

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)

Address All Matters Concerning This Publication to 120 North Market Street, Benton, Arkansas . . . Or to Its Editorial Offices at Russell, Kentucky

Whole No. 171

SATURDAY, APRIL 26, 1941

Vol. 10, No. 13

Eight 'Musts' Which Should Characterize Every True Pastor's Personal Life

A Traveler is likely to have what he terms a "Must" list. It does not cover all he hopes to see and hear but it forms the irreducible minimum. Prior to setting out with a friend some years ago for a rapid tour of the New England states we agreed upon certain historic and scenic places of appeal in such centers as Providence, Boston, Salem, Portland and the White Mountains territory. We saw much in addition to the major attractions but we were careful to omit none of them.

The following paragraphs fall leagues short of what a preacher-pastor will want to do and be but they hint at a part of the indispensable.

A Pastor Must Be Sure of His Relationship to Christ

Observe how Paul links his divine calling with his divine standing and relationship. He mentions that he is appointed a preacher and an apostle and a teacher of the Gentiles when addressing a pastor. Then follows his oft repeated claim: "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." There may be intellectual orthodoxy in preaching accompanied by a high degree of ethical decorum in life as well as persistence in religious activity, without a definite personal experience of the saving grace of Christ. But there cannot be joy in one's ministry or confidence of God's blessing under such circumstances. All preachers should be able to stand with John, the forerunner of Christ, in saying, "And of His fulness have all we received and grace for grace."

A Pastor Must Be God-Sent

"There was a man sent from God whose name was John." It is (Continued on Page Four)

Our Place In Life

The minister had just sung a closing hymn and dismissed his audience. He was a great singer, whose wonderfully beautiful voice touched the heart of his hearers with an earnest desire to go and labor for God.

"Oh, I wish I could sing like that," said a young girl. "How much good I could do."

The lady who heard her, turned to her with a smile:

"Miss Shelton," she said, "I remember once expressing a wish similar to that, and an old lady told me this story:

"When I wish to be something God has not permitted me to be, and think my life and its talents amount to nothing, I always recall a poem that was on the first page of my reader when I was a child at school. (Continued on Page Four)

"CLOSE AT HAND"

So close that through each busy day
Although we may not see
The very presence of our Lord,
We have His company.
He knows our hearts, He sees our trust
And will each need supply;
What restfulness and joy to know
That He is always nigh!

—E. HUTCHINGS.

BAPTIST FELLOWSHIP TO MEET AT RACINE

By PASTOR T. P. SIMMONS,
Racine, W. Va.

The Baptist Bible Believers' Fellowship, an organization of preachers, laymen, and women, centering in West Virginia, but reaching out into adjoining states, is to hold its bi-monthly meeting on Tuesday, May 6th, with Racine Baptist Church. At this writing (April 11) the program is not fully settled. But the theme of the program is: BAPTISTS: THEIR ORIGIN, FAITH, PRACTICE, AND POLITY.

The tentative program contains the following subjects under this theme: "Baptists and The Church Jesus Built," "Baptists and The Bi-

ble," "Baptists and Baptism," "Baptists and The Lord's Supper," "Baptists and The Headship of Jesus Christ Over The Church," "Baptists and Pastoral Leadership," "Baptists and Unionism," and "Baptists and Modernism."

The following are the tentative speakers: Eld. W. M. Nevins, eminent preacher and writer of Lexington, Ky.; Pastor John R. Gilpin, Editor of this publication; Eld. E. V. Howell, pastor of Calvary Baptist Church, Clendenin, W. Va.; Eld. O. E. Stump, pastor of Whitesville (W. Va.) Baptist Church and Moderator of Coal River Baptist Association; Eld. G. C. Musick, pastor of (Continued on Page Four)

The First Baptist Pulpit

"DEATH IN THE POT"

"And Elisha came again to Gilgal: and there was a dearth in the land; and the sons of the prophets were sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets. And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for they knew them not. So they poured out for the men to eat. And it came to pass, as they were eating of the pottage that they cried out, and said, O thou man of God, there is death in the pot. And they could not eat thereof. But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot."—(II Kings 4:33-41.)

