

# We Need Your Help If We Are To Edit This Paper Until Jesus Comes

PREMILLENNIAL . . . BAPTISTIC . . . CALVINISTIC . . . BIBLICAL

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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RUSSELL, KENTUCKY SATURDAY, APRIL 4, 1942

WHOLE NO. 217

### Brother Hurlbutt Replies To The Baptist Bulletin

The Baptist Examiner of Jan. 24 copied an article in The Baptist Bulletin on the Southern Baptist Theological Seminary and the much-mooted Barnett case. This article misrepresents what I said in The Western Recorder of Nov. 20, 1941. The Bulletin's language, calling my argument "threadbare" and "shelf-worn" and "silly," makes the misrepresentations doubly unfair. Incidentally, my critic evidently needs to study Matthew 7:12, or to study it again.

The Bulletin says: "Rev. Gordon Hurlbutt of Point Clear, Alabama, comes along with the argument that all this opposition to the Barnett statement is a violation of Baptist liberty and intellectual freedom." That is grossly inaccurate, to say the least, as any unprejudiced reader can see by comparing with it what I actually said, which was this: "I do not deny nor even question the right of any brother to declare and publish his judgment against the address. . . let opponents of such views as Brother Barnett's refrain from seeking to suppress him and his sponsors, and be content with discussing the views themselves."

The Bulletin also refers to my contention as "this silly argument that a man must be allowed to believe and teach anything he wants to and still do it in a Baptist school or Baptist church." Never have I declared for such nonsense. Quite to the contrary, I said in The Recorder: "Of course, Christian freedom is not senseless license, and there are times when professed Christians must be curbed." I did not say nor even hint that any man has a right "to believe and teach anything he wants to," whether

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### El Shaddai

There is a tender and lovely significance in the Hebrew, El Shaddai, translated rather unfortunately here and elsewhere in the Old Testament by the name, "Almighty God." El means the "Strong One," while Shaddai is related to the word for a women's breast. Thus the expression portrays God as the One who nourishes and therefore satisfies. Dr. Scofield very beautifully puts it this way: "As a fretful, unsatisfied babe is not only strengthened and nourish-

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### A HELPFUL LETTER

(While I was ill recently one of the dear young Christian girls of our church mailed me the following letter. It helped this editor. Perhaps someone else needs it's strengthening assurance too. J. R. G.)

#### ARE YOU AT 'WITS' END CORNER?"

"Are you standing at 'Wits' End Corner,'  
Brother, with troubled brow?  
Are you thinking of what is before you,  
And all you are bearing now?  
Does all the world seem against you,  
And you in the battle alone?  
Remember — at 'Wits' End Corner'  
Is where God's power is shown.

"Are you standing at 'Wits' End Corner,'  
Blinded with wearying pain,  
Feeling you cannot endure it,  
You cannot bear the strain,  
Bruised through the constant suffering  
Dizzy, and dazed, and numb?  
Remember — at 'Wits' End Corner'  
Is where Jesus loves to come.

"Are you standing at 'Wits' End Corner,'  
Your work before you spread,  
Or lying, begun, unfinished  
And pressing on heart and head,  
Longing for strength to do it,  
Stretching out trembling hands?  
Remember — at 'Wits' End Corner'  
The Burden Bearer stands.

"Are you standing at 'Wits' End Corner,'  
Yearning for those you love,  
Longing and praying and watching,  
Pleading their cause above,  
Trying to lead them to Jesus,  
Wondering if you've been true?  
He whispers, at 'Wits' End Corner'  
I'll win them as I won you!

Are you standing at 'Wits' End Corner?'  
Then you're just in the very spot,  
To learn the wondrous resources,  
Of Him who faileth not!  
No doubt, to a brighter pathway  
Your footsteps will soon be moved,  
But only at 'Wits' End Corner,'  
Is 'the God who is able,' proved."

### If I Had But One Sermon To Preach

#### "JESUS, PRECIOUS JESUS."

Roy O. Beaman, Calvary Baptist Church, Tampa, Fla.

(This sermon was preached over station WTSP, St. Petersburg, at 2:30 February 8, 1942).

My topic today is IF I HAD BUT ONE SERMON TO PREACH. At first hearing, this question seems to be a difficult one, but on closer investigation, it is not so hard. Every preacher ought already to have answered it.

IF I HAD BUT ONE SERMON TO PREACH, I would take five texts. If you get the message of these five Scriptures as I read them, then that alone is a great sermon.

"For I determined not to know anything among you save Jesus Christ and Him crucified." (I Cor. 2:2).

(Continued on Page Three)

### Is There A Purgatory? If So, Where And When?

Catholics believe rightly that there must be a purgatory. And every Protestant, who is at all acquainted with God's ways with men, must believe that same thing. If men are to be freed from their sins, those sins must be purged away by the judgment of God. All must agree that the purgation of sins is in God's great plan of redemption, and is essential for the salvation of men. We cannot disagree with our Catholic friends on this point, which forms one of the cardinal doctrines of the Christian faith.

But the matter of greatest importance is to discover from the Sacred Writings whether this purgatory, in which, or by which, man must suffer for sins, until the justice of God is satisfied, is already past and accomplished, or whether it must be endured sometime in the future by believers after they have passed on into the eternal world. Or, in other words, when and where does Purgatory take place?

Upon the testimony of God, which is the only foundation for the conviction and confidence of faith, we declare to all the glad gospel news that there is, and can be, but one purgatory and that that purgatory is past forever to the glory of God. That it was endured by one Man alone, not for His own sins, but for the sins of others, even sinners, and that that Man was none other than our Lord and Savior Jesus Christ. To satisfy the justice of God, and to vindicate the righteousness of God, Jesus the Son of God must needs be judged for our sins that the sinner, who believes in Jesus, in his heart, and confesses

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### Ability ? No !!!

I mean it, we ARE ABLE. Some time ago a deacon who could not raise five dollars for church expenses, had a bad son, who was indicted for "crap shooting," and the deacon raised seventy-five dollars and kept his son from the "rock pile!"

A widow, whose son had to have an operation, raised \$100.00 cash!

A preacher, whose fine Jersey cow, for which he had paid \$250.00 laid down and died, went right on with

(Continued on Page Two)



## The Baptist Examiner

JOHN R. GILPIN ..... EDITOR

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### IS THERE A PURGATORY? IF SO, WHERE AND WHEN?

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Him as Lord, might go free, that he might go free forever, and never, no, never come into judgment before God, nor suffer the torments of His wrath. (See Catholic New Testament, John 3:16-18, 26; 5:24; Rom. 10:8-13).

Moreover, the only purgatory we have ever discovered, after many years of familiarity with the Scriptures, is to be found in Hebrews 1:3, where we read, "When He had by Himself purged our sins (or made purgation of our sins) He sat down on the right hand of the Majesty on high." Jesus bore the judgment due our sins on the cross, and He purged them away by the blood of His cross.

He perfectly satisfied the justice of God, and glorified the righteousness of God, in respect to our sins, by bearing the judgment of God. After having done this, He sat down on the right hand of God, thus proving that redemption's work was fully and perfectly accomplished, and that purgatory was forever past for him that believeth in Jesus, and in His shed blood that cleanseth us from all sin (See Rom. 3:23-26; I John 1:7). "But this Man (blessed be His Holy Name forever) after He had offered one sacrifice for sins forever, sat down on the right hand of God." (Heb. 10:12). Just one sacrifice, and that forever, and that for you and me, my reader. Oh, think of it, rejoice in it, and thank God for it.

Now, if we attempt to repeat that one sacrifice, or that one purgatory, what, in God's sight, are we doing? We are slighting, and doing violence to the one perfect, sacrificial, eternally cleansing work of our only Savior, Jesus Christ. We are denying the work and worth of the Son of God. Moreover, if we are looking forward to a future, second purgatory, we cannot have present, settled peace with God, and it is impossible for us to enjoy His present, full, and eternal salvation. In other words, our conscience remains unpurged, and we are anxious and miserable, when our conscience becomes exercised, "Because the worshipers once purged should have no more conscience of sins" (Heb. 10:2). And it is "the entrance of God's words" into our hearts that

This week we are mailing the issues of March 28, April 4, and April 11 — all in onewrapper. This has been necessitated by our recent fire. Beginning with the next issue (April 18) we will mail each issue singly and on time, God willing. Pray for us, as it take time, grace, and money to get this paper out weekly. J. R. G.

