

The Baptist Examiner

JOHN R. GILPIN Editor

PUBLISHED WEEKLY
Printed and Mailed from office at
Benton, Arkansas.

Editorial Department: RUSSELL, KENTUCKY, where communications should be sent for publication.

SUBSCRIPTION PRICE
Per Year in Advance 50c
(Domestic and Foreign)
Send Remittance to Russell, Ky.

Paid circulation in about forty states and four foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuance.

Entered as Second Class matter May 7, 1940, at the post office at Benton, Ark., under the act of March 3, 1879.

AT CATLETTSBURG

It was the editor's joy to speak for Brother Sam Sloan and the saints of the Catlettsburg Baptist Church on Monday evening, November 25, on the subject, "Sharing the Lamb," it being the occasion of their Bible Conference. We were preceded by Brother Roy Hamilton who conducted the devotional.

Other speakers for the week included E. N. Perry of Carrollton, W. K. Wood, L. H. Tipton, and Garis T. Long of Ashland. Other devotional speakers for the week included M. C. Denny and Sam Raborn of Ashland, L. A. Music of Raceland, Bert Caldwell of Sandy Hook, and Forest Sparks of Catlettsburg.

It was a joy to be with Brother Sloan and his church. Being busy with a speaking engagement each night the rest of the week, prohibited further attendance, but if the balance of the services were up to the first service in attendance and spirituality, then surely it must have been a week of rejoicing on behalf of the church. May the Lord bless both church and pastor.

GIVE BOOKS

Whenever you wish to make a lasting gift, give good books. We therefore encourage you to order the following for your friends:

For Children

"The Sugar Creek Gang."
"We Killed a Bear."
"Further Adventures of the Sugar Creek Gang."
These books may be ordered for fifty cents each.

For Young Men

"Blaze Star."
"Testing Time."
"Mastering Marcus."
"The Last First."
These books may be ordered at one dollar each.

For Young Women

"Never Forgotten."
"Shafted Sunlight."
"Yesterday's Rain."
"Windblown."
These books may be ordered at one dollar each.

A WOMAN SURE FOR HEAVEN

"Dear Mr. Gilpin:

Received your letter last week. No, I did not renew my subscription because I did not want the paper. I have no man to read it and tell me what is in it, and according to your idea about women, I don't think they should get the paper unless they have a man to read it and instruct them."

Yours truly,

BOOK REVIEW

From William B. Eerdmans Publishing Co., Grand Rapids, Mich.

NEVER FORGOTTEN. By Bertha B. Moore. 192 pages. Price \$1.00.

This book tells the fascinating story of the lives of four young people, two of whom grow tired of the home town, and venture out into the world to find new interests.

Judith Barton and Dick Cannon leave together from the home town of Macon, Georgia, though Dick is going to Cincinnati, and Judith is going on to Kansas City. With a tear in their eyes, they wave goodbye to their two dearest friends, Emma Jean Hartmann and Craig Martin.

Each of them finds that life in the city is full of problems and perplexities which they did not have to face in the home town. Judith could not get away from the parting words of Craig, when he said, "Never Forgotten." As she thought of him and her loved ones back home, a deep yearning to go back possessed her, and she became restless and unhappy.

From Kansas City she goes to Los Angeles. She finds life there is as disappointing as it had been in Kansas City. Finally, when she is near the breaking point, Craig stands before her.

During this period of time, Dick has gone back to the home town, and is doing well for himself. He and Emma are to be married.

When Craig tells Judith that he has come to take her home as his wife, her happiness knows no bounds.

You will love Judith for the sweet Christian character she is, and when you read the book, you can truly say that it is one that will be NEVER FORGOTTEN.

MISSION REPORTS

Brazilian Missions

Amount previously reported	\$116.05
Anonymously	.50
Evelyn Donahue, Ironton, Ohio	1.67
Wayne Jordan, Russell, Ky.	1.00
Hazel F. Hutchinson, Huntington, W. Va.	2.00
H. S. Fish, Tipton, Mich.	1.00
Little Bethel Baptist Church, Detroit, Mich.	25.00
Mrs. Alfred Morris, Russell, Ky.	.50
Missionary Baptist Church, Coalgrove, Ohio	4.69
Danleyton Baptist Church, Danleyton, Ky.	2.06
First Baptist Church, Russell, Ky.	42.65
Total	\$197.12

These contributions are for the month of November, and we have accordingly sent Brother Dickerson our check for the month for the above amount.

