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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).

WHOLE NO. 229 RUSSELL, KENTUCKY, SATURDAY, JUNE 27, 1942 VOL. 11 NO. 20

How The Bible Coincides With Current Religious Notions

(Roy Mason, Tampa, Fla.)

Many are the strange notions, notions and views that are held by people in general concerning religion and religious matters.

FOR INSTANCE . . .

There is the idea that a hypothesis in a church is adequate for having nothing to do with church or Christianity. Some people like to find out some fault in a church member so as to be able to excuse themselves from having anything to do with religion. But the Bible says, Romans 14:12, that every one must account to God individually. There are counterfeit dollars, yet we stop accepting money because of this. There are unworthy people in business, but that does not stop the transaction of business. There was a Judas in the church, but that does not stop the failure of Christ in establishing His church. In Matt. 23 the parable of the "tares" shows that Satan will place hyphens among his people to induce. No person can find excuse on the ground of hypocrites.

There is the current idea that one joins a church he needs to drop in for an occasional visit. It is not incumbent upon him to be there "every time." Such persons never consider they are obligated to attend a meeting. But what does the Bible say? Heb. 10:25. Also Luke 4:16 for example of Jesus in public worship. Every member, able to do so, should back up every one of the Lord the main concern of this would transform church membership of the average church present at any given time of worship. For any ordinary business sort of support would ruin.

There is the idea on the part of many church members that church should serve them, rather than the idea that they should join with others in rendering service. Any church member wants to be visited and petted and coddled is a liability to the church. Moreover in his selfish and egotism he wants to be seen from others that he is a member.

(Continued on page four)

A SURE CURE

Should you occasionally harbor the delusions that you would like to be young again, listening for ten minutes to a 'teen-age girl talking to her boy friend on the telephone is a guaranteed cure.

Rightly Dividing the Word of Truth, A Preacher's Task

(T. P. Simmons, Racine, W. Va.)

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15).

There is something peculiarly sacred and impressive about the last words of men. Then, if ever, they speak wisely. Then, if ever, they reveal themselves. The second epistle of Timothy is supposed to have been written by the great apostle to the Gentiles shortly before his martyrdom (4:6-8). If this is true; we have in this epistle probably the last utterances of Paul that inspiration has preserved. And in this epistle there is no gem of rarer brilliance than our text. It is an epitome of ministerial instruction regarding the message to be delivered.

The timeliness of this exhortation is painfully apparent when we look upon the religious confusion all about us. A confusion as great as that of the Ephesian mob when, "some cried one thing and some another; for the assembly was confused; and the more part knew not wherefore they were come together" (Acts 18:22). Humanly speaking, the building of God's temple (Eph. 2:19-22) is being hindered as was the building of the tower of Babel, by a confusion of tongues. A right dividing of the word of truth is the only adequate cure for this confusion that daily becomes worse confounded.

HOW SADLY TRUE!

The Bible -

- the most loved book in the world.
- " " hated " " " "
- " best selling " " " "
- " World's most influential book.
- " book which has produced the world's great nations.

Yet studied least of any book in our universities.

why?

REPRINTED FROM

MOODY MONTHLY

An Old Fashioned Idea Worth Trying

"We've got to do something to arouse interest in our church," said the chairman of the board of deacons. "Our church socials are a failure," said one. "My sermons on Shakespeare and Milton don't seem to arouse much interest," said the pastor. "Our blue and red Sunday school contest was a complete flop," suggested a second deacon. "The play we put on last Sunday night, didn't draw much of a crowd," said another. "Mr. Chairman," spoke up an old Christian, "I've just been thinking that if we tried preaching the gospel of Jesus Christ and practicing it a little bit, it might interest people." (Cf. Romans 1:16; Coloss. 1:23). —Roy Mason.

Sermons

I'd rather see a sermon than hear one any day.

I'd rather one should walk with me than merely show the way.

The eye's a better pupil and more willing than the ear;

Fine counsel is confusing, but example's always clear;

And the best of all the preachers are the men who live their Creeds,

For to see the good in action is what everybody needs.

I can soon learn how to do it if you'll let me see it done.

I can watch your hands in action, but your tongue too fast may run.

And the lectures you deliver may be very wise and true;

But I'd rather get my lesson by observing what you do.