"giveth light" concerning these matters, so that we should not go on in our darkness, and ignorance of God's will, to our own utter and eternal destruction (Psalm 119:130).

The cross, and that alone, is the believer's purgatory, and it is God's purgatory. It was there that Jesus took my guilty place, and purged my guilt away, and God put His seal of justification upon that perfect work by raising Him at His own right hand in heavenly glory.

—The Evangel

### BROTHER HURLBUTT REPLIES TO THE BAPTIST BULLETIN

(Continued from Page One)

among Baptist or among heathen Zulus. Of course a man must believe and teach only what all the facts he can get indicate to be true; and in spiritual matters he must follow the Spirit of truth (John 16:13), who, as Paul repeatedly declares, abides in every true believer, and certifies His presence by producing the "fruit" which the inspired apostle identifies as manifesting itself in the various forms listed in Galatians 5:22, the first and all-including being Love. In my article I magnified "the grace of the indwelling Spirit of God."

In The Recorder I did not have space for an adequate discussion of the Barnett address; hence, I did not try to discuss it at all. But, since my contention has been misstated in these columns, I am entitled to say here that my warning against "suppressive action" (please note both words) against Brother Barnett was uttered in conviction that the unqualified condemnation of his address would have been prevented by taking due account of all that he said, with suspension of final judgment on what was not unmistakably clear. The language of some of his assertions was not properly guarded from misunderstanding if taken alone without the context; but surely it is unfair to interpret any passage in any composition without regard to what follows or precedes in the same discourse. Also, Brother Barnett's formal statement later, in the Western Recorder of Nov. 27, 1941, clarified his stand.

In addition to Matt. 7:12, our critic might note Matt. 7:1-5.

Ed. Note:—

Brother Gordon Hurlbutt who writes the above article, is a very dear friend of the editor. Though we have never seen him, we love him and appreciate him. Though we are poles apart concerning much of the Scriptures, yet there are enough common bonds which make our fellowship and friendship both profitable and helpful.

I feel that Brother Hurlbutt has done himself a terrible injustice in

## NOTICE!

trying to defend Das Kelley Barnett.

Certainly no defense should be offered in his behalf. If an enemy were to steal a sheep or poison a water hole, no mercy should be shown him. If an enemy, either alien or from within, were to reinact the role of Benedict Arnold, he deserves no mercy. If a robber were to break into your house and murder one's wife and baby in his attempt to steal, certainly he has forfeited all claims of sympathy.

To me, Das Kelley Barnett is worse than a sheep stealer. He is lower than a water poisoner. He is a greater traitor than Benedict Arnold, and as great a traitor as Judas Iscariot. He deserves less sympathy than a murderous robber. The poison of Mr. Barnett's modernistic essay murders both soul and spirit, and damns alike in Hell.

I say again that he does not deserve any sympathy nor defense. However, since Brother Hurlbutt is the editor's friend, and since the editor believes in fair play, and especially since Brother Hurlbutt thinks he has been misrepresented by an article which we have carried from The Baptist Bulletin, we gladly allot this space to him.

However, let no one think that we are condoning the modernism of Mr. Barnett in the least. At the same time, may we remind you that the seminary which has taught him is more guilty than he. Oh, that God might cause a wave of protest to break out among southern Baptists to the extent that they would rise en masse and demand a house-cleaning. No true Baptist should invest even a penny in the Seminary until its modernists are cleaned out and their modernism is removed far hence.

## EL SHADDAI

(Continued from Page One)

ed from the mother's breast, but also quieted, rested, satisfied, so El Shaddai is that name of God which sets Him forth as the Strength Giver, and Satisfier of His people." Possibly the "All Sufficient God" would be a better translation than Almighty God. He who was all sufficient for Abram is living and able to provide for His children NOW. God does not change. He is still the "All Sufficient God, the Divine Nourisher and Satisfier of His own." — Our Hope

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

We are saved to serve but we never serve to get saved.

Without prayer no work is well done.