* *

Radio Fund

Amount previously reported	\$ 42.45
Mrs. Shepherd, Coalgrove, Ohio	1.00
Evelyn Donahue, Ironton, Ohio	1.67
Wayne Jordan, Russell, Ky.	1.00
Hazel F. Hutchinson, Huntington, W. Va.	2.00
Anonymously	4.65
A Friend, South Point, Ohio	1.00
Missionary Baptist Church, Coalgrove, Ohio	4.67
G. S. Ruley, La. Frank, W. Va.	2.50
E. E. Collins, Russell, Ky.	1.00
Joe Wood, Russell, Ky.	2.00
Total	\$ 63.94

This leaves us with a small deficit of \$8.20 for the month of November. Truly we thank God and take courage in view of His goodness to us.

Others will follow your footsteps easier than they will follow your advice.

The more of heaven there is in our lives, the less of earth we shall covet.

"MICAH'S RELIGION"

(Continued from Page One)

but rather it is what Jesus has done at the cross. The religion of "Do" is a false religion. Multiplied millions are following it. Such was true of Micah, the man of whom we read in our Scripture lesson.

I

Micah was a sinner. He was born such. This is just as all the balance of the human family: Listen to Job, "Who can bring a clean thing out of an unclean? Not one" (Job 14: 4). Gal. 3:22, "But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

Quite often in my travels and even when at home, I come in contact with someone who boasts of his lineage and is most proud of his family connections. Some boast that they represent one of the first families of the town. I do not lay any claim to being one of the first families of the town, or state, or nation. I do claim though, to be able to trace my ancestry back to Adam, and that I am a member of the first family of the world. Do you know what Adam was noted for? Well, it was because he was a big sinner. Micah, and you, and I are just like Adam. Each of us are born with a sinful nature. "Behold, I was shapen in iniquity; and in sin did my mother conceive me." (Psa. 51:5). "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies." (Psa. 58:3).

Micah's sinful nature grew until he became a thief. Our Scripture reveals that he stole eleven hundred shekels of silver from his mother.

An eastern firm sent a representative to the west coast. For a year's time he received his salary month by month, along with his expense account, from the firm which had sent him out. They thought that he was representing them during all that period of time. However, instead, he was representing a competitive firm, and though he was receiving a salary from one company, he was actually working for another company and giving all his time to the benefit of the competitor of the firm from which he was receiving his check. That man was a thief; but no greater than each sinner. For each sinner receives blessings from God, and instead of living for God, he represents satan, and does all he can to promote his interests, and to the best of his ability destroy the kingdom of the Lord Jesus Christ—the very one from whom he gets his blessings of daily food and the other necessities of life. While Micah developed his sinful nature with his thievery, each one, being born a sinner does precisely the same as Micah, in that each of us steal from God, by the way in which we render our service to Satan.

II

After a while Micah reformed, and returned the money to his mother which he had stolen from her. He did this through superstition. "And he said unto his mother, The eleven hundred shekels of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me; I took it. And his mother said, Blessed be thou of the Lord, my son" (Judges 17:2). In the entirety of this verse, we are led to believe that she had told him of the loss and had pronounced a