(Continued on page four)

Getting Back Our Scrap From Japan

A great illustration of reaping what one has sown comes out of Bataan peninsula from the doctors with MacArthur's men. The wounded men are brought in to the dressing stations where the doctors remove shell fragments. Reports come that they have made a game out of the type of fragments that they will dig out of wounds. Among their findings, all of them made in the U. S. A., are parts of Ford automobiles, nuts and bolts. Out of one soldier's body came a Singer sewing machine screw-driver. All of these articles, with hundreds of thousands of tons of scrap iron, were shipped to Japan in the days of appeasement, when we were giving.

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I. SOME REFLECTIONS UPON OUR TEXT.

1. Though its primary application is to preachers, this is by no means its exclusive application.

All saved people need a correct understanding of the truth, for which a right dividing of the word of truth is necessary. The only reason that such an exhortation should be addressed primarily to the preacher is that he is charged with the responsibility of teaching others the fine art of rightly dividing the word of truth.

2. God's word must be divided.

The Bible is not a systematic theology, but it is the source of all true theology. It is not a collection of finely dressed stones, but it is the quarry from which we may get all the stones we need in our building for God.

Doctrines in the Bible, as a rule, (Continued on page four)

The Proper Attitude

The good old sister had it right. She had a contention with her pastor—a very uncomfortable thing these days. And the pastor was much surprised to find her still attending regularly to her worship. So one day he went to her home to her surprise. She was very politely replied, "The Lord, and I do not have any controversy with you and me in making the Lord's work because of some misunderstanding among His saints." A

(Continued on page four)

The First Baptist Pulpit

"The Inspiration and Finality of the Bible"

"Every word of God is pure; He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar" — Prov. 30: 5,6.

When Columbus discovered the Orinoco River, someone said that he had discovered an island. He replied, "No such river flows from an island; that mighty torrent must drain a continent."

It is thus with the Bible. Man couldn't have written it if he would, and wouldn't have written it if he could. It must have come from God. As the poet, Alfred Holmes, has said,

"The Holy Bible must have been inspired of God and not of men. I could not, if I would believe, That good men wrote it to deceive; And bad men could not, if they would."

Nor would not, surely, if they could Proceed to write a book so good: And certainly no crazy man Could e'er conceive its wondrous plan.

Behold, what other kinds of men Than do these three groups comprehend? Hence it must be that God inspired The words which souls of prophets fired!"

(Continued on page three)

Our Lives In His Hands

On a page this size there are several thousand letters. While in modern printing this is set up by mechanical means, there are frequent cases where it is necessary to set all type by hand. Think of a page of print with five to ten thousand individual letters and spaces, set up by hand. These must be corrected and corrected again until there are no errors, and then they are redistributed to their particular boxes in the font of type. Is it worthwhile to spend hours putting type together and

(Continued on page four)

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JOHN R. GILPIN — EDITOR

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NEW TRACTS

We trust that by the time this reaches our readers, we will be ready to mail out a large supply of new tracts. Included in these which we are printing, are tracts on security, Baptist doctrines, tithing, baptism, and the plan of salvation. We will be happy to mail these as God provides the funds to do so.

WORKING TOGETHER

The story is told of a pastor who dreamed that his church was a stage coach at the foot of a hill, up which, in the absence of horses, it fell his lot to drag it. At first he despaired of the task, but some of the officers and members bade him be of good cheer for they would help him. It was agreed that the pastor was to guide the tongue and working together they would get up the hill. Slowly but surely the heavy coach began to make the grade. By and by, however, it seemed to get heavier and heavier. When the first ridge was reached the pastor came to a standstill. Turning the tongue of the coach to keep it from slipping down hill he started an investigation. What he discovered was that the members who had volunteered to help had grown tired of turning wheels and pushing and were inside the stage coach. Moral: Let us not go to sleep on our pastor; it will take us all to make the grade.

The messengers of Christ went forth with the word "peace" upon their lips, the gift of peace in their hands, and the light of peace upon their faces.

The man who can't think, is not an educated man, no matter how many college degrees he may have acquired.

