the front," and you can easily understand this in view of the food that was served in these conferences. May God bless the ladies in each church for their faithfulness and hard work in making the meals of the conferences what they were.

The congregational singing at both of these conferences was unusually good. On Sunday night at Tulsa, Brother Joel Caves sang twice. I only wish that our readers could have heard him. Both songs were a rich blessing to me. I truly thank God for the wonderful way in which he sang. There are not many singers like Joel Caves. He has attended our conferences here in Ashland, and I rejoice for my fellowship with him.

I was, likewise, especially lifted by the singing of Mrs. Ennis and her daughter in San Francisco. Sister Ennis had been sick and unable to attend services for sometime, but by extra effort which she put forth, was able to be in the last service on Saturday night. I am first of all honored by her presence that she attended services under severe handicaps. In the second place, the special song which she and her daughter sang was most moving and encouraging.

Everybody was so kind to me, and I thank God because of this especially. In both of the conferences, I heard many things said about myself that were highly complimentary, which I deeply appreciated, though I feel so unworthy of them. More than once Brother Crawford said, "Isn't that wonderful preaching for a man of his age." I realize that I am getting old. I am paralyzed in the right side of my face and have poor eyesight resulting from paralysis, and that coupled with



"I liked the program, but the commercial was too long."

two serious operations within the past year and the general weakness that goes along with old age — all this makes me realize that I am getting old. However, I want to keep busy; and I intend to, just as long as the brethren want to hear me preach. I am glad that I, through TBE, have been a blessing to so many preachers. It is my desire to keep at this job until the Lord Jesus calls me home to be with Him.

In this report I must not fail to mention Brother Bill Crider, the old Baptist warhorse who was pastor of the church in Tulsa for years until Brother Wilson was called to be pastor. He and I spent two weeks together once in Mexico. I have always considered him one of the greatest of God's servants from the time we first became acquainted. Both he and Mrs. Crider were there for the service on Sunday night to lend their encouragement. I bow my unworthy head today, that God gave me such wonderful friends as these. My life has been enriched immeasurably by knowing these two.

Monday morning early I was on the way to the airport to come home. Brother Leon Wyckoff of Caldwell, Kansas and Bro. Gene Hensley of Stockdale, Texas drove me to the airport. We had a good time of fellowship together. This put the icing on the cake. I truly thank God for these two brethren and what they have meant to me through the years. Truly it was good to see them and have personal conversation and fellowship with them.

After leaving Tulsa, I changed planes in Chicago and Cincinnati; and then home again in the mid-afternoon to those I had left behind — those who had stayed with the stuff or baggage. (I Sam. 30:24,25).

Truly I thank God for a wonderful weekend and for the blessing that it was to me, and the blessing which I trust it was for those who were present.

### "Portion"

(Continued from page one)

Here we have a picture of saved people—people who walk not in the counsel of the ungodly. They don't stand in the way of sinners. They don't sit down with the scornful. They are people who have a delight in the law of God. They are people who are like a tree that bringeth forth fruit in his season. He says also that "his leaf shall not wither," which means that a Christian is a spiritual evergreen. All this is spoken about the saved — the

saints — the children of God.

In contrast, the Psalmist says:

"The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish." — Psa. 1:4-6.

In the first three verses of this chapter, he talks about saved people; in the next three verses, he talks about the unsaved. In speaking about the unsaved, he starts out by saying, "The ungodly are not so," as if to say to us that everything that he has said about the saints of God is not true concerning the ungodly. He says that they "are like the chaff which the wind driveth away."

When I was a boy growing up on a farm, before I was big enough to work much, one of the seasons of the year that impressed me most of all, was the harvest season in the summer when the wheat and the oats and the rye were threshed. In those days, it was not done with combines, as it is today, but it was threshed then by cutting the grain, binding it in sheaves and putting such in shocks, and hauling it on to threshing day to the threshing machine. Then the threshing machine would grind out the grain and separate it from the straw and the chaff. The grain would come out a spout where it was caught by a man who was appointed for that task, and the straw would blow out at the back on a straw pile, and over to one side where the wind would blow it away would be a pile of chaff that was worthless.

That was a big time in my life. It was about the only time of the year that I had ice water to drink, because we always went to town and got a big cake of

ice and put it in a tub of water and had ice water that day for the threshers. It also meant a time when I had probably the biggest dinner of the year. My mother had to cook for the threshers, and there were about 25 or 30 men that we fed that day. It was a big time in my life, but I can remember that chaff falling over by the wayside. I can also remember the first time I read this text of Scripture which says, "The ungodly are not so: but are like the chaff which the wind driveth away." I know the meaning of that. Chaff is worthless — absolutely worthless — no value for anything. The ungodly are like the chaff which the wind driveth away.

Beloved, in this first Psalm, we have an example of our Lord teaching by contrast — presenting a picture of the saints on one hand and of the unsaved on the other.

You'll notice in my texts that the Psalmist is contrasting the portion that the wicked have and the portion of the saints of God. As we read through the Word of God, let's notice what portion they have here in this life.

### THE PORTION OF THE MEN OF THIS WORLD.

We read:

"This is the PORTION of a wicked man from God, and the heritage appointed unto him by God." — Job 20:29.

What is the portion? In the preceding verses, he says, "Heaven shall reveal his iniquity." That is the unsaved man. "And the earth shall rise up against him. The increase of his house shall depart, and his gods shall flow away in the day of his wrath." This is the portion of the wicked man.

My text says, "Men of the world have their portion in this life." What kind of a portion do they have in this life? Well, here is a picture: "Heaven shall reveal his iniquity." There is a day coming when unsaved men are going to have to meet the deeds they have done, for they are going to have to face every sin, every deed, every word, every act—everything. Heaven is going to reveal the iniquity of all the unsaved.

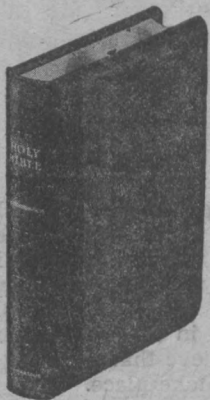
"And the earth shall rise up against him." Not only shall the Heaven speak out against him by way of the record that God has kept, but even this earth shall rise up against the unsaved.

"The increase of his house shall depart." He has labored hard, he has worked hard, and he has tried his best to amass a fortune here within this world. But when he comes to die, what happens to it? As he dies, he leaves the increase of his house and "the increase of his house shall depart."

It is so strange that men will strive and strive and strive so hard to make money and build a fortune. When they die, it is gone. What happens to it? Maybe the lawyers get a great portion of it. Maybe the family fusses around over the settling (Continued on page 3, column 1)

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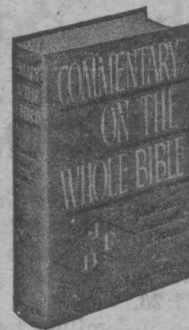
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THE BAPTIST EXAMINER

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PAGE TWO



## SAINT'S SECURITY PROVED BY WORD "EVERLASTING"

The life Christ gives us is eternal — never ending. Forty-three times in the New Testament "everlasting" qualifies the life we receive when we receive Christ. Then it is a 43-0 hope that the believer is eternally secure.

"And this is LIFE ETERNAL, that they might know thee the only true God, and Jesus Christ whom thou hast sent." John 17:3.

"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.

In Mt. 25:46, "everlasting" describes the punishment of the wicked. In Rom. 16:26 "everlasting" describes the character of God's existence. In II Tim. 2:10, "everlasting" describes the duration of Christ in glory. In II Pet. 1:11, "everlasting" describes the duration of Christ's kingdom. Then as long as the wicked are punished, as long as God exists, as long as Christ's glory exists, and as long as Christ's kingdom continues just that long the believer has eternal life. If the punishment of the wicked can have an end, if God can have an end, and if Christ's glory and Kingdom have an end, then the believer can perish. In view of this shall we not write in letters of gold across the heavens, that all may read: ETERNAL SALVATION!



## "Portion"

(Continued from page two)

of the estate. What happens to it, beloved? Regardless of what it may be, it departs, and Job says, "This is the portion of the wicked man from God."

Let's notice again:

"He is swift as the waters; THEIR PORTION is cursed in the earth; he beholdeth not the way of the vineyards. Drought and heat consume the snow waters: so doth the grave those which have sinned."—Job 24:18, 19.

Notice, the unsaved man's portion is cursed right here in this earth. Job draws a beautiful verbal picture, for he says, "Drought and heat consume the snow waters."

Here is a great big mountain of snow. The sun comes out in the spring, and that snow melts and the water flows down from it. What happens to the water? Drought and heat consume the snow waters. These waters that melt from that avalanche of snow soon are destroyed by heat and by drought of the wicked. Job says, "Their portion is cursed in the earth."

How many people I have seen who have lived for this world!

They have lived only for what they could get out of this world. They were truly men of the world, and as my text says, they had their portion in this life. But what did it amount to? Their portion just vanished, just the same as snow waters are dissolved and come to nought in the presence of heat and drought.

Let's notice another text when Job says:

"This is the portion of a wicked man with God."—Job 27:13.

In the verses preceding and in the verses following, he shows that what a wicked man has, comes to nought. He says:

"Though he heap up silver as the dust, and prepare raiment as the clay; He may prepare it, but the just shall put it on; and the innocent shall divide the silver. He buildeth his house as a moth, and as a booth that the keeper marketh. The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not."—Job 27:16-19.

What does this say? It is just the same message over and over and over again in each of these Scriptures. A man of the world has his portion right here in this life, but what does it amount to? Though he may prepare a great number of changes of garments, and though he may amass a great amount of silver, sooner or later, he is going to leave it. Somebody else is going to have it. What is it going to amount to? Men of this world have their portion in this life. They have what they have right here in this world and it doesn't amount to a thing.

Maybe a man of this world drinks a barrel of "bourbon" in this life and then lies down to die. What does he have?

Men of this world amass a fortune. They lie down to die. The money is scattered. What does he have to show for his life? Men of this world have their portion here in this world.

A man in this life may go to see a million movies. He lies down to die. It is all forgotten.

I tell you, beloved, men of this world have their portion in this life, but that is all they have. There is nothing for them when they come to the end of the way. They may be an outstanding hero in the realm of sports, or in some other realm, but when they come to die, that is all forgotten. I say, beloved, men of this world have their portion in this life.

I'll never forget when I was just a boy preacher. There was a man in the community who amassed a great fortune. He never did marry. He was too busy to marry—too busy to think of anything like that. He was too busy living for this world. He gathered together a tremendous fortune and then all of a sudden, lay down and died. As we were preparing for this man's funeral, I said to his brother, "What has life amounted to for him?" He said, "He had a great big farm, and he had a bank account," and he went on to tell me all the

great things this man had by way of this world. I said, "No, he doesn't have any of them. You get those." I said, "What did he get out of life?" He went on to tell me about the farms that he had, the stocks and bonds that he had, and everything that he had. I said, "No, he hasn't any of that. You have all of it." He said, "Well, we are going to buy him a nice casket." Beloved, about all he got was a nice casket, and he didn't see it.

Men of this world get all their portion in this life. They get all they are going to get right here in this world. I tell you, if you are unsaved, you are getting everything that you are going to get right now. If you are un-

## TWO COVENANTS THAT GUARANTEE SAINT'S SECURITY

### GOD'S COVENANT WITH CHRIST

"Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. Also I will make him my first born, higher than the kings of the earth. My mercy will I keep for him forevermore and my covenant shall stand fast with him. HIS SEED also will I make to ENDURE FOREVER, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness, WILL I NOT UTTERLY TAKE FROM HIM, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips." —Psa. 89:19, 27-34.

This covenant was made with Christ before the foundation of the world. When His children go astray He promises chastisement and yet declares He will not withdraw His loving kindness nor suffer His faithfulness to fail.

### GOD'S COVENANT WITH BELIEVERS

"And I will make an everlasting covenant with them, that I WILL NOT TURN AWAY FROM THEM, TO DO THEM GOOD; but I will put my fear in their hearts, that THEY SHALL NOT DEPART FROM ME."—Jer. 32:40.

In this covenant two ideas are noteworthy: God will not turn away from the righteous. They shall not depart from God.

saved, you have nothing to look forward to.

Let's notice some other verses which teach the same truth:

"Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be THE PORTION of their cup."—Psa. 11:6.

Men of this world have their portion in this life, but what does it amount to? They come down to die and what does God do? He rains snares, fire and brimstone, and an horrible tempest. That is their portion.

What has life ever amounted to for them. It is a terrible thing to be a man of the world because he has nothing to look forward to. He may enjoy this life — he had better, for it is all he has to look forward to—but when he comes to the end of the way, God is going to rain snares, and fire and brimstone, and an horrible tempest. The Word of God says that this is the portion of their cup.

Let's notice the experience of Solomon. Solomon had tried everything that the world had to offer. Then he says:

"And whatsoever mine eyes desired I kept not from them, I

## Man's Stewardship In View Of God's Eternal Ownership

### GOD'S OWNERSHIP

By Creation. Col. 1:16; II Cor. 5:17 (refers to the new creation). The earth is the Lord's by creation. We are His by the new creation.

God's ownership by purchase. I Cor. 6:19-20; Matt. 13:44.

We are His by gift. John 6:37.

We are His by discovery. Luke 19:10; I Pet. 22:10.

We are His by conquest. Matt. 12:27-30; I John 4:4.

We are His by inheritance. Eph. 1:18.

### MAN'S STEWARDSHIP

Because God is the owner of all, I am only a steward. If the title belongs to God, then it does not belong to me. I can't have a title to a piece of property while it at the same time belongs to my neighbor. If God is the owner

withheld not my heart from any joy; for my heart rejoiced in all my labour; and this was my portion of all my labour. Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do; and behold, all was vanity and vexation of spirit."—Eccl. 2:10, 11.

Solomon is talking about his experience. Oh, what an experience he had! He tells us very frankly what his experience has been. In Ecclesiastes 2, he says, "I builded me houses" (verse 4), and he did. Solomon was a great builder—all kinds of houses. He wasn't any piker when it came to building houses. He built houses — big houses — ornate houses—houses that would certainly bring honor and glory to anyone.

He said, "I planted me vineyards" (verse 4), and he did. He had all kinds of vineyards.

"I made me gardens and orchards, and I planted trees in them of all kind of fruits" (verse 5). Beloved, I tell you, Solomon really went into gardening in a big way.

"I made me pools of water, to water therewith the wood that bringeth forth trees" (verse 6). He didn't take a chance on the Lord sending or not sending rain. He made pools so that he could artificially give water to what he had planted.

Then he said, "I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me" (verse 7). Notice, beloved, what he says. He had all kinds of servants, and all kinds of maidens, and he said, "I have more cattle than anybody that ever lived in Jerusalem before me."

"I gathered me also silver and

and I am only a steward, then God has a right to do what He pleases with what is His, and He is pleasing just now to take away the stewardship of a lot of people because they have been wasting His property.

Of what, then am I a steward:

1. Of my property. It isn't mine; it's God's. I call it mine because I have it in my possession. The real owner is God. As His steward He has trusted some of His property in my hands to use for Him and every penny of it must be accounted for either here or hereafter. The parables of "The Talents," "The Pounds," "The Rich Fool" and "The Unjust Steward" all emphasize this truth.

2. My body and my spirit. They are not mine either. They belong to God. I Cor. 6:19-20; II Cor. 7:1. Since my body belongs to God, I have no right to use it or abuse it by taking into it things that dishonor Him, or by taking it into places He would not have me go.

All doubtful things could be easily settled if we recognized the ownership of Christ over our bodies. We have no right to use our bodies for anything that does not glorify Him. I Cor. 6:20.

3. Manifold grace of God. We are stewards of grace. The supplies of grace which God gives are not given primarily for ourselves, but to pass on to others. Gen. 12:1-3; I Pet. 4:10; Jn. 1:16. The passage which talks about grace for grace means grace instead of grace, and that means that just as fast as we use the grace that God gives, He supplies more grace.

4. We are stewards of the gospel. I Thess. 2:4; Col. 1:25; I Cor. 9:17; I Cor. 4:1-4. The gospel is committed to us as a sacred trust and as God's stewards we are under obligation to pass it on to the other fellow. This obligation never ceases until life ceases or until every creature has heard the gospel. The Son of God Himself, in Mark 8:35-38 and Mark 10:29-31 very clearly shows that this stewardship of the gospel means that, if necessary, I ought to sell all my earthly possessions to give the gospel to the folks who haven't got it. The stewardship of the gospel also includes two other things: (a) If I am a steward of the gospel, that means that I ought to see to it that my money goes for preaching the gospel—not to what Paul calls in Gal. 1:6-9 another gospel. (b) If I am a steward of the gospel, then my stewardship also includes my seeing to it that my mission money goes for the spread of the gospel and not to social service, humanitarian betterment, modernistic schools, or some other perversion of the gospel.