## ABILITY? NO !!!

(Continued from Page One)

business, eating three meals a day! If that minister had been called upon give the price of that registered Jersey to the Lord, he possibly would have said: "I can't give that much, I'll give twenty-five dollars." But he gave TEN times that much to the vultures!

It is simply a question of "WILLINGNESS." Are we going to "WILL TO DO," if so, we will do it!

But, some may say in the cases cited above, "They had to." Ah; that is the irony of it. We give the Lord as little as we can, because we do not "have to!" I wonder if some of us will not hang our heads in shame when we stand before His throne!

— J. M. Newburn.

Remember this when you think of contributing to THE BAPTIST EXAMINER or to our mission work.

## RECENT WEDDINGS

During the last few weeks it has been the editor's happy privilege to share in the marriage joys of the following young couples. May each of these realize that "hearts with equal love combined, kindle never-dying fires," and may the fire of love and happiness burn brightly in each of these new homes throughout many years to come.

1. Arlynn H. Wilcox, 43, Mechanic, and Gladys B. Miller, 31, Huntington, West Virginia.

2. Winsett Templeton, 26, U. S. Army, and Kathleen McKendree, 21, Salt Rock, West Va.

3. Carney Willard Kingery, 24, Finisher, and Ruth Gail Chapman, 21, Huntington, West Virginia.

4. Clifford Raymond Harshbarger, 29, Welder, and Bonnie Sampson, 29, Huntington, West Virginia.

5. Carl Snyder, 21, Welder, and Anna Englehorn, 21, Chestline, Ohio.

6. Harold Lockwood, 21, Gasoline Station Attendant, and Charlene James, 20, Portsmouth, Ohio.

7. Ervin Hulett, 37, Farmer, and Hallie Claire Slean, 21, Catlettsburg, Kentucky.

8. Charles August Schomburg, 22, Plumber, and Christine Frances Phillips, 21, Portsmouth, Ohio.

9. Johnny Hamilton, 21, Electrical worker, and Elizabeth Fairburn, 21, Huntington, West Virginia.

10. Stanley Taylor, 21, Laborer and Jeannette Kill, 21, Lockbourne, Ohio.

11. Roger Leslie Kemmer, 21, Laborer, and Edith Irene Albert, 21, Howard, Ohio.

12. .... and ..... of Columbus, Ohio.

13. Harlan Slark, 28, Railway worker, and Thelma Campbell, 22, Lucasville, Ohio.

14. Willard Browder, 21, Filling Station Attendant, and Alice Davis, 21, Washington Court House, Ohio.

15. Lester Elzie Mock, 21, Shoe Factory worker, and Mabel Elnore Kinnison, 20, Logan, Ohio.

16. Calvert F. Duke, 23, U. S. Navy, and Virginia Meadows, 23, (Continued on Page Four)



**"JESUS, PRECIOUS JESUS."**

(Continued from Page One)

"For we preach not ourselves but Christ Jesus as Lord and ourselves as your servants for Jesus' sake." (II Cor. 4:5, RV.).

"I have been crucified with Christ, nevertheless I live; yet not I but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God Who loved me and gave Himself for me." (Gal. 2:20).

"But God forbid that I should glory save in the cross of our Lord Jesus Christ, by Whom the world is crucified unto me and I unto the world." (Gal. 6:14).

"This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." (I Tim 1:15.)

To me these are the five greatest utterances of the apostle Paul. I was invited to speak to a group of ministers. I chose these five texts and emphasized that ministers ought to center all around Jesus Christ and Him crucified. That is the message the world needs.

## I

IF I HAD BUT ONE SERMON TO PREACH, I would go on preaching what I have preached these twenty years — "Jesus Christ the same yesterday and today and forever." (Heb. 13:8). The gospel of Jesus Christ is a changeless message about the changeless Christ for a changing world with an unchanging need.

Modern liberalism calls for a change of message. They shun the doctrine of sin and the atoning blood of Jesus Christ. Yet these are the fundamental truths for any Bible preacher. These liberals have outgrown these tried and true teachings of the blessed gospel. Truth to them must be defined in the light of the spirit of their day. They are like the man who changes his bugle to get the sheep to hear.

The deplorable situation we face now is largely due to a compromising consent to the call to be popular. We must remember that the message for the populace is not always popular. We are not to preach according to what people desire but according to what they need. The gospel must not be gauged by worldly standards and trends but by a "thus saith the Lord."

What this world of sin needs is simply the oldtime gospel preached with the ever-fresh power of the anointing Spirit of God. The gospel message never wears out nor ages.

Someone asks if there are not special emphases for our day. Yes, there are the eternal emphases — the story of sin and the story of redemption through the cross of the Lord Jesus. That is the living message for every day.

## II

IF I HAD BUT ONE SERMON TO PREACH, I would preach the all-sufficiency of Jesus Christ to save every sinner in every condition in every age and every place. Recently I was talking with a young man who said, "Preacher, you cannot help me."

I replied, "I know I cannot help you but I know ONE Who can, even the Lord Jesus Christ." He continued, "I was brought up to go to church and went through the ceremonies. I graduated from one of our church colleges, but it did not help me." "But, friend," said I, "try Jesus; I point you to Him. I know what He can do for you since He has done so much for me. There is positively no case too hard for Him, not even yours. '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 as red like crimson, they shall be as wool.' 'Wherefore He (the Lord Jesus) is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.' He saved Paul, the chief of sinners; therefore I know He can save you."

## III

IF I HAD BUT ONE SERMON TO PREACH, I would strive to preach as I do each time, for I have no assurance but that each sermon may be the last one. This is enforced by three solemn possibilities — the coming of the Lord, my own death, or my being physically incapacitated to preach longer.

No one knows the day of the coming of the Lord Jesus. If He could come while I am preaching, I surely would want to be magnifying Him. And, friends, every child of God ought to live as though each moment would usher in the coming of the King of Glory.

If Jesus tarries, death will some day knock at my door. Let me illustrate. One day I had more things to do than I could possibly get done. The impression kept coming to me that I ought to stop for a visit with a young man who was sick. I urged that I would not be so busy the next day. Still the impression urged me to stop. I did stop; I talked with the sick man, prayed, and left him rejoicing in Jesus as his personal Savior. In less than three hours I took sick. I barely dragged through the rest of the day. Confined to bed for quite a while, I wondered if the end of my labors were not near. How happy I was that I had heard the Spirit's call that day, that I had urged that young man to trust his all to the blessed Lord Jesus.

## IV

IF I HAD BUT ONE SERMON TO PREACH, I would not speak to entertain nor to amuse; I would not strive to exploit literary attainments. I have seen men waste precious time in needless introductions and pointless jokes when they ought to have been warning men to flee the wrath to come. Remember what Paul said, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring to you the testimony of God. For I determined not to know anything among you save Jesus Christ and Him crucified."

Let me tell you two stories of heart hunger.

A college girl told me that after reading books and writing book reviews all the week, she was disgusted at the preacher's sermon on Sun-

day which was a review of the latest book. She went for worship, for something different, for the gospel. No wonder she was disgusted.

A salesman told me that for years he had urged a salesman friend to go to church with him. He was burdened and praying for the salvation of his friend. When he finally got his friend to church, imagine his disappointment and disgust at the preacher's preaching on the ethics of a smile.

I must always tell men of the Savior, for in every audience there is some lost soul. Every sermon should contain something on how to be saved. I know someone listening today needs the Savior. That is why I urge Him on you as the One you need and as the only One Who can save you.

## V

IF I HAD BUT ONE SERMON TO PREACH, I would not push selfish interests. The great tribute of John the Baptist was this, "He (Jesus) must increase, but I must decrease." And Paul preached not himself but Jesus Christ as Lord. If I (or any other preacher) choose myself as the topic, it certainly is a poor one. I may not preach as well as some; but, friends, no one can preach a greater Savior than I can. No one can tell of a greater love than I can, for I tell you of the love that led the Lord of Glory to the cross of shame and death for guilty sinners.

## VI

IF I HAD BUT ONE SERMON TO PREACH, I would preach as I do when I preach to a dreadfully sick person or one soon to undergo a serious operation. I point them away from self and the help of man, which is vain; I point them to the finished work of Jesus on the cross as the hope of any poor sinner.

I talked not long ago to a young man going back to his post in the navy. I felt that it might be my last sermon to him. I warned him of sin and its enticements. I urged on him that service men can be Christians. He feared he could not live it. I told him I knew he could not, but that Jesus living in him could and would make him able to live it. I pointed out the difference between living for the Lord and being made alive in Christ. You must be born again before you can live for the Savior. Jesus is the one source of life for men dead in sin. He can make you alive; He waits to perform the miracle of awaking your dead soul out of its death in trespasses and sins into eternal life in Christ Jesus.

This habit of telling dead sinners to do better, to turn over a new leaf, to join the church, to quit their meanness reminds me of the man who goes to the cemetery to get people to work for him. That graveyard of bodies cannot get up and live right. Nor can sinners dead in sin live right until they have been born again. Friend, you cannot get to heaven unless you are born from above. That is why I would still preach "ye must be born again," if I knew this would be my last sermon to you.

I recall the story of a chaplain in the other World War. He was re-

maining in camp, but the soldiers were starting for New York to embark for France. He poured out his soul. They were courageously ready to meet the enemy, but were they ready to meet God? That question burned in his soul.

I picked up two soldiers in Tampa the other night and let them ride for a mile. I was aware that I might not see them again. I commended their willingness to die for their country — all praise for that — but I wanted to know if they were ready to die and meet God in peace. It is proper courage to be ready to face the enemy, but every service man needs to be ready to meet the Lord Jesus. My heart goes out for any of you service men that are listening today. I want you to know the blood of Jesus Christ that cleanses from all sin. I want you to have Christ in you the hope in glory.

## VII

IF I HAD BUT ONE SERMON TO PREACH, I would preach on sin just as a physician diagnoses the case. He examines thoroughly even if it hurts a lot. The preacher must warn men of death and hell. If someone refuses the remedy the doctor prescribes, the doctor warns of sure death without the remedy. I warn men of the fire of hell just as you would warn someone to escape from a burning building. Would a doctor experiment with a case nearing death when he knew a sure remedy? No, he would rejoice to give that one certain remedy. There is today too much experimenting in theories in religion; stick to the tried, tested, and proven message of the gospel of Jesus Christ.

If you saw a man drowning, you would not tantalize him with experiments. You would do your utmost to get him into the lifeboat. That is our business, getting men into the lifeboat of the gospel of Jesus.

I went one day to talk with a young man with typhoid. His fiancée and her friend urged me to talk to him about his soul, which I was eager to do. He was exceedingly weak, but I talked to him about Jesus. He told me quietly that his doubts had vanished and that he was safe under the shelter of the precious blood of Jesus. I then assured him that Jesus would take care of him even in death. I went to another section but was soon called back to preach his funeral. How glad I was I had talked to him about his soul. Be kind to sick ones but do not fear to tell them of their need of the one remedy for sin, Jesus Christ and Him crucified.

## VIII

IF I HAD BUT ONE SERMON TO PREACH, I would exalt the Lord Jesus. I was in Florida in 1932 and had one opportunity to preach in a Tampa church. I tried to unfold the glories of Jesus Christ and Him crucified.

A preacher assisting me in a meeting asked me to criticize his sermons. He was much older than I, but when he urged me to speak, I said, "Put more of the Lord Jesus in your sermons; center everything around Him." Never leave the way of life



out of your message if you are a Sunday School teacher or a preacher. When I see a lost sinner in my audience or someone informs me of the presence of one, it puts new fire into my soul to point him to Jesus. It might be my only opportunity.

Perhaps some soul is listening today that will not hear this broadcast again. With all my soul I beseech you to be reconciled to God. Do not put this important matter out of your mind. "Come for all things are now ready." That is the invitation of the gospel.

I was privileged to speak once to a group of about one hundred WPA workers while they were eating their lunches under some shade trees. I spoke to them of the Bread of Life that gives life to all who will partake by faith of Him. He not only saves but satisfies. Eat by faith of Him and you will never hunger and never thirst. I never saw those workers again. I hope some of them caught the message. O friend, look, there in the gospel is the table spread with good things to eat; eat and your soul will live. Do not go on in hunger and die in sin when the gospel feast is spread before you. You do not have to bring nor buy one single thing. All you have to do is to eat by faith.

## IX

IF I HAD BUT ONE SERMON TO PREACH, I would point to the only Savior. "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." (Acts 4:12). I was invited once to a very sedate pulpit. They believed in salvation by works. I felt called of God to point them kindly away from all things men strive to do for salvation to the only Savior. I supposed I would never have a chance again to set forth God's way of salvation to them.

In my first radio sermon years ago I could hardly stand before that microphone — I never dreamed that I would be a radio preacher — yet I felt the urge in my soul to tell the souls listening, about the Savior Who died for me. My text was Luke 19:10, "For the Son of man is come to seek and to save that which was lost." I announce to you that Jesus has come and is seeking, seeking even you today. That is proved by His sending this message to you. You are lost without Jesus, not just going to be lost. He seeks; He will save. You cannot save yourself. Why not let Him save you this moment? My prayer is that you will do it just now.

## RECENT WEDDINGS

(Continued from Page Two)

Danville, West Virginia.

17. Vincent Corsaro, 21, Miner, and Janet Kay Friend, 21, Wallen, W. Va.

18. Howard Elkins, 23, U. S. Air Corp., and Elinor Jane Diehr, 21, Columbus, Ohio.

19. Charles M. Roberts, 21, U. S. Engineer, and Mabel Jones, 21, Kenova, West Virginia.

20. Warren T. Jefferson, 21, La-

borer, and Marjorie Frantz, 20, Huntington, West Virginia.

21. Farley D. Surface, 23, Truck driver, and Kathleene Dillon, 21, Pocataligo, West Virginia.

22. Thurman Adkins, 31, Utility worker, and Thelma Smith, 1, Whites Creek, West Virginia.

23. Harold Lee Hanley, 21, Mechanic, and Betty June McCann, 21, Hurricane, West Virginia.

24. Howard Brown, 24, Transfer worker, and Wanda Aller, 21, Hunt-West Virginia.

25. David C. Graves, 24, Telephone workers, and Wanda Allen, 21, Huntington, West Virginia.

26. Kyle McClure, 29, Glass worker, and Gertrude Pauley, 21, Charleston, West Virginia.

27. Aerial Good, 21, Electrical worker, and Wanita Hanshaw, 21, Maysel, West Virginia.

## THE BLIGHT OF MODERNISM

In 1939, 60,000 churches reported no conversions. Some 27,000,000 youth under 21 received no religious instruction whatever. Children under 12 to the number of 13,400,000 are without religious training. 10,000 villages in our country are without churches and in 30,000 villages there is no resident pastor.

Only 68,000,000 of our people profess some kind of religious belief and only 25 per cent of our people ever attend church. Sunday morning church attendance amounts to 8 per cent of our population. Sunday evenings only 2 per cent are in any religious service. Rural churches are dying at the rate of 1,000 a year. The story of the mission fields is one of constant retreat. — Prophecy

## THE SUFFICING BIBLE

When I am tired, the Bible is my bed;  
Or in the dark, the Bible is my light;  
When I am hungry, it is vital bread;  
Or fearful, it is armor for the fight;  
When I am sick, 'tis healing medicine;  
Or lonely, thronging friends I find therein.

If I would work, the Bible is my tool;  
Or play, it is a harp of happy sound.  
If I am ignorant, it is my school;  
If I am lost, it is solid ground.  
If I am cold, Bible is my fire;  
And it is strength if boldly I aspire:

Should I be lost, the Bible is my guide;  
Or naked, it is raiment rich and warm.

Am I imprisoned, it is ranges wide;  
Or tempest-tossed, a shelter from the storm:

Would I adventure, 'tis a gallant sea;  
Or would I rest, it is a flowery lea.

Does gloom oppress? The Bible is a sun,  
(Or ugliness? It is a garden fair.  
Am I athirst? How cool its currents run!

Or stifled? What a vivifying air!  
Since thus thou givest of thyself to me  
How should I give myself great  
Book, to thee!

## A Single Soul

"Ruth, I have tickets for the concert of the Bell-Ringers on Wednesday night. Can you go?" Alice said to a friend, as she stopped at her gate.