ELDER SHERMAN WOODS



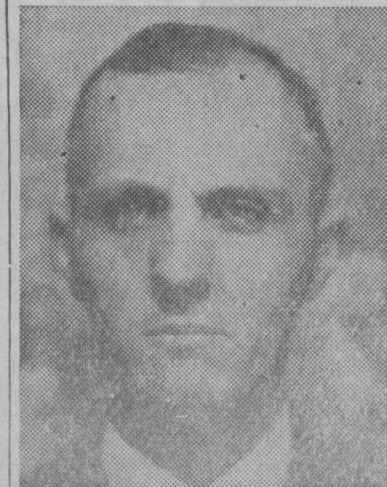
Elder Sherman Woods, pastor evangelist, has recently been engaged in a revival meeting with the Everman Baptist Church near Grayson. From all reports, this meeting which began on May 20, and ended June 7, was one of especial blessing to the membership of the church, the unsaved, and the community at large.

On Sunday, May 31, an all day meeting was held, with the ladies of the church serving a basket dinner on the ground at noon time. By actual count for the afternoon service, 334 folk were inside the church building, to hear Elders Sam Raborn, Roy Hamilton, and L. H. Tipton, while approximately 200 others were outside.

This meeting resulted in the strengthening of the church, the conversion of several sinners, and a general up-building of the cause of Christ in that community.

We are happy to have this good report from Everman Church. God's blessings on them and on Brother Sherman Woods.

DICKERSON FUND



At the end of the month of May, we mailed Brother Dickerson a check for \$204.34, representing contributions which had been received from churches and individuals interested in the mission work which is being done by Brother Dickerson in Brazil.

His address is:

Caixa Postal 680
Recife, Pernambuco
Brazil, S. A.

I am sure that he would be happy to hear from any of our readers. May I insist that you write him. A letter of good cheer would do much to encourage him in his labors in Brazil. Send us, though, your contributions for him, and we will gladly mail them to him. It will save him time and trouble by having us send them rather than for them to be sent individually.

NORTHERN BAPTIST BROADNESS

Brother Harvey Gray, pastor in Milton, West Virginia, recently attended the Northern Baptist Convention at Cleveland, and wrote concerning this convention as fol-

lows:

"But the broadness that burned this writer down is that broadness that reaches out to take in the ministers OF THE CAMPBELLITE CHURCH AND PUTS THEM ON PAR WITH ALL MINISTERS OF THE NORTHERN BAPTIST CONVENTION. A paper was read and adopted that declared THAT THE COMMITTEE ON RELATION TO OTHER CHRISTIAN BODIES HAD SECURED THE AFFILIATION WITH THE CHURCH OF CHRIST TO THE EXTENT THAT IF ANY NORTHERN BAPTIST CHURCH should desire to call a minister of the Church of Christ or if any church of the Church of Christ Denomination desired the services of any Northern Baptist pastor, the church might call him. The only requirement is that the minister making the switch shall be in good standing with the 'Minister's Council.' Boy! If that is not broadness, we have never seen it. The writer did all he could do to prevent the adoption of that paper. We voted against it. It was evident from the message of Pres. Elliott that the Convention would be faced with the question of taking the Campbellites or a lot of other heresies. In his message he said this: 'By no amount of juggling can Jesus' prayer for unity be made to be a prayer for organic union. When bodies of contrary doctrines unite they will inevitably still be contrary. He then quoted Dr. J. B. Gambriel 'Our need is not of more harness, but more horse.'"

Yes, northern Baptists are broad. We are a member of the 'Federal Council of Churches in America' and in it are seventy-seven denominations. They write our text books and assign our mission fields and cities where we may work.

We learned that 91 churches of Southern California joined the Southern Baptist Convention this last Convention. The Convention preacher at Cleveland in his sermon took a fling at those churches and pitied them for their unwillingness to co-operate. Such was the broadness and the way of the Convention."

QUESTIONS ANSWERED

1. Does the United Brethren Church believe "Once Saved Always Saved" or does it teach "Falling from Grace?"

The United Brethren church was founded about 1800. They are very akin to the Methodists. They teach apostasy, infant baptism, women preaching, have Episcopal form of church government with bishop, presiding elders etc., baptism is left to the will of the candidate, ministers are appointed to their charges by a stationing committee and presiding elders by their annual conferences.

2. Please explain what you mean by election.

(1) God's sovereign choice. Jn. 15:16; Mark 13:20; James 2:5; Lu. 18:7; I Thess. 1:4; Rom. 9:15-19; 11:5-7.

(2) Before the foundation of the world. Eph. 1:4; 2; Thess. 2:13; Rev. 13:8; 17:8; Gen. 1:1 and John 1:1 show that "in the beginning" was before the world was made and election took place in the beginning.