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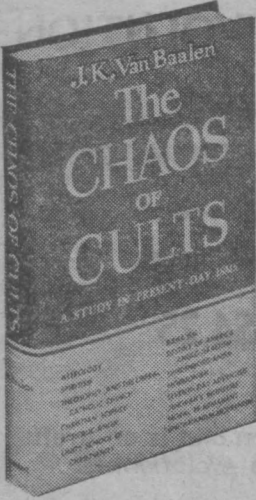
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# The Baptist Examiner FORUM

"Some say, 'If the priesthood of the church is true, then we must admit that the church is universal, not local.' In the light of Heb. 3:6, 10:1; 1 Peter 2:5, 9, etc., isn't just the opposite true? In other words, if we find all believers in these verses, do we not in fact have a universal church?"

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



The advocates of the Universal Church have little to substantiate their heresy when they try to promote a Universal Church through the Scriptures mentioned in the question. In Heb. 3 the writer compares Christ with Moses, and shows His superiority. Moses was a faithful servant in his ministry over Israel (Heb. 3:5). Israel was neither Universal or Invisible. It was an actual visible group of people, and in this group were always those who were not Israelites in the true sense, but gross idolators. In pursuance of the type, Christ was a Son over his own house. (Heb. 3:6). I find no evidence that the writer was speaking of the church there, but rather of those both Jews and Gentiles who turned to him, and among the professors were, of course, some who were not true believers.

Likewise I find nothing in the verses quoted from 1 Peter to justify the idea of a Universal Church, for the writer is not writing about the Church.

We know that Christ started a local, visible church, and many such churches are mentioned in the New Testament, but if there is a Universal Church, then there are bound to be two churches—two kind of churches. The Universal Church is a fake church invented by Protestantism centuries after Jesus started His church. Unionists and ecumenists thrive on the fake. Oh well, let them enjoy it, for one day they will discover that it was all pure fantasy.

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Yes, if we interpret these verses to mean individual believers, we must contend that the church is indeed universal, and that all those who are regenerated and say they believe in Jesus Christ are members of her in order to be consistent. The reason for this affirmative answer is one cannot offer up a spiritual sacrifice and praises unto the Lord outside the church. The Holy Spirit has made this issue clear with these words, "Unto Him be glory in the

church, by Jesus Christ throughout all ages, world without end. Amen." — Eph. 3:21. If each believer can offer up spiritual sacrifices which the Lord receives, then the only conclusion I can come to is that all believers can bring glory to Jesus Christ, and they are therefore a part of the church for there cannot be glory outside of her.

Brethren, I do not believe in a universal church; rather I am convinced that she is a local assembly, consisting of believers who have taken up the cross and followed Jesus, and I believe the first requirement to cross bearing is to be baptized on the authority of a true Baptist church. Having been taught by the Spirit that glory belongs to the Lord, and that glory cannot be given outside the church, and that the church is a local assembly of baptized believers, I am therefore convinced that the priesthood of the church is true and that it is only those true members of the church who can offer spiritual gifts to the Lord.

My study of Israel and her priesthood also leads me to believe that the church is the only place where one, as a priest, can offer praises to God. Israel was chosen of the Lord to be His peculiar treasure, and from her, and her alone, He received spiritual sacrifices, and as it was with Israel, so it is with the church.

One could not successfully argue that the priesthood of Israel was universal any more than one could contend that the priesthood of the church was universal. Both (Israel-church) were local assemblies.

The Psalmist David in discussing the issue as to who can have communion and fellowship with the Lord said, "If I regard iniquity in my heart, the Lord will not hear me." — Ps. 66:18. The iniquity here is false doctrine. If it were sin in the flesh, neither David nor any other could offer up spiritual praises for we are all sinners saved by God's grace. If one regards or is practicing false doctrine, then he should not expect the Lord to hear him even though he be a member of a true Baptist church.

If God will not hear us when we regard iniquity in our hearts, then we can conclude that not all believers are priests. Some of God's children are in false churches, advocating iniquity (false doctrine). They not only support it by their presence, but they take the tithe which belongs unto the Lord and use it to help finance the doctrines of Satan, which Satan uses in his endeavor to dethrone God. Brethren, I do not hesitate to write and tell you that such a one does not have the blessings of the Lord, and that any sacrifices such as one might offer are not accepted by the Father, and that they are out of fellowship with the Lord, and

thus they could not be referred to as priests. If the priesthood of the believer is true, then in order to be consistent, I would have to contend that regardless of what one believed, if he is a believer in Christ, he could offer up sacrifices, and thus be a priest.

The children of God who are members of false organizations cannot offer anything to God until they repent of their evil works — (supporting false doctrine) and are baptized to manifest their turning from dead works to serve the living God. To be scripturally baptized, one must seek out a true Baptist church. If He were to go to some man-made organization, his baptism would be rejected; therefore, he must be a member of a true Baptist Church before he can offer spiritual sacrifices unto the Lord.

My conclusion is that the priesthood of the church is not in any sense of the word universal, rather it is local, and the believer must be a member of the body (Baptist Church) before he can be in contact with the head of the body, Jesus Christ.

E. G.  
COOK

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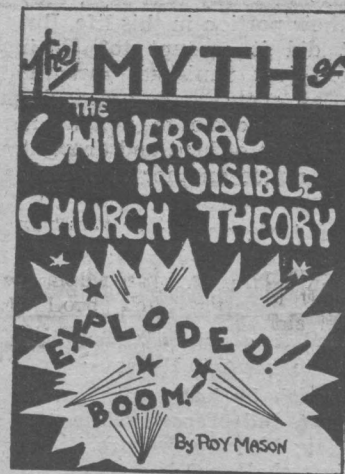


If we build the doctrine of the priesthood of the church upon Scriptures found in Hebrews and 1 Peter there is absolutely no way under Heaven to get around a universal church. In Heb. 3 we see the house of Moses which certainly consisted of all the children of Israel. It was not made up of the priesthood among them. Then in verse 6 we see that "we" make up Christ's house. The question is, who makes up the "we." In Rom. 1:7 we see that Paul was writing to the saints at Rome. In 1 Cor. 1:2 he is writing to the church at Corinth. In each Book written to a specific church we are told what church he was writing to. But when we come to Hebrews, which I believe was also written by Paul, we find it was written to "us" in 1:2, and in 1:3 it is to the ones whose sins have been purged. This is a general epistle with no particular church in view. So just as Moses' house was made up of all the children of Israel, so Christ's house is made up of us whose sins have been purged. If there is anything at all whatever in Hebrews that would even indicate a local church in any way it would be 2:12 where Christ speaks of His singing in the midst of the church. He did this in the upper room after He had given the church the ordinance of the Lord's Supper. But this has no bearing on our question.

In 1 Pet. 2:5 Peter speaks of "ye" as being an holy priesthood, and in 2:9 he speaks of the same "ye" as being a royal priesthood. It is so true that Peter is saying that some group of people makes up a priesthood. So our problem is to find who it is that makes up this "ye". If we go back to 1:1 we see that he is writing to strangers who are scattered throughout five different countries. Then in verse 2 it is to the "elect according to the foreknowledge of God the Father." It seems to me that verse 2 includes all of us who are the elect. But if we confine it to the five countries mentioned, that does away with any thought of a local church.

If Peter had in mind the church being this royal priesthood we must admit that he also had in mind a universal church, because no other kind of church would have embraced all the elect in

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five different countries. I hold he had no church at all in mind here in his first epistle. As I see it, every elect person is a priest who is admonished to come boldly to the throne of grace. We together make up that royal priesthood. But all of us together do not make up a local church by any stretch of the imagination.

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I do not believe in the theory of the priesthood of the church, nor do I believe in the universal church theory. The Scripture that you used in your question does not prove either. We are all spiritually the house of God. His Spirit dwells in us and all believers are included in 1 Peter 2:9. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."

There is no sense in trying to prove a universal church when the Bible so emphatically teaches that the church is a local institution. When the original Greek word means a local assembly it doesn't take a whole lot of intelligence to know that the interpretation has to be a local assembly. I can't understand why we have to read into the Scripture things that are contrary to the original meaning.

When we are saved we become a child of God. That means we are in the family of God. All believers have this blessing along

with the blessings of the verse above.

All believers are given the responsibility of showing their obedience by following the Lord in baptism and thereby joining the church. Christ said, "... suffer it to be so now: for thus it becometh us to fulfill all righteousness." (Matt. 3:15). In this passage we see that Christ is showing us our responsibility in baptism. Those believers who do not follow Him in scriptural baptism are disobedient children.

Those who are in the church and who live in a godly manner will be given the additional blessing of being in the Bride of Christ. "Let us be glad and rejoice, and give honour to him: for the marriage of the lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." (Rev. 19:7,8).

We have the bride (church members who serve the Lord and live worthy of the honour) and the guests (all the saved who are not in the bride, unworthy church members and non-church members).

"Portion"

(Continued from page three) gold" (verse 8). Another portion of Scripture earlier in the Word of God indicates that silver in the city of Jerusalem was like rocks on the street. He had that kind of wealth.

He said, "And the peculiar treasure of kings and of the provinces: I gat me men singers and woman singers, and the delights of the sons of men, as musical instruments, and that of all sorts" (verse 8). Solomon had everything. He had all kinds of singing men and women to entertain him. He had his own band. He had his own jazz orchestra. He said, "I did all this, and this was the portion of my labor." What was it? "All was vanity and vexation of spirit, and there was no profit under the sun." (verse 11). Solomon said, "I spent my time amassing these worldly things and what has it amounted to? Just one thing — vanity and vexation of spirit."

I tell you, beloved, men of this world have their portion in this world. They have their portion right here in this life. Solomon had his portion, and he said, "It is just vanity; it doesn't amount to a thing."

I would like to tell you the story of a man that we read about in the Book of Daniel—the king himself. He forgot about God.

There are lots of people who live like that. There are lots of people who have lived that way, and there are lots of people who live that way today. They just for- (Continued on page 5, column 2)

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PAGE FOUR



# ADAM'S RIB

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## "NOTHING WAVERING"

"If any of you lack wisdom, let him (her) ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him (her). But let him (her) ask in faith, nothing wavering. For he (she) that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man (woman) think that he (she) shall receive anything of the Lord." (James 1:5-7).

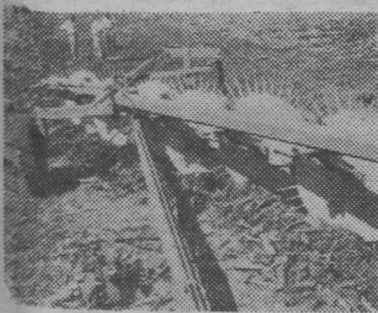
We are admonished to pray for many things and here we are told to ask for wisdom. Many times we pray wrongfully because we are ignorant of how the Bible tells us to pray. For several years after I was first saved I encouraged my unsaved children to pray. And, my, how I did delight in praying audibly in a mixed assembly. What abomination this! Ignorance of the Word of God. Usually we are ignorant because we are too lazy for the hard work of studying the Scriptures.

"If any would not work neither should he eat" (II Thes. 3:10).

Although this is speaking of the physical, I have found it to be true in the spiritual realm. When we will not work at studying the Scriptures, we have little spiritual nourishment.

If we lack wisdom we are to ask it of God. Only He, whose name is Wisdom, can help. And He will give to all men (women) liberally. This all men has to refer to saved persons, as we know that God heareth not sinners. And it says He gives liberally — bountifully. Our Father knows that he that giveth sparingly shall also reap sparingly. (He wrote the rule book). And so He giveth and giveth again. Solomon asked for wisdom and God gave him wisdom plus riches, honor, and greatness. Abraham asked for ONE son — God gave that son, plus seed as the stars of the Heaven, and sands of the seas. The prodigal thought it wonderful to be as an hired servant, but he received of his father the fattest calf, a robe, and a ring. Yes, our Father giveth liberally and upbraideth not. He doesn't chide nor reprove us for our much coming to Him. He delights in our de-

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pendance on Him.

This is a promise with a condition, however. That condition is that our prayer be in faith. This faith is not just the faith of being a saved person. But it is faith as contrasted to wavering. Paul tells young Timothy that we are to pray without wrath and doubting. When we doubt or waver, we have no peace. We are like a wave of the sea that is tossed to and fro by the wind. When we hover in indecision, wavering, let us not think we shall receive anything from the Lord. The Scripture doesn't say we will receive nothing, but that we have no right to expect anything. Prayer promises are always based on faith. When the two blind men prayed to Jesus for healing, "Then touched he their eyes, saying, According to your faith be it unto you" (Matt. 9:29). Paul tells us that whatsoever is not of faith is sin. Fleshly reasonings are faith's worst enemy. We like to think we can enjoy all the blessings without obeying the rules. So we reason that God is never angry, our sin is not too bad, the devil isn't too busy, or the Scriptures not so strict. Gal. 6:7 is written to believers. "Be not deceived! God is not mocked; for whatsoever a man soweth, that shall he also reap."

So we are not to think we shall receive anything — not wisdom, or anything — from the Lord if we are wavering in our prayers. Wavering shows that we doubt either God's willingness, or His ability, to provide for us. Let us study His Word and find out how we should pray according to His revealed will. Then let us ask for patience to wait for His secret will. Then we shall be able to pray in a way to honor and glorify our most Holy Father. Then we can claim the promises of prayer and the blessings thereof.

## "Portion"

(Continued from page 4)

get about God. Stores stay open on Sunday. People buy and sell on Sunday. People work on Sunday. People do all kinds of things on Sunday. Sunday has become a fun day. The Holy day has become a holiday. People are living for what this world has to offer. They have forgotten about God.

When I turn to this Book of Daniel and read the story of Nebuchadnezzar, I find Nebuchadnezzar walking around and looking out over the city. He says, "Is not this great Babylon which I have built?" He did it. God was ruled out. He has forgotten about God. The Word of God tells us how God took that man who had forgotten about Him and turned him into a beast, and he hopped around on all fours and ate grass like an oxen for seven years time. It is the act of a beast not to think about God. Here is a man who isn't thinking about God. Here is a man who doesn't give God a tumble. Here is a man who says, "Is this not great Babylon that I have built?" Since he thinks like a beast, God turned him into a beast, and for seven years he walked around like an ox. His hair grew out and his fingernails grew like birds' claws. For seven years, he was a demoted individual. Finally, he looked up and recognized God and his mental strength and capacity came back to him.

When God was telling him what was going to happen to him, He said:

"Let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth."—Dan. 4:15.

Here is a man who has forgotten about God. Then let him act like a beast. He has forgotten about God, so let his portion be with the beasts.

I tell you, beloved, men of this world have their portion right here in this life. What they get, they get out of this life. There is nothing for them beyond this life. This man that Daniel

speaks about — this man Nebuchadnezzar — loses his reason — he loses his mental faculties, and God says, "Give him the portion like a beast."

II

## THE PORTION OF THE MEN OF GOD.

The Psalmist said:

"GOD is the strength of my heart, and MY PORTION for ever."—Psa. 73:26.

What a contrast! The unsaved man — the ungodly men — the man of the world has his portion in this life, and that is it; but the man of God has God for his portion, and it says that He is "my portion for ever."

Oh, what a contrast! The unsaved man has just what he has for a little while — for three-score and ten, until life is over,

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but the saved man has a portion that lasts forever.

Listen again:

"The Lord is the portion of mine inheritance."—Psa. 16:5.

Who is the portion? The Lord is the portion. Every man can see that. The man who is saved has something to look forward to here in this life and in the life to come. The unsaved man has something for a little while here, but he dies and that is the end of his portion. What a contrast! "The Lord is the portion of mine inheritance." Oh, how I thank God for this truth, that the Lord is my portion, and He is going to be that portion forever.

Notice again:

"I looked on my right hand, and beheld, but there was no man that would know me; refuge failed me; no man cared for my soul. I cried unto thee, O Lord: I said, Thou art my refuge and my portion in the land of the living."—Psa. 142:4, 5.

I don't know when this took place in David's life. There were several times that it might have taken place. There was the time when the lion and the bear came upon him when he was a boy herding his father's flocks. The Word of God tells us how he destroyed that lion and that bear. It could have been then.

Then there was the time when he went out to fight against Goliath. He was just a little stripling of a boy with a slingshot and five smooth pebbles. He went down the hillside and met a giant of war and defeated him. It could have been then.

There was the time when he was hiding from Saul within the caves and Saul came within the very cave where David and his men were hiding. Saul lay down and slept within that cave, not knowing that David was there. Saul had a tremendous army and David only had four hundred men. I am sure that David despaired of life. I am sure that he thought Saul would awaken any moment and find him there. I am sure he felt at that time that refuge had failed him and no man cared for his soul.

Beloved, I don't know when it was that this took place, but it could have been at any of these

# Some Important Scriptures . . . But Poorly Understood

"Submit yourselves to every ordinance of man for the Lord's sake."—I Peter 2:13.

"Let every soul be subject unto the higher powers; the powers that be are ordained of God."—Rom. 13:1.

"Render unto Caesar the things which are Caesar's; and unto God the things that are God's."—Matt. 22:21.

Like the proverbial charity these Scriptures are made to cover a multitude of sins nowadays. Faithless, flinching, fawning professors, following Christ afar off, if at all, hide behind these Scriptures to cover their craven cowardice. Satan quoted Scripture in tempting Christ; but he misinterpreted and misapplied it. So do many of those who quote these Scriptures today.

Peter, Paul and Lord Jesus, the three preachers, whose words are quoted above all found themselves after they had spoken these words in the clutches of the law. Did they violate the commands they gave to others, or are there some limitations to these commands? One or the other of these alternatives is bound to be true. Either the sinless Son of God and His two chief apostles did not live up to their own teachings, or there are limitations to man's obedience to the powers-that-be. Every true follower of the Lord will answer "God forbid" to even an intimation that these three men who died for their beliefs, should have proven false to their own teachings and got into the custody of the officers of the law therefor. If that be true, then the lives of these men all tell us in most unmistakable clearness that there is a limitation to our obligation to "be subject to the powers-that-be." Now, where is that limit?

The Master makes it clear in His statement. We are to obey the powers that be so long, and only so long, as they stay within the bounds of the "things that belong to Caesar" or human government. When they trespass upon the "things of God" we not only ought not to obey them, but ought to withstand them. If the

instances, and perhaps many more instances in his life, but one thing is certain, when it looked like everything had failed him on the outside, he looked up and said, "Thou art my refuge and my portion."

Thank God, beloved, we have something that the world doesn't have! If you are saved, you have something that this world knows nothing at all about. Men of this world have their portion in this life, but men of God can see that "God is the strength of my heart, and my portion for ever."

## CONCLUSION

I ask you, which are you? Paul said:

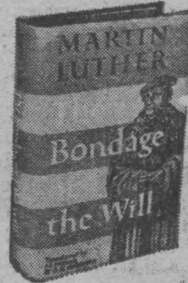
"And such were some of you." (Continued on page 8, column 5)

Bible is clear on anything, it is on that. The Hebrew children were put in a burning fiery furnace because they would not obey the powers-that-be as to whom to worship. Daniel was put in a lion's den because he would not obey the powers-that-be as to his prayer life. God interposed in their behalf. Peter and other apostles were put in prison for preaching the gospel (Acts 5). When God miraculously delivered them, they went right back to the temple and went to preaching, notwithstanding the powers-that-be forbade them to do so. When called into court for their wilful disobedience of the orders of the court their answer was: "We ought to obey God rather than men." Peter tells where the limit of our obedience to the powers-that-be is, namely, when their commands contravene or cross God's commands.

That was why it was that Bro. H. Boyce Taylor during the flu epidemic of 1918 refused to obey the Board of Health when they ordered all churches closed.

That is why men who fear God ought not to pay any attention to the commands of the Boards of Health shutting up God's houses. God's plain command is "not to forsake the assembling of yourselves together." The orders of the Boards of Health cross God's commands and for that reason should not be obeyed. Again God plainly tells His people in time of pestilence to meet in His house and confess their sins and seek His face and turn from their wicked ways and He will heal the land. That means the plague will be stopped. And He does not promise to pay any attention to their prayers anywhere else except in His house, as touching the pestilence. If His people are too cowardly to face the powers-that-be, when they cross God's commands, and prefer to obey men rather than God; then let them take the consequences of a prolonged plague. No meeting house ought to be closed in times of plague or pestilence. It matters not how many Boards of Health or how many courts say for them to close, they ought to be opened. If they are closed, let the officers of the law close them and nail them up. Then see what God will do to them. So long as we tamely submit to the encroachment upon the "things of God" by the powers-that-be, that long will God hold us accountable for the closed doors of our churches.

Peter, the very man who told us to "submit to every ordinance of man for the Lord's sake," did not submit, when man's orders contravened God's. The officers put him in jail; God turned him out; he went right back to God's house in the same city and went to preaching. When they arrested him again, he bluntly told them that he would not obey them (the powers-that-be) and gave as his reason: "We ought to obey God rather than men."



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THE BAPTIST EXAMINER  
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PAGE FIVE



# Shall You Stand With Or Against A True Preacher?

By PASTOR FRANK B. BECK  
Now In Mansions Above

Text: Job 18:3, 4.

"I hate him!" The king of Israel said this concerning Micaiah the son of Imlah (I Kings 22:8). And why did Ahab, the king of Israel hate Micaiah, the Lord's prophet? For the very same reason that a lot of people hate God's preachers today. Either King Ahab was more honest than most complainers in the churches and out of the churches today, or he was not as clever as some who are "on the outs" with the preacher who know better than to come right out and admit what he did; or King Ahab was too outspoken to preserve his moral dignity — but whatever it was, King Ahab revealed the reason. "I hate him," he said, "for he doth not prophesy good concerning me, but evil." Unfortunately Micaiah did not know how to control himself and stifle his convictions and to preach to suit and please the king! Praise the Lord!

Brother Job has just concluded one of his orations, and as the congregation wends its way out of the sanctuary, one of the brethren stops long enough near Pastor Job to say with a voice loud enough for all to hear and to be overwhelmed by: "Wherefore are we counted as beasts, and reputed vile in your sight?" Then turning to the audience he adds, referring to the preacher: "He feareth himself in his anger." Then addressing himself again to Job, he continues: "Shall the earth be forsaken for thee? and shall the rock be removed out of his place?" (Job 18:3,4).

The speaker is none other than the one you would expect it to be, Bildad, the Shuhite (verse 1). Bildad, I am informed, means: "son of contention." Wouldn't you expect this of him? He is well named. He is always ready to take the opposite side. He is the self-appointed defender of the poor people who are brow-beaten by the pastor, although the people do not want him to defend them. "There are that raise up strife and contention" (Hab. 1:3).

It will be interesting to analyze such a church disturbed as Bildad, the son of contention. Consider then, first of all, Bildad's conclusion.

## I. Conclusion

"We are counted as beasts, and reputed vile" in Pastor Job's sight. How does Bildad know that? "Why he talks to us like we are a bunch of dogs," says Bildad. "You would think we are like stubborn mules, or like gossiping cats — catty, sarcastic, or like a flock of goats."

"And he is always preaching against sin — always! We are reputed vile. We are unclean in his sight. He never has anything good to say about us."

Such is the conclusion reached by Bildad against the sermon of Brother Job.

Secondly, there is a further criticism of Job by Bildad.

## II. Criticism

Do you see how Job behaves himself in the pulpit? He preaches like a wild-man! He bellows forth like a mad bull. He stomps his feet, and claps his hands, and pounds the pulpit with his fist. "He feareth himself in his anger." He pulls himself to pieces, you might translate. The word for anger is *aph*, meaning *snorting!* (R. Young). "He pulls himself to pieces in his snorting!" So says Bildad, without the trace of a snort. "Dost thou well to be angry?" (Jonah 4:4).

Furthermore, Job wants everything his way. He is a dictator. The whole earth must be forsaken for him. If he keeps at it he

will empty the church, and the earth itself. He'll have everybody in Hell, to listen to his preaching. "The land is not able to bear all his words" (Amos 7:10).

Besides all this Job is preaching perfection and commands us to do the impossible. "Shall the rock be removed out of his place," for Job, the word *rock* as used here (*tsur*) means a sharp rock. They are not easy to handle or



FRANK B. BECK

move. They cut, and hurt. Job wants all these rocks in our lives that hurt the church, and our own testimony removed, "... perfecting holiness in the fear of God." (II Cor. 7:1).

## III. Cause

Now what is the cause for such a blast from Bildad, the son of contention? He has been offended. And, my friends, thank God that he has been offended. He ought to be offended, for he is not right with God. But he has no right whatever to lay the blame for his guilty feelings at the feet of Job. Instead of retaliating, he ought to repent and reform his ways! (Acts 8:21).

Do not be distressed if some God-fearing pastor stands up in the pulpit and preaches to you as if you are a dumb beast, such you are out of the will of God! Hear this: God says, "All we like sheep have gone astray, we have turned everyone to his own way..." (Isa. 53:6). Like dumb, dirty sheep. Again, God says: "Be ye not as the horse, or as the mule, which have no understanding..." (Psa. 32:9). Oh, yes, you have seen some church-members like horses, led around with bit and bridle, with no convictions or mind of their own. Have to be told how to vote in church business meetings. Have to be told if the sermon was good or not. And we have seen the mules who will never give in. Be not like them!

Did the pastor hurt your little ol' feelings by declaring that you are vile, unclean, filthy, dirty, sinful? Such you are! Outside of Jesus Christ, and His precious soul-cleansing blood (I John 1:7). All men are filthy (Psa. 14:3). "We are all as an unclean thing, and all our righteousnesses are as filthy rags..." (Isa. 64:6). "Behold, I am vile..." (Job 40:4).

Separate yourselves now and ever from any Bildads, any sons of contention, in the church. God commands it, in Romans 16:17. "Now I beseech you, brethren, mark them which cause division and offenses contrary to the doctrine which ye have learned; and avoid them." Regardless as to whom they are, avoid them! Stand by the faithful preachers like Job, even if they preach

to you as if you are dumb beasts; and tell you that you are vile and unclean in your sins — even if they do so in the holy heat of righteous indignation and anger, yes, even if they demand a perfect walk with God, they cannot do less (Matt. 5:48), stand by them, for to fight against them is to fight against God!



## Ruth

(Continued from page one)

the end of the new moon, and ushered in the Jewish new year (Lev. 23:24 and Numbers 29:1). This feast was followed by the day of atonement on the tenth day of the month and by the "Feast of Tabernacles," on the fifteenth day of the month. The "Feast of Trumpets" was ushered in by the blowing of trumpets. It is interesting to note that two trumpets were blowing during the wilderness journey of the Jews; one for the calling of the assembly and one for the journeying of the camp. The blowing of trumpets, of course, looks forward to the regathering of Israel and the rapture. The following verses show that the "Feast of Trumpets" has great significance for us. This is true, in view of the fact that that which the feast typified is to occur at the close of this present dispensation.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the TRUMP of God: and the dead in Christ shall rise first"—I Thess. 4:16.

"Behold, I show you a my-

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stery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the LAST TRUMP: for the TRUMPET shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruption shall put on incorruption, and this mortal must put on immortality"—I Cor. 15:51-53.

The fig tree (Israel) has been withered. There has been a famine in the land—a famine that drove Naomi and her family (Israel) into Moab (Gentile nations). The roots of the fig tree (Israel) have remained alive in spite of the famine. The fig tree is now turning green again and it will soon be time for the harvesting of the figs.

"And as He sat upon the mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and the end of the world? ... Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled"—Matthew 24:3, 32-34.

The fig tree, every time a Jew returns home, takes on a new green leaf and the above verses inform us that "this generation" (the gathering home generation) shall not pass till all these things be fulfilled.

It is to be remembered, however, that Naomi did not receive her lost inheritance when she first arrived back in the land of

Israel. She, during her years in exile, had lost all claim to her property. Her property, in fact, had fallen into the hands of strangers. It was therefore necessary that a person be found who could and would redeem her lost inheritance. We will find later that it was not until the harvest and the threshing out of the wheat that Naomi's inheritance was returned to her. This will also be true of God's Israel.

The returning of Naomi to her homeland is typified by the rod which Moses cast down to the ground—the rod which became a serpent—the serpent which he picked up by its tail. The rod, when held in the hand of Moses, was a type of Israel being upheld by the power of God for many long years. Israel, from the call of Abraham to the going down of his descendants into Egypt, had been miraculously upheld by the power of the Almighty (typified by Moses' rod). Israel, in the person of Joseph, even ruled over Egypt. It was then that a king arose who knew not Joseph and the Hebrews were then cast down to the ground (as Moses' rod was cast down). The Jews were cast down in that they were placed under the severe bondage of the Egyptians.

The time for Israel's deliverance finally came and such was typified when Moses took the serpent by the tail and it became a rod again (the rod representing God's power). We are observing as the serpent is being taken by the tail today in that Israel (Naomi) is returning to her homeland. There were thousands of the Jews who died in Germany as a result of the serpent being loosed, but the end of their oppression is now in sight.

The burning bush was also a figure of the nation of Israel. At the time of God's appearance at the burning bush, the Hebrew people were suffering in "The iron furnace of Egypt", but, like the burning bush, they had not been consumed even though the fire had burned them for forty years. The same has been true of the Jews all down through their history. The fires of persecution have blazed upon them, but they are still a people sustained by the Lord. The reason they have been sustained, of course, is that God has been with them even as He was in the burning bush.



## Church Jesus Built

(Continued from Page One)

In I Cor. 3:16 Paul speaks of the church at Corinth as a temple of God. In Eph. 2:20-21 Paul refers to the church at Ephesus as "an holy temple in the Lord." The resemblances between the temple of Solomon and the church Jesus built are very marked and striking. David prepared the material out of which Solomon built the temple (I Chron. 29:16). John the

Baptist prepared the material out of which Jesus built His own church (Luke 1:17; Mark 1:2-3). Solomon built the temple out of the material David prepared. So Jesus built the church out of the material prepared by John (Matt. 16:18; Acts 1:21-22). After the temple was finished it was dedicated with sacrifices (I Kings 7:51; 8:1-5). After Jesus had finished the house His Father told Him to build, He dedicated it with the sacrifice of Himself (Heb. 3:2; John 17:4; Eph. 5:25). After the temple was finished and dedicated, then the Holy Shekinah came and filled it with glory (I Kings 8:10-11). Even so after the Lord Jesus finished His church and put into it all the gifts of tongues, then the Holy Spirit, as the Divine Shekinah, entered the church as the temple of God to make it His habitation forever (Eph. 2:20-22).

Not only is the temple a type of the building of the church, but Zachariah foretells in his prophecy about Christ building His church. Note his words: "Thus speaketh the Lord of hosts, saying, Behold the man whose name is THE BRANCH and he shall grow up out of his place and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and shall be a priest upon his throne; and the counsel of peace shall be between them both (Zech. 6:12-13). Note the detailed fulfillment of that prophecy in Jesus. He was the Branch. He grew up out of His place. His place was Bethlehem, but He grew up in Nazareth. In Gen. 41:32 Joseph told Pharaoh that when God said a thing twice, He did it because it was established. Twice does Zachariah clearly foretell that Jesus was to build His own temple or church. If we interpret Scripture by Scripture, that means that God had settled it before Jesus ever came, that He was to build His own church. How hard do men labor to prove this prophecy false by their efforts to set up the church on Pentecost. But it cannot be done. Zachariah answered all that before Jesus came. Twice does he say that Jesus would build His own temple and adds then that He should sit upon His throne and be a priest upon His throne. The order of events as here laid down is first Christ building His temple, then His resurrection and ascension, and then a priest upon His throne. That is God's answer to the Pentecost theory. Paul tells us plainly that Jesus would not be a priest, if He were on earth (Heb. 8:4). The order of prophecy was the order of fulfillment, for prophecy establishes things. His house was built here upon earth by Him. Then God gave Him after His resurrection and ascension all authority in Heaven and on earth, fulfilling the Scripture as to His sitting and ruling upon His throne. Then he (Continued on page 7, column 2)

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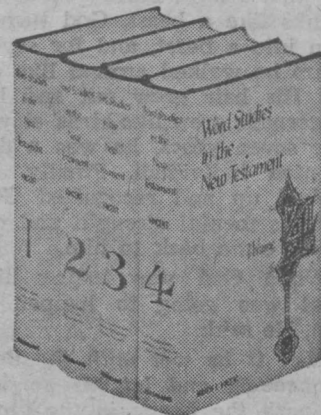
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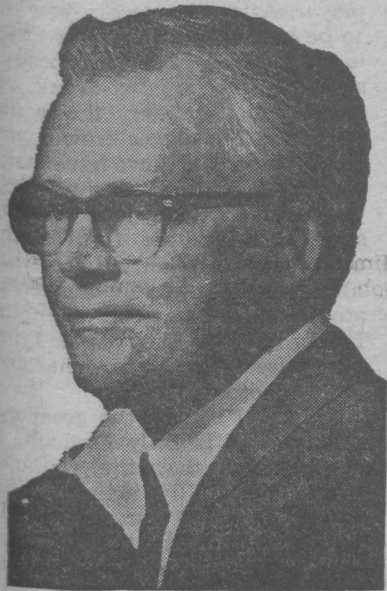
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## Hindrances...Prayer

(Continued from page one)  
motion of praying. Their heart attitude is this: "Forgive my trespasses Lord, but I am NOT going to forgive those who have trespassed against me."