curse on the thief, and for fear of her curse, he had reformed. This reminds me very much of the experience of a friend of mine at Lexington, Kentucky. This friend, Mr. L. B. Shouse, President of the Lafayette Hotel, is an ardent fox hunting enthusiast. Sometime ago, a man poisoned one of his dogs. He suspected a person, but not knowing for certain, he was afraid to bring accusation. In talking with the man whom he suspected, he told him of his loss of the hound, and then proceeded to tell him how that he was asking God to wreak vengeance on the man who had poisoned the hound. He said, "I have asked God to cause this man's wife to die as horrible a death as my dog has died; that his children may all be taken from him in some horrible way, that he, himself, shall lose his job, and that he will be brought down to starvation, and that his starvation should be with as much misery as the misery of my dog—in fact everything he does that it may come to nought and failure." A few days later, the man whom Mr. Shouse had suspected, and who had actually poisoned the dog, came back and said, "Mr. Shouse, I have come to confess to you that I poisoned the dog. When you told me about the way you had been praying, I just could not keep still, and go on, without confessing that I am guilty. Please pray for me that none of these things which you have been asking God to fall on me, shall come to pass." It was something like this which prompted Micah in his praying. With all superstitious fear of his mother's curse, he reformed.

There is no hint that he ever repented toward God of his sin. All he did was to reform. He restored to his mother what he had stolen from her, but he did not repent toward God. He had merely turned over a new leaf. If the main spring of a watch is broken, it would be foolish to polish the case or to put a new crystal on it, with the expectation that it would run. That which is needed is on the inside, and regardless of what might be done on the outside, it cannot be of value. What Micah needed was an inward repentance; what he actually did was an outward reformation.

Micah over-looked the fact that he had sinned against God. This is quite in contrast with the experience of David. Hear him as he prays: "Against thee, thee only, have I sinned, and done this evil in thy sight." (Psa. 51:4). Unlike David, but like the majority of earth's population, Micah reformed, but completely left God out of consideration, and ignored entirely the precious blood of Calvary. Yet man's only hope is the redemption that was wrought out by Jesus. God said through Moses to Israel, "When I see the blood, I will pass over you." (Ex. 12:13). God does not promise to pass one by when He sees that that one has reformed, or has joined the church, or turned over a new leaf, or been baptized; the only hope of salvation, is the blood of Calvary. Though Micah reformed, he ignored the "blood." Lest many of my audience do likewise tonight, may I remind you of the words of the New Testament, "And without shedding of blood is no remission" (Heb. 9:22). That was what Paul had to say about the blood of Jesus. Hear also the words of the Apostle John, "But if we walk in the light, as he is in

the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (I Jn. 1:7).

III

Micah's mother was delighted because of his sham conversion. Accordingly, she suggested the making of two images. "And when he had restored the eleven hundred shekels of silver to his mother, his mother said, I had wholly dedicated the silver unto the Lord from my hand for my son, to make a graven image and a molten image: now therefore I will restore it unto thee." (Judges 17:3). How sadly inconsistent this was for her, especially for a Jewish woman who had the Ten Commandments before her. Listen to the second commandment: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." (Ex. 20:4,5). If she had read her Bible more, and had followed its teachings, she would never have done this.

It is rather interesting to notice that she had wholly dedicated the money to God. Yet when she gives the money to her son for the making of these images, she only gives him about one-fifth of it. He restored to his mother the eleven hundred shekels, while she gave to him only two hundred shekels. Isn't this like a great many vows which people make in distress? If a man is sick or about to die, or is fearful of arrest, or is in some other form of material, physical, financial, or spiritual distress, he will often make a vow to God, and promises that he will perform great things for the Lord, in the event that the distress or calamity pass by. There are doubtlessly hundreds tonight listening to this program who have made promises to God time after time when in distress, and then like Micah's mother, they forgot the promises when the season of distress passed by.

Sad as this is on the part of Micah's mother, it is even more sad to find her using any of the money for the erection of idols for her home. Having made the idols though, Micah proceeded to set apart one of his sons as a priest, and there his family became idolaters. "And the man Micah had an house of God's and made an ephod, and teraphim, and consecrated one of his sons, who became his priest" (Judges 17:5). Thus you see that his reformation without repentance had led him farther and farther from God, and that the sin question was still unsettled. This is exactly the way that every unsaved man reacts before God, who reforms without repentance.

