

Devoted to Evangelism, Missions, and Bible Doctrines.

The Baptist Examiner

The Paper With ^{E T White} 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. 154 SATURDAY, DECEMBER 21, 1940 Vol. 9, No. 44

The Pope's Invitation Courteously, Scripturally, And Frankly Declined

From time to time, the pope, or some one of his official representatives, has invited all Christians to "return to the mother church". When Pius XI was pope, his representative, John Cardinal Bonzano, in Chicago, sent out such an invitation to all Christians, especially of the United States. That invitation, of course, included Baptists. The following was Southern Baptists' reply, written by the president of the Southern Baptist Convention at that time:

"Dear Mr. Bonzano: "We have read your official public invitation 'to return to the mother church', and courtesy demands that we reply. We respectfully, but flatly, decline your invitation. A decent respect to public opinion requires that we declare the reasons which prompt our declination.

"1. We decline because we do not recognize Rome as 'the mother church'. The mother church was democratic and congregational; your 'church' is autocratic and hierarchical. The mother church observed two ordinances; your 'church' observes seven. The mother church had but two classes of officers—pastors and deacons; your 'church' has a numerous graduation of officers with rank and station foreign to the New Testament. The mother church was a spiritual group claiming no secular power; your 'church' is a world organization asserting temporal power over all rulers and governments. The mother church was local; your 'church' is territorial. The mother church was a divine democracy; your 'church' is a tyrannical hierarchy. The mother church had one executor, the Holy Spirit; your 'church' has a different executor, the pope. The head of the mother church is in heaven; the head of your 'church' is in the Vatican. You must appreciate
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An Infidel's Sermon

Never shall I forget the remark of a learned legal friend who was at one time somewhat skeptical in his views. Said he:

"Did I believe as you do, that the masses of our race are perishing in sin, I could have no rest. I would fly to tell them of salvation. I would labor day and night. I would speak it with all the pathos I could summon. I would warn and expostulate and entreat my fellowmen to turn unto Christ and receive salvation at His hands. I am astonished at the manner in which the majority of you ministers tell your message. Why do you not act as if you believed your own words? You have not the earnestness in preaching that we lawyers have in pleading. If we were as tame as you are, we would never carry a single suit."

A decade of years has passed away
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SUBMISSION

Then be content, poor heart
God's plans, like lilies pure and white, unfold
We must not tear the close-shut leaves apart
Time will reveal the chalices of gold.

And when with patient toil we reach the land
Where tired feet, with sandals loosed may rest,
There we shall clearly see and understand,
O, be content, poor heart, God knoweth best.
—MAY RILEY SMITH.

At a recent funeral conducted by the Carman Funeral Home, the editor picked up the above poem, which was printed in the announcement giving time, place, etc., concerning the funeral. Since it struck a responsive cord in our heart, we are sharing it with our readers.

XMAS

"Thus saith the Lord, Learn not the ways of the heathen . . . for the CUSTOMS of the people are vain." (Jer. 10:1-3).

Christmas is coming! Quite so; but what is "Christmas"? Does not the very term itself denote its source—"Christmass". Thus it is of Romish origin, brought over from Paganism. "But," says someone, "Christmas is the time when we commemorate the Saviour's birth. Is it? And who authorized such commemoration? Certainly God did not. The Redeemer bade His disciples "remember" Him in His death, but there is not a word in Scripture, from Genesis to Revelation, which tells us to celebrate His birth. Moreover, who knows when, in what month, He was born? The Bible is silent thereon. Is it without reason that the only "birthday" commemorations mentioned in God's Word are Pharaoh's (Gen. 40:

20) and Herod's (Matt. 14:6)? Is this recorded "for our learning"? If so, have we prayerfully taken it to heart?

And who is it that celebrates "Christmas"? The whole "civilized world". Millions who make no profession of faith in the blood of the Lamb, who "despise and reject Him", and millions more who while claiming to be His followers yet in works deny Him, join in merry-making under the pretense of honoring the birth of the Lord Jesus. Putting it on its lowest ground, we would ask, Is it fitting that His friends should unite with His enemies in a worldly round of fleshly gratifications? Does any truly born-again soul really think that He whom the world cast out, is either pleased or glorified by such participation in the world's joys? Verily, "the customs of the
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Why Send Missionaries To Catholics In Foreign Lands Or At Home?