"It is prayer meeting night."

"I know; but they sail for Europe Friday night, and this is their last concert."

"But I never stay away from prayer meeting for anything."

"But this is a sacred concert — and only once. We can worship just as well there."

So, reluctantly, against her convictions, Ruth consented.

That night the girl dreamed that an angel in shining raiment stood beside her, and asked gently, "Where are you going tomorrow night?"

And she answered, "I thought I would go to the concert."

Then the angel said sadly, "Have you so little appreciation of the value of a single soul?"

Vividly the vision came back to Ruth the next morning, as she lay, saying softly to herself, wondering what it could mean — "So little appreciation of the value of a single soul."

She decided that she must take back her promise to attend the concert, and go to prayer meeting.

Ruth sat in the house of prayer with a strange joy in her soul, singing:

"Plenteous grace with Thee is found,  
Grace to cover all my sin;  
Let the healing stream abound,  
Make and keep me pure within.  
Thou of life the fountain art,  
Freely let me take of Thee;  
Spring Thou up within my heart,  
Rise to all eternity."

As the music ceased, the girl sprang impulsively to her feet.

"I meant to hear the Bell-Ringers tonight," she said, "but I decided that I would rather come to prayer meeting; and I am happier here than I should have been at the concert; and I am sure no music could be sweeter to me than the hymn we have just sung."

As the hour of closing drew near, the pastor arose, and invited any one who would give themselves to Christ to come forward.

As he waited, in silence, a lady in mourning walked slowly up the aisle, and kneeling, was shown the way of salvation. When the service was ended a friend came to Ruth, and said:

"The lady who went forward wishes to be introduced to you."

Much astonished, the girl went to receive the introduction to Mrs. Wal-

ters.

"I want to tell you," the lady said, "that I owe the fact of my being a Christian tonight to your testimony. I have not been inside of a church for ten years. I came here to please a friend, and when you said you would give up a concert for a prayer meeting, and that no music could be sweeter to you than the hymn.

"Jesus, lover of my soul," I thought to myself, 'There must be something in religion, and I am going to have it.' So I wish to thank you, for it is because of your testimony that I shall go home tonight a servant of the Lord Jesus Christ."

Ruth held out her hand, and pressed gratefully that of her new friend.

She knew now the meaning of the angel's message.

She could not tell Mrs. Walters how nearly she had come to proving recreant to her trust, nor of the dream that had influenced her in the true direction, so she answered simply.

"I thank you for telling me this. I shall never forget it."

Yet she little guessed what cause she would always have to remember it.

Ruth's home was close beside the railroad track. About midnight she was awakened by a horrible crashing sound.

Looking from the window she could see where the midnight express and the 11:30 freight had collided.

The frantic cries of the frightened, and the piercing shrieks of the wounded made her sadder. But she bravely put away all thought of self, and, calling her father, was soon ready to go with him to the rescue.

And the first face that looked into hers as she stood beside the burning train, was that of Mrs. Walters.

Pale and peaceful it was, though showing how intensely she suffered. She was extricated and borne to Ruth's home.

The power of speech was almost gone.

She rallied a little as they laid her on Ruth's couch.

Taking her hand, and pressing it to her lips she whispered, feebly:

"Child, I'm going — it was my last chance — what if you had not spoken — what if I had not taken it?"

And kneeling there, beside the dead, the tears raining down her face, Ruth promised her Father always to do her duty; always to give her testimony; always to appreciate the value of A SINGLE SOUL.

—Mrs. Abbie C. Morrow.

## FIRING BIBLE TEXTS

A physician, bright but critical, went to hear D. L. Moody. Although he had no thought of such a result, he was converted. When asked the reason for his change of heart, he said, "I went to hear Mr. Moody with no other idea than to have something to laugh at. I knew he was no scholar, and I felt sure I could find many flaws in his argument. But I found I could not get at the man. He

stood there hiding behind the Bible, and just fired one Bible text after another at me till they went home to my heart straight as bullets from a rifle. I tell you, Moody's power is in the way he has his Bible at the tip of his tongue." Jesus didn't convert the devil; He did not set out to, but He defeated his purpose, and in just the same way that Moody defeated the physician. —Christian Instructor.