In this connection, let us note Matt. 12:43-45. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man

is worse than the first." You will note in this case, that the man did not put Jesus in. By and by, the devil came back into the man's life, and the man's life was even more vile than before. This was true of Micah. He reformed relative to his sin of thievery, yet he did not repent toward God. Each step he has taken, is a step away from God. This is true of every man who reforms without being saved. He puts the devil out of his life for a little while, and after a little season of reformation, he goes back to the same old sins and perhaps even more sins enter into his life, to the extent that the last state of the man is worse than the first.

Look at Micah; he was a sinner who developed his sinful nature by thievery, he reformed through superstition, and now he has turned religious. He was doing what he thought best. "Every man did that which was right in his own eyes." (Judges 17:6). Many a man does what he likewise thinks is sincerely best. Yet beloved, sincerity and zeal will not save. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14:12).

Micah was not fully satisfied, so the devil proceeded to give him a new priest, a young man of the priestly family—a young Levite—traveling through the section of country where Micah lived. Listen to God's description as to how Micah secured this man to become his priest. "And the man departed out of the city from Bethlehem-judah to sojourn where he could find a place: and he came to mount Ephraim to the house of Micah as he journeyed. And Micah said unto him, Whence comest thou? And he said unto him, I am a Levite of Bethlehem-judah, and I go to sojourn where I may find a place. And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten shekels of silver by the year, and a suit of apparel, and thy victuals. So the Levite went in. And the Levite was content to dwell with the man; and the young man was unto him as one of his sons. And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah." (Judges 17:8-12). It is very interesting to note that this priest was looking for a place of service. "And Micah said unto him, Whence comest thou? And he said unto him, I am a Levite of Bethlehem-judah, and I go to sojourn where I may find a place." (Judges 17:9). We might say today, that he was looking for a call. On a salary of proposition of food, a new suit of clothes, and ten shekels of silver yearly, Micah hired him. There was no thought of God, nor the leadership of the Lord in it at all. In fact one would not even expect the Holy Spirit to lead in any respect. Certainly God would not be leading Micah in his sin, and surely God would never be leading any preacher who might be hired on the basis of a salary proposition alone.

Micah was now completely satisfied. "Then said Micah, Now know I that the Lord will do me good, seeing I have a Levite to be my priest." (Judges 17:13). Being a Jew, after that Micah had sinned in stealing the money, he should have brought a trespass offering to God. Read Lev. 6:1-7. Instead of doing so, he substituted religion for the

trespass offering, and a priest for the blood of atonement. Even though he has gotten farther from God in his presumption, he appears perfectly satisfied. It is indeed sad that there is a false peace which one may depend upon. A man may feel perfectly at ease on a vessel that is burning to the ground, when he does not know of the fire; he may be perfectly at ease in a vessel that is sinking at sea, being unconscious of the ship's condition. Many a person, though the fires of Hell are burning brightly before him, and up from the abyss of the damned, comes shrieks and moans of tortured ghosts, is enjoying a peace—a false peace—being unconscious of what the future holds in store for him.

May I remind any Micah who may be listening to this message, that religion will not save. "And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20:15). If you escape hell, your name must be written in the Lamb's Book of Life. Church record books will not suffice, certificates of baptism will be valueless; all that will count when you stand before God is, whether your name is written in the Lamb's Book of Life. What a scene Jesus presents to us of the judgment. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:21-23). In this instance, He declares that even those who have Lord-saying professions, those who have preached, those who have been personal workers, and those who have even been great workers of religion are lost, and that He must say to each of these, "I never knew you: depart from me, ye that work iniquity."

IV

Now let us take a final look at Micah. He was a sinner. He developed that sinful nature, and furthered it by thievery; he reformed, but did not repent; he became religious, but ignored the blood; now see him in his final state. The people of the tribe of Dan stole his priest. The tribe of Dan was planning to enlarge its borders, and to get new territory. They were going to make a new settlement, and they wanted to start it in a religious way. Listen to the Scripture, "And the five men that went to spy out the land went up, and came in thither, and took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men that were appointed with weapons of war. And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye? And they said unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: is it better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel? And the priest's heart was glad, and he took the ephod, and the teraphim, and

the graven image, and went in the midst of the people. So they turned and departed and put the little ones and the cattle and the carriage before them. And when they were a good way from the house of Micah, the men that were in the houses near to Micah's house were gathered together, and overtook the children of Dan. And they cried unto the children of Dan. And they turned their faces, and said unto Micah, What aileth thee, that thou comest with such a company? And he said, Ye have taken away my gods, which I made, and the priest, and ye are gone away: and what have I more? and what is this that ye say unto me, What aileth thee? And the children of Dan said unto him, Let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy life, with the lives of thy household. And the children of Dan went their way: and when Micah saw that they were too strong for him, he turned and went back into his house." (Judges 18:17-26).

What a picture this presents to us of the priest. How it reminds me of the words of Jesus, "The hireling fleeth, because he is an hireling, and careth not for the sheep." (Jn. 10:13).

Now Micah was left hopeless. What he had depended upon had proven to be but a "will-o-the-wisp." Yet his experience shall be the experience of all who ignore the blood of Jesus. "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." (Matt. 7:26, 27).

Are you certain that you have a more sure hope than Micah? Thank God you can have. Listen to the Apostle Paul as he presents his hope, "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." (II Tim. 1:12). Hear Naaman of the Old Testament, "Behold, now I know that there is no God in all the earth, but in Israel." (II Kings 5:15). I too, might say tonight in the words of the song writer:

"My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name."

On Christ, the solid Rock, I stand;
All other ground is sinking sand,
All other ground is sinking sand."

A personal worker in a city nearby, climbed up four flights of stairs to the top floor to see an elderly woman dying in the garret, she was apparently devoid of all comfort and cheer. When the personal worker asked her what she desired, she said, "I have Jesus, what want I more?" This can be the hope of each who does not ignore the blood of Jesus. It is my prayer that God will grant the gifts of repentance and faith to each who listened to this message tonight.

"I get more enjoyment out of THE BAPTIST EXAMINER than any paper I have ever received. I shall never forget the wonderful messages you preached when you were with us last year. May God bless you in all your work."—Mrs. George W. Wells, Ivor, Virginia.

JOHN CASSIDY AND THE PRIEST

(Continued from Page One)

about it; for I feel that I haven't many hours before me. I'd like to die in my own religion; and you'll see how comfortable I'll be when the priest has performed the offices."

The sergeant thought it best for John to prove for himself what a broken reed he was leaning on, and accordingly sent at once for the priest. He came, received the money, and directed four candles to be brought, which he lighted, and placed two at the head and two at the foot of the bed. He then took some "Sacred oil" and put it on the brow and cheeks and lips of the dying man, and on various parts of his body. Afterwards he sprinkled him freely with "Holy water" and then, waving a censer over the bed until the air was heavy with perfume, he pronounced absolution and solemnly declared that John Cassidy was ready for death.

"But I don't feel ready, sir," said John, looking up piteously into his face. "I don't feel a bit different after all you have done."

"But you ought to feel different," replied the priest angrily. "You must trust the church; and I tell you, in her name, that you are now a saved man."

"Well, sir," persisted John, "Yet men that are saved, and are ready for Heaven, feel happy, and I don't. There was a man that Sergeant Morris talked to in this ward. He died the other day, and he was so happy! He said he saw angels coming to take him away, and he wasn't afraid to die; and I thought you'd make me feel like that; but I'm quite frightened."

Strange language for a priest to hear, and most unwelcome. Straightening himself to his fullest height, he stood over the bed, and extending his hand in a threatening manner toward the dying man, he exclaimed, "I give you this warning, John Cassidy, that if you listen to that heretic sergeant you will be damned."

John quailed for a moment before the fearful words; and then as the weight of unforgiven sin pressed upon his heart, and he felt that the priest had no power—as he once believed—to cleanse it away, he cried out in the bitterness of his soul, "I cannot be worse than I am, sir; that's certain; so please go away, and let me take my chance!" And as the priest seemed still inclined to linger, and to remonstrate, he raised himself on his pillow, and with strange energy persisted, "Don't stay any longer, sir! I haven't many minutes left, and I can't afford to lose any of them in arguing; so have pity on a dying man and go at once."

The priest merely said on leaving the room, "John Cassidy, I warn you! You are forsaking your own mercy."

John was almost exhausted by the agitation and disappointment of the interview; but as he lay quite still, too weak for words, the sergeant came and sat by his bedside, and read to him such passages as the following:

"There is one Mediator between God and men, the man Christ Jesus." "Behold the Lamb of God, which taketh away the sin of the world!" "By Him all that believe are justified from all things." "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." "The Blood of

Jesus Christ, His Son, cleanseth us from all sin."

The sergeant added no words of his own, but sat by the dying man, silently praying that the utterance of his Divine Word might give light to lighten the darkness of that departing soul. In a little while, a low murmur caused him to bend his ear close to the lips of his dying comrade; and he caught the words as they came in faint, gasping utterance, "No other name! It was a mistake—to think any priest could get me to Heaven—but Jesus Christ can—and I think He will—I'm happy—I am not afraid now—good-bye, Morris—tell—all the poor fellows—about—the Blood—cleanseth." No more words; only a shiver and sigh, and then a look of calm on the tired, worn face; and Sergeant Morris gently closed the eyes of the dead soldier, murmuring as he did so, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ."

STUDENTS FOLLOW EXAMPLE AND TEACHINGS OF THEIR INSTRUCTORS IN HERESY

(Continued from Page One)

subject for discussion was: "Is Dr. Mullins a Baptist or a Disciple?" The pastor of this Campbellite church announced that he would review a recent article by Dr. E. Y. Mullins in the May "Forum" entitled, "Why I Am a Baptist."

The very fact that the leading Campbellite preacher in Kentucky, who at that time, was also an outstanding modernist, should discuss such a subject as that in his pulpit, was mighty good indication that President Mullins' article in the "Forum" was, in the thinking of that eminent Campbellite as good Campbellism as it was Baptist doctrine. Any time that a Baptist preacher writes an article on "Why I Am a Baptist," and a modernist Campbellite could honestly raise the question about the writer as to whether he were a "Baptist or Disciple," then that article must be as wicked a straddle as that "prince of straddlers" ever got off on a gullible public.

However, the record of President Mullins was enough to justify the Campbellite pastor's question. It will be recalled that President Mullins spoke before a Campbellite Congress—a modernist body—several years ago, and many of them said that his address was good Campbellism, and it will also be recalled that he went into "Cahoots" years ago with I. J. Spencer, the leading Campbellite of Lexington, to write a creed in which they proposed to unite Baptists and Campbellites. Had it not been for T. T. Eaton, God in heaven only knows how far this illicit union of Baptists and Campbellites would have gone.

As further proof of his looseness, when president of the seminary, Mr. Mullins said that he would be willing to accept any Campbellite church into the Baptist fold if they would accept the seminary's creed.

It is no wonder, beloved, that the seminary with some of the professors such as they have today and have had in the past—it is no wonder it is turning out modernists, unionists, open communionists, alien immersionists, feminists, and straddlers. It is no wonder that a brood of speckled birds is being hatched out each year, and that the young seminary fledglings are preaching the heresies which they are.

Like begets like. Ten times in Genesis 1 we read that everything produces "after its kind." Then according to this law, it is easy enough to see why the seminary at Louisville is producing the worst brood of young heretics that has ever been turned out in its history.

Every time the heresies of the seminary are mentioned, some seminary preachers will rise up to say, "You are criticizing my mother." Let me remind such that Jesus rebuked His mother. Cf. John 2:4. If the seminary is the mother of this group of young heretics, then when she is wrong, let her be rebuked.

Why should orthodox Baptists be called upon to support a program which includes an institution which is doing more to destroy the Baptist denomination than any other single agency? Not only was it difficult for the Campbellite pastor in Louisville to distinguish as to whether Dr. Mullins was a Baptist or a Disciple—it is also difficult today to distinguish concerning many of the products that have come out from the institution of which Mr. Mullins was president so long.

We would offer a closing suggestion: While discussing the heresy of baptism relative to Georgetown College, why not appoint a committee to investigate the same in the Louisville Seminary?

YOUNG METHODIST PASTOR FOLLOWS DEEP CONVICTIONS, ENTERS BAPTIST MINISTRY

(Continued from Page One)

both of which are doctrinal sermons. (1) "Why I Left the Methodists and Became a Baptist." (2) "The New Testament Church." Splendid reports have come to us from those who have heard him preach.

We believe that this mention of our brother's act of faith in being true to his conviction would not be complete without a statement from Brother Paul G. Horner, who is now his pastor. Brother Horner says, "Brother Reynolds has a bright future in the ministry. He shames me with his consecration and faith in the promises of God."

And incidentally, personally the editor holds Brother Horner in the highest esteem, and stands ready to state that Brother Horner's consecration and faith in the promises of God shames this editor.

May God bless Brother Reynolds as he begins his work among the Baptists of Kentucky, and may God lead churches to invite this young man who has followed his convictions at a cost of resigning a Methodist circuit, stepping out by faith, depending only on the promises of God. We encourage our readers to invite him to deliver his messages of Biblical truth. We feel sure that they will stimulate any church in the faith.

Moral: Don't read the Bible if you don't want to be a Baptist!

A DYING EMBER

(Continued from Page One)

kindled. But not a word did the minister say. Taking his seat before the fire, he silently took the tongs and lifting a glowing coal from the midst of its fellows, laid it by itself upon the hearthstone. Remaining painfully silent, he watched the blaze die out. Then the truant opened his lips to say: "You needn't say a single word, sir; I'll be there next Wednesday night."—Selected.

PICK UPS

"... I appreciate your paper very much. Your message on "Spiritual Adultery" was a knockout for the Arminians..."—B. M. Varnell, Grand Rivers, Ky.

"It is a great joy and privilege in these modern days to read a paper published by a Baptist preacher who believes and stands for the whole truth of God's Word. I do not see how any one could read your paper and compare it with the Bible, and not be a Baptist."—Norman Thompson, Kenova, W. Va.

"This is to tell you that I have been reading THE BAPTIST EXAMINER for several months: and oh, the joy I receive from reading its pages! With all the Baptist papers that come to my home—well, it's just different; it's rare, and makes me so glad I am a Baptist. With all the people around me that wear the name of Baptist, they are hard to find who teach the whole truth. I do not say that they do not believe as you do, but they just will not teach as you do. Your sermons certainly are food for the soul, and the short articles are so rich. I enjoyed so much the sermon on "Spiritual Adultery." It was strong, but not any stronger than God's Word puts it.

Somehow, I have just felt this was a debt I owed you for the great spiritual strength I have received from reading THE BAPTIST EXAMINER, so I'm just paying up."—Mrs. Cora Crittenden, Greenwood, Ark.

"I have been thinking of writing you to tell you how much THE BAPTIST EXAMINER is appreciated... It is a real joy in the Lord to send you a little token of my fellowship in the gospel."—W. G. Custis, Tacoma, Wash.

Fort Gay, W. Va.

Dear Bro. Gilpin:

Inclosed find one dollar to use any way that you wish—for the radio fund if you wish. I listened to your wonderful sermon this morning, as I do every Sunday if possible. I have heard you preach many times in person, and certainly enjoyed them.

I hope that it is God's will for you to stay on the radio. I want you to pray for my family. My husband and I are saved, and also our three girls. I have two boys, one 26, the other 24 years of age that are unsaved. They know how to be saved because they have heard Brother W. B. Curnutte so many times tell them how they may be saved.

I also want to thank the Lord for my dear mother and father, Mr. and Mrs. E. R. Vaughn, of Cherryville, for bringing me up the way I should go, and I have tried so hard to raise my family the same way. I also want to thank the Lord for my dear brother, Harold Vaughn, of Coalgrove, Ohio. It makes me feel so happy to know that he is saved by grace.

I know that I am weak and an unworthy servant and not doing all that I should do, but pray for me and my family that we may do our duty toward God.

May God bless you and your entire church is the prayers of your Sister in Christ,
Mrs. C. V. Back.