

The Baptist Examiner

A PAPER WITH A NATIONAL CIRCULATION

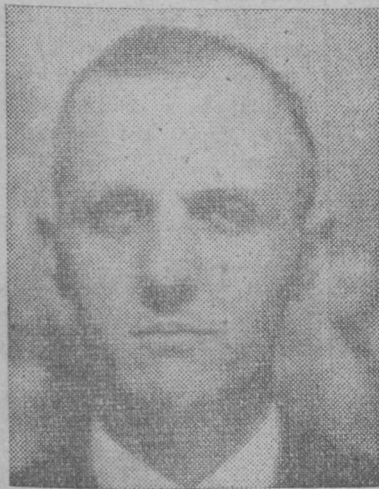
"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isa.8:20).

VOL. 8, NO. 10

RUSSELL, KENTUCKY, SATURDAY, APRIL 15, 1939

Whole No. 70

C. W. Dickerson



C. W. Dickerson, who is a member of the First Baptist Church of Russell, Ky., will soon go as a missionary to the Amazon Valley to work with Bro. Will Jones in this field of great destitution, just as soon as all arrangements can be made relative to his going.

How we thank God to know that the work of Bro. Jones will be supplemented with this sound, orthodox, fundamental, Calvinistic, anti-unionistic, anti-feministic, sweet-spirited, lovable Baptist—Bro. C. W. Dickerson.

For his passage fund (\$500.00 is needed for this fund), we previously reported \$43.28. This past week we received:

Homer Grooms, Russell, Ky.	\$ 1.05
Cherryville Baptist Church	.25
A Friend, Ironton, O.	5.00
Y. W. A. First Baptist Church, Russell, Ky.	1.50
A Friend, South Point, O.	1.00
A Friend, West Virginia	5.00
H. R. Burns, Buchanan, Ky.	1.00
Anonymously	2.00

Total \$60.08

Following A Leader

We were very much interested the other day in watching "Pete," an old goat out at the Cleveland stockyards, lead a bunch of unsuspecting sheep from the pens across the street and up a runway to the slaughtering pens.

When the flock reached the killing floor, Old Pete calmly turned around and stalked back to help lead another bunch of lambs to the slaughter. Pete is a valuable animal to this packing company in herding the sheep because he takes the place of several men and gets the sheep thru without fuss or delay. However, we could not help but have a little sympathy for the poor sheep.

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DISAPPOINTED

By Jos. E. Harvey

"I came to your church last Sunday,
I walked up and down the aisle,
I noticed your seat was vacant,"
Said the Master, with kindly smile.

"Yes, I was at home," I answered,
"Some folks from up Salem way
Drove down for a week-end visit,
So we stayed in the house all day."

Or, "I had an awful headache,"
"I had a roast in the pan."
Or, "We overslept that morning,
But I go when'er I can."

"I went to the morning service,
Not over two months ago,
So much work must wait till Sunday,
There's no time for church, you, know."

The Master gazed at me sadly,
As He was about to speak.
"My child," He replied, "are there not
Six other days in the week?"

"If all of my other children
Should treat me the same as you,
My house would be closed—deserted—
Then what would lost sinners do?"

I saw I had grieved my Master.
As slowly He turned away,
And I vowed He'd not find me absent
Again on His holy way.

BIBLE QUESTIONS

1. What two great leaders were killed by women?
 2. Who celebrated a great victory by saving the lives of his enemies?
 3. Who heard a dream about himself in an enemy's camp?
 4. What is the first fable told in the Bible?
 5. What blind man exacted a terrible vengeance for the loss of his eyes?
 6. Who saw a whirlwind break rocks in pieces?
 7. When did women devour their own children?
 8. What general went to battle with nine hundred iron war-chariots, but lost the battle and his life?
 9. Who were taught with thorns and briers not to refuse provisions to a friendly army?
 10. What man had thirty sons who owned thirty cities?
 11. Who had an idol made of stolen silver stolen from him?
 12. What city was lost for the lack of ten good men?
- (See Answers on Page Fourteen)

The First Baptist Pulpit

Is The Young Man Safe?

"And the king said unto Cush, Is the young man Absalom safe? And Cush answered, 'the enemies of my lord the king and all that rise against thee to do thee hurt, be as that young man is.'" (2 Sam. 18:32).

There is a most interesting and instructive history behind our text. It carries us back to that time when David was king over united Israel. Although he had many wives and a large family of children, being busy with the affairs of state, David had not a great deal of time for his family. Hence it was that there grew up in his home a spoiled, pampered son, named Absalom. Jealous of his sister's honor, Absalom slew his half brother Amnon, who had ravaged his sister Tamar. Even

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Will Jones



Will Jones, who went to Brazil in 1923, is an independent Baptist missionary laboring in the destitute regions of the Amazon Valley of South America.

Though he is working in a state which is larger than Texas, and has a population of more than 2,000,000, there are only thirteen New Testament churches in it. Seven of these were established before Bro. Jones went to Brazil, and six of them have been established since. Of these six, five were established where there had never been a church before and where the Word of God had never been preached before. One was established in a destitute section of a city of over 200,000 where some little preaching had been done.

Five native preachers work with Bro. Jones in carrying on this work. Two more churches are to be organized soon. His working will be augmented with the help of Bro. C. W. Dickerson who is soon to go to Brazil.

Elder H. Boyce Taylor said concerning Bro. Jones that "He is the safest, soundest missionary on God Almighty's footstool."

Accursed Modernism

Text: "It is written." Matt. 4:4, 7, 10.

1. What is Modernism?

Before telling the cure of Modernism, we must find out what it is that needs curing. Modernism is the denial of the historicity, accuracy or infallibility of the Bible as God's final revelation to man. The man who puts a question mark about any portion of the Bible is a Modernist. The man who denies the historical accuracy of the Bible is a Modernist. The man who denies the scientific accuracy of the Bible is a Modernist. The man who

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The Baptist Examiner

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JOHN R. GILPIN ----- Editor

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Entered as Second Class matter, February 6, 1939, at the post office at Russell, Kentucky, under the act of March 3, 1879.

SUBSCRIPTION PRICE

We have had several requests within the last few days from those who desire to know if we have raised our subscription price. We did intend to do so, but frankly speaking the first of April we forgot it. Since then we have a number of requests both from preachers and laymen asking that it remain as it had been, and since God has been blessing us so wonderfully, we are acceding to these requests and are happy to say that the subscription price will remain unchanged—fifty cents per year.

ELDER W. K. WOOD'S SERMON

A few weeks ago we started printing "Why We Are Baptists" by Elder W. K. Wood, in weekly installments. We have had a number of requests for it, asking that it be printed completely in one issue of the paper.

Those who have asked this favor may not realize it, but it costs us exceedingly heavily to do so. This sermon will be available in tract form. If you will write us, we will be happy to send you as many of this complete sermon as you can prayerfully and carefully distribute. We expect to print 10,000 copies to be thus distributed.

SAMPLE COPIES

If this paper comes to you today marked "sample," then this is an invitation to you to subscribe. We are printing an extra large number of this issue with the expectation of sending it to every Baptist preacher in the state of Kentucky. We sincerely trust that you will become a regular reader of this paper. It will only cost you 50c for a whole year.

CLUB OF SUBSCRIPTIONS

We need subscriptions very badly. There are literally thousands of people who would be glad to subscribe to this paper if they were approached about the matter. May I ask you, dear reader, to become a "fellow helper to the truth." Get up a club of subscribers for us. We will send you as many sample copies as you may desire for this purpose. While writing this our hearts were gladdened with a club of five subscriptions sent in by Mrs. Cecil R. Ryan, Golden Pond, Ky., thank God and take courage.

"If the outlook is bad try the up look."

Mrs. B. K. Elias



Mrs. Esta Elias, wife of Burton K. Elias, of 36 West South Street Painsville, Ohio, passed to be with the Lord on Wednesday, April 5, 1939, after an illness of a very short duration. While she had resided in Painsville for the past three years, she was formerly a resident of Russell, Kentucky, and while living here became a member of the First Baptist Church.

Those surviving her besides her husband are: her parents, Mr. and Mrs. J. H. Pennington of Ashland, Ky.; four brothers, W. L. Pennington, Lawrence Pennington and Clyde E. Pennington, all of Ashland, Ky., and Ernest Pennington of Russell, Ky.; two sisters, Mrs. George Burcham of Russell, Ky., and Mrs. Arthur Mackebbee of Raceland, Ky.

The funeral services which were held on Friday, April 7, were conducted by the editor of this paper. It was the longest trip we have ever made to conduct a funeral service, driving over 650 miles in one day. While it brought a sadness to learn of her decease, it brought a joy also to be called upon to preach, now that she has departed.

Several years ago, Esta came regularly to the services of our church, and at that time heard me preach one Sunday on Rom. 8:29, 30: 'For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.' It was at this service that she was saved, and for a funeral message I preached from this same wonderful text. And what a text it is! Foreknowledge, election, calling, justification, and glorification! And all these are possible to the child of God through Jesus Christ.

To the family, especially to the husband in his loneliness, and particularly to Esta's aged father and mother, I desire to extend my sincere sympathy.

A GREAT SPEECH

It was the privilege of the editor to attend the Jefferson Day dinner held at the local Y. M. C. A. on Friday evening, under the auspices of the Young Men's Democratic Club, and presided over by the master of ceremonies, Guy Toliver.