(3) Personal. Rom. 9:11; Rev. 13:8; 17:8. Names written means personal election.

(4) Elect sure of salvation through hearing of the Word and receiving Christ. Matt. 24:31; Rom. 11:2; 8:29; 2 Tim. 2:10; 1 Pet. 1:2; Acts 13:48; John 6:37. Election includes not only the individual person, but also the preaching of the gospel. I Cor. 1:21; 2 Tim. 2:10; 2 Thess. 2:13-14. Including Jude, who says in verse 4 that some were ordained before the foundation of the world to condemnation, every writer in the New Testament teaches election. Matthew, Mark, Luke, John,

Paul, Peter, James and Jude are the writers of the New Testament. Some of the Arminian heretics in West, Ky. says election was never heard of until Boyce Taylor came to West Ky. They are as ignorant and as noisy as a donkey. The whole fight centers on who made the choice. The first passage shows that God did the choosing, not man John 15:16. Concede that and the fight is over. The question of time and persons and all the other questions that arise are easily settled by the Scriptures. But get a man to admit that God did the electing, for if He did it, it was unconditional, and the Arminian heresy is dead. Selah!

—News and Truths.

A LESSON FROM THE CHINESE

There is a story about two Chinese coolies who were having a hot argument. A crowd gathered, and one listener expressed his surprise that, in spite of the vehemence of the disputants, they never came to blows. A Chinaman explained: "Of course not: the man who strikes first is admitting that he has run short of ideas." What a pity that some professed Christians cannot argue a religious question without personal condemnation of their opponents.

—Christian Thinker

DO YOU PRAY?

Ira A. Jackson, Boise, Idaho

When you get up in the mornings Do you hurry about the place, Thinking about your daily duties And the tasks that you must face Oh, kneel just for a moment Thanking God for light of day, For His tender love and mercy Do you take the time to pray? If you seek God in the morning When the day has just begun, Asking Him to guide and keep you Till you face the setting sun; He will fill your days with gladness Give you peace along life's way, And you'll be a happier person If you take the time to pray.

A MILLION PRAYERS A MINUTE

By Tom M. Olson

The Field Museum of Chicago recently put on public view a collection of Tibetan prayer wheels, some of which are so cleverly made that a good fast spinner could get himself credit for uttering a million prayers a minute, and many millions of prayers in the course of an eight-hour day.

Some of the prayer wheels are little cylindrical boxes that are turned by a handle. In a way, they bring the advantages of the Machine Age to an ancient religion, but the monks do not think they are being lazy. It is their belief that they can best show their devotion to their faith by "saying" as many prayers as possible during their lives, and the wheels multiply the efficiency of their lips a million fold.

What a contrast to this is the word of the Lord Jesus who said: "When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking." (Matt. 6:7).

The Lord would have us pray—not "say prayers."

LET YOUR BUCKET DOWN

The great river Amazon pours out so mighty a stream of fresh water into the Atlantic, that for miles out of sight of land, just opposite the mouth of the river, the water in the ocean is entirely fresh.

Some years ago a sailing ship left Europe for a South American port, and, through storm and mishap, was so long on its voyage that the water on board began to give out, and though the crew

took every care, they found themselves with their last cask empty.

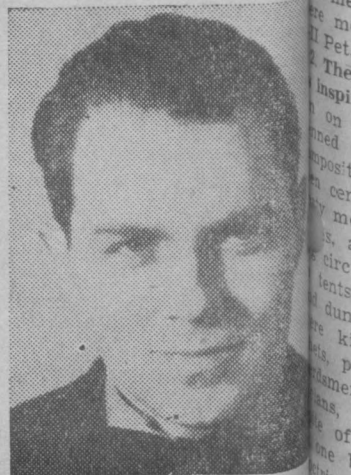
A day or two later, though calmed in a hot climate, though great joy and relief they saw another vessel, and, when enough to signal, they ran up flags, telling of their piteous condition: "We're dying for water."

To their astonishment, the vessel that came back quickly, almost to mock them: "Water around you; let your God down."

Little did they know that they were just then crossing the Amazon's ocean current, instead of being in salt water, they were actually sailing in water. Water all around though out of sight of land.

Fellow-traveller, you are crying out, "What must I be saved?" little realizing the ocean of God's love around you. "Let your God down!"

RADIO PREACHING



Elder Bert Caldwell, pastor of the Westmoreland Baptist Church, Huntington, West Virginia, conducts a Bible study and broadcast through station each Sunday morning at 8:30.

He is one of the editors, friends and one of whom light to speak and say a good word in his behalf. His messages are only true to the Book, but delivered with an evangelist's fervor which appeals to the

We invite all our readers to listen to the broadcast of Caldwell each Sunday morning at 8:30.

MARKING TIME AT HIGH SPEED

New York Times: "The largest steam locomotive, long, weighing 519 tons, built by the Pennsylvania Railroad, kept running at seventy-five miles an hour at the Fair—on bearings. Actually it won't move one inch; just mark time at high speed! Capable of pulling trains across a continent, not moving an inch, just mark time at high speed! Many of the capable of great spiritual plishments, are not moving an inch, but only whirling wheels, marking time at high speed."

—Christianity

In the cathedral of Luben, Germany, there is an old tradition:

"Ye call Me Maker, and I am not."

"Ye call Me Light, and see I am not."

"Ye call Me Way, and take I am not."

"Ye call Me Life, and desire I am not."

"Ye call Me Wise, and follow I am not."

"Ye call Me Fair, and love I am not."

"Ye call Me Rich, and ask I am not."

"Ye call Me Eternal, and I am not."

"Ye call Me Gracious, and I am not."

"Ye call Me Noble, and I am not."

"Ye call Me Mighty, and I am not."

If I condemn you, blame

THE INSPIRATION AND FINALITY OF THE BIBLE

(Continued from page one)

I

This leads me to say that the Bible is inspired of God:

The Bible states that it is inspired. Twenty-six hundred times Old Testament prophets and hundred and twenty-five times the New Testament writers assert that their words are the words of God. Here are a few specimens:

"God spake these words" — Ex. 20:1.

"And Moses wrote all the words of the Lord." — Ex. 24:4.

"These are the words which the Lord hath commanded." — Ex. 24:12.

"Hear, O Heavens, and give ear, O earth, for the Lord has spoken." — Isa. 1:2.

"The word of the Lord came to me." — Jer. 1:4.

"As he (God) spake by the mouth of His holy prophets." — Jer. 1:70.

"For the prophecy came not in time by the will of man; but by men of God spake as they were moved by the Holy Spirit." — 1 Pet. 1:21.

The unity of the Bible proves inspiration. The Bible was written on two continents and was composed in three languages; its composition extended through six centuries. It was written by many men, at different times and under the most varying circumstances. It was written in tents, deserts, cities, palaces, dungeons. Among its writers were kings, judges, priests, prophets, patriarchs, prime-ministers, scribes, soldiers, physicians, and fishermen. Yet in all these differences, it is one book, with one system of doctrine, one code of ethics, and one plan of salvation.

Suppose we were to select forty men of different walks of life to write a book on theology, church government, and were to separate them in rooms one from the other, their completed work would be so diverse that it would take steel binding to hold them together. The differences of opinion of the writers would be far greater if they were separated by centuries as were the Bible writers.

In the case of the Bible there is unity and harmony. It is a volume of sixty-six books, written in such perfect accord and unity that we know it must have been God Himself who placed the words in the mouths of the prophets. Many human mouths and pens wrote the Bible, but behind all was guiding, over-ruling, and controlling.

The Bible does not contain the crude idea of creation. In the EGYPT IN THE LIGHT OF THE WORLD, we read, "The mother of all was imaged as the totemic mother, as a sow, a serpent, a crocodile, a zoo-type, ages before she was represented as a woman." In PAPHOS OF NESAMSU, the Egyptian god of creation says, "Osiris is my name."

Scriptures declare that the Bible was learned in all the wisdom of the Egyptians (Acts 7:17). Then surely he must have known their teachings as to creation. However, when he tells of God creating the Heaven and the earth" (Gen. 1:1). How can we account for such a satisfactory explanation for teachings which appear so radically different from the teachings of the day, namely, Moses wrote the Bible by inspiration; his competitors were fabricators.

The honesty of the writers of the Bible was of Hebrew origin. All man written books are superficial. The evil of the hero or heroine is entirely covered over. Only the over-drawn beauty is to be seen.

If the Bible, especially the Old Testