

Devoted to Evangelism, Missions, and Bible Doctrines.

The Baptist Examiner

The Paper With a National Circulation

"Go ye into all the world and preach the Gospel."

"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)

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Whole No. 153

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AMEN! BROTHER KAZEE! SAY IT AGAIN!

Methodist Similarity To Catholic Error

It is a well known historical fact that the Methodist Church is a grand-daughter of the Catholic Church. The Episcopal Church, which is a daughter of Rome, was her mother. The Wesleys lived and died in the Episcopal Church. Methodism is more like her grand-mother, Roman Catholicism, a great deal, than she is like her father, John Wesley. And she grows more like her grandmother and less like her father every day. Her preachers are getting to be much like Catholic priests in their worldly living, such as smoking, going to the movies, etc. John Wesley would have none of that in his ministers in his day; they were clean men. Methodists got their episcopacy from the Catholic Church. The Catholics invented episcopacy.

Methodists got their infant baptism from the Catholic Church. The Catholics started that too. Methodists got their sprinkling and pouring from the Catholic Church. Catholics started them too. Wesley refused the communion in Georgia to those who had not been immersed. Methodists got their ritualism from the Catholic Church.

Methodists got their Easter programs from the Catholic Church.

Methodists got their teachings of sacramental grace conferred in baptisms and communion from the Catholics.

Methodists got their doctrine of apostasy from the Catholics.

Methodists got their doctrine of salvation by works from the Catholics.

Methodists got their teaching of

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How To Win Souls

The other day I met a life insurance agent on the street car, and, of course, he was very ready to talk about the subject that engrossed so much of his time.

"How many policies," I asked, "would your company sell if it withdrew its agents from the field and depended solely upon newspaper advertising for its business?"

"Scarcely any," he replied. "Every one knows that life insurance is a good thing, and yet, unless personally interviewed, people are likely to postpone consideration of the matter, and so it is in many cases altogether neglected. The only way to get insurance is to go after it."

Similarly, the most successful method of bringing men and women to Christ is to seek them out, one by one, and press upon them the claims of the Saviour.

In a recent issue of the "Western Recorder," Brother Buell Kazee tells some things which stand as a terrific indictment against the B. T. U. crowd.

I can call upon those who are "trained for church membership" in the average church, and it will be rare if I get a word-of-mouth testimony, or prayer, or personal appeal to the lost. But I can go out to one of our mission stations in the country here where they have had no such training, and those young Christians will bodily stand to their feet and tell what God has done for them; they will pray God to save their lost friends; they will weep for the salvation of their friends; they will go and witness to them. I cannot help it if this is a reflection on our training; it is the truth. It is because those mission young people are being trained in the heart and their witness is from that deep fountain where God lives in them.

In THE BAPTIST EXAMINER of April 27, this year, we told how the state B. T. U. Convention ignored the Scriptures, and defied the state board of Kentucky Baptists in their meeting in Ashland. Some of the "me too" brethren scattered here and there over the state, who are so feministic that they ought to wear a "petticoat," took the editor to task pretty seriously for what he had said. We judge Brother Kazee will be in for it now too.

However, regardless of what any one says, we still contend for the things of God's Word; and therefore, we charge again:

First, the B. T. U. is a violation of the Scriptures. I Cor. 14:34-37. Second, it teaches women to disobey God's book. I Tim. 2:11, 12. Third, it is in direct opposition to the state board of Kentucky Baptists, for in June 1925, Kentucky Baptists demanded that the B. T. U. department observe the Scriptures as to women speaking in mixed assemblies.

Furthermore, as Brother Kazee says, it just does not train. The editor would not have one as a gift.

AN ANSWERED PRAYER

I was night clerk in one of the best drug stores in the town of N——, says a writer in the Christian Observer. One evening at eleven o'clock I began making preparations to retire to my cot behind the rear partition of the store, locked the front door, and lowered the lights. I was just falling into a pleasant sleep when the night bell rang. I arose, waited on the customer, refixed the door and light, and returned to my room.

Before half an hour had passed, the bell rang again. I answered it, waited on the messenger, and again lay down.

Perhaps it was an hour later, when, once more, I was aroused by the bell. I was enjoying sound

sleep, and by no means in a good humor, admitted the boy who thrust a prescription at me, saying, "Mother is very sick, please put up this medicine quick."

With sleepy eyes and ill humor, I prepared the medicine, dismissed the boy, locked the door, and—was about to lower the gas light, when I picked up the prescription to file it, and to my horror, discovered that I had made a serious mistake. A deadly poison was in that medicine.