Back in 1905—the year of the editor's birth—E. M. Poteat read the following report before the Southern Baptist Convention at Kansas City, and it was unanimously adopted by that body. We print it herewith in view of the fact that the church of which this editor is pastor, and this paper, are vitally interested in mission work in Brazil:

"Why send missionaries to nominally Christian lands, to Roman Catholic countries? Our brethren of the Episcopal Church refuse to do so on the ground that these countries are already occupied by a church—to quote one of their bishops—whose orders they recognize—and we Baptists must give a reason for pursuing a different course.

"We send missionaries to pagan lands because there Christ is not known; we send missionaries to lands under allegiance to the Pope of Rome because there, as we believe, Christ is not truly known. In pagan lands Christ is not represented; in papal lands Christ is misrepresented. We may go to pagan lands as Christians, we must go to papal lands as Baptist Christians. In China we go to publish salvation; in Italy and Brazil and Mexico we go to correct the interpretation of a salvation already published. And here we may expect and be willing to brave the charge of Roman Catholics of sectarianism. On the contrary, we believe that Francis of Assissi and Thomas A. Kempis and John Henry Newman were Christians, but that they were Christians in spite of, and not by, the aid of the creed they espoused; and we believe that in those countries where the Roman Church has had its way Christianity has been so deeply perverted as to be no longer recognized; it is
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The First Baptist Pulpit

"SLEEP"

"So the shipmaster came to him, and said unto him, what meanest thou, O sleeper?"—Jonah 1:6.

There are many various types and kinds of sermons. There is, first of all, expository preaching wherein the preacher chooses some portion of Scripture and gives an exposition of it. Then there is subject preaching, wherein one chooses a subject and studies through the Scriptures to learn just what may be taught in the Bible on that particular subject, such as the subject of repentance, the second coming, or sanctification. Also, there is textual preaching, wherein one chooses a text and gives an analysis of it. Finally, there is another type of preaching, wherein a single word is chosen and studied as it occurs in the Bible. Sometime ago I preached on the word "without" as it occurred in the Book of Hebrews. Still again, I preached on the word "must". And now, tonight, I want to talk to you about the word "sleep" as it is found in the Bible.

Usually I urge my audience to practice what I preach. I trust tonight that no one practices my subject while I am preaching to you. It is passing strange that many who are troubled with insomnia elsewhere are always able to relax and sleep perfectly when in the House of God. And yet no one of these who closes his eyes in God's House will admit the fact that he is asleep. A preacher friend had such a man in his congregation who
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Obstacles To Revival

1. Have we forgiven everyone?
2. Do we get angry?
3. Is there any feeling of jealousy in us?
4. Do we get impatient and irritated?
5. Are we easily offended?
6. Is there any pride in our hearts?
7. Have we been dishonest?
8. Have we been gossiping about other people?
9. Do we criticize unlovingly, harshly, severely?
10. Do we rob God?
11. Are we guilty of the sin of unbelief?
12. Have we committed the sin of prayerlessness?
13. Are we neglecting God's Word?
14. Are we burdened for the salvation of souls?
15. Have we failed to confess Christ openly? —Selected.

The Baptist Examiner

JOHN R. GILPIN.....Editor

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RUMMAGE SALE

In the last issue of the "Big Sandy News," the following announcement was carried:

Rummage Sale Here

The ladies of the Louisa Baptist church will hold a rummage sale and a bake sale, consisting of home-made cakes, pies and candies, Saturday, December 7, in the corner building of the Brunswick Hotel, beginning at 10 a. m. Anyone who wishes to have a special cake made for this sale or a special cake for Christmas, please get in touch with Mrs. Adin See, Mrs. Hatler Mitchell or Mrs. J. C. Hager.

We would like to suggest to the church at Louisa a better plan to finance God's work—namely, tithes and offerings. Read Mal. 3:8-10; Matt. 23:23.

All of which reminds us of the police judge who said, "What is your excuse for speeding through the town at sixty miles an hour?" The defendant replied, "Well, your honor, I just heard that the women of my wife's church were having a rummage sale, and I was rushing home to save my other pair of pants." The judge replied, "Acquitted. Next case."

And, in passing, may we suggest to Brother Hager that he keep an eye on his extra pair of pants, too.

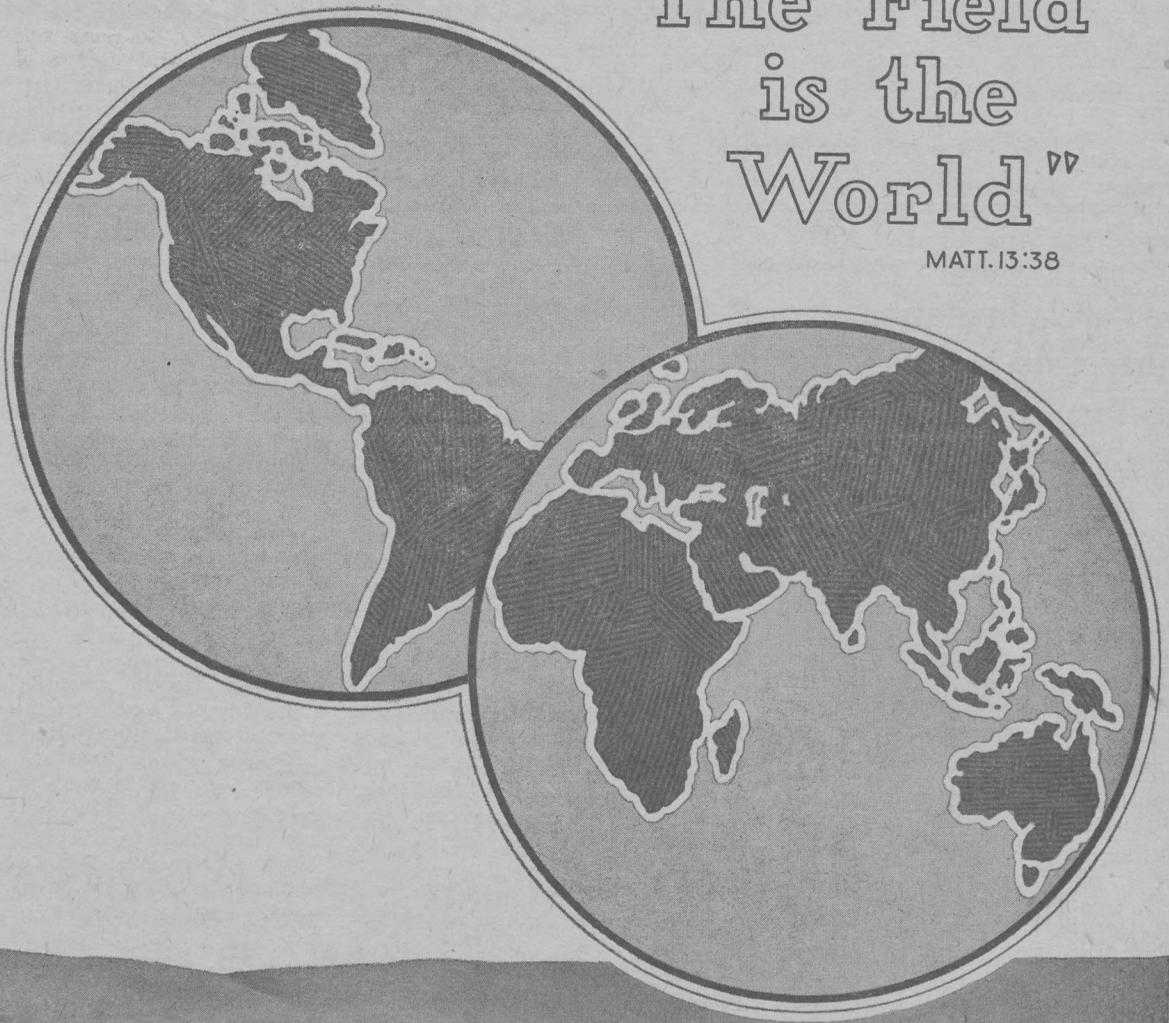


D. B. EASTEP

By the time we greet you with our next paper, we will be engaged in a revival meeting at Russell with Elder D. B. Eastep, of Covington, Kentucky, doing the preaching. This meeting will begin on January 2. We invite you to attend these services if possible, and, by all means, remember us in prayer.

NO PAPER NEXT WEEK

Since we get out no paper next week in view of the holiday season, this will be the last paper which will reach you until the New Year. We hope to greet you on January 4, 1941, D. V.



THE BAPTIST EXAMINER wishes to express to all contributors our full appreciation for your help in our Gospel efforts this past year. For eleven months—January through November—a total of \$2-022.63, or an average of \$183.88 per month has been received for Brother Dickerson. By God's grace, we have been able to maintain two radio broadcasts each Sunday for the first six months, and one radio broadcast each Sunday for the last six months. Then too, we have had sufficient income to carry on the work of THE BAPTIST EXAMINER, as well as other smaller missionary objects in which we have been interested. All of these gifts which you have sent, have been used to carry on our mission work. To maintain our ministry, we invite your continued generous support. If, after reading this last issue of our paper for this year, you wish to make further contributions in any amount, large or small, please remember they will be thankfully received and officially acknowledged if sent to THE BAPTIST EXAMINER, Russell, Kentucky.

Looking back over this past year with gratitude and thanksgiving in our hearts, and looking forward to a New Year, we thank God and take courage in view of the work which God has done through us.

May this New Year of 1941 be the very best you have ever known—physically, materially, and spiritually—and yet may it be the poorest you shall ever know throughout the future.

FROM MISSIONARY HALLUM

Iquitos, Peru, Nov. 14, 1940.

Mr. John R. Gilpin,

Russell, Kentucky,

Dear Brother in Christ:

I will write you after several days delay. We arrived in Iquitos on October 29, and have been very busy since that time getting a house, and getting it in suitable condition in which to live. We have finally found time to do some other things, so I am writing you these lines.

We had a very nice voyage on the Lloyd Brasileiro line to Para. Had a

few exciting moments seeing whales. Spent two weeks in the home of Brother C. W. Dickerson and family, which were days of fine fellowship in the Lord. We will never forget those days, and the wonderful hospitality received in that house. We had the pleasure of listening to the news from the U. S. and other countries over his new radio, and also enjoyed some of the good things from his Frigidaire, and to benefit by their new electric washing machine. I believe they were delighted with them.

We were one month and one day making the trip up the Amazon River, so we are here by God's help. Our radio is working nicely. It is made to use either A. C. or D. C. Our Frigidaire is built to operate only on A. C., so we have to wait until the new plant is in and operating before we use it. I suppose we told you that Sears Roebuck could not fill our order in time, and that we bought ours at the same house that C. W. Dickerson's was bought.

Well, we were glad to find the little Baptist church carrying on, and were pleased with the faithful way they had taken care of things here. We had very good attendance last Sunday and Wednesday nights.

I am prayerfully considering the matter of getting tracts for distribution. With regard to your tract, "The Security of the Unsaved," I will be glad if you will send me one in English. I will translate it into Spanish and investigate the cost of printing them if that is agreeable with you.

I will appreciate your changing your paper to my present address. Eugene sent us a clipping from your paper of the write-up you gave us on our coming to the field. He failed to send all of it, as some of it was on another page, but I thank you for it. Would be glad if you would send the issue of your paper that has this in it.

I will close by asking you and your church to remember us in your prayers. Yours truly.—R. P. Hallum.

XMAS

(Continued from Page One)

people are vain"; and it is written "Thou shalt not follow a multitude to do evil" (Ex. 23:2).

Some will argue for the "keeping of Christmas" on the ground of "giving the kiddies a good time". But why do this under the cloak of honoring the Saviour's birth? Why is it necessary to drag in His holy name in connection with what takes place at that season of carnal jollification? Is this taking the little ones with you out of Egypt (Ex. 10:9-10) a type of the world, or is it not plainly a mingling with the present-day Egyptians in their "pleasures of sin" for a season (Heb. 11:25)? Scripture says, "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). Scripture does command God's people to bring up their children "in the nurture and admonition of the Lord" (Eph. 6:4), but where does it stipulate that it is our duty to give the little ones a "good time"? Do we ever give the children "a good time" when we engage in anything upon which we cannot fittingly ask the Lord's blessing?

There are those who do abstain from some of the grosser carnalities of the "festive season", yet are they nevertheless in cruel bondage to the prevailing custom of "Christmas", namely that of exchanging "gifts". We say "exchanging" for that is what it really amounts to in many cases. A list is kept, either on paper or in memory, of those from whom gifts were received last year, and that for the purpose of returning the compliment this year. Nor is this all: great care has to be taken that the "gift" made to the friend is worth as much in dollars and cents as the one they expect to receive from him or her. Thus, with many who can ill afford it, a considerable sum has to be set aside each year with which to purchase things simply to send them out in return for others which are likely to be received. Thus, a burden has been bound on them which not a few find it hard to bear.

But what are we to do? If we fail to send out "gifts" our friends will think hard of us, probably deem us stingy and miserly. The honest course is to go to the trouble of notifying them—by letter if at a distance—that from now on you do not propose to send out any more "Christmas gifts" as such. Give your reasons. State plainly that you have been brought to see that "Christmas merry-making" is entirely a thing of the world, devoid of any Scriptural warrant; that it is a Romish institution, and that now you see this, you dare no longer have any fellowship with it (Eph. 5:11); that you are the Lord's "free man" (I Cor. 7:22), and therefore you refuse to be in bondage to a costly custom imposed by the world.

What about sending out "Christmas cards" with a text of Scripture on them? That also is an abomination in the sight of God. Why? Because His Word expressly forbids all unholy mixtures; Deut. 22:10, 11 typifies this. What do we mean by an "unholy mixture"? This: the linking together of the pure Word of God with the Romish "Christ-mass." By all means, send out cards (preferably at some other time of the year) to your ungodly friends, and Christians too, with a verse of Scripture, but not with "Christmas" on it. What would you think of a printed program of a vaudeville show having Isa. 53:5 at the foot of it? Why, that

it was altogether out of place, highly incongruous. But in the sight of God the circus and the theatre are far less obnoxious than the "Christmas celebrations" of Romish and Protestant "churches". Why? Because the latter are done under the cover of the holy name of Christ; the former are not.

"But the path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18). Where there is a heart that really desires to please the Lord, He graciously grants increasing knowledge of His will. If He is pleased to use these lines in opening the eyes of some of His dear people to recognize what is a growing evil, and to show them that they have been dishonoring Christ by linking the name of the Man of Sorrows (and such He was, when on earth) with a "Merry Christmas", then join with the writer in a repentant confessing of this sin to God, seeking His grace for complete deliverance from it, and praise Him for the light which He has granted you concerning it.

Beloved fellow-Christian, "The coming of the Lord draweth nigh" (Jas. 5:8). Do we really believe this? Believe it not because Mussolini is dictator of Italy, or because the Papacy is regaining its lost temporal power, but because God says so—"for we walk by faith, and not by sight" (II Cor. 5:7)? If so, what effect does such believing have upon our walk? This may be your last Christmas on this earth. During it the Lord Himself may descend from heaven with a shout to gather His own unto Himself. Would you like to be summoned from a "Christmas party" to meet Him in the air? The call for the moment is, "Go ye out to meet Him" (Matt. 25:6): out from a godless Christendom, out from the Christ-deserted "churches", out from the horrible burlesque of "religion" which now masquerades under His name.

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether good or bad" (II Cor. 5:10). How solemn and searching! The Lord Jesus declared that "every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36). If every "idle word" is going to be taken note of, then most assuredly will every wasted energy, every wasted dollar, every wasted hour! Should we still be on earth when the closing days of this year arrive, let writer and reader earnestly seek grace to live and act with the judgment-seat of Christ before us. His "well done" will be ample compensation for the sneers and taunts which we may now receive from Christless souls.

Does any Christian reader imagine for a moment that when he or she shall stand before their holy Lord, that they will then regret having lived "too strictly" on earth? Is there the slightest danger of Him reproving any of His own because they were "too extreme" in "abstaining from fleshly lusts, which war against the soul" (I Peter 2:11)? We may gain the good will and good word of worldly religionists today by our compromises on "little (?) points", but shall we receive His smile of approval on that Day? O to be more concerned of what He thinks, and less concerned about what perishing mortals think.

"Thou shalt not follow a multitude to do evil" (Ex. 23:2). Ah, it is an easy thing to float with the tide of

popular opinion; but it takes much grace, diligently sought from God, to swim against it. Yet that is what the heir of heaven is called on to do: to "Be not conformed to this world" (Rom. 12:2), to deny self, take up the cross, and follow a rejected Christ. How sorely does both writer and reader need to heed that word of the Saviour's, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. 3:11). O, that each of us may be able to truthfully say, "I have refrained my feet from every evil way, that I might keep Thy Word" (Psa. 110:101).

Our final word is to the Pastors. To you the word of the Lord is, "Be thou an example of believers in word, in deportment, in love, in spirit, in faith, in purity" (I Tim. 4:12). Is it not true that the most corrupt "churches" you know of, where almost every fundamental of the faith is denied, will have their "Christmas celebrations"? Will you imitate them? Are you consistent to protest against unscriptural methods of "raising money", and then to sanction unscriptural "Christmas services"? Seek grace to firmly but lovingly set God's Truth on this subject before your people, and announce that you can have no part in following Pagan, Romish, and Worldly customs.—A. W. Pink.

WHY SEND MISSIONARIES TO CATHOLICS IN FOREIGN LANDS OR AT HOME?

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rather paganism with a thin veneer of Christian phraseology. And here the Latin proverb applies: "Corruptio optimi pessima".

"Further, we believe that as Baptists we have a special call and mission to papal lands, because we carry none of the toggerly of Rome among our old clothes. We have never yet put the church or any of its ministrations between the individual soul and God, and we do not carry in our blood the taint of the virus of salvation by works. We believe God cleanses hearts by faith, and that the faith of the believer and not the faith of someone else. We believe that God cleanses hearts by faith, and not by manipulations of the church. In our interpretation of it, Christianity frankly admits believers into the family of God, and not because and only when they are holy, but because they are believing sinners and in need of holiness. If the church is to prepare people for the family of God by laying hands upon them at the moment of birth (baptismal regeneration), and training them through life by penance and sacraments, and by purging them in purgatory after they die, then we Baptists are wholly wrong in our view of the Gospel. But if we are right in our view, that people are admitted into the family of God by faith and faith alone, then we must do what in us lies—working always with infinite kindness and patience and love—to stop the long, long thronged procession of the blind who follow the blind."

AN INFIDEL'S SERMON

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since that remark was made. I bless God that it was addressed to me. It put a fire into my bones which I hope will burn as long as I live. God preached a stirring sermon to me that day by the mouth of that infidel lawyer.—Peter Stryker, in The Gospel Banner.

No paper will be published next week.

"SLEEP"

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denied emphatically that he slept in church. One day this preacher stopped rather abruptly in his sermon and called on this man to pray. He jumped to his feet and said, "It's not my deal. I dealt last time."

Tonight I am not talking about physical sleep, but rather sleep as it is found in the Bible.

I.

There is, first of all, the sleep of Revelation. It was while Joseph, the foster-father of Jesus, was asleep that God made a revelation to him to carry Jesus to Egypt. "And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him" (Matt. 2:13). Likewise Joseph, Jacob's son, was asleep when God made the revelation to him that when he grew older he should be sovereign over his brethren and parents. "And Joseph dreamed a dream, and he told it to his brethren; and they hated him yet more. And he said unto them, Hear, I pray you, this dream which I have dreamed: For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf" (Gen. 37:5-7). I believe that somehow God still warns and teaches us through the sleep of revelation. It is true that most of our dreams are nonsense, possibly resulting from eating a heavy dinner too close to the time of retirement.

Roland Hill, an eccentric preacher of London, talked with a woman who knew she was a child of God because she dreamed such and such a thing. The preacher said, "Madam, never mind what you do when you are asleep. Let's see what you do when you are awake." Even though there is nothing to many of our dreams, yet I believe it is possible that God does warn and reveal even today through the sleep of revelation.

II.

Then there is the sleep of lust. Samson stands out as a good example of this. Do you not see him as he lays his head in the lap of Delilah and falls asleep? As he sleeps, she has the liars in wait to shave the locks of hair from his head. His strength was not in his hair as is often told; instead his long hair was a sign of his consecration to God. When his hair was gone, the sign of his consecration was gone, and, in reality, the consecration itself was gone. Further, when he awakened, the Scriptures state that he was just "like any other man" (Judges 16:17). The Philistines then gouged out his eyes, and took him down to Gaza and made a slave out of him. When you see him grinding at the mill, powerless to help himself and unable to aid Israel in their fight with the Philistines, you see truly what the sleep of lust leads to.

However, Samson is not the only one who has ever suffered thereby. May you heed these warnings from Solomon. "With her much fair speech she caused him to yield, with the flattering of her lips she forced him. He goeth for 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

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"SLEEP"

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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 ways: 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).

III.

There is also the sleep of carelessness. This is the sin concerning which many Christians are often guilty. In our text we see Jonah sleeping in the hull of the vessel, trying to get away from duty. God has called him to preach to the people of Nineveh. However, he did not want to go, and thus, he went down to Joppa, found a ship going to Tarshish, paid the fare, and upon it determined to flee from the presence of the Lord. When the storm arises in the sea, the mariners do all in their power to save the vessel, while Jonah fleeing from God, lies asleep in the hull of the vessel. He not only is valueless to the Lord; he is further of no value to the mariners on the vessel. Truly, his carelessness is identical with the carelessness of God's people today.

When the Lord Jesus would go into Gethsemane in the darkest hours, He stationed His disciples at the entrance of the garden with the command that they should pray. Instead of finding them thus engaged when He returned, He found them fast asleep, even though it was His most trying hour. I think that often today our Master must look to us and depend upon us, but instead of being at our place of service, He finds us often fast asleep.

If there might be some child of God who tonight is listening to these words, who, in turn, has been carelessly asleep when there has been work to be done, may he heed these exhortations. "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying" (Rom. 13:11-13). "Wherefore he saith, awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14). "Therefore let us not sleep, as do others; but let us watch and be sober" (I Thess. 5:6).

IV.

The Scriptures also declare that there is a sleep of false security. Do you remember when Sisera was fleeing from the army of Deborah and Barack, he came to the home of Jael and, at her hands, asked for protection and food. Instead of water, she gave him milk and then covered him with a garment and, in false security, he fell asleep. A little later this woman who had apparently befriended him, with hammer and nail, fastened his head to the ground as he slept. Surely the sleep of Sisera was the sleep of false security.

Many a sinner is sleeping thus on the very doorstep of Hell. It may be that he feels secure because he has turned over a new leaf or that he has joined some church, or has been baptised, or it may be that he is oblivious of danger, having never learned the teaching of the Scrip-

tures. Thus he sleeps, falsely secure, in danger of eternal Hell unless someone arouses him from his deadly stupor.

A deadly sleep came over Saul and his entire army as they were pursuing David. Saul laid down in the center of the camp with his spear stuck in the ground to mark the place where he lay. David and Abishai came to the camp and the latter said to David as he took the spear in his hand, "Let me smite him just once." Many unsaved ones of our radio audience tonight are perhaps spiritually enjoying the sleep of false security. Satan, the law, and vengeance are ready and say concerning your soul, "Shall I smite him." In turn Christ, like David, says, "Give him a while longer that he may awaken out of his sleep." Oh, may these Scriptures cause the one who is falsely secure to realize that there is not only a step between him and death, but further that there is only a step between him and hell. "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched." (Mark 9:43-48). "And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15). "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Rev. 14:10, 11). "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (II Thes. 1:7-9).

V.

In contrast to the sleep of a false security there is the sleep of a quiet conscience. In the early days of Christianity when the fifth persecution fell upon the infant church, James was beheaded and Simon Peter was arrested. The twelfth chapter of Acts tells how he slept between two guards. Between him and liberty there were 16 soldiers, 2 chains, and 3 locked gates. The outlook was surely dark but not the uplook. With a soldier chained to either hand, Simon Peter slept soundly in the night because his conscience was clear. "And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison" (Acts 12:6). What matters it if even on the morrow he is to be beheaded,

he sleeps and rests. His was a sleep of a quiet conscience. Only because the precious blood of Jesus Christ has been applied to his soul can he thus rest. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:13, 14).

VI.

Finally there is a sleep of a happy dismissal. In the shepherd psalm we find the psalmist saying, "The Lord is my shepherd; I shall not want. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me" (Ps. 23:1, 4). What marvelous rest and sleep is this which the child of God enters into when the shades of night are drawn about him and the spirit is dismissed to be with God.

A few years ago my friend Bro. F. F. Gibson, pastor of Walnut Street Baptist Church of Louisville, Ky., visited Europe, the Holy Land, and British Isles. One morning about 9 o'clock he left Birmingham, England, to travel through Northern England and eventually into Scotland. All through the day the fog from the English channel settled over the land and shut off the view of the beauties of Northern England. About 3 o'clock that afternoon the guide came through the coach to announce they would pass through a tunnel and that when they came out that they would then be in Scotland. Everything was dark, gloom and foreboding before they came to the tunnel with the fog and mist hanging close about the observation car. Then they went into total darkness in the tunnel for six minutes. In the meantime the sky had cleared and when they came out on the other side, the rain drops glistened on the heather as so many jewels under an immense light. To my mind that is a picture of death for the child of God, for such a saved one comes to the end of way wrapped often in thick robes of darkness and gloom, to pass through the dark shades of the night of death, and then to enter into that glorious rest and sleep and beauty of Heaven itself.

"Asleep in Jesus! blessed sleep,
From which none ever wakes to weep!
A calm and undisturbed repose,
Unbroken by the last of foes.

Asleep in Jesus! O how sweet
To be for such a slumber meet!
With holy confidence to sing,
That death hath lost his venom'd sting.

Asleep in Jesus! peaceful rest,
Whose waking is supremely blest!
No fear, no woe, shall dim that hour
That manifests the Savior's pow'r.

Asleep in Jesus! O for me,
May such a blissful refuge be!
Securely shall my ashes lie,
Waiting the summons from on high."

A few years ago I visited the Moody Memorial Church in Chicago when Mr. Philpott was pastor of that church. His eighth lad of eight years of age had just died a few days before. He told me of the experience of this boy's death. As the boy lay on his death bed he looked up into his father's face and said, "Daddy, am I dying?" To which his father replied, "Son are you afraid to die?" And then Mr. Philpott said, with a smile of contentment on his face, his son answered, "No daddy, for Jesus is with me."

In view of the sleep of a happy dismissal which is rest in Christ, let me beseech you by

- (1) the frailty of life
- (2) the shortness of time
- (3) the sins you have committed
- (4) the pardon you need
- (5) the wounds of the Son of God
- (6) the blood of Jesus Christ
- (7) the glories of heaven
- (8) the horrors of Hell and all that is sacred—let me beseech you now to repent of your sins and believe the gospel, that Jesus Christ has died for your sins.

THE POPE'S INVITATION, COURTEOUSLY, SCRIPTURALLY, AND FRANKLY DECLINED

(Continued from Page One)

ciate, therefore, our utter inability to find any marks which would identify your 'church' with 'the mother church'.

"2. Furthermore, we must decline your invitation because we are citizens of the United States and owe supreme and sole political allegiance to this country. Our government was founded by Anglo-Saxons, but, among all the cardinals who landed with you, not one was an Anglo-Saxon. We have been taught that our president serves by the will of the people; you believe that he should hold office by the grace of the pope. We hold that our duties to God and state are separate and do not conflict; you hold that they are one and are owed first to the pope. As loyal Americans, we cannot place ourselves in a position where our allegiance to the 'supreme pontiff' might conflict with our allegiance to our country. The coalition between Pius XI and Mussolini disinclines us all the more. The black-shirted followers of Fascism and the Knights of Columbus are one and the same in some American cities. We know too much about them to want to be like them.

"3. Again, we decline your invitation because we are free men and believe in freedom. Every man has the right to think for himself; you teach that 'the church' must think for him. Our constitution guarantees against 'abridging the freedom of speech or of the press'; your 'church' uses this liberty in the United States but abridges it wherever it has the power and can thereby subserve its ends. We hold that the conscience is free; you hold that the 'church' has authority over the conscience. We hold that the individual has direct access to God through Christ and is free to petition directly for the forgiveness of his sins; you hold that forgiveness of sins is only through the priest, and those whose sins are not so remitted are 'bound'. We hold that every man is competent and free to act for himself in religion; you deny this competency and bind the soul in priestcraft. Our views and convictions are so radically different from yours that you could not expect us to accept the invitation.

"In a sentence, Mr. Bonzano, because we are loyal to the Bible, because we are loyal to this government, because we are loyal to freedom, and because we are loyal to Christ, we decline your invitation.

"Though we cannot go with you, we invite you to come and go with us. Divest yourself of superstition, abandon idolatry, return to the clear teachings of the New Testament, 'know the truth and the truth shall make you free'. You will find an enlightenment and a freedom which will rejoice your soul.—Yours frankly and sincerely, George McDaniel, President, Southern Baptist Convention."