### AN UNCLEAN LIFE

(Isa. 59:1-3). Again we read, "I will that men pray everywhere lifting up HOLY HANDS without wrath and doubting." The bloody handed, muddy footed individual needs both hands and feet cleansed, if his prayers are to be heard. The sin stained child of God must right his fellowship with God through confession of his sins. "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

### WRONG FAMILY RELATIONS

(See I Peter 3:1-7). Duties and obligations of husband and wives are set forth, and both are urged to live up to them "THAT YOUR PRAYERS BE NOT HINDERED." People can't live in a fight and a quarrel and have ready access to God. If a husband or wife is doing his or her very best, and the other party is unreasonable, quarrelsome, and determined on trouble,

let, then the blame belongs to the offender.

### REJECTION OF THE LAW, OR WORD OF GOD

(Prov. 28:9). One can not have an attitude of defiance toward the teachings of the Bible, and get anywhere praying. Face the fact that the Lord condemns something you are doing, and say, "I don't care what God says, I am going to go on as I have been going," and you had as well quit praying. So many church members reject the plain word of God. Many churches get no further than they do because they reject the Word. They violate the Scriptures concerning the right observance of the Lord's Supper; the matter of women speaking in public; the New Testament pattern of church organization, etc.

### HUMAN SELFISHNESS

(James 4:3). People "ask a miss" meaning to consume what God gives them "on their lusts." When such is the attitude, God DOESN'T GIVE. When we check up, it is amazing how selfish we ask. Often sick people ask for healing and health. What for? So they can go on living for self, or even for the devil. How much of our praying relates to God and his kingdom? The model prayer puts first GOD and His Kingdom—then last of all human need is mentioned. When Solomon at the dedication of the temple did not ask selfishly, he was given more than he asked for—he was given great personal blessings.

### THE OFFERING OF UNWORTHY SERVICE TO GOD

(Mal. 1:7-10). The people mentioned here brought old sick animals for sacrifices. They gave to God the scraps and left-overs. When we belittle God with our gifts and our services, our prayers are hindered. Our love and regard is indicated by the expression of our devotion. How can a person who tosses the Lord a few nickles, and who gives small scraps of his time to him, expect His blessing? Yet often, people of this kind when they get into trouble pray lustily and wonder why they don't get a ready answer.

When prayers are unanswered, we need to examine ourselves to see if there aren't some hindrances, like road blocks, in the way.

## Church Jesus Built

(Continued from page 6)  
became a priest upon His throne, ever living to make intercession for us. The Holy Spirit was not content however to prefigure the building of Christ's church in type and shadow and foretell it in prophecy. The New Testament is clear and explicit as to the founding of this first Baptist church.

To be a New Testament church a church must have been organized at the right time, at the right place, by the right officers, the right policy, the right discipline, the right doctrine, right practices, the right gospel and the right mission. The first Missionary Baptist church complies with

every one of these requirements.

1. It was instituted at the right time—during the personal ministry of the Lord Jesus Christ. Paul said in I Cor. 12:28; "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Holy Writ says the apostles were the first set in the church. In Luke 6:12-15, after an all night of prayer, Jesus called His disciples unto Him and chose twelve, whom He named apostles. They were called out from others. That is what *ekklesia* means, "the called out." They were chosen to be with Him (Mark 3:14). He was the head and founder—they were the first members. No other church can qualify as to time except the Missionary Baptist Church. It is the only institution on this earth that was instituted during the personal ministry of the Lord Jesus.

2. It was instituted at the right place. The church Jesus built and which He called "My church" must have been organized in Palestine—God's country. It was as impossible for the church Jesus built to be organized out of Palestine as it was for Jesus to have been born out of Palestine. The only church on this earth which began in Palestine was the Missionary Baptist Church. All others we know of were born either in Europe or America. They are not only too young to be any kin to the church which Jesus called "My church," but they fit neither prophecy nor history as to the place of their beginning. Jesus' church was founded by a Jew and its constituent members were all Jews. That is not true of any other church in the world except a Missionary Baptist church. The founder and all the constituent members of this church were baptized by the first Baptist preacher in the river Jordan. Peter said in Acts 1:21-22 that no man could be one of the twelve unless he accompanied with them from the Baptism of John. No other church in Christendom can qualify as the church Jesus built except a Missionary Baptist church, because the founder and constituent members of no other church were baptized by the first Baptist preacher in the river Jordan. The first Missionary Baptist church was founded in the right place—Palestine.

3. This first Baptist church was founded by the right person, the Lord Jesus Christ. As we have before proven, He was the Head, Founder, Builder, Master, Lord, and sole Owner and Proprietor of His own church. He called it "My church." The glory of building His own church He did not and will not share with any other. It is His betrothed at present and will some day be His bride (II Cor. 11:2). He is very jealous over her and will not give up the honor of founding His own church to another.

4. The church Jesus built was constituted out of right material. His fore-runner made and baptized disciples as a preparation for the organization of the church Jesus built. John the Baptist, true to his God-given name, was very careful as to whom he baptized. He not only demanded that those whom he baptized, should profess conversion before their baptism, but he demanded fruit worthy of repentance as the evidence of their salvation. He not only preached Jesus as the Lamb of God, who took away the sins of those who trusted in Him, but He magnified death to the old life in repentance and demanded that the tree should be made good by the new birth as a prerequisite to baptism. The Master himself said of John the Baptist that among those born of women there had not arisen a greater than he. Out of this divinely chosen and well prepared material Jesus organized His own church. John made and baptized disciples. Jesus made and baptized disciples, though Jesus did not baptize but had His apostles do it. When the Lord Jesus was going back to Heaven He commanded His church: "Go ye therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world" (Matt. 28:19-20). The Oxford Bible in the margin says: "Go make disciples or Christians of all nations." It is significant that Alexander Campbell in his debate with Mr. Rice twice translated Acts 2:47: "The Lord added to the church daily the saved." H. T. Anderson, a disciple of Mr. Campbell, translated the same passage: "And the Lord daily added the saved to the church." And J. W. McGarvey, probably the most scholarly of the disciples of Mr. Campbell in this century, translates the same passage this way: "The Lord added to them day by day those that were saved." Not only did John the Baptist and the Master and the apostles on and after Pentecost emphasize that only the saved should be added to the church; but in Acts 5:12-14, the inspired historian Luke, after telling about the fear that came upon the people after the death of Ananias and Sapphira, says that multitudes of believers, both men and women, were added to the Lord, but that none of them joined the church. When men and women are added to the Lord, they are saved. These believers were saved in large numbers, but because the Lord killed Ananias and Sapphira, they were afraid to join the church. Not only is the proof abundant that in New Testament days all these preachers put salvation before baptism and added only the saved to the church, but Luke actually tells us that a great multitude were saved and did not join the church because the standard of church membership was so high that they were afraid to join the church.

5. New Testament church officers were bishops and deacons. They were both ordained. Jesus ordained the twelve (Mark 3:14). Men elected to be pastors of churches in Acts 14:23 were ordained. When Paul gave Titus instructions about the setting things in order in Crete, he told him to ordain elders in every city. These elders were the bishops or pastors of the churches in those cities. In Acts 6:1-7, we are told of the election and ordination of deacons.

6. The polity of this first church was given it by the Master in Matt. 18:16-18. "Tell it to the church" was His command. The doctrines and teachings of the church were given it by the Master. They are included in the "all things He commanded." The New Testament is the law that governs Baptist churches in all things. "Nothing beyond what is written" is the Baptist shibboleth. Baptist churches make no laws.

## Eld. Fred T. Halliman Missionary To New Guinea



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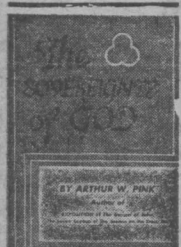
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Their laws were handed down to them by the Master. In all matters of discipline and government the authority is in the church. Their action is final. The government of a Baptist church is a pure democracy. It is a government of the people, by the people and for the people under the headship of Christ, who is the head of each local church. There is no appeal from the decision of a Baptist church. The head of each Baptist church has said: "Whatsoever ye shall bind on earth, shall be bound in heaven." The only appeal from the decision of a Baptist church is to the Lord Jesus in Heaven.

7. This church was not only founded at the right time, the right place, by the right person, out of the right material, with right officers, right discipline, right government, right doctrine, and right practice, but it had the right gospel. Its gospel was the gospel of the Son of God and it began with the ministry of John the Baptist. Mark says so in the very first verse of his gospel. This gospel was not only preached by John and Jesus and the twelve and seventy during the personal ministry of Christ here on earth, but the Lord was very careful in Matt. 24:14 to tell them: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then (Continued on page 8, column 1)



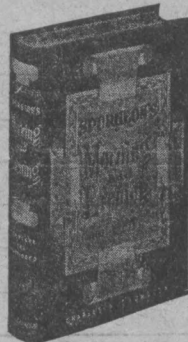
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PAGE SEVEN



## Church Jesus Built

(Continued from page seven)

shall the end come." No change in the gospel of the Son of God. John the Baptist preached it in his ministry. Jesus and His apostles preached it in theirs. Peter preached exactly the same gospel on Pentecost that he preached when the Master sent them out two by two. He said himself in Acts 15:9 that God put no difference between "us," Peter and the other Jews, saved before Pentecost and on Pentecost, and "them," the Gentiles saved down at the household of Cornelius. The Gospel of the Son of God has always been the same. He never had but one gospel. In the Gospel of John, John tells us very plainly about that gospel, because he was writing to sinners and wanted to make it plain (John 20:31). The gospel of the Son of God, which began with the ministry of John the Baptist, and was preached by Jesus Himself, was good

news of salvation through Christ. He is the only Saviour and satisfies every need of the sinner's heart. When the sinner receives Jesus Christ, he has eternal life. The believer has everlasting life right here and now as a present possession. When he gets it he can not lose it. That was the gospel the Son of God preached while here on earth. That is the gospel He left for His disciples to preach, when He ascended on high and went home to Heaven. Three things are magnified in the gospel of the Son of God. Remember them and tell them wherever you go. Eternal life is a present possession; the believer has it the moment he believes; when he gets it he can't lose it. "He that believeth on the Son has everlasting life." "He that heareth My words and believeth on Him that sent Me, has everlasting life and shall not come into condemnation; but is passed from death unto life." That is the Baptist gospel, because it is the gospel of the Son of God.

8. And last of all this church founded by Jesus was a Missionary Baptist Church because its mission from its very incipency was to go and make disciples. From the day it was founded it was started a-going and a-preaching and a-giving (Matt. 10:1-10). First they were to go to the lost sheep of the house of Israel and preach the gospel of the Son of God to the Jews. That is Home Missions. Then after the resurrection of our Lord, and just before His ascension, He includes "all nations," "every creature" and "the uttermost part of the earth" in the commission, which He gave His church. As soon as He founded the institution, which He called "My church," He thrust them forth as missionaries—to go, to preach, to give, until every creature shall hear the gospel of the Son of God.

We have now shown that the first Missionary Baptist church began at the right time, during the personal ministry of Christ; the right place—in Palestine; that it was founded by the right person—the Lord Jesus; that it was built of the right material—saved people, baptized by John the Baptist, the forerunner of Jesus; that it had the right officers—bishops and deacons; that it was democratic in government and discipline; that its doctrines and practices are Biblical and according to the New Testament; that its gospel was the gospel of the Son of God; and that its mission until Jesus comes again is missions to every creature.

In conclusion, we sum up some facts to show that this church was in existence before Pentecost:

1. The apostles were in it before Pentecost (I Cor. 12:28).
2. The prophets and teachers were in it before Pentecost (I Cor. 12:28).
3. It had an ordained ministry before Pentecost (Mark 3:14).
4. It had the same gospel before Pentecost that it did afterwards (Mark 1:1; Matt. 24:14).
5. It had a commission to preach before Pentecost and did it (Matt. 10:7).
6. It had authority to baptize before Pentecost (John 4:2).
7. It had the Lord's Supper before Pentecost (Heb. 2:12; Matt. 26:30; I Cor. 11:2, 18-20).
8. It had a rule of discipline before Pentecost (Matt. 18:16-18).
9. The keys of the kingdom were given to it before Pentecost (Matt. 16:19).
10. It had a church roll before Pentecost with 120 names on that roll (Acts 1:15).
11. It had a church treasurer before Pentecost (John 13:29).
12. It held an election before Pentecost (Acts 1:15-26).
13. To this church there were about 3000 additions on Pentecost (Acts 2:42).

## More Heresy

(Continued from page one)  
M. Thomas Starkes, head of the Southern Baptist Department of Interfaith Witness, said: "This has been a quest. Our task now is to go and permeate a Southern culture and be willing to accept the tentativeness of our theological concepts, together."

### EDITOR'S NOTE:

The above article is only one aspect of S.B.C. heresy. It is exceedingly sinful for any Baptist to plop into the bed of the Great Whore, but that's what the S.B.C. is doing. They are giving up Christ for anti-Christ, the Bible (K.J.V.) for "scholarship," the local church for a world-wide unscriptural "universal" church (?). Furthermore, they are giving up all Baptist distinctives including the deity of the Lord Jesus Christ! Virtually every S.B.C. seminary is now a hot bed of modernism, humanism, and social gospel!

How sad in view of this to see men like Bro. Wayne Camp attack Independent Baptists! May God help this church and sister churches to hang on to what Southern Baptists have already given up and most other Baptists are thinking about giving up. Fifty years ago the S.B.C. had many strong doctrinal stands and would have laughed at the idea of "cooperation" with Catholics. We sincerely hope the brethren of the A.B.A., B. M. A., Baptist Fellowships will stick by their belief. Only Independent Baptists are left as those not having to "cooperate" with boards or anything else because we know that our Lord founded a local church to preach salvation to this lost world!



## Modern Campaigns

(Continued from page one)

meeting. Thus we have the first camp meeting. Once they got started it didn't take them long, so one camp meeting followed another.

In 1801 at a camp meeting at Cane Ridge on the Red River in Kentucky the famous Cane Ridge Revival began. Barton W. Stone was one of the principal preachers in that "revival." That was the same Barton Stone who, after being thrown out of the Presbyterian church in 1803, formed his own little group which later joined up with Alexander Campbell and the so-called Church of Christ. The services at Cane Ridge were infested with the "jerks." This was one of the earliest starts of the Pentecostal movement in the U.S.A.

In the 1830's came Charles G. Finney who perfected most of the modernistic revival methods. In 1831 in Rochester, New York, Finney first made use of the anxious seat.

In 1844 William Miller came along, convinced that Christ would come that year. At a camp meeting of the Millerites in Exeter, New Hampshire John Couch announced that the coming of the Lord would be on October 22. Mass revivals again took place until Oct 22, and then, of course the Lord did not come. This was the start of the Seventh Day Adventists and all of their little splinter groups. Notice these great revivals all end up in one kind of heresy or another.

The late 1800's saw Mr. D. L. Moody. Mr. Moody may rightly be called the grand daddy of fundamentalism, that infectious disease which is so apparent in

our present time. Moody preached to vast crowds urging them to "decide" for Christ.

Then came Billy Sunday. Sunday was, of course, an ex-baseball player. After his success, you had to be an "ex" something or other to be a great preacher. Ex-drug addict, ex-actor, ex-drunk, it didn't much matter, the worse you were the bigger crowds you could draw. Today we have making the rounds of many A.B.A. churches that great ex-cowboy star, Lash LaRue, (bull whip, cowboy hat and all). Notice that all of these movements operate around a person rather than the Lord's church. They depend for their success upon a preacher and not a sovereign God.

Today, of course, the great evangelist idol is Billy Graham. It matters not that the Catholic priests say "Billy makes better Catholics out of our people." It matters not that at a Graham crusade in Brazil a Catholic priest stood on the platform and blessed the converts as they came forward. It matters not that Graham sends inquirers to the church of their choice. After all, the important thing is that he is getting souls saved. Billy Graham has a lot of converts. The trouble is that they are his converts and not the Lord's. Graham and all the minor leaguers (Bob Harrington, Jack Van Impe, Rex Humbard) trample on the Lord's church and mock at the authority which the Lord gave to it. There is no "freelancing" in the Bible. There you find only Baptist churches sending out Baptist preachers to preach the Baptist Gospel.

Brethren, stay away from those missionaries of Satan who have dollar signs for hearts, and results without reality.



## "Portion"

(Continued from page 5)

I Cor. 6:11.

I look at you, and I ask, are you a man of the world? Maybe you were, but if you are saved, "such were some of you." If you are saved, you were a man of the world, but thank God, you can say that "God is the strength of my heart and my portion forever"—not for a little while—not just for a season—but He is your portion forever.

I am glad for this truth. I am glad for the fact that He is not only my portion, but is my portion forever. There isn't any doubt about Him failing ever to be my portion.

May God bless you!

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