What should I do? Overcome with shame and self-accusation, I paced the floor. Had I known the boy, or where the family lived, I should have followed to prevent the use of

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Campbellite Similarity To Catholic Error

Many people think there isn't much difference between Baptists and Campbellites. In some parts, especially in the Blue Grass there isn't much difference; but between Bible Baptists and Campbellites, there are differences as radical as between law and grace, or between children of God and children of the devil. There are probably saved persons in the Campbellite church just as there are in the Catholic church; but the Campbellite gospel can no more save a lost sinner than the Catholic gospel can. The truth is that Campbellites and Catholics are a great deal more alike than Campbellites and Baptists are. You want the proof: Well, here it is:

Catholics teach there is no salvation out of what they call "the church;" Campbellites also teach there is no salvation out of what they call "the church."

Catholics teach that, if one is turned out of "the church" and dies outside of "the church" he will be damned. So do Campbellites.

Catholics teach that baptism is a condition of remission of sins. So do Campbellites.

Catholics teach baptismal regeneration; so do Campbellites.

Catholics teach salvation by works; so do Campbellites.

Catholics teach apostasy; so do Campbellites.

Catholics teach that grace is conferred in what is commonly known as "the communion;" so do Campbellites.

Catholics teach that you can not be finally saved if you neglect the communion; so do the Campbellites.

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The First Baptist Pulpit

"SHARING THE LAMB"

"And the Lord spake unto Moses and Aaron in the land of Egypt, saying:

This month shall be unto you the beginning of months: it shall be the first month of the year to you.

Speak ye, unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:

And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb."

—Exodus 12:1-4.

Our Scripture takes us back to the day the Jews were slaves in the land of Egypt. For 430 years they had been there, during a great part of which time their lives had been made miserable in actual servitude and slavery. Now God puts His hand to the task of redeeming them and delivering them out of Egypt unto Canaan.

A series of nine plagues has already fallen upon the land of Egypt, and now God tells the Jews to get ready for the tenth, and the last of the plagues, which was the death of the first-born throughout all the land of Egypt. He told the Jews that they were to kill a lamb and

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How To Find God's Will

1. An Obedient Heart. I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what His will is.

2. Feelings Not Enough. Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to great delusions.

3. The Will of God Revealed Through His Word. I seek the will of the Spirit of God, through, or in connection with, the Word of God. The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to great delusions also. If

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A FINE LETTER FROM A MISSIONARY IN HAWAII

Honolulu, Hawaii,
Nov. 19, 1940.

Dear Bro. Gilpin:

Since I wrote to you last we have had some mountain experiences. Two have been gloriously saved, and there have been some five added to the church. A week ago last Sunday there were two young men in the services, and were so lifted up by the Spirit of God that they went out and brought in some seven or eight for the evening service. The two young men united with the church that evening having been saved on the west coast. Also an elderly man arose from his seat and said, "I have been traveling around to all the churches in this city but have not been satisfied, but tonight I am satisfied." Then last Saturday night I was talking with a Hawaiian man and he told me that he intended to unite with the church in January, but in the Sunday morning service he came forward and said, "I want to unite with your church because I know you have the truth." He was saved some years ago but had not followed his Lord in Baptism. Next Sunday morning the Lord willing we will bury him with His Lord in Baptism. This makes two Hawaiians who have united with our church.

I thank God for a church that really has salt in it; that those who are lost have a desire to be saved because of the lives that those of the church live. I have never had a more godly, consecrated group of people to work with.

Remember us when you pray and may the Lord bless you in your work. May we soon be caught up to meet the Lord in the air.

Your Brother in Christ,
E. K. Begley.

ANOTHER FINE LETTER

We have had some fine letters in the last year from Brother Peter Mc. I. Clasper of Lapeer, Michigan. He is a fine Christian man and an Orthodox Baptist preacher. The editor would personally like to see him pastor of some southern church, and it is our prayer that God might lay it upon the heart of some church that is now pastorless, to invite this man of God to supply for them. Though living in the north, his doctrinal convictions are identical with those of the straightest of southern Baptists.

"I like your paper very much. Have enjoyed the past issues which I have received."—A. J. Sutton, Pueblo, Colo.

MARRIAGES FOR NOVEMBER

During the the month of November, the editor had the distinct joy of seeing forty young couples embark upon the sea of matrimony. To be sure, each of these couples will find that sometimes storms will arise, but it is our sincere hope that each of them shall be able to weather the storms as they come; and may we say that "Success in marriage is more than finding the right person: it is a matter of being the right person." May God bless you all is our prayer.