It was with some reluctance that we accepted the invitation, but the prospect of seeing and eating with Congressman J. Bates, State Senator Hillman, and others proved sufficient incentive and I found myself most happily seated at the speaker's table enjoying an excellent fried chicken dinner, for which Col. Morgan and his staff are noted.

I imagined it to be another political conclave, and when the dinner was ended I settled back in my chair expecting to endure some bum after dinner speeches and hear the Republicans charged with every crime of the ages, including the eating of the forbidden fruit of Eden, the plagues of Pharaoh, the Civil War of Spain, and the peace of Munich. Yet to my amazement, there was none of this.

With the war clouds hovering over Europe and democracies threatened by dictatorships each speaker lauded our democracy, and while Joe Bates was speaking, under my breath I breathed a silent prayer of thanksgiving that I am a citizen of this country.

My greatest surprise came though when "Mid" Bagby addressed the gathering. You know he is a candidate for the office of Lieutenant Governor. Yet, if I had heard his address, without knowing this, I would have declared him to be a preacher.

I have never enjoyed any public address more than this. He soared into flights of oratory when he said, "Every man in a democracy like this should own his own home, so that when the shades of night fall he may gather his little brood

about him, take down the Bible, read it to his family and worship God according to the dictates of his conscience. Just that long Communism, Fascism, Nazism, Socialism, Totalitarianism and all the other "isms" will never threaten our land." And right there brethren, I said "Amen." Then sounding a needed warning, he declared, "Until our lives are charged with the spirit of the Golden Rule. I have great fear for our democracy. There is no hope of peace without the adoption of the Golden Rule. I beg you to go out and advocate its application."

It meant so much to the editor of this paper that he desires to share these thoughts with his
(Continued on Page Thirteen)

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"WHY WE ARE BAPTIST" By W. K. WOOD

Peter tells us to be ready always to give an answer to every man that asketh us a reason for the hope that is in us with meekness and fear. Every Baptist ought to be able to tell why he is a Baptist, and to be able at any time that he is called upon to give his reasons for being a Baptist. Those who are not Baptists ought to have good reasons for not being a Baptist. We believe with all our heart that the Church Jesus built was a Baptist Church. There is much talk about the uniting of all churches (so-called). We do not know of anything that would be more dishonoring and more disgraceful or more distasteful to our Lord than for Baptists to unite with other so-called churches. We do not even unite with them in their union services. To do so is to put Baptists on the same level with them and to dishonor Christ, and to give encouragement to those who are teaching heresy. To unite with others reflects upon the church Jesus built, which is the pillar and ground of the truth. A union that is not based upon unity bears a falsehood upon its face. In fact, union without unity is a flat contradiction. So if Baptists do not intend to line up in this great union movement, then they ought to give a reason for their existence as a separate people. If heretics are not to be received into our house, neither to be bidden God speed, there should be a reason for not partaking of their evil deeds. Therefore we are giving you our reasons as to why we are a separate people, as Baptists in the true sense of the word cannot be anything but a separate people.

1. We are Baptists because Jesus the head and founder of the Church, was a Baptist.

Jesus said in Matt. 18:16, "On this rock I will build my church and the gates of hell shall not prevail against it." Peter says this rock was Christ. Paul says, "Other foundations can no man lay than that is laid, which is Jesus Christ." If you will read Mark 1:9-11; Matt. 3:13-17; Luke 3:21-22 you will note how this head and founder, who is Jesus, became a Baptist. He came to John the Baptist and was baptized of him in Jordan. The Baptist name is of divine origin. It was given him because of the work God gave him to do. He was sent from God, (Jno. 1:6) and God called him the Baptist before he started preaching. Matt. 3:1, "In those days came John the Baptist preaching in the wilderness of Judea." He is not called a Baptist because he was a baptizer. He was called the Baptist before he came to Jordan baptizing. God named him and commissioned him. The divine record shows that Jesus was baptized by this first Baptist preacher. This made Him a Baptist. And when John had baptized Jesus a voice from heaven said: "This is

my beloved Son in whom I am well pleased." If God was well pleased with Jesus being a Baptist, surely He is well pleased with all the followers of Christ being Baptist.

II. The material out of which Jesus built His church was Baptist material.

John the Baptist prepared the material for the organization of the church Jesus built. True to his God-given commission and name, he was very careful about this material. He demanded that this material should bring forth fruit worthy of repentance. But some one will say, "Did John baptize the material that went into the church that Jesus built?" Certainly. The prophet said that he would prepare it and in the fulfillment of this prophecy, he did prepare it. The next day after John had baptized Jesus, two of His disciples heard John's testimony concerning Christ. And one of these who heard the testimony was Andrew. And he found Peter. These, together with the other apostles, were baptized by John. And when one was to take the place of Judas who by transgression had fallen from his bishopric, he must have been one who had been baptized by John the Baptist. Acts 1:22. These apostles whom John had baptized were the first set in the church. 1 Cor. 12:28, "God set some in the church, first apostles." When were they set in the church? Turning to Luke, Chapter 6, verses 12 to 16, we see Jesus going into a mountain to pray. And He continued all night in prayer to God. When it was day He called unto Him His disciples. Out of them He chose twelve, whom He also named apostles. These apostles according to divine record were baptized by John the Baptist. And being the first set in the church, they became the first charter members of the first Baptist Church in all the world. For if the foundation, head and founder of the church be a Baptist, and the material that went into it was Baptist material, what else could it be but a Baptist Church? This took place in the days of the personal ministry of Jesus Christ here on earth. That leads to our third proposition.

III. We are a Baptist because the church which Jesus built, being a Baptist Church, was set up by the Lord Jesus in the days of His personal ministry. It had everything in it described in the Bible that goes to make up a church. Eleven reasons for so believing:

1. The apostles were in it. We have just shown from 1 Cor. 12:28 and Luke 6:12, 16 that Christ set some in the Church, first apostles after an all night of prayer to God, having called them out from among His disciples. The word "church—ecclesia" means "called out."

2. Prophets and teachers were in

this church during His personal ministry. For in 1 Cor. 12:28, "God set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues."

3. This church had an ordained ministry set up by the Lord Jesus during His personal ministry. It is stated in Mark 3:14, that He ordained twelve that they should be with Him and that He might send them forth to preach. These things said in this Scripture:

- (1) Ordained twelve.
- (2) That they might be with Him, Mind you, with Him.
- (3) That He might send them forth to preach. All agree that a church should have some kind of ordination for their preachers. Here is Jesus ordaining a ministry and sending them forth to preach the gospel.

4. This church was in the possession of the Gospel and was preaching the same while Christ was here on the earth. Mark 1:1, "The beginning of the Gospel of Jesus Christ, the son of God." Matt. 24:14, "And this Gospel of the kingdom shall be preached in all the world." Mark you, this Gospel, the gospel they were already preaching was to be preached in all the world. It was therefore the same kind of gospel that Jesus said was to be worldwide in the great commission. This church was undoubtedly commissioned to preach while Jesus was here, for in Matt. 10:7, "As ye go, preach." And Mark you this commission to go preach was given to the twelve, whom God says were first set in the church.

5. It was through this church during the days of Christ's personal ministry that He baptized. In John 4:2, "Jesus Himself baptized not, but His disciples." The same disciples whom He had ordained and who dated their baptism back to John, who received his authority from heaven.

6. They had the Lord's Supper with the Lord Jesus during His personal ministry. In Matt. 26:30, we have the institution of the Lord's Supper. And at the close of the Lord's Supper they sang a hymn. This is the only place that the Bible speaks of Jesus singing. And in Heb. 2:12, it is stated, "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." So we have Jesus with His disciples taking the Lord's Supper in the church. And it was the command of the Lord Jesus to the Apostle Paul in writing to the Corinthian brethren, (1 Cor. 11:2) to keep the ordinances as I have delivered them unto you. And according to the 18th verse of the the same chapter they were to come together in the church for

the observance of the Lord's Supper. We should not take it outside of the place. He has commanded it to be observed. It is not to be carried to a sick room. It is not a sacrament. It is to be observed by the church in memory of Christ until He comes.

7. This church could exercise a rule of discipline during the personal ministry of Christ. In Matt. 18:6-18, Jesus lays down this rule. It is for those who have had a difference to try and reconcile their differences between themselves. But if the one who has transgressed will not hear the one who has been transgressed against let him take two others that every word may be established. Then if he neglect to hear them, tell it to the church. Then if he neglect to hear the church, let him be as a heathen man and a publican. How could they tell it to the church if this church did not exist?

8. Jesus gave to this church during His personal ministry, the keys of the kingdom. Matt. 16:19. The keys of the kingdom are the Gospel and the Holy Spirit. The preaching of the Gospel under the influence of the spirit brings people into the kingdom. These are the two keys that open up the kingdom. "That which is born of the spirit, is spirit." "And being born again not of corruptible seed, but of incorruptible by the word of God."

They kept some record of their finances as Judas was the treasurer of this church. John 13:29.

10. At the close of Christ's earthly ministry this church has 120 names on its roll. Acts 1:15.

11. It was to this church that three thousand were added on the day of Pentecost. Acts 2:42, "They that gladly received the word were baptized and the same day there were added unto them about three thousand souls."

Thus far according to Scripture we have found the Baptists to have been organized at the right time which, according to 1 Cor. 12:28 and Luke 6:12-16, was in the days of the personal ministry of Jesus Christ. Baptists are the only folks in the world that can date their origin back to this time. Alexander Campbell, in McCaula & Campbell Debate on Baptism, page 378-379, states that Baptists date back to the Apostolic age. "From the apostolic age to the present time the sentiments of Baptists and the practice of baptism has had a continued chain of advocates; and public monuments of their existence in every century can be produced."

John Clark Ridpath (Meth.), author of Ridpath's History of the World, in a letter to W. A. Jarrell, Baptist Church perpetuity, page 59, said: "I should not readily admit that here was a Baptist Church as far back as A. D. 100, though

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"WHY WE ARE BAPTISTS"

By W. K. Wood,

(Continued from Page Three)

without doubt there were Baptists then, as all Christians were then Baptists."

In 1819 the King of Holland appointed a committee of two, who were members of the Dutch Reformed Church, to write a history of the Dutch Reform Church and also to investigate the claims of Dutch Baptists. In preparing the history, a chapter is devoted to the Baptists. From this chapter we quote: "The Baptists may be considered as the only Christian community which has stood since the days of the apostles and as a Christian society which has preserved pure the doctrines of the Gospel through all ages."

It could not be otherwise since Jesus said: "On this rock I build my church and the gates of hell shall not prevail against it." There isn't another church organization on God's dirt whose date and origin cannot be traced to some man or men this side of the days of Christ's personal ministry. May we give you the dates of some of them:

Roman Catholic, with its first universal bishop or Pope came into existence in..... 606
The Greek Catholic Church separated from the Roman Catholics1050
The Lutheran Church was founded by Martin Luther in1520
The Episcopal by King Henry VIII1534
Presbyterians, by John Calvin 1535
Dutch Reform Church separ-

ated from the Roman Catholics1540
Congregationalists were founded by Robert Brown.....1589
Methodist founded by John Wesley1740
Freewill Baptist, by Benjamin Randall1780
Campbellite by Alexander Campbell1827
Mormans, by John Smith.....1830
Hardshell Baptists, by Daniel Parker1832
Nazarenes, out of which has come about seventeen different kinds of Holiness, by S. F. Breece.....1835

Christian Science, by Mary Baker Eddy1884
Russellites or Millennial Dawn, by Charles T. Russell.....1884
IV. We are a Baptist because of their doctrine. Six reasons I want to mention:

1. The Bible alone is their only rule of faith and practice. Isa. 8:20, "To the law and to the testimony, if they speak not according to this word, it is because there is light in them." 2 Tim. 3:13-17, "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works." H. B. Taylor had a way of saying: "If it is in the Bible, it is Baptist doctrine. If it is Baptist doctrine, you can find it in the Bible." Bible doctrine is Baptist doctrine. Nothing beyond what is written. Psalms 138:2, "For thou hast magnified thy word above all thy name." Baptists do not teach for doctrine the com-

mandments of men. But they believe as Jesus did that thy word is truth. They say "let God be true and every man a liar."

The rejection of the Word is next to the rejection of the Lord Jesus. The man who rejects the

word will despise Jesus.
2. The depravity of man. Baptists believe that in the fall of man that the whole human race has become depraved. We do not mean by that that every man is as
(Continued on Page Eight)

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Write for Detailed Information

Hon. Jesse K. Lewis Announces for Circuit Judge of 37th Judicial District



Hon. Jesse K. Lewis, Assistant Attorney General of Kentucky, on March 24, filed his notification and declaration papers with the Secretary of State for Circuit Judge of the 37th Judicial District of Kentucky. The District is composed of Morgan, Elliott and Carter counties.

Mr. Lewis, who is 39 years of age, comes from one of the oldest and largest pioneer families of Kentucky. His ancestors an-

their relatives settled in this section of Kentucky shortly after Kentucky became a State, and their descendants are scattered throughout the District and parts of the State. On the maternal side of his family, Mr. Lewis is a member of the Kitchen, Shearer and Rice families.

Mr. Lewis received his early education in the public schools and Christian Normal Institute of Grayson. In 1924 he graduated from Transylvania College at Lexington, and for four years thereafter he was engaged in tax and legal work for the State Tax Commission. Resigning from this position in 1928, he entered the University of Kentucky Law School where he completed his legal training in 1931. Since that time and up until 1937, when he became Assistant Attorney General of Kentucky, Mr. Lewis was engaged in the active practice of law at Grayson, during all of which time he was City Attorney. After he had served only a few months in the Attorney General's Office, and as a result of the ability displayed as a lawyer, Mr. Lewis was promoted from Sixth Assistant Attorney General to third Assistant.

Since early manhood Mr. Lewis has been a deacon in the Christian church. He is a member of and

secretary to the Board of Trustees of Christian Normal Institute, a church school which is doing a great work in the field of Christian education.

Mr. Lewis has always been active in civic and community enterprises. He is a member of the American Legion, and was one of the leaders in organizing the Willie C. Lewis Post of the American Legion of Carter county. Mr. Lewis is former Adjutant and past Commander of this organization of World War Veterans.

The public and the voters in general have already become very much interested in the aggressive campaign which Mr. Lewis is waging because of the democratic and engaging manner in which he meets the people, and because of the stand he is taking to place the position of Circuit Judge on the high plane where it should be. It is the ideal of this candidate for Circuit Judge and he is so stating to the voters that the judgeship is a position that should be free from all political or subversive influences, and where the most humble citizen should be able to receive the same consideration and fair treatment as the most influential and wealthy citizen.

"The fundamental liberties of the people and the principles upon

which our government is founded can only be preserved, if the courts are kept free from the control of those who have selfish interests to serve," says Mr. Lewis. He is therefore running as a candidate of the people as distinguished from a candidate of those who seek to use the courts for their own selfish purpose and advantage.

Mr. Lewis states that he will have further announcement to make to the people of the District as the campaign progresses.

Since the Constitution of Kentucky guarantees fair and speedy trials in all cases, both Civil and Criminal, Mr. Lewis insists that when elected, he will conduct the Circuit Courts of the District in such a manner as to insure the honest observance of this Constitutional provision. The campaign slogan of Mr. Lewis is "Fair dealings to all, special privileges to none."

Mr. Lewis is urging all the voters of the District, who believe in and stand for the things he is advocating, to become active in his behalf, because, as he says, "the people cannot have just and honest courts unless they themselves bring about the election of men who will take a stand for justice and fair dealings."

"IS THE YOUNG MAN SAFE?"

(Continued from Page One)

for this sin, he went unrebuked by his father David. The Scriptures indicate that at no time in his life did David ever rebuke Absalom for his sins.

Eventually Absalom determined to steal the throne from his father. He was beautiful, so the Scriptures tell us. "But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him" (2 Sam. 14:25). His pleasing personal appearance thus gave him a splendid point of contact. It is further revealed that Absalom was not lazy, but rather that he rose up early each morning, and while his father slept he stole the hearts of the people. Thus little by little, through his native ability, Absalom lead the people into rebellion against his father David. The Scriptures say, "And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel" (2 Sam. 15:6).

We do not know how long it took Absalom to foment this rebellion, but when he was 40 years of age, under the pretext of a religious vow, Absalom went to Hebron, and from this city sent out spies throughout all the land to call together his army, which he had gathered by flattery. When David heard the news, he fled from Jerusalem by the way of Mount Ephraim. David's army won an outstanding victory, although there was a great slaughter of at least 20,000. As Absalom rode along on a mule, his thick hair became entangled in the bough of an oak tree and as the mule rode out from under him he was left thus helplessly hanging, and in a little while Joab, David's captain, thrust darts through his heart.

In those days the tidings of battle must be carried by swift runners. Hence two men, Ahimaz and Cushi, were dispatched by Joab to bring the results of the battle to David. To each of these, David asked the same question, "Is the young man Absalom safe?"

I

David's thought concerning his child should be the thought of all parents toward their children. Surely if there is a soul within a parent, that parent's first thoughts should be for the safety of its children. Especially is this true in the light of the following Scriptural injunctions: "Train up a child in the way he should go: and when he is old he will not depart from it" (Prov. 22:6). "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5:8). Many a parent thinks that when he has provided for the physical or material comfort of his family, that he has done his duty. Still others might go further and add to the material comfort of the family that of mental training. It is here that the majority of parents think that they have done their duty. However, when the mind is trained and the body is sustained, if the soul is unprovided for, and that parent makes no attempt to look after the spiritual needs of the child, God declares that such a parent is worse than an infidel.

In the New Testament, we read of James and John, who were the sons of Zebedee. When Jesus called them into His service, they immediately left the ship where they were laboring with their father and came to follow Jesus. "And going from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father and followed him" (Mt. 4:21, 22). The indication is that they not only left their father and the nets, but that they left their father WITH THE NETS. He was too busy with the nets to have time for Jesus. Later on, we hear of the mother of Zebedee's children coming with her two sons, James and John, to ask a special favor of Jesus, namely, that these sons be granted the permission of sitting on Jesus' right hand and the other on the left in His kingdom. While we are ready to grant that this ambitious request on the part of the mother was wrong, yet it does show that she was thinking about spiritual values in connection with her children. Why was it the father did not come with her? In all probability he was still busy with his nets. He still had no time for Jesus. How true of many parents this day!

In the Old Testament, we read of a great woman who lived at Shunem. God miraculously gave her a child, who when he was grown suffered a sun stroke. No sooner had the young man complained saying, "My head, my head," that do we find the father saying to a lad, "Carry him to his mother" (2 Kings 4:19). Thus the father shirked the God given responsibility which devolved upon him, by simply saying, "Let his mother look after him." Many a father today is following unconsciously the example of this man of Shunem. There are those who shirk the responsibility which God has given them relative to their family.

David himself had been entirely too busy with the affairs of state to rear his family, hence it was that Absalom, as well as others of his children went astray. In the same connection, we might consider the experience of Lot. While Lot was trading and trafficking in Sodom gaining something of this world's goods, his daughters were adopting the morals of the city. Thus, Lot was so busy looking after material things, that he lost his family. He was too busy with material things with no thought as to the spiritual side of life.

Out in Missouri, a lad 21 years of age, lay dying with a fever. His

father was a deacon in a Baptist Church near by. All of his life, the father had lived with his eyes mainly on the present world. Now that the lad was dying, the father tried to talk to him as to his spiritual condition, but the boy said, "Father, it is too late, I have lived in a Baptist deacon's home for 21 years, and you have never said one word to me about my soul. It is too late now; I am going to hell."

Very much in contrast is that father who sat by the bedside of his son who too was dying. When the son's breathing became more and more labored, he asked the father to lift him that he might breathe easier. He kept saying, "Higher, higher, higher". When the father laid him back on the bed he was dead. Yet hear the father's consolation as he spoke through his tears was, "Years before I lifted him up to Jesus."

I have thus given you, beloved, these examples of the home of James and John, and that of the great woman of Shunem, of David, and Lot in order to establish this fact, that all parents should be thinking in the terms of their children's safety, and like David should be saying, "Is the young man safe?" How blessed it is for a parent to have no thought as to the spiritual safety of the children God hath given unto them.

II

There are some answers that can be made to David's question.

FIRST: The young man is not safe if he is at enmity with his father. Surely, Absalom could never be safe as long as he was in rebellion to his father, and was living away from his father's home. In fact, one can never be safe as long as he is at enmity with anyone. In fact, no one can be at peace with God if there is enmity in his heart toward his father, his brother, his neighbor, or anyone else in the world. "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth because that darkness hath blinded his eyes" (1 Jn. 2:9-11). "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen how can he love God whom he hath not seen?" (1 Jn. 4:20).

SECOND: The young man is not safe as long as he is in bad company. There is an old adage which says, "Birds of a feather flock together". On Tuesday of this past week, I escorted a Greenup County prisoner to the State Penal Farm at La Grange, Ky. Were it not for impure companions and bad company, that young man would today be outside the prison. It was his evil associates and his crowd of sinful companions which led him astray. Regardless of how good a boy or girl may be, neither is ever safe if in bad company. Absalom could not be safe as long as he kept company with the crowd of evil young men described in this portion of the Scripture.

THIRD: Absalom was not safe because he was vain about his personal appearance. "But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him. And when he polled his head, (for it was at every year's end that he polled it: because the hair was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the king's weight" (2 Sam. 14:25, 26). It is bad enough for a woman to be vain, but when a man develops a case of vanity, it is indeed pitiable, and is to be lamented. However, neither man nor woman is safe when the vanity of personal appearance has taken a firm hold, for such a man or woman will compromise and fall into many sins of the flesh, because of such vanity.

FOURTH: Absalom was not safe because his virtue was already gone. At the time David asked this question to both Absalom and Cushi, Absalom was already guilty of sin; his virtue was already gone. "So they spread Absalom's tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel" (2 Sam. 16:22). Listen:

"If you sow a thought, you reap a deed;

If you sow a deed, you raise a habit;

If you sow a habit, you reap a destiny."

Surely, no one could even think himself safe if a victim of the same sin into which Absalom had fallen. Listen to God's warnings: "For by means of a whorish woman a man is brought to a piece of bread" (Prov. 6:26). "With her much fair speech she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks. Her house is the way to hell, going down to the chambers of death." (Prov. 7:21, 22, 27). "A foolish woman is clamorous; she is simple, and knoweth nothing. For she sitteth at the door of her house, on a seat in the high places of the city, to call passengers who go right on their way: Whoso is simple, let him turn in hither; and as for him that wanteth understanding, she saith to him, Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there; and that her guests are in the depths of hell" (Prov. 9:13-18).

Back in college a number of years ago, a young man who had lived for the gratification of his fleshly lusts, was converted. When this one

(Continued on Page Six)

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FOLLOWING A LEADER

(Continued from Page One)

A leader is a wonderful individual and the world must have them, but there are two kinds of leaders. There are goats in this world that will "lead you to the slaughter," escaping themselves, and there are leaders in every community that are working for good. Be careful what kind of a leader you get behind.

Always test your leader with the Scriptures. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isa. 8:20).

"Now I beseech you, brethren mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." (Rom. 16:17).

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 2:8).

"But there were false prophets also among the people, even as there shall be false teachers among you." (2 Pet. 2:1).

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." (2 Jn. 1:9-11).

"And if any man obey not our word by this epistle, note that man and have no company with him, that he may be ashamed." (2 Thes. 3:14).

ACCURSED MODERNISM

(Continued from Page One)

denies that the Bible is God's Word from cover to cover is a Modernist. The man who says the Bible is full of mistakes is a Modernist. The man who is always talking about new truth is a Modernist.

Any denial of the Bible as God's final revelation on all subjects on which it speaks is Modernism. The Bible touches every science at its vital and central truth and is God's authoritative revelation of the truth as to the very hour of that science. Any denial of creation of inspiration or the virgin-birth, vicarious atonement, resurrection, miracles or second coming of the Lord Jesus or the eternal punishment of the wicked, as revealed in God's Bible, is Modernism.

2. Who is the author of Modernism?

The devil was the first Modernist.
(Continued on Page Seven)

"IS THE YOUNG MAN SAFE?"

(Continued from Page Five)

who had lived a terrible life of sin was saved, he was harassed by his ungodly companions. Finally, one evening in desperation, he scrawled on an envelope these words:

"What makes me refuse this social sin,
Well, I'll tell you the reason why,
A happily, laughing, blue-eyed girl,
Is always standing by.
And I hear her voice above the noise
Of the jests and Jubilee,
As with baby grace she kisses my face,
And says, "Papa, be true to me."

III

There comes a time when it is too late to ask this question. When the child has been trained up for a life of vice, it is too late for a parent to say, "Is the young man safe?" Especially is that true if the mother has been instrumental in training the child, and the father has been guilty of likewise setting an improper example as to living before the child. I am thinking tonight of a son who is a drunk, and whose life is a disgrace. Back behind his drunkenness was the example which was set him by his father, who also had wine served at his own table. It is too late now for that father to ask, "Is the young man safe?"

I am thinking tonight of a young girl here in this town, whose virtue and modesty is gone. There is no need for that mother to say to night, "Is the young girl safe?" It was that very mother who sewed the ruffles on her daughter's dancing frock, and who lead the way in immoral living herself. Yes, when parents train up their children for a life of vice, it is too late to ask the question, "Is the young man safe?"

Not only was it too late to ask this question in view of the fact that David had set the example of sin, but it was likewise too late when David asked the question, in view of the fact that Absalom was already dead. The time for parents to inquire as to the spiritual safety of their children is when that child is healthy and still alive. It is entirely too late for parents to become interested as to the spiritual welfare of their children when they are already in the casket. I wonder if I address tonight, a father or a mother who has lived a life of sin, and who has set an improper example relative to living before their children. May God stir up the heart of such a parent tonight, and cause that one to realize that some day it will be too late to ask, "Is the young man safe?"

IV

Thank God it is true that the young man can be safe. The safety that is to be had can be found though only in the Lord Jesus Christ. A man came to me a few days ago, and gave me his bottle of whiskey, declaring that he was quitting, and that he never expected to drink again. I tried to reason with him, and tried to tell him that He would soon have another bottle in his car if he did not accept Jesus Christ as his Saviour. There is no safety in reformation, nor in one's good deeds, nor in religion. No one is ever safe just because he has joined the church. The only safety comes through the blood of the Lord Jesus Christ. God's Word declares: "For all have sinned, and come short of the glory of God" (Rom. 3:23). You may have lived a fairly decent life, yet even then you have sinned in many respects. Even if you have only violated God's Law in a few small details, God's curse is resting upon you. "For as many as are of the works of the law are under the curse: for it is written. Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10). How we do rejoice that it is possible for that curse to be removed through the Lord Jesus. "Christ hath redeemed us from the curse of the law, being made a curse for us. for it is written, Cursed is every one that hangeth on a tree" (Gal. 3:13).

"Free from the law, O happy condition,
Jesus hath bled, and there is remission;
Cursed by the law, and bruised by the fall,
Grace hath redeemed us once for all.

Now are we free—there's no condemnation,
Jesus provides a perfect salvation;
"Come unto Me," O hear His sweet call,
Come, and He saves us once for all.

"Children of God, 'O glorious calling,
Surely His grace will keep us from falling;

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Once for all, O sinner receive it,
Once for all, O brother believe it;
Cling to the Cross, the burden will fall,
Christ hath redeemed us once for all."

All this beloved, is but a picture of God's love. "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more than that, being now justified by his blood, we shall be saved from wrath through Him" (Rom. 5:8, 9). Absalom did not love David, but David loved his son. So it is spiritually the lost does not love God, but God does love His elect.

I appeal tonight to each of you who are listening to this broadcast: boys and girls, young men and young women, fathers and mothers. I ask each of you, "Is the young man safe"? Put it personally: Are you safe yourself? If not, may God help you to receive now the Lord Jesus Christ as the only Saviour, and the only One in whom you can be safe. And while you are seeking safety, may we invite you to come to the First Baptist Church of Russell, where you may hear God's Word taught in its purity, and where you may hear the blood of the Lord Jesus Christ exalted, and the Saviour magnified; for we believe that in Him is the only safety that there is to be had. May God help you to receive Jesus now and thus be safe in Him.

ACCURSED MODERNISM

(Continued from Page Six)

ist. He was the very first to question the veracity of the Word of God. In Gen. 2:17 God told Adam and Eve that the day they ate of the forbidden fruit they would die. In Gen. 3:4 the devil told Eve that God was a liar and that they would not die. She believed him and ate. That day she died spiritually and was cast out of the garden; and every descendant of hers from that day until this has been born into this world a child of wrath, dead in trespasses and sins. Jesus alone excepted. For 600 years the devil has been trying to prove God a liar. He has failed and every Modernist agent of his has failed and will fail; for God's Bible plainly says: "Let God be true and every man a liar." The God said: "Thy Word is truth."

The Modernist says that God's Word is full of mistakes and errors and falsehoods. That issue has to be settled. When the battle is over, every Modernist will have been proven a liar and God's Book will stand.

The devil, who was the liar from the beginning and is the father of all liars, is the author of Modernism.

3. What is the cause of Modernism?

Before you can find the cure for any disease, you must correctly diagnose the cause and find the cure. Some of the brethren, who fight Modernism, are making the same mistake. The trouble is not in the head but in the heart. "Out of the heart are the issues of life."

Not the head, but the heart is the seat of evil and of error. The cause of Modernism is a "wicked heart of unbelief." Heb. 3:12.

The honest doubter is a myth. He is self-deceived or a wicked de-

ceiver. "The heart is deceitful above all things and desperately wicked." His own heart deceives him into making him think his doubt is honest and is honorable. It is neither. It is deceiving, instead of honest; and it is wicked, instead of honorable. Every Modernist has in him a "wicked heart of unbelief;" and that wicked heart is what makes him doubt God's Word and give God the lie. For doubting God's Word makes God a liar. 1 Jno. 5:10.

4. The End of the Modernist.

This point would logically come last; but we prefer to call attention to it here, because we want to leave in your minds and hearts the cure and preventive of Modernism.

In John 2, quoting from the Moffat translation, John said: "Anyone who is advanced and will not remain by the doctrine of Christ, does not possess God." That is what Modernism calls themselves: "Advanced thinkers or advanced critics." That far the description fits. Neither do they remain by the doctrine of Christ. The O. T. teaches the Virgin Birth of Christ. Gen. 3:15, Isa. 7:14. They deny that doctrine of Christ. Testament teaches His vicarious atonement, Isa. 53 and many other passages. They deny that doctrine of Christ.

The Old Testament teaches the resurrection of Christ. Ps. 16:8-11, 110:1. Modernism denies that doctrine of Christ.

The Old Testament teaches the second coming of our Lord. Isa. 4:1-4, Micah 4:1-4, Dan. 2 and 7, the last half of Zechariah, etc. The Modernist denies that doctrine of Christ. John by inspiration plainly says that the advanced thinker that does not abide by the above doctrines of Christ has not God. The Master plainly says in Matt. 7:22 that all such are workers of iniquity and will be cast out of His

presence. In John 8:24 the Lord Himself plainly says, that all who do not believe that He is the "I Am," the name by which He was known to Israel in Exodus, shall die in their sins and where He is, they cannot come. The one place where there are no Modernists is the heaven where Jesus is. He has no use and no place for anybody that puts a question mark about His Father's Word or calls His Father a liar.

The Lord Jesus plainly taught the doctrine of eternal punishment. Modernism denies the old-fashioned doctrine of hell-fire and damnation; because that if there is a hell, they are certain of it, since their very teaching about hell gives the lie of the Lord Jesus.

5. The Cure of Modernism.

Bear in mind that the diseased is a "wicked heart of unbelief." The cure must deal therefore with the heart and not with the head. There is only one cure for a bad heart. That is a new heart. Ez. 36:25. This new heart must be given of God. It is as much a miracle when the body of Jesus arose from the dead. God's Book says so, Eph. 1:19.

In giving men a new heart, the agencies used are God's Word and the Holy Spirit. God says that the way to convince wicked men of their errors and sins is by testimony as to what is written. That is the way Jesus met the devil in His temptations. Each time He said, "It is written" and quoted an Old Testament Scripture. No argument; no reasoning; only testimony. That is God's way. "Faith comes by hearing and hearing by the Word of God." The only cure for Modernism is the preached Bible. One humble preacher of God's Bible, who doesn't fear the face of man, is worth a field full of scholars when it comes to silencing the guns of Modernism; for he preaches the Bible and depends upon the Holy Spirit to use His own sword and do execution; and the Spirit always does it. Remember the disease we are trying to cure is a "wicked heart of unbelief." The only power in all God's universe that can convict of the sin of unbelief is the Holy Spirit; and He always uses His own sword, God's Bible is doing it. "Preach the Word" just as it is written is the antidote for Modernism.

The Word has some very plain things to say about Modernists. How it will cut these University and College professors and these Modernist preachers in Lexington to the heart if you will only tell them what God's Bible says about them. It doesn't matter what they say about you and me; for their words fall to the ground just like water running off of a duck's back. (Continued on Page 14)



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"WHY WE ARE BAPTISTS"

By W. K. Wood.

(Continued from Page Four)

mean as he can be or as mean as he will be. But we do mean that there is not a particle about man which has not been defiled by sin. "And that the whole head is sick, the whole heart is faint. From the sole of the foot even unto the head there is no soundness in it, but wounds and bruises and putrefying sores that have not been closed, neither bound up, neither mollified with ointment." By one man's disobedience many were made sinners. They came into the world in a very bad state. Psalms 51:5, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Psalms 58:3, "The wicked as estranged from the womb; they go astray as soon as they be born, speaking lies." Rom. 3:10-13, "There is none righteous, no not one. There is none that understandeth, there is none that seeketh after God. There is none that doeth good, no not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; Whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways. And the way of peace have they not known. There is no fear of God before their eyes." Many other Scriptures could be given to show that every faculty of man has been ruined by sin.

3. Election. In 1 Peter 1:2, the apostle Peter, a Baptist preacher states that election is according to the fore-knowledge of God the father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ. And Paul, another Baptist preacher, in Eph. 1:4-5, says: "He hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will." 1 Thess. 2:13, "God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth." And again Paul says, "I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory." "Even so at this present time also there is a remnant according to the election of grace."—Rom. 11:5.

4. We believe in the doctrine of salvation by grace. "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast. For we are his workmanship created in Christ Jesus."—Eph. 2:8-9. "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved."

"Amazing grace how sweet the sound, that saved a wretch like me. I once was lost, but now I'm found was blind but now I see. 'Twas grace that taught my heart

to fear, and grace my fears relieved. How precious did that grace appear, the hour I first believed."

5. We believe in God's order of repentance and faith as preached by the Baptists and as taught by the Lord Jesus. "For the publicans and harlots believed him, and ye when ye heard it repented not afterward that ye might believe him."—Matt. 21:32. "Repent ye and believe the Gospel."—Mark 1:12. "Repentance toward God and faith toward our Lord and Saviour Jesus Christ."—Acts 21:20. God says: "Except ye repent, ye shall all likewise perish." And Jesus states: "He that believeth not shall be damned." Baptists sound out clearly on these great doctrines laid down in their order by the Lord Jesus. The order is not faith and repentance, but repentance and faith.

6. Again we must agree with the doctrine of once-for-all salvation as taught by Baptists and that has been given to those who repent of their sin and believe in Christ to the salvation of their soul. John 3:36. "He that believeth on the son hath everlasting life." John 10:28-29. "He gives unto them eternal life and they shall never perish, neither shall any pluck them out of His hand." "My father which gave them to me is greater than all, and no man is able to pluck them out of my father's hand." My father which gave them to me is greater than all, and no man is able to pluck them out of my father's hand. 1 Peter 1:3-5 states that "He hath begotten us again unto a livelier hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

He certainly has the power to keep. Matt. 28:18 "All power is given unto me in heaven and in earth." Therefore we can say with Paul: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."—Rom. 8:38-39. "The steps of a good man are ordered by the Lord. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand. For the Lord loveth judgment and forsaketh not his saints; they are preserved forever." Note the word preserved. Get your dictionary and read carefully the definition of the word. A few years ago Brother J. W. Mullens, a consecrated Baptist preacher, was visiting friends on Kinneckinick River in Lewis County. At the noon hour they served as a part of their lunch some preserves that had been handed down for three generations. If a woman can take the fruit from the vine and preserve it in safe keeping for three generations so as to make a

portion of a delightful meal, how much more can the God of Heaven preserve his saints forever!

Praise God, they are preserved forever Psalms 37:23-24, 28.
(Continued on Page Nine)

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"WHY WE ARE BAPTISTS"

By W. K. Wood.

(Continued from Page Eight)

"The soul that on Jesus hath leaned for repose, I will not, I will not, desert to its foes. That soul, though all hell should endeavor to shake, I will never, no never, no never forsake."

V. We are a Baptist because of their church ordinances. There are two, namely: Baptism and the Lord's Supper.

1. Baptism.

(1) It came from heaven. "The Baptism of John," said Jesus, "Was it from heaven or of man?" "Every baptism that does not date back to John's baptism is of man. And Jesus said of a certain crowd that they had rejected the council of God against themselves not being baptized with the baptism of John.

(2) Hand'd down to them by the Lord Jesus. Matt. 28:19-20. "Then the eleven disciples went away into Galilee, into a mountain where He had appointed them. And Jesus came and spake unto them saying, 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 Ghost. 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."

Baptists are the only people carrying out the commission of our blessed Lord. They make and baptize disciples. That was Christ's order.

(3) Baptists do not baptize in order to take away sin. John the Baptist demanded that people should bring forth fruits meet for repentance before he would baptize them. Baptists of today demand the same evidence: that is, that people must believe in Christ as their Saviour before they are baptized. Then the proper subject for Bible baptism, which is Baptist baptism, is a believer—one who has repented, accepted Christ, and has been saved. "What doth hinder me to be baptized?" Philip answered, "If thou believest with all thy heart, thou mayest." There is neither precept nor command anywhere in God's word to baptize anybody in order to make them a Christian. Baptism has nothing in the world to do with making anybody a Christian. Paul said in 1 Cor. 1:14, "I thank God that I baptized none of you, but Crispus and Gaius." Verse 17: "For Christ sent me not to baptize, but to preach the Gospel." What is the Gospel? The Gospel is how that Christ died for our sins according to the Scriptures, and that he was buried and rose again the third day according to the Scriptures. And this Gospel (not baptism) is the power of God unto salvation to every one that believeth. "Therefore we are buried with Him by baptism into death. That like as Christ was raised up from the dead by the glory of the father, even so we also should walk in newness of life; and as we have been buried together in the likeness of

His death, we shall also be in the likeness of His resurrection."

When a person enters the baptismal waters, they say to the world, "We are dead to sin and alive to God." They picture to the world the Gospel of Christ's death, burial, and glorious resurrection.

A young man of Van Lear, Ky seeing this Gospel in picture at a Baptist baptizing, witnessed to him, saw in it Christ's death and burial, and resurrection, and believing that in his heart he was gloriously saved, and jumped into the creek with his Sunday-go-to-meeting clothes on, demanding baptism at the hands of Van Lear Baptist Church through its administrator, J. S. Thompson.

(4) In Baptist baptism, which is Bible baptism, we have six things stated concerning the water in which they are baptized.

A. It requires much water. In John 3:23, we read that John also was baptizing in Ennon near to Salem because there was much water there. It requires much water for a Baptist baptizing.

B. Baptist baptizing requires a going down into the water. Acts 8:38, "And he commanded the chariot to stand still; and they went down both into the water, both Philip and the Eunuch and he baptized him."

When A. J. Holt and S. S. Orris, Professor of Greek in Princeton Theological Seminary, were making a trip through the Holy Land, they occupied a carriage together and sat facing each other. From Bethlehem they went directly south on the Roman road to Hebron visiting Solomon's Pools, about 11 miles out from Bethlehem. These pools were from 200 to 400 feet in dimension. They were arranged one below the other. They were fed from the water shed. They spent much time measuring these pools. They went to Hebron. Mr. Orris was busy examining Cook's map. Then he called the southwest, still on the road to Brother Holt's attention saying, "Dr. Holt, did you know that we were traveling on the road from Jerusalem to Gaza?" (Holt knew it all the time). "See here," he continued, "There are the ruts of chariot wheels in the Roman road made during the days of the Caesars." "See," he continued, "We are now in a desert place, not a tree in sight. We must be near the very place where Philip baptized the Eunuch. Now where is your water? There is not enough water to baptize a monkey the way you Baptists contend. But there is water enough in the hollow of that rock to baptize one decently." (It had rained the night before and some water was standing along the road). Brother Holt replied, "The word finds the water." Just then he heard the bleating of some sheep and looking out of the door, he saw they were approaching a pool of water not 200 yards distant. So Brother Holt said, "Are you perfectly sure that this is the place?" "Certainly" replied Mr. Orris. "See here, this way shows the route. This red line

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shows the Roman roads and this one leads from Jerusalem to Beer-sheba by the way of Hebron. Now Philip was in Samaria when called of the Lord to go down to the road to Gaza. He traveled by this black line (pointing to his map). Here is where they came together. I saw this a mile back when Philip got into the chariot. It was right along here when the conversation took place. It is perfectly clear that we are not 100 yards from the very place. Now what if I wanted to be baptized your way, what would you do?" Just at that most opportune moment the driver stopped at that pool to water his horses. Then Brother Holt said to this high and dry Presbyterian Theological Professor, "See, here

is water; what doth hinder thee," pointing to a pool right before their eyes. Then he said to the professor, "You will observe that this is an ancient pool as there are the Hebrew stones, hewn as King Solomon ordered them, with a broad bevel." There was a herd of cattle and some sheep drinking water at that pool. The Presbyterian Professor remarked, "I confess that this is an unfortunate coincidence." Brother Holt replied that he thought it was quite fortunate, and that he was going to report to the Baptist Press of America that according to Professor S. S. Orris, Presbyterian Theological Seminary Professor, "We

(Continued on Page Ten)

"WHY WE ARE BAPTISTS"

By W. K. Wood.

(Continued from Page Nine)

have found the veritable pool where Philip baptized the Ethiopian." Of course the Professor did not accept his challenge; but there is an ancient pool right beside the road from Jerusalem to Hebron, along which Philip and the Ethiopian must have traveled. The pool is about 100 feet square and while filled up considerably had about 20 foot depth of water at the time Brother Holt the Baptist preacher, and Professor Orris, the Presbyterian Greek teacher came along the way. It sloped from the road backwards to the depth just stated. So we see that God has so arranged things that even a Greek Professor in a Presbyterian Seminary can't refute the teaching of God's Word. Yes, the Bible says, "They went down into the water."

C. To have a Scriptural baptism there must not be much water, and the going down into the water, but there must be a burial, in the water. Rom. 6:4, "We are buried with him by baptism." Rom. 6:5, "We have been planted together in the likeness of his death." Nothing but immersion will represent this picture. Immersion and immersion alone reveals such. Any other form called baptism would destroy the picture.

Geo. Whitefield, a Methodist, commenting on Rom. 6:4, says, "It is certain in the words of our text there is an allusion to the manner of baptism by immersion." Lightfoot, a Presbyterian, says, "That the baptism of John was by plunging the body seems to appear from those things related of him: namely, that he baptized in Jordan; that he baptized in Ennon because there was much water there." Dean Stanley, Episcopalian, says, "For the first 13 centuries the almost universal practice of baptism was that of which we read in the New Testament (mark you, of which we read in the New Testament) and which is the very meaning of the word baptize, that those who were baptized were plunged, submerged, immersed into the water. The change from immersion to sprinkling has set aside the larger part of the apostolic language regarding baptism and has altered the very meaning of the word."

John Calvin, Presbyterian, says, "The word baptize signifies to immerse; and it is certain that the rite of immersion was observed by the ancient Church."

Thus we see that if we are buried by baptism, we must be plunged, submerged, immersed, in the water, which pictures the death burial of Christ. Col. 2:12, "Buried with him in baptism." It symbolizes the death of our old life to sin. We are buried with him by baptism unto death. We have found that Bible baptism, which is Baptist baptism, requires much water, going down into the water, and buried in the water.

D. In the next place we note a rising from the water. In Col. 2:12, "Buried with him in baptism wherein also ye are risen with him through the faith of the operation

of God, who hath raised him from the dead." Rom. 6:4, "That like as Christ was raised from the dead by the glory of the father, even so we also should walk in newness of life. For as we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." So we see that there is not only to be a burial, which symbolizes our death to sin, and the picture of Jesus being buried, but it also declares that Jesus rose from the grave and expresses our faith in Him. We say to the world that we are dead to the old life and that we are made alive in Christ Jesus as we are buried in baptism and arise from that watery grave.

Of all the people who ought to live consecrated, devoted, upright, outright, downright Christian lives, they are Baptist. They have said to the world as only their baptism can say, that they have died to the world died to self, died to sin, and that they have been made alive in Christ, that by the grace of God "It is no more I that liveth, but Christ, who liveth in me"; and I will, for His sake, give my life unreservedly for the promotion of Christ's Kingdom in the world.

In Gal. 3:26, we find that this burial and resurrection in baptism sets forth to the world the fact that we have put in Christ. "For ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized unto Christ have put on Christ." This baptism symbolizes the inner work of grace in the heart.

E. In the next place we note that in Bible baptism, which is Baptist baptism, that they come straightway up out of the water. Mark 1:9-10, "It came to pass in those days that Jesus came from Nazareth of Galilee and was baptized of John in Jordan, and straightway came up out of the water." Jesus came to much water as John was baptizing in Jordan. Mark 1:5 states that he was baptized in the river of Jordan. But for fear some who believe in sprinkling would try to make you believe that the river of Jordan is a very small stream and would not have enough water in it for one to go down into, we refer you to 2 Sam. 19:17-18, where there was a ferry boat to convey the

king's household across this river. If it was wide enough for a ferry boat and deep enough that they must have a ferry boat to get the king's household across the river, certainly there was much water, enough to go down into, enough to be buried in, enough to rise up from and to come straightway up out of. In Bible baptism, which is Baptist baptism, we come to much water, go down into the water, are buried in the water, rise from the water, and come up straightway out of the water, without that there isn't any baptism.

In studying baptism as practiced by Baptists and taught in the New Testament, you will note that there was not an infant in any of the baptisms recorded. In fact, we know of a reward of \$10.00 that is offered for one Scripture—just one that will justify infant baptism in any shape, form or fashion. In these days of depression a \$10.00 bill looks like a wagon sheet. It would be a fine thing for some of these dry-land baptizers to produce one Scripture to justify baby baptism. It can't be found.

It was so stated by Andrew Johnson, March 16, 1928, in a sermon on Infant Baptism at Pollard M. E. Church. "Sometimes people demand—you give me an absolute proof and put your finger on the

(Continued on Page Eleven)

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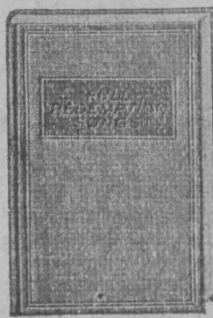
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"WHY WE ARE BAPTISTS"

By W. K. Wood.

(Continued from Page Ten)

chapter and verse where God says baptize a baby" . . . "There is no absolute command." . . . "These are gained by inference."

The one faith, and the one baptism excludes infants and also any other form of baptism except immersion.

We now come to the second ordinance as practiced by Baptists.

2. The Lord's Supper, as administered by Baptists, is the only Scriptural practice of this ordinance. The Lord's Supper as administered by Baptists is not a sacrament as taught by Catholics, Methodists, and others. The Methodists teach, and their teaching is based on Catholicism and not on the Scripture, "that the sacraments ordained by Christ were not only badges or tokens of Christian men's profession, but rather they are certain signs of grace or God's goodness toward us, by the which He doth work invisibly in us, and doth not only quicken but also strengthen and confirm our faith." They state there are two sacraments ordained of Christ. That is baptism, and the Supper of our Lord. Again they state: "The sacraments are not ordained of Christ to be gazed upon or to be carried about, but that we should duly use them and in such only as worthily receive the same they have a wholesome effect or operation." "But they that receive them unworthily purchase to themselves condemnation." "That the Lord's Supper is a sacrament of our redemption." That is nothing more than being saved by our observing the Lord's Supper. Such is not the teaching of the Scripture. The Lord's Supper is not transubstantiation. What is transubstantiation as taught by the Catholic Church? In the Manual of the Holy Catholic Church, first part, section 2, page 49, "That this inward, imperceptible substance of the bread and wine, is, at the consecration entirely taken away by the almighty power of God, and changed into the substance of the body and blood of Jesus Christ, which is substituted in its place; but that all the outward sensible qualities of the bread and wine remain entirely the same as before consecration. So that Jesus Christ now present, instead of the bread and wine, exhibits himself to us under those very same outward forms or appearances, which the bread and wine had before the change." Thus we see, according to their own comments on page 50 of the same volume, "That which before consecration was bread, did, after consecration, become his body, the bread must undoubtedly be changed into his body; and as it is manifest to our senses that there is no change in the outward sensible qualities, therefore, this change must be in the inward substance."

The Lord's Supper is not a communion of saints. Some would say that they could not be a Baptist because they could not commune with their wife. Well, brother, do that at home. At the Lord's Sup-

per, we show that we are remembering Christ. We are not there to show love for brethren, for mother, brother, or sister. When Jesus instituted the Lord's Supper, His mother was not there.

(1) The Lord's Supper as taught in the Bible and practiced by Baptists is a memorial. This memorial is to be observed in memory of Christ. Luke 22:19, "He took bread and gave thanks and brake it and gave unto them saying, 'This is my body, which is given

for you. This do in remembrance of me."

When Baptists come together to observe the Lord's Supper, they come there in memory of Christ. If they do not, they are not discerning the Lord's body.


(2) The elements in the Lord's Supper are bread and wine. There is to be one loaf, which represents one body. This one loaf is to be of unleavened bread. The same kind the Master used in the Passover. The Master used that kind

the night He instituted the Lord's Supper. Any Old Testament passage that tells about the kind of bread in the Passover will describe the kind used in the Lord's Supper. Jesus took this one loaf of unleavened bread and after thanks brake it and give to His disciples. Such is the practice of New Testament Baptists today. After He gave to them the bread, He also took the cup. This cup was of fermented wine, the kind

(Continued on Page Twelve)

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"WHY WE ARE BAPTISTS"

By W. K. Wood.

(Continued from Page Eleven)

used when the Master instituted the Lord's Supper. The kind used at Corinth that made some of them drunk. The only wine that symbolizes the sinlessness of Christ is fermented wine, that which by fermentation has all the corruption of nature taken out of it. Grape juice should not be used at the Lord's Supper. New Testament Baptists track the Scriptures as to the bread and wine. Unleavened bread, fermented wine is the Bible order and the practice of real New Testament Baptists.

(3) To observe the Lord's Supper there must be unity. Not union, but unity. A union service at the Lord's Service (so-called) is an abomination in the eyes of God.

A. There must be one body. Paul says, "Ye are a body of Christ." There must be the one body to take the one loaf, representing the one body that was broken and to drink of the one cup representing the blood of the one and only Saviour of man. We do not believe in the practice of members of Baptist churches coming together to observe the Lord's Supper. Let them observe it in the one body to which they belong.

B. To observe the Lord's Supper there must be unity in doctrine. No two denominations on this earth are one in doctrine. Paul says in Rom. 16:17, "Mark them which cause division and offenses contrary to the doctrine which ye have learned; and avoid them." That knocks in the head all union services. No man can unionize and obey this Scripture. He says, "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned (and unionize with them? God forbid) and avoid them." Acts 2:42, "They continued steadfastly in the Apostles' doctrine." 1 Cor. 11:18-20, "But first of all when ye come together in the church, I hear that there be divisions among you and I partly believe it. And there must be also heresies among you that they which are approved may be made manifest among you. When ye come together in one place this is not to eat the Lord's Supper." Another version renders it, "Ye cannot eat the Lord's Supper."

C. Such a division mars the fellowship, even of the one body. We must continue not only in the Apostles' doctrine, but in fellowship. Numbers of Baptist churches of today cannot take the Lord's Supper because the fellowship has been broken.

D. There must be unity as to place. 1 Cor. 11:18, "First of all when ye come together in the church." This is a church ordinance. Paul says of it in the 23rd verse of the same chapter, "I have received of the Lord that which also I delivered unto you." And goes on to speak of delivering unto them the Lord's Supper. And as a body of Christ they are to take the Lord's Supper in remembrance of Him. It is not to be administered

to some one in a sick room just for the sake of the one who is sick. It is not to be taken as an individual. It is to be observed by the body of Christ in memory of Christ.

E. To observe the Lord's Supper there must be a clean member ship. 1 Cor. 5:11, "I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." What is to be done with them? In the 5th verse of the same chapter, "Deliver such an one unto Satan for the destruction of the flesh." Seventh verse, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. Therefore let us keep the feast not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." I wonder how many Baptist churches there are today who can Scripturally observe the Lord's Supper? Some set a time, say every quarter. It matters not about the unity of the body, of doctrine, fellowship or the condition of membership. Take it they will, regardless of the Lord's instructions. We should be more careful. God says if we eat and drink unworthily we eat and drink condemnation to ourselves, not discerning the Lord's body and for this cause many of the Corinthians are weak and sickly, many asleep.

(4) We also observe the Lord's Supper to show forth His death until He comes. 1 Cor. 11:26, "We not only observe the Lord's Supper in memory of Him, but in so doing we show the Lord's death until He comes. So when the Lord's Supper is observed it not only points back to the day of His death when His body was broken and His blood was shed, but looks forward to His triumphant second coming. VI. In the 6th place we are a Baptist because it is the only church in which there is equality.

"One is your master and ye be brethren." In a Baptist church there is equality in salvation which isn't true in other churches. In some churches they teach that some are saved in one way and some are saved in another. Southern Methodists teach: "Sinners are saved by grace and Christians are saved by works." While in a Baptist church no one merits anything, but all are saved by grace through faith. Baptists are not only equal in salvation but they are equal in baptism. Every one is baptized exactly alike. Baptists are equal in church membership. This is illustrated and taught in 1 Cor. 12:27, "Now ye are the body of Christ, and members in particular." Baptists are all equal in voice, from the oldest to the youngest, be they cultured or ignorant, rich or poor, high or low. They have one vote or voice. Baptists are equal in their giving. There are to be no assessments except

those that have been imposed by the head of the church who is Jesus. And on the first day of the week we are commanded to bring our offering to the Lord's house as God has prospered us—that the tithes is holy unto the Lord. This is the only basis laid down in God's word whereby that there might be an equality. God has promised that there would be provision in His house sufficient to carry on the Lord's work when Baptists bring in their tithes. "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, said the Lord of Hosts, if I will not pour you out a blessing that there should not be room enough to receive."

VII. In the 7th place we are a Baptist because it is in a Baptist church that the Holy Spirit has His (Continued on Page Thirteen)

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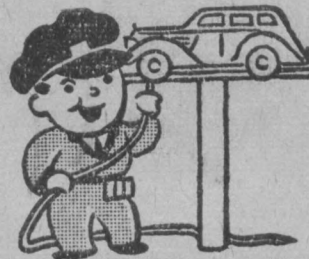
I am enclosing \$5.00 for the mission fund for Brother C. W. Dickerson.

I am praying that God will bless Brother Dickerson in his going to Brazil and that God will move upon the hearts of His children that they will be willing to give of their substance, which He has blessed them with, to the mission fund for Brother Dickerson that he may soon go to Brazil; for I realize the harvest truly is plenteous but the laborers are few. I just wish that I was able to give more.

I enjoy reading your paper very much. It is a wonderful help to me and has helped me get the deeper meaning from the Scriptures. I am so glad you are publishing the news concerning the mission work in Brazil. It makes the work seem nearer and dearer to me when I can receive information concerning it.

Please do not publish my name with this small contribution.

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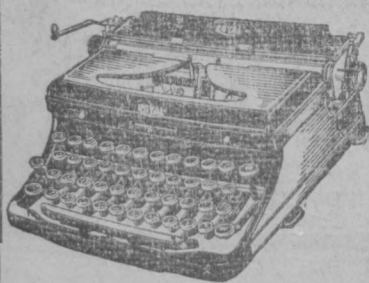


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"WHY WE ARE BAPTISTS"

By W. K. Wood.

(Continued from Page Twelve)

habitation on this earth.

Eph. 2:19-22, 'Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God House of God is the Church of the living God, the pillar and ground of the truth). And are built upon the foundation of the apostles, ("God set some in the church, first apostles") and prophets. Jesus Christ himself being the chief corner stone ("On this rock I will build my church"). In whom all the building fitly framed together groweth unto an holy temple of the Lord. In whom ye also are builded together for an habitation of God through the Spirit." The spirit of God does not inhabit, and does not control, does not dominate in any organization of God's dirt except a Baptist church, and in many of them, He is grieved and insulted and disgraced.

VIII. In the 8th place we are a Baptist because they are missionary.

In keeping the commandment of the Lord they are endeavoring to preach the Gospel to the ends of the earth. Those who refuse to preach that Gospel are living in open rebellion to the King of Kings and Lord of Lords, who said to preach the Gospel to every creature. Just after His glorious resurrection He meets with His church and says, "All power is given unto me in heaven and in earth. 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 Ghost, 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."

We should be missionary because Christ demands it. We should be missionary and His church proclaims it. We should be missionary as a dying, sin-cursed, hell-deserving world calls for the message of salvation that Baptists and Baptists alone can give. O, my brethren, may the command of Christ, the call of His cross, the wooings of His spirit, and the cry of a sinning, lost world compel us to give the message to the whole creation.

IX. We are a Baptist in the 9th place because Christ has promised to Baptists and Baptists alone, perpetuity.

They will be here when Christ comes the second time. For it is said of them that the gates of hell shall not prevail against them. Matt. 16:18, "On this rock I will build my church and the gates of hell shall not prevail against it." Christ said, "Every plant that my father hath not planted shall be plucked up." And the only church that He has promised not to pluck up and the gates of hell should not prevail against is a Baptist church. They have been here ever since the days of the Lord Jesus and the Apostles and they will be here when He comes.

Baptists have met the foes of the past. They have rested for these years upon the mountain of eternal truth. They have proclaimed this truth and will continue to proclaim it until they are called into the Lord's glorious presence.

A church whose head is the Lord Jesus, built out of material prepared by John the Baptist, set up during the personal ministry of our Lord, as firm and sound in doctrine as the rock of ages, whose ordinances set Him forth in picture the only and all-sufficient Saviour, whose membership is equal, where every member is a king and a priest, and where none dare to wear a crown. These churches are standing erect on the eternal promise that the gates of hell shall not prevail against them. They are increasing in strength and influence and are lifting the light of the world to those in darkness. They are a people whose history like the path of the just is a shining light that shineth more and more unto the perfect day.

I love Thy Kingdom, Lord,
The house of Thine abode,
The church our blest Redeemer
saved

With His own precious blood.

I love Thy Church, O God,
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.

For her my tears shall fall;
For her my prayers ascend;
To her my cares and toils be giv'n
Till toils and cares shall end.

Beyond my highest joy,
I prize her heavenly ways,
Her sweet communion, solemn
vows,
Her hymns of love and praise.

Sure as Thy truth shall last,
To Zion shall be given
The brightest glories earth can
yield,
And brighter bliss of Heav'n.

AN APPRECIATED LETTER

Dear Bro. Gilpin:

An interesting feature of the Baptist Examiner is the Bible Quotations and Answers feature. Here is one which might be used:

What happened to Methuselah, the oldest man of whom we have record?

He perished in the flood of waters which the Lord sent upon the earth.

Genesis 5:25 — And Methuselah lived an hundred eighty and seven years and begat Lamech:

Genesis 5:26 — And Methuselah lived after he begat Lamech seven hundred eighty and two years...

Genesis 5:28—and Lamech lived an hundred eighty and two years, and begat a son: (Noah).

Genesis 7:6—And Noah was six hundred years old when the flood waters was upon the earth.

Thus we see that the flood came 782 years after the birth of Lamech, which was the same number of years that Methuselah lived afterwards. It is quite possible therefore that he was drowned in the flood.

Yours very truly,
EDGEL MOORE,
Ashland, Ky.

A GREAT SPEECH

(Continued from Page Two)
readers. How we wish Mr. Bagby's address could have been broadcast so that the millions of our nation could have benefited by it the same as the several hundred who heard it.

When a little after midnight, I retired, I thanked God for a man who dared to talk Bible and preach righteousness, even in a political gathering. To Mr. Bagby I express my appreciation for his address, and to my God I lift my heart in thanksgiving.

Tears are better telescopes than smiles; tears turned Godward will crystalize into messages of divine truth.

History shows that men and women of the greatest hearts have been those who experienced deep sorrow.

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ACCURSED MODERNISM

(Continued from Page Seven)

But God's Word about them will not only stick to them, but stick in them; for God will make it stick.

In Lu. 24:25 the Son of God said: "O fools and slow of heart to believe that the prophets have spoken." The word that Jesus used there means stupid or senseless. He said that all these University and College professors, who do not believe all the Old Testament are stupid and senseless. But that isn't the worst God's Bible says about them. In Rom. 1:21-24, Paul says: "Professing themselves wise, they became fools,"—the word from which we get our word "moron"—a man with a man's body and the brain of a five year old. Strong in his Concordance, translates that word "simpleton or blockhead." Now read the whole passage. Paul plainly says that a man, who cannot reason from God's creation to a Creator is a moron, a simpleton, a blockhead.

That is what God's Bible says about all these evolutionists in State University, Transylvania and Lexington pulpits. Tell it wherever you go that God's Bible says that a man that hasn't reason enough to reason from creation to a Creator is a moron, a simpleton, a blockhead. Keep on telling it and it will soak in on their benighted brains after awhile.

In verse 24 of that same chapter, God's Bible says that God gives over folks like that to "sexual vice," as Moffat translates it. Think of thirteen pregnancies in one state school in the South last year and you will see whether the God of the Bible is executing His Word or not. Judge Lindsey of Denver called attention recently to the fearful condition of rottenness in the high schools of Denver. It is everywhere. Monkey education is fruiting in monkey morals; and the morons in our state schools and in our Kentucky legislature haven't got sense enough to see it. Another evidence that they are morons.

6. The Preventive of Modernism.

There is only one preventive namely, God's Bible.

Therefore obey God's Bible and teach the Bible daily to your children. Deut. 11:19. Memorize the Scriptures yourself and have your children memorize it. "Thy Word have I hid in my heart that I might not sin against thee."

"It is written" is God's infallible cure, antidote and preventive to Modernism in any form.

N. B.—This sermon was preached by Boyce Taylor years ago and reproduced in his paper, "News and Truths." Praise God for this fearless message. Although Bro. Taylor has long since been dead, "he speaketh" again in this sermon.

Any Baptist church member who is determined to guzzle beer ought to ask for his own exclusion before somebody else has to ask for it.

ANSWERS TO BIBLE QUESTIONS

1. Sisera (Judg. 4:21), and Abimelech (Judg. 9:52-54).
2. Saul (I Sam. 11:12, 13).
3. Gideon (Judg. 7:13, 14).
4. The fable of the trees told by Jotham to the men of Schechem when they had chosen Abimelech to be their leader (Judg. 9:7-21).
5. Samson (Judg. 16:28-31).
6. Elijah (I Kings 19:11).
7. At the siege of Samaria (2 Kings 6:26, 28, 29).
8. Sisera, the general of Jabin, a Phoenician king who was defeated by Barak and Deborah (Judg. 4:13).
9. The elders of Succoth (Judg. 10:3-4).
10. Jair, one of the judges of Israel (Judg. 10:3, 4).
11. Micah (Judg. 18).
12. Sodom (Gen. 18:32).

OUR TRACT FUND

We rejoice that this fund is growing, even though it be but slowly. We want to buy some new printing equipment which will facilitate the getting out of our tracts. We have requests for three tracts in four foreign languages, and in order to meet these requests we must have more funds. We ask you to have a part in this great work.

Last week we reported \$3 for this work, and this week a friend in South Point sends us another dollar, making a total now of \$4.00.

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