The Old Testament tells of many famines, but none so interesting as the one of which I have just read. At Gilgal there was a school for young preachers. Elisha visited this school at the time of famine. Seeing the helplessness of the students, he ordered his servant to prepare some pottage for the hungry students, one of whom went into the fields to gather some wild herbs for the pottage. In Palestine, there is a specie of wild gourd which is a vegetable and edible. There is another specie of the wild gourd which resembles the first, but which is very poisonous. Perhaps because he was hungry and hurried, or he was careless, in some way the poisonous specie was selected and brought home for the pottage. The students of the school when they tasted the pottage, alarmed at its bitterness, cried out, "There is death in the pot."

I

The expression of these young men is an age-old expression of truth. It is true of fraudulent practices such as gambling. Concerning every game of chance it can be said, "There is death in the pot." If one gambles and wins, he is a thief for he has not given a just equivalent in exchange for what he has gotten. If he gambles and loses, he is a fool. So in either instance the gambler is a thief or a fool.

God warns particularly against this sin. "As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches and not by right, (Continued on Page Three)

Baptists Numbering 1,200 Die, Refusing To Observe Easter In 603 A. D.

In the year 603, Augustine called also Austin was sent to convert the Welsh Baptists to the Catholic church. The historian Bede says, that they met him, charging him with pride contradicted all he said, and that he proposed to them: "You act in many particulars contrary to our custom, or rather the custom of the universal church, and yet, if you will comply with me in these three points, viz: to keep Easter at the due time; to administer baptism, by which we are born again to God, according to the custom of the Roman Catholic Church; and jointly with us preach the word of God to the English nation, we will readily tolerate all the other things you do, though contrary to our custom.

Bede says: To this, "they answered they would do none of these things, nor receive him as their archbishop."

Augustine said in a threatening manner that in case they did not join with the Catholics they would be killed.

The historian continues that fifty of their ministers escaped by flight from the slaughter of "twelve hundred" of their ministerial brethren. —Ashland Avenue Baptist.

What a contrast between the Baptists of yesterday and the Baptists of today!

One's heart leaps with joy to read of the action of Baptists in the year 603.

One's heart melts in despair as we read of the action of many Baptists in 1941.

Holy Week, Good Friday, Easter, and sunrise services spurned by the Baptists of 603 are embraced by Baptists of 1941. The Catholic ritual and paraphernalia of religion (Continued on Page Two)

He Wanted Action

A Macon, Georgia, deputy sheriff, according to an Associated Press dispatch, held the following conversation with a Negro who had come to him for official assistance:

"Boss, I want to find out who owns the house I live in."

"Whom do you pay your rent to?"

"Ain't paid none."

"How long have you been living there?"

"Nine years."

"Well, then, what's your trouble?"

"Boss, the roof has started to leak, and if the landlord doesn't fix it quick I'm a-goin' to move out."

Are there not church members in almost every congregation of this type? Folk who do not contribute (Continued on Page Four)

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.

I LOVE YOU!

A young man wrote to his sweetheart, saying, "I love you with all my heart. Neither blood nor agonies nor armies could keep me from being with you. If I had to fight lions and dragons I'd gladly do it just to sit by your side for one fleeting moment. I'd wade rivers and climb mountains for one precious season of fellowship with you. I love you, love you, love you!" Then after signing his name, he added this postscript. "If it doesn't rain, I'll be over to see you tonight."

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NOT IN THE PUBLIC SCHOOLS

There Are Better Places Than That To Teach the Bible

By "AN OLD TIMER"

The arguments advanced in a recent article in our CHRISTIAN ACTION magazine on the restoration of the Bible to the public schools have a familiar sound. They are identical with those I used when I campaigned actively for initiated legislation on the subject here in Arkansas, some nine years ago. The movement was led by the state WCTU, and carried through to a successful termination.

The case for restoration of the Bible to the schools, as we stated it, was a convincing one, and few of those approached refused to sign the petitions. But of those who refused, one person stands out distinctly in my mind. He was a good Southern Baptist brother, with whom I had been associated more or less in former years, in Sunday School Association work.

"Indeed, I'll not sign it," he declared bluntly. "Do you think a lot of unregenerate public school teachers are fit to handle the Word of God? Do you think any good will come of their being required to read it or have it read to their pupils? They'll just make a mockery of it."

I went over all my best arguments to him again, convinced of their soundness. But I couldn't convince him. The bill was passed. Nine years have been ample time to test results. And those nine years have proved, to my satisfaction and that of many others, including thoughtful teachers and students, that the brother was absolutely right in his contention, and I and the WCTU were wrong.

It is difficult for me to realize that conditions have changed so much since I was a teacher, or since I went to school. Time was when school boards would not consider employing a non-Christian. Time was in this state when the first question asked, under legal requirements, in a teacher's examination, was, "Do you believe in a Supreme Being?" If you said "No," you were automatically out. Teachers considered their profession a holy calling.

Now all that is changed. More remunerative and less politically-controlled vocations claim the cream of the talent, and teaching gets the leavings—the misfits who have a college degree and don't know what else to do with it. This is not universally true, and I am sure there remain some noble souls in the profession, but it is true to such a degree that it frightens one for the safety of youth.

There is another element which enters largely into this situation. Educational standards for teachers have become very exacting. A college degree is required, and more or less fresh training at frequent intervals. Most teachers are trained in

state institutions or in secularized church schools. Those in touch with present trends know what happens to the student in the course of four years' college work. Four years of hammering at the foundations not only of faith, but even of morality, on the part of trusted teachers, will leave a lot of wreckage by graduation time.

I do not wish to be unduly radical. I live in the shadow of a state university which probably leaves less wreckage than many of the so-called church schools. The dean of the largest college in the institution boasts sincerely that he will not knowingly retain an instructor who undermines faith. But I have seen students break under the impact of what they had to endure. It is a common occurrence. And I have seen the public school teachers which the institution turns out, and know how far removed they are from the praying, God-fearing idealists who taught me in my childhood.

Compulsory Bible reading in the schools of Arkansas is a pitiable failure. To make it otherwise, one would have to change the personnel of the teachers, and of the institutions which produce them. It is a mockery and a delusion.

A certain amount of Bible study for credits in high schools is permitted in this state, and I have been actively interested in this also. When first tried out locally, students were permitted to go to their own churches for instructions by their pastors, who turned in their grades to the school authorities. Certain of the classes did very well, others poorly. Not all ministers had a good conscience regarding scholastic standards and requirements, and it was probably a relief to the school management when popular demand subsided and they were able quietly to discontinue the classes. Personally I did not raise my voice, because I knew the quality of some of the work did not merit high school credits, and I did not want the shameful fact to become generally known, since there was probably nothing that could be done about it. The whole thing was dropped.

After the lapse of several years the subject was again raised by an ardent young minister's wife. She called some women's meetings, and when sufficient interest was aroused the matter was turned over to the Ministerial Alliance to work out details with the school executives. I was in several of the initial meetings. The young woman, a graduate of a missionary training school, stated her case well. She stood for sound Bible work. Certain popular ministers opposed systematic Bible teaching as old-fashioned and unpedagogical, and wanted to substitute a very elementary course in ethics, with isolated texts attached. The minister's wife stood firm. Her plan was adopted and her husband called upon to teach the course the first year. Each year the Ministerial Alliance chose a different one of their number to be the instructor. And I am frank to say that I would not want my little high school daughter to study Bible under most of them.

Which brings us right back where we started. Any attempted coalition of effort between church and state will almost certainly put modernism in control, and subject the nation to dangers which are already pressing too close for our peace of mind. And any effort to do Christian work through a governmental agency will

BAPTISTS NUMBERING 1,200 DIE, REFUSING TO OBSERVE EASTER IN 603 A. D.

(Continued from Page One)

which was rejected in 603 is accepted in 1941.

"How are the mighty fallen!" II Sam. 1:19.

"But from the beginning it was not so." Matt. 19:8.

There are many reasons why all true Baptists should repudiate the traditions which have grown up around the "Easter" season.

First, it encourages the unregenerate to think they are honoring God. Merchants close their stores; mayors issue proclamations; lodges, noted for their immoral acts, postpone drinking parties; even our Lord's enemies attempt to honor Him with their presence on "Good Friday." And all this in spite of "they that are in the flesh cannot please God." Rom. 8:8.

Second, it is anti-Scriptural in its origin. Not a chapter nor verse could be found giving the slightest authority for its observance. That it is easier by far to be sentimental than Scriptural is seen in the observance of Easter.

Third, in its origin it is pagan and heathen. Instead of accepting it, we ought to send it back to Babylon and Rome where it originated and developed.

Fourth, Christians have no business observing special days. This, God's Word, clearly condemns. Read Gal. 4:9-11.

Fifth, we already have a Scriptural memorial of His death in the Lord's Supper. Every "Good Friday" service declares Christ's own memorial is not sufficient.

Thus Easter is anti-Scriptural, un-Scriptural, and ultra-Scriptural. Furthermore, it is anti-Christian and anti-Baptistic. Therefore, let every believer who desires to please his Lord ponder: "In vain they do worship me, teaching for doctrines the commandments of men." (Mat. 15:9.)

be abortive and accomplish nothing.

The children of the nation must have the Word of God or they will go on the rocks. That is undoubtedly true. But there is no short cut, no royal road. Christian education is the church's responsibility, and the church will have to discharge it. Instead of looking longingly at the machinery of the public schools, so conveniently near at hand, we are going to have to develop new techniques that will get the job done.

The fact that people will not come to church is beside the point. Why not neighborhood Vacation Bible Schools? What about vacant barns and garages, or spreading chestnut trees? What about cooperating groups of Bible loving Christians, cutting across sectarian lines and interested only in results. What about teams of trained workers from the towns invading the adjoining rural districts. What about more Bible Camps for children from ten years upward, following the plans which I have devised and used so successfully in this county? What about a deluge of new handbooks and planbooks and Bible gamebooks, and of whatever will make people more Bible conscious.

There are a world of things that we can do. Let's forget about the cooperation of the state, and devote ourselves anew to the great task of teaching the Word of God.

Little faith will bring your soul to heaven, but great faith will bring heaven to your soul.

"DEATH IN THE POT"*(Continued from Page One)*

shall leave them in the midst of his days, and at his end shall be a fool." (Jer. 17:11). No gambler has ever succeeded financially. "And his end shall be a fool." (Jer. 17:11) O, that we might ring this truth in the ear of every gambler "There is death in the pot."

II.

This is likewise true concerning immoral living. "There is death in the pot." In this twentieth century, lust is burning its brightest. Immoral living can only bring heartaches. This was true of the prodigal son. "And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living." (Lu. 15:13). The elder brother thus complained. "But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf." (Lu. 15:30). All this riotous living ever brought to the prodigal son was heartaches and disappointment. Hear him: "How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants." (Lu. 15:17-19).

If there is any sin which the Scriptures warn against, it is the sin of immorality. "For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil. But her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her step take hold of hell. Lest thou shouldest ponder the path of life, her ways are moveable that thou canst not know them. Hear me now, therefore, O ye children, and depart not from the words of my mouth. Remove thy way far from her, and come not nigh the door of her house." (Prov. 5:3-8). No one can read this Scripture without hearing the young students of Gilgal say, "There is death in the pot." "For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life: To keep thee from the evil woman, from the flattery of the tongue of a strange woman. Lust not after her beauty in thine heart; neither let her take thee with her eyelids." (Prov. 6:23-25). "In the twilight, in the evening, in the black and dark night: And, behold, there met him a woman with the attire of an harlot, and subtil of heart. (She is loud and stubborn; her feet abide not in her house: Now is she without, now in the streets, and lieth in wait at every corner.) So she caught him, and kissed him, and with an impudent face said unto him, I have peace offerings with me; this day have I paid my vows. Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes, and cinnamon. Come, let us take our fill of love until the morning: let us solace ourselves with loves. For the good man is not at home, he is gone a long journey: He hath taken a bag of money with him, and will come home at the day appointed. With her much fair speech she caused him to yield, with the flattering of her lips she forced him. He goeth

after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks . . . Her house is the way to hell, going down to the chambers of death." (Prov. 7:9-22,27). Who can read this Scripture without hearing the echo of the cry of Gilgal, "There is death in the pot." "A foolish woman is clamorous: she is simple, and knoweth nothing. For she sitteth at the door of her house, on a seat in the high places of the city, To call passengers who go right on their 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). "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." (I Co. 6:9, 10.) O, that our audience might pause tonight to listen to the cry of the hungry students, "There is death in the pot."

Old Samson is a good example of what immoral living leads to. The appetite of his flesh controlled him. The Philistines learned that Samson had a weakness for women. Hence they persuaded Delilah to entice him to tell her wherein his great strength was. He lied to her three times. Then when Delilah used the most shrewd strategy known, namely, a woman's tears, Samson told her all his heart.

Delilah had him lay his head upon her lap and as he lay sleeping, she had his hair shaved off. That hair was a sign of his separation to God. When the hair was gone, of course the sign of his separation was gone. When he awakened from this sleep, he was taken prisoner by the Philistines and his eyes were "bored out." Listen to the Scripture! "But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house." (Judges 16:21). There is many a person who has had his eyes figuratively bored out by the same sin. There is many a child who has suffered through life cross-eyed, feeble-minded, crippled, and deformed, all because of a parent's sin. Have you ever read the description which Ella Wheeler Wilcox gives of this sin?

"I said I would have my fling,
And do what a young man may;
And I didn't believe a thing
That the parsons have to say.
I didn't believe in a God
That gives us blood like fire,
Then flings us into Hell because
We answer the call of desire.

And I said: 'Religion is rot,
And the laws of the world are nil;
For the bad man is he who is caught
And cannot foot his bill.
And there is no place called Hell;
And Heaven is only a truth,
When a man has his way with a maid
In the fresh keen hour of youth.

And money can buy us grace,
If it rings on the plate of the church;
And money can neatly erase
Each sign of a sinful smirch.
For I saw men everywhere,
Hotfooting the road of vice;
And women and preachers smiled on them
As long as they paid the price.
So I had my joy of life;
I went the pace of the town;
And then I took me a wife,
And started to settle down.
I had gold enough and to spare
For all of the simple joys
That belongs with a house and a home
And a brood of girls and boys.

I married a girl with health
And virtue and spotless fame.
I gave in exchange my wealth
And a proud old family name.
And I gave the love of a heart
Grown sated and sick of sin!
My deal with the Devil was all cleaned
up,
And the last bill handed in.

She was going to bring me a child,
And when in labor she cried,
With love and fear I was wild—
But now I wish she had died.
For the son she bore me was blind
And crippled and weak and sore!
And his mother was left a wreck.
It was so she settled my score.

I said I must have my fling,
And they knew the path I would go;
Yet no one told me a thing
Of what I needed to know.
Folk talk too much of a soul
From heavenly joys debarred—
And not enough of the babes unborn,
By the sins of their fathers scarred."

Of immoral living it can be said
"There is death in the pot."

III

It is likewise true of drinking. "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." (Prov. 23:29-32). WHO CAN read this Scripture without realizing that "there is death in the pot."

One of the outstanding Baptist preachers of the south was William Williamson, who in his day was pastor of the Third Baptist Church of St. Louis, Mo. William Williamson was a busy man. He was connected with many civic enterprises which took much of his time. His congregation both Sunday morning and Sunday evening numbered better than 2500, with about the same number attending the Bible school on Sunday. He was called upon for weddings, funerals, and special services far and wide. All of this came to be a tremendous strain upon his nerves. The strain became too great and one day when he had an exceedingly heavy afternoon's work before him, he was tempted to take a drink of wine to quiet his nerves. This had the desired effect, and at a later date when under similar conditions he yielded to temptation again. Within six months, wine did not affect him and he then turned to whiskey. Six months later they picked him up from the gutter beside the church, drunk. I should have said that he stood exceedingly high in the estimation of all the people of the city. Prior to this he had been given a car by one of the members of the church with all expenses for the operation of it, paid, one year in advance. This was a token showing how he stood in the people's esteem.

When it was learned that he had been drunk, a Jew a Protestant, and a Catholic came before the church with the plea that Mr. Williamson be sent away for a cure. These three agreed to pay all of Mr. Williamson's personal expenses in the sanitarium, the current expenses of the church, Mr. Williamson's salary, and to contribute as much toward missions as the church had contributed heretofore, if only the church would give the preacher another chance. This was agreed upon and he came back six months later supposedly cured. It wasn't long until it was the same experience again. This time the church had to let him go. He took another cure and came back to St. Louis

again. Some of his old friends rallied about him, withdrew from the Third Baptist Church, buying the Scottish Rite auditorium at a price of \$100,000, and started a new church organization. It was only a few months until this ended in failure, as a result of his drunkenness. Later on he became so vile that his wife and daughter had to divorce him, and finally he died in delirium tremens.

Perhaps I should have said that before he started to drink, he was one of the bitterest foes that whiskey ever had. He used to go to the ball park to see a big league game and it was so nauseating to him there, that he approached Mr. Johnson, who then was the president of the St. Louis Club and asked him to prohibit the sale of whiskey in the park. Later on when Mr. Johnson became president of the National League, he banned whiskey in all ball parks. Hence he was called "Ban" Johnson. Back of "Ban" Johnson, banning the sale of whiskey in all ball parks was the Baptist preacher, William Williamson. See him as he dies a victim of drink. Shall we not say concerning every bottle of this liquid Hell, "There is death in the pot."

IV.

It is likewise true of respectability and morality outside of Jesus that "there is death in the pot." Regardless of morality, refinement, culture, and human merit, there is no salvation without Jesus Christ. Many attempt to keep the Ten Commandments, live up to the Golden Rule, and they strive hard by their own human merit and effort to placate the wrath of God. To every good man, to every respectable man, to every moral man, who is not trusting the shed blood of Jesus Christ, may I say tonight "There is death in the pot." Hear these Scriptures: "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." (Mt. 7:21-23). "Therefore, by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. Therefore we conclude that a man is justified by faith without the deeds of the law." (Rom. 3:20, 28). "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any many should boast" (Eph. 2:8,9). In view of each of these Scriptures we must echo again, "There is death in the pot."

V.

The sad thing about the pottage which they were making at the school at Gilgal was its deceptiveness. The broth seemed alright. Many a practice today seems alright but it is very deceptive. Immoral licentious living, drinking, or even morality without Jesus seems alright. In this you are deceived. Listen! "There is a way that seemeth right unto a man, but the end thereof are the ways of death." (Prov. 16:25.) Thin ice may seem alright to a child but if he ventures upon it there may be a little casket within his parents' home. An unseaworthy vessel may seem alright but if you trust yourself in it, it may

(Continued on Page Four)

"DEATH IN THE POT"*(Continued from Page Three)*

mean that you will go down to a watery grave. Immorality or even a moral refined life may seem alright but "There is death in the pot."

VI.

However the best part of this story is that the pottage could be sweetened. When Elisha added meal to it, the bitterness was removed and it was served to the people. The Scriptures even say "There was no harm in the pot." (II Kings 4:41). That is, there was no harm after the meal was added.

In Leviticus the second chapter, you will read the story of the meal offering which is a type of Christ. This story then briefly speaks to us that though there is death in the pot, there is hope for every life. No matter how bitter the sin, that life may be sweetened through Christ. In the fourth chapter of John's Gospel you read of the woman of Samaria. She had had five husbands and was then living with a man, who was not her husband, in open sin. If she were living today, she would be the society bell of the town. She came to Jesus an adulterous sinner; she went away with her life sweetened, rejoicing in the Saviour's love.

A similar experience came to the apostle Paul. Though righteous, moral, and religious, he was a persecutor of Jesus' infant church. Later, in a miraculous way, God saved him and he became a Christian worker. Here is his own testimony. "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." (Phil. 3:8.)

Yes, beloved, your life can be changed. "Come now, and, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Is. 1:18.) Are you a scarlet sinner? Is your life filled with sin and fouled by it? Then listen: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." Isa. 55:1.)

I do not know what sins you may be guilty of. If I could know who is the meanest person that is listening to me tonight, I would say to that one, that the gospel of Jesus Christ is able to save regardless of his villainy. Irrespective of one's sin, there isn't a sinner who is too far gone for Jesus Christ to save. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Mt. 11:28). "And the spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22:17).

OUR PLACE IN LIFE*(Continued from Page One)*

A tiny buttercup became discontented and longed to be a tall and beautiful daisy, and the answer was given to it. But God wants a buttercup just where you are growing."

"So," continued the woman, "whatever place we fill, God puts us there, and it is a part of His great unerring plan."

The girl listened with a smile coming to her lips. "I'll not forget that," she said softly. "God wants a buttercup just where you are growing."

EIGHT "MUSTS" WHICH SHOULD CHARACTERIZE EVERY TRUE PASTOR'S PERSONAL LIFE*(Continued from Page One)*

trite but none the less true that any branch of Christian service is not an occupation or a profession but a calling. It was this settled sense of the divine summons in his soul that made food, clothing and an unattractive preaching station inconsiderable factors to John the Baptist.

It will always be easy for the devil to derail that man who has received his commitment from other than Christ. It will likewise be difficult to dissuade that one who is able to join Moses and say, "I Am hath sent me," or Paul, in his credentials for respect among Galatian Christians, "But when it pleased God who separated me from my mother's womb and called me by His grace to reveal His Son in me that I might preach Him among the heathen." There may come dark moments in the experience of any pastor when the only remaining force that binds him to his work will be the unshakeable conviction that he is Christ's appointee for the work he is doing. His word must ring in our souls, "I have chosen you."

A Pastor Must "Act From Honest Motives Purely"

There is a commercial slogan running "Save the surface and you save all." That will do for a mercantile appeal but it can never be a worthy standard for Christians. Christianity is known for its insistence upon a right motivating impulse. Christ insisted upon pressing beyond the overt act to thought or desire. To Him a look may be a violation of the seventh commandment and an attitude of hate labeled murder.

The pastor of all men will need to scrutinize his motives. Is he seeking to please men or God? Is he honoring Christ or elevating self? Does he love statistics or souls? Does he really care whether a billion heathen, pagan, unevangelized people receive the Gospel in this generation or does he want a missionary report that looks well? Does he want a new building as a memorial or as a Gospel workshop? Does he prepare thoroughly for his Sunday ministry in order to bless the hungry and the helpless or to enjoy the music of favorable comment? A pastor must weigh his purpose with the light of God's truth shining in upon his soul.

A Pastor Must Be Free From Personal Coarseness

1. Coarseness of appearance. One is not aping ritualists nor putting a breach between himself and the masses when he gives some regard to his attire. The writer recalls having gone once with a company of Christians to a distant church where we were met by the host-pastor who was less fitted for public presentation of himself than the local street sweeper. Our faith should not be in appearances and our faith should not be reproached by our appearances.

2. Coarseness of speech. It is recorded of the Great Pastor "Never man spake like this man." A minister in conversation and in public discourse may be pointed, frank and daring without ever being rude or crude. We have known men who thought to exhibit the glories of Heaven in a verbal burlap. A pastor simply must learn how to be human, idiomatic, earnest and per-

suasive without borrowing his language from the Bowery.

3. Coarseness of habits.

"Sow a thought and reap an act; Sow an act and reap a habit; Sow a habit and reap a character; Sow a character and reap a destiny."

We have heard of men who enjoyed a goodly measure of success in the Gospel ministry who tenaciously held to some practice not befitting the least of Christians. We are not convinced that their effectiveness was to any degree a result of these irregular matters of decorum. It is within the compass of God's power to turn evil to good account. No earnest Christian will presume upon that however. We make bold to say that in this day when the use of tobacco in some form is all but fastening itself upon the whole of the human race that pastors and all other Christian workers should spurn it as a thing intolerable to any ambassador of the King of Kings. The life of a pastor should be marked by spiritual splendor.

A Pastor Must Be Amiable

There returns to memory an experience of several years ago. Your contributor had heard much and read much about a certain Christian leader. He made special adjustment of his plans in order to be present to hear this leader. He later approached him for an interview concerning an important matter. It is the naked truth to say that he has no recollection of ever having been treated with less courtesy by an unconverted business or professional man. A traffic patrolman on Independence Day could easily manifest much more grace. Orthodoxy should never have to bear the load of harshness, coldness or unfriendliness in one of its proclaimers. No one should find it difficult to think of his pastor as being his friend, for friendliness should be written upon his face.

A Pastor Must Be Indefatigable

Galatians 6:9

We were in a dedicatory service one evening when it fell to a young pastor to present to his own congregation a man many years his senior as a guest preacher. His introduction ran about thus: "During the days that lie ahead for me, when I come to a road that leads far up a steep hill or to a river that is deep and broad or to a sacrifice that seems unusually great or to a job that seems not to have been made for shoulders so small as mine, it will be enough just to remember my years of association with this man. He never flinched in the face of any requirement or labor when convinced that God was in it."

The one charge that was never leveled at Jesus Christ was laziness. "Be not weary in well doing for in due season ye shall reap if ye faint not." A pastor should so spend and be spent that no honest layman will ever say to him, "I can earn my living by the sweat of my brow." "And Gideon came to Jordan and passed over, he and the three hundred men that were with him, faint, yet persuing them." Judges 8:4.

A Pastor Must Be An Appreciator

Appreciation is a divine lubricant. It will go farther to keep the machinery of a Gospel church running smoothly than any other one thing. It is much easier to be a critic than an appraiser. A pastor can learn to evaluate the good things his people do, say and give without being

BAPTIST FELLOWSHIP TO MEET AT RACINE*(Continued from Page One)*

Gauley Bridge (W. Va.) Baptist Church and president of the Fellowship; Eld. E. L. Branham, pastor of East Williamson (W. Va.) Baptist Church; Eld. A. N. Morris, pastor of Guyandotte Baptist Church, Huntington, W. Va., and Eld. Ralph T. Nordlund, pastor of Randolph Street Baptist Church, Charleston, W. Va.

The meeting of the fellowship is to begin at 2:00 p. m. and continue through the afternoon and evening with intermission for supper, which will be served in the homes. Everybody is cordially invited to hear this interesting and timely program.

Racine is located nineteen miles south of Charleston, on Highway No. 119. The church is situated about five hundred yards from the highway intersection toward Whitesville.

HE WANTED ACTION*(Continued from Page One)*

anything to the welfare of the church, either by regular attendance or financial support. But—when grumbling starts—it is usually some of these people who either start it, or help it along after it gets started. They are the ones who know the trouble with the church is that it needs a new preacher, or the Sunday school superintendent is not the man for the job. Or, the class leader does not handle his job right. Of course these folk will not take responsibility themselves, but they certainly will "threaten to move out when the roof leaks."—Evangelical Messenger.

a servile flatterer. Paul is a specimen saint on this point. Romans 16, which is likely to be overlooked because of some unwieldy names, is just a personal essay on Pauline gratitude. Paul could not close his imperishable treatise on the depravity of man, justification through Christ, dedication to Him, without a word of appreciation to his fellow soldiers in Rome. Let every pastor read and ponder II Timothy 1:16 where the great heart of a great servant goes out in loving remembrance toward a Christian friend.

A Pastor Must Have Christo-Centric Loyalties

Family ties, friends, religious affiliations, recreational and diversionary interests must all be made second in the thinking and planning of a true Shepherd. It has become the standard to blame Peter for first saying, "I will lay down my life for Thy sake" and then after a matter of hours cringing before the penetrating gaze and piercing words of a maid. Would it not be better to remember that Peter finally did exactly the thing that he affirmed he was prepared to do, he laid down his life for his Lord. Despite all his missteps, frailties and rashness the focus of his heart was upon Jesus Christ. He coined the words, "Lord to whom shall we go, Thou hast the words of eternal life." He was and so were all the members of the Apostolate—Christo-Centric. This is a day when a thousand voices, many of them worthy, will clamor for our first allegiance. Our Heavenly Father's word to us is this: "This is My Beloved Son, hear ye Him." Let us journey to the place of need seeing "no man save Jesus only." No worthy interest in this world will ever suffer from our having rendered supreme heart devotion to Jesus Christ.