- Charles B. Hickman, 21, U. S. Army, and Dorothy Evans, 21, Fort Knox, Ky.
- Charles Meade Waldeck, 22, Laborer, and Helen Mae Hall, 21, Montgomery, West Virginia.
- Caleb Judson Moran, 21, Salesman, and Virginia Reynolds, 27, Charleston, West Virginia.
- Linold McCallester, 22, Machinist, and Delitha Conley, 21, Charleston, West Virginia.
- Lewis Carl Moses, 33, Clerk, and Marle Rose LaPheew, 26, Charleston, West Virginia.
- and ----- of Delborton, W. Va.
- Leo Scott, truck driver, 22, and Louise Deal, 22, Sharpsville, Penn.
- William F. Milan, 28, Foreman, and Christina Miller, 25, Steubenville, Ohio.
- Ray Reynolds, 23, Truck Driver, and Winona Zimmerman, 23, Portsmouth, Ohio.
- Russell Cavender, 21, Laborer, and Oreda Legg, 21, Konawhalo, W. Va.
- Harry McNeil, 30, Clerk and Laura Keaton, 21, Columbus, Ohio.
- Alfred William Kunzie, 47, Machinist, and Margaret Eskin, 52, Cincinnati, Ohio.
- James Richard Smith, 23, student, and Mable Reed, 18, Glenville, W. Va.
- Charles Kinder, 21, Metal Worker, and Eileen Parsons, 22, Montgomery, W. Va.
- Lew Rose, 27, Railroader, and Nannie Knight, 22, Summersville, W. Va.
- John B. Griswold, 23, Builder, and Dorothy Phillips, 21, Ironton, Ohio.
- Albert E. Dodson, 21, Laborer, and Amy Skean, 21, Institute, W. Va.
- and ----- of Columbus, Ohio.
- Robert A. Donahue, 24, Clerk and Natalie Lucile Wetmore, 21, Pittsburg, Pennsylvania.
- Darius Dunn, 21, Spinner, and Juanita Wiley, 21, Peterstown, W. Va.
- Buddy Frank McClung, 22, Miner, and Juanita Cutright, 22, Swiss, W. Va.
- Elceck Pritt, 23, Miner, and Maxine Legg, 22, Ward, West Va.
- Norman L. Patrick, 24, Glass Cutter, and Dreama Holmes, 21, Charleston, West Virginia.
- and ----- Fullerton, Ky.
- Earl Chapman, 24, Distributor Operator, and Irene Linkous, 23, Barboursville, West Va.
- Franklin Evans, 22, Medal Lather, and Autumn Lang, 21, Huntington, W. Va.
- Claude H. Wellman, 28, Railway worker, and Meda Luther, 25, Fort Gay, West Virginia.
- and ----- Charleston, West Va.
- Donald M. Wilkerson, 34, Ass't. Supt., and Eunice Derrick, 25, Charleston, West Virginia.
- and ----- of Troy, West Va.
- and ----- Davisville, Ky.
- John Casto, 23, Glass Factory Worker, and Maxine Sinclair, 21, Marietta, Ohio.
- James Ralph Pierson, 21, Carpenter, and Va. Gordon Fizer, 21, Charleston, West Va.
- Thomas O. Bias, 24, Iron Worker, and Bertha Ellen Van Matre, 29, Huntington West Va.
- Glenn Edwards Abbott, 22, Miner, and Pauline F. Bunting, 21, Whitesville, West Va.
- Eldon Smith, 21, Contractor, and Mary Inez Darrah, 21, Charleston, W. Va.
- Francis O. Williams, 23, Filling Station Attendant, and Clara Marie Henson, 21, Ironton, Ohio.
- and ----- of Fostoria, Ohio.
- Orvid Brown, 25, Miner, and Virginia Hamilton 22, Nicholas Co., W. Va.
- and ----- of Charleston, West Va.

I WOULD LIKE TO KNOW---

1. If an Episcopalian rector is saved and preaches the Gospel of Christ, should he get out of his organization and unite with a New Testament Church, or remain in it and preach the Gospel to his people?

He ought to get out. 2 Cor. 6:17; Eph. 5:11. At the very outset, he is living in disobedience to the Master's command to be baptized. Further, he is a member of a rankly, false, heretical church. He won't have much power nor fellowship with God until he obeys God's will.

2. Why is it you are always knocking something or somebody?

There are two classes of knockers, namely, (1) those who knock on the Bible, and (2) those who knock with the Bible. We ask that you observe every knock THE BAPTIST EXAMINER makes, and see if it isn't with the Bible. The biggest thing you can do with a hammer is knock. Th Bible is a hammer. Cf. Jer. 23:29.

3. Does Joel 2:28 and Acts 2:17, 18 give the women the right to preach or speak in public?

No. Acts 2:14 shows that only the apostles spoke publicly at Pentecost.

4. Explain Rom. 3:23.

A picture of oriental imagery underlies this text. Paul imagines a man shooting at a target with an arrow. One arrow came up almost to the target, while perhaps another fell practically at the feet of the one who was shooting. Other arrows fell in between. Not one reached the target; not one hit the target; not one over-shot it. Paul declares that in life we are "shooting at" the glory of God. None of us reach it, and none of us over-shoot it. Hence, we have "all sinned and come short of the glory of God."

5. Is it Scriptural for women to vote in church business, and in the election of a pastor?

Yes, it is right for them to vote, but not to make motions or reports. The 120 voted in Acts 1—women and all.

6. Is it right for women to vote in worldly elections?

No! They are to be "keepers at home to guide the house." They are home-bodies.

7. Is it right for Baptist churches to place a large cross back of the baptistry?

No. It is too much like the Catholics—ritualistic and superstitious.

8. Are all the members of the Russell church behind you in your policies and mission program?

Yes, but some of them are so far behind that I haven't seen them for six months.

9. When a man is born again, is the old nature changed or is he now in possession of two natures?

Every unsaved man has two natures; (1) a carnal nature which is very much alive, and (2) a spiritual nature which is dead. When saved, his dead spiritual nature becomes alive. Cf. Eph. 2:1. Yet his old carnal nature still persists. Warfare between these two natures goes on daily. Gal. 5:17. Every Christian ought to starve the old nature. Cf. Rom. 13:14. At the same time, he ought to feed the new nature. I Peter 2:2.

10. Were Jesus' apostles Christians before Pentecost?

I never heard of any one who raised a doubt about their salvation. Their names were already written

in Heaven. Cf. Luke 10:20. That's hope enough for me.

11. What do you think of a Baptist preacher who believes in Santa Clause, denies the doctrine of the second coming, and who preaches falling from grace?

You ought to pray God to move him from your pulpit. You'd be as well off with a Phillistine or a Girgashite in your pulpit.

12. Referring to the closing chapters of Ezekiel, will there be a literal Jewish temple, or is this figurative?

Literal.

13. Why do churches teach that if a woman has long hair she need not cover her head when she comes to church services?

Personally, the editor thinks that every woman ought to have long hair, and wear a hat when she comes to church. One shows her subjection to man, and the other to God.

14. If forever means always, why the expression "forever and ever?"

So far as the editor knows, this is merely an expression for sake of emphasis. Any thought our readers might offer here would be appreciated.

15. What is meant by the "Harvard plan" for hospitality?

Bed and breakfast is given free, but that isn't the Master's idea of hospitality. Read Matt. 10:11. Oh, for a revival of old-fashioned hospitality in our churches.

CATHOLICS AND METHODISTS

(Continued from Page One)

the universal church from the Catholics.

Methodists got their teaching about "the holy Catholic Church" from the Catholic Church.

Methodists got their graded ministry from the Catholic Church.

Methodists got their Bishops sending out preachers from the Catholic Church.

Methodists got their practice of the preacher transferring members from one church to another without the consent of the one transferred, from the Catholics.

Methodists got their one-man reception of members from the Catholic priests.

Methodists got their worldly conformity from the Catholics. Wesley was a strict disciplinarian.

Methodists got alien baptism from the Catholic Church. The only baptism they have is Catholic baptism.

The Methodists got their baptism of sinners, seekers and probationers, who will take their church vows, from the Catholic Church. Catholics started that.

Methodists got their doctrine that getting a man into the church will help to save him from the Catholics. Methodists and Campbellites both got their teaching of church salvation from the Catholic Church.

Methodists do not relish being told they are as much like their grand mother because the Old Lady is in very bad repute these days in many quarters.

But the likenesses of the Methodist Church to her grandmother, the Catholic Church, are very striking and she gets more like her every day.

The best place to kill a doubt is at the foot of the cross.

"SHARING THE LAMB"*(Continued from Page One)*

sprinkle the blood of this lamb on the door posts and the lintel above the door of each of their homes, and that wherever there was no blood when the death angel passed through the land, the first-born within that home was to die.

Growing out of this experience of the Jews' preparation for the passover, we find Moses giving the instructions concerning the lamb; and if the household were a small one, then that lamb might be shared with the family next door.

Of course, all this is typical. The lamb looked forward to Jesus, the Lamb of God. Listen: "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." (Jn. 1:29). "For even Christ our passover is sacrificed for us." (I Cor. 5:7).

Therefore, since it was enjoined upon the Jews of Egypt to share the lamb with the household next to them, and in the light of the typology of this Scripture, then we ourselves should share the Lamb, or should attempt to tell others about the Lord Jesus Christ, when once we have come to know Him as a Saviour.

In fact, this is the teaching of all the Scriptures—namely, that we are to share the Lamb, or to seek to lead others to a saving knowledge of Jesus. Listen: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Dan. 12:3). Here is a promise that a preacher, a teacher, or any Christian can claim. It is a promise that any one who definitely shares the Lamb, or leads men to Jesus Christ, shall shine with eternal glory. Looking up into the skies on some beautiful night, one is amazed at the way in which the moon shines and the manner whereby the stars, as the golden sentinels of the night, twinkle through the evening. Yet, some day that individual who has been faithful to Jesus, and has led others to an acceptance of Christ, is going to out-shine the stars in the heavens.

When you come to the New Testament, you find similar truths scattered through the length and breadth of the Scriptures. Listen: "And he saith unto them, Follow me, and I will make you fishers of men." (Matt. 4:19). In this instance, Jesus was speaking to Peter, Andrew, James, and John, who were fishermen. He thus took four fishermen and made "fishers of men" of them. They had had a material task heretofore, but now they have a spiritual task henceforth. Theirs had been a task of catching fish, and now they are to "fish" for the souls of men.

Then again in the same gospel of Matthew, Jesus said, "Go ye therefore into the highways, and as many as ye shall find, bid to the marriage." (Matt. 22:9). We are not to wait until the lost seek us to be saved, nor are we to wait until they are impressed to come into the house of God; instead, we are to go out wherever they are, and invite them to come to the Lord Jesus Christ and thus be saved. No man in all the world believes in the doctrine of election more firmly than I—namely, that God elects men to salvation; and yet at the same time, I firmly believe that the God who elects men to salvation also predestinates that we are to preach the

gospel unto them, and thus it becomes our duty to go out after the lost and bring them to Jesus.

That you might see how important this task is in the light of the Scriptures, then may we notice the closing words of Jesus as recorded in Mark's gospel: "Go ye into all the world, and preach the gospel to every creature." (Mk. 16:15). I do not know who it is that shall be saved, but I am to preach the gospel to "every creature." It is my business to witness of Christ's saving grace to all, and it is God's business in turn to do the saving.

Then in the book of I Corinthians, Paul gives us a simple statement as to his own life's activity. Listen: "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without Christ), that I might gain them that are without law; To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." (I Cor. 9:19-22). Thus you see that the apostle Paul was attempting to share the Lamb. It was his desire to gain as many as possible who might be converts to Jesus. Therefore, he endeavored to reach the Jews, and those under the law, and those without the law, and the weak, and the strong—he endeavored to reach all classes. In his day, Paul was the outstanding exponent of the doctrine of election. He knew God elected men to salvation, but he knew also that it was his duty to go out after the lost and therefore seek to bring them to Jesus. In order that the elect might be won, and that men might be brought to Jesus, and that Paul might share the Lamb with them, he used all the tact and diplomacy possible in carrying out the Master's commission.

There is another Scripture in the Old Testament which I had almost overlooked, which bears on this same truth—namely, that we are to share the Lamb. Listen: "He that winneth souls is wise." (Prov. 11:30). What a mighty text, for it declares that he who wins men to Jesus and thus shares the Lamb with them, that that individual is wise. To be sure he is wise right now, though the world may not think so; and when he gets to glory, the reward that will be his then will prove the fact that he was wise here.

In this connection, notice the verse preceding, which bears on this same truth. Listen: "He that withholdeth corn, the people shall curse him." (Prov. 11:26). Corn is food. In this connection, it refers to the Bread of Life. Here then is a statement that the man who withholds the Bread of Life—that he shall be cursed by the people. Many times the unsaved today resent our speaking to them about Jesus. Oft times they do not appreciate our attempts in sharing the Lamb. Yet, if we pass them by and fail to do so, some day in hell, they will curse us for having withheld the "corn"—the Bread of Life from them. What a contrast then these texts present. The man who shares the Lamb is wise, but the man who fails to do so, shall be cursed by those in hell whom he has passed by in life.

May we notice one other great

Scripture relative to this truth of sharing the Lamb. "And others save with fear, pulling them out of the fire." (Jude 1:23). Every time we lead a soul to Jesus, we literally pull that one out of the fires of hell. This is to be our task, and this is that which we are to give ourselves to day by day.

A few weeks ago I was called to the hospital in Ironton to visit a lad who was dying, though at that time I did not realize the seriousness of his physical condition. When I dealt with him, he was saved, and then before he died, he even had a chance to witness to others relative to his salvation. Of course, when I left the hospital after having led him to Christ, I was indeed happy. Before I came home, I ran across an old friend who had just closed a very successful financial deal, having made approximately ten thousand dollars in that afternoon. He was jubilant and running over with joy over what he called the biggest deal he had ever made in life. After I left him, I came home to think of his experience in contrast with mine. I never had made a deal in any one day wherein I had made ten thousand dollars. He had scarcely enough education to read and write. In contrast, I realized that I have spent practically the entirety of my life trying to study and thus prepare for my work. And you know, beloved, the devil just began to whisper temptation after temptation to me, and pretty soon I found myself actually jealous and resentful and rebellious in view of that man's good fortune in contrast with mine; and then, believe it or not, the Lord whispered a message of peace to me concerning the soul that I had just led to Christ in the hospital. That man had put over the biggest deal of his life, but I had put over one that was bigger. When his ten thousand dollars that he made that afternoon is all gone, I will still have a glory and a reward in heaven for that soul that was led to Jesus. Why if that business man had made the biggest deal of his life, to be sure I had made one that was even bigger; and my personal conviction is that every time a child of God leads a lost one to Jesus and thus shares the Lamb, that that Christian has made one of the biggest deals that is possible for a child of God to make.

These Scriptures then would indicate the immensity of this task of sharing the Lamb, and would show us how important it is that we seek to lead the lost to Jesus. In order to do so, there are certain requirements which God makes of us.

I

First of all, in order to share the Lamb, it is necessary that we have a perfectly clean heart. Listen: "If I regard iniquity in my heart, the Lord will not hear me." (Ps. 66:18.) God does not say that it would be well for us to do so, nor advisable; but rather, He demands it emphatically. Here then is a solemn utterance, "The Lord will not hear me."

You remember when the children of Israel came across the Jordan River and attacked the city of Jericho, that God had told them that all of the spoil of that city was to be His. However, Achan stole a wedge of gold, a wedge of silver, and a goodly Babylonish garment, and carried them home and hid them in a hole in the ground in his tent. When they went out to battle the next day against the city of Ai,

Israel was defeated, and thirty-six Jewish warriors were slain. Then when Achan had confessed his sin, and he and his family and all of his possessions had been stoned, Israel defeated the city of Ai. So complete was their victory that they hanged the king, and burned the city, and routed the inhabitants. What a contrast between Israel when there was sin in her ranks and when that sin had been confessed and purged and put away.

The same is true with the disciples in the days of Jesus. As they journeyed along with Jesus, they argued as to whom was to be the greatest in the kingdom of heaven. Then when Jesus went up on the Mount of Transfiguration and left the disciples in the valley below, they failed in casting a devil out of a lad. Listen to this Scripture: "And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, Lord, have mercy on my son: for he is lunatick, and sore vexed: for oft times he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him." (Matt. 17:14-16). When Jesus came down from the Mount of Transfiguration to the plains of service, He found the father with his child, and the disciples standing helplessly by. Jesus said, "O faithless and perverse generation." He knew that they had failed because of sin within their lives.

Many a child of God cries out unto God for soul-winning power, and yet he remains powerless because God has closed his ears against the cries of their unclean hearts. I say again that in order for one to be able to share the Lamb with others, he must first of all possess a perfectly clean heart himself.

II

Then in the second place, in order to share the Lamb, one must realize that men are lost. Too many people think of men as being just barely removed from God, and therefore they are not in a very bad state after all. I have even heard preachers say that there is a spark of Divinity in every man, and that all one needs is just to get that one into the proper environment and the spark of Divinity will burst forth into a flame.

Not at all, beloved. There is no Divinity in any man until God puts His nature there when that one is born again. Instead, every man is spiritually dead to God and absolutely lost. Listen to this Scripture: "He that believeth not shall be damned." (Mk. 16:16). This is a solemn searching text—"He that believeth not shall be damned." In the light of this Scripture, surely all of us must realize that men are lost—actually and irrevocably lost without Jesus Christ.

We have the same truth presented to us in the words of Jesus when you hear Him say, "Except ye repent, ye shall all likewise perish." (Lk. 13:5).

No man will ever share the Lamb with others, nor be a successful soul-winner, nor even attempt to bring the lost to Jesus until he first realizes that men themselves are lost. I would to God that I might burn it into your hearts today in such a way that you would never get away from the truth, and thus cause you to know that men are spiritually dead, and blind, and deaf,

(Continued on Page Four)

"SHARING THE LAMB"

(Continued from Page Three)

and impotent, and that they are lost and in need of Jesus Christ.

III

In the third place, in order to share the Lamb, it is necessary that you have a passion for the lost. This completely characterized the Lord Jesus. You doubtlessly recall how He condemned the Scribes and Pharisees for their hypocrisy. In one chapter alone, thirteen times He called them fools, blind guides, and hypocrites. Then after denouncing them for their sins, He wept over their sinful estate. Listen: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37). Although He condemned them, He wept because of their lost condition.

This is the same teaching that we have in the book of the Psalms. Listen: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Psa. 126:5,6).

Years ago after Jerry McCauley had established the Water Street Mission in New York City, and had led thousands to Christ through this mission—then after his death, the mission did not prosper as it had heretofore, and souls were not saved in as great numbers as they had been previously. One day the superintendent called the negro janitor in, who was also janitor there when Mr. McCauley was at the head of the mission. He said to this man, "We are not having the souls saved that we had when Mr. McCauley was living. Is there anything he did that you know of that I don't do; or is there anything that I am doing that he did not do?" After mature deliberation, this humble servant of Christ, said, "Yes, there is one thing that he always did that you don't do." And he said to this superintendent, "Sit down here beside this table, and fold your hands, and then bow your head upon your hands and weep like as if your heart would break." When this new superintendent of the mission declared that he did not feel it and could not weep thus, this negro janitor exhorted him by reminding him that that was the human reason for the lack of souls that were being saved.

Certainly it is true today that if we are to lead the lost to Jesus and share the Lamb with them, we must have a passion for the lost.

IV

In the fourth place, in order to share the Lamb, you must realize that you are responsible for the lost. Every saved man stands with a definite responsibility under God concerning those that are unsaved. Listen to this Old Testament Scripture: "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, 'O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from

his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.'" (Ezk. 33:6-8). That which was true of Ezekiel, is true of every child of God. We are to stand as a watchman, and it is our duty to warn the lost, and if we fail, there is a tremendous responsibility resting upon us.

Realizing this responsibility, Paul said, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more." (I Cor. 9:19). It was because that he felt this responsibility that Paul did everything within his power to lead the lost to Christ; and when he came to the end of his way, he could say, "I am free from the blood of all men." Very few of us can say the same. Yet, each of us are as much responsible for the lost as was the apostle Paul.

V

In the fifth place, one must have a working knowledge of the Bible. Though one may be decidedly clean in his living, though he realizes that men are lost, and that he is responsible unto God to witness to them, and though he may have a passion for the lost, this is not enough—He must have a working knowledge of the Bible.

When the Psalmist would declare that we must have a passion for the lost, in the same verse he also declared that we should bear precious seed, for he said, "He that goeth forth and weepeth, bearing precious seed." (Psa. 126:6). No one will ever be saved without the word of God, for it is the Scriptures which bring men to salvation. Listen: "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17). Without a working knowledge of the Bible, one can never be a soul winner.

Too many times, zealous, but unthinking Christians, urge the unsaved to "make a profession," and go forward, or "go on up," when in reality what that lost one may need most of all is to have some one show him from the Word of God just what God says relative to the plan of salvation.

A good illustration whereby we can see that one needs to have a working knowledge of the Bible, grows out of the experience of Philip and the Ethiopian eunuch. When Philip would deal with this eunuch, we read that he "began at the same Scripture and preached unto him Jesus." (Acts 8:35). You will notice that Philip was able to take the Scriptures that that man was puzzled over, and to lead him to Jesus and share the Lamb with him.

It is my desire that God would take each of you who are saved and thus show you that it is your duty to share the Lamb with others.

Over in Culpepper, Virginia, in Culpepper County, a revival meeting was in progress a number of years ago, and one night a lad named Johnny was saved. The next day, like every new-born babe in Christ, he began to think of those who were lost, and wondered who he might lead to Jesus. However, everybody on his side of the town was already going to church, and he could not think of a single one that he might even invite to the house of God. Then he remembered over on the far side of town, a poor half-wit named Sandy, some four or five years older than himself. Going to the lad's home, he told Sandy that he had been saved the night before, and said to Sandy, "Wouldn't you

like to be saved too?" Making an appointment with him, he met Sandy that evening, and they went together to the house of God. Needless to say, Sandy was saved, and when they returned home, Sandy put out his hand and said, "Thank you, John; good night, John." The next day when Sandy met him on the street, he stuck out his hand and said, "Howdy, John; thank you, John." Johnny went away to college, and when he returned home, it was the same greeting, "Howdy, John; thank you, John." Johnny became one of the professors in the Seminary at Louisville, and when as a mature man nearly fifty years of age, he walked down the streets of Culpepper one day, another man, mature in years, but still a child in mind, met him with his hand outstretched, "Howdy, John; thank you, John." Just a little while before he died, I heard John A. Broadus say that he would not think that it was Heaven itself unless he met Sandy, and with his hand outstretched, heard him say, "Howdy, John; thank you, John."

May God help you today to be saved yourself, and then go out and share the Lamb with others.

CAMPBELLITES AND CATHOLICS

(Continued from Page One)

✓ Catholics teach weekly communion; so do the Campbellites.

✓ Catholics teach that the administration of the ordinances is in the hands of the preacher (priest); so do the Campbellites.

✓ Catholics teach the one-man reception of members (an autocracy); so do the Campbellites.

✓ Catholics teach a universal visible church; so do the Campbellites.

✓ Catholics teach the church is a monarchy; so do the Campbellites.

✓ Catholics deny the work of the Holy Spirit in conversion; so do the Campbellites.

Catholics began the observance of Easter; Campbellites "ape" them there as in these other soul-destroying heresies.

✓ The Catholic church was founded by a man; so was the Campbellite church.

✓ The Catholic church puts forgiveness of sins in the hands of a preacher (priest); so does the Campbellite.

Catholics and Campbellites are very close akin on the plan of salvation; Baptists and Campbellites are as wide apart on how God saves lost sinners as the poles.

"HOW I FIND THE WILL OF GOD"

(Continued from Page One)

the Holy Spirit guides us at all, He will do it according to the Scriptures and never contrary to them.

4. Providential Circumstances. Next I take into account providential circumstances. These often indicate God's will in connection with His Word and Spirit.

5. Prayer. I ask God in prayer to reveal His will to me aright.

6. Deliberate Judgment and a Mind "at Peace." Thus, through prayer to God, the study of the Word and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace, and continues so after two or three more petitions, I proceed accordingly. In trivial matters, and in transactions involving most important issues, I have found this method always effective.

AN ANSWERED PRAYER

(Continued from Page One)

the medicine; but I knew not whence he came. I threw myself on my knees; with tears I confessed my sin of petulance, ill humor, and neglect of watching or praying, pleaded with the Saviour not only to forgive my sin, but somehow to overrule my very mistake. I knew not how this could possibly be, but continued on my knees, scarcely knowing what I said; my prayer was more groaning in the spirit than anything else.

My prayer was interrupted by the violent ringing of the bell. I opened the door, and there was the boy. "Oh," he said, "I fell and broke the bottle; please put up the medicine again."

I almost fainted for joy. Before I put up the medicine again, I slipped into my little chamber, threw myself on my knees, and just simply said with tears of gratitude streaming down my face, "Lord Jesus, I thank thee." My prayer was heard and granted.

LIVING OUR RELIGION

A certain evangelist we have heard sometimes uses this illustration:

"Two merchants went to a revival service to listen to the preacher, a man of some reputation, and a preacher of the whole Gospel. These men were competitors in business, and each one knew the heartburnings that arose in their business life. After some nights, one of them was saved. The other was under a measure of conviction, but unyielding. As he saw his competitor go forward, he said within himself: 'I will watch him, and if he lives it one year, I will believe that there is really something in it, and will become a Christian myself.'

"For one whole year he watched that man. There was a complete change in his whole life—business life, social life, every-day life; he could not find one flaw, and, at the end of the year, the watcher sought and found God in the forgiveness of sins. He then went to the merchant whose life he had watched so closely, and said to him, 'For one whole year I have watched you, and your life has convinced me there is something real in religion.'

"How glad the merchant was that he had lived straight. One failure might have wrecked a soul. Actions speak louder than profession."—Copied.

HOW TO LIVE ON \$15 A WEEK

(A friend handed this to us the other day).

Whiskey and Beer	\$ 8.30
Wife's Beer	1.65
Meat, Fish, Groceries on credit	
Rent, pay next month	
Church	.50
Mid-Week Whiskey	1.50
Coal, borrow off neighbors	
Life Insurance, Wife's	.50
Cigars	.20
Movies	.60
Moose Club Dues	.50
Tip on Horses	.50
Dog Food	.60
Snuff	.40
Poker Games	1.40

Total.....\$16.65

THIS MEANS GOING INTO DEBT
SO CUT OUT THE WIFE'S BEER.

—Faith and Life.

One of the greatest evidences of God's love to those who love Him, is to send them afflictions with grace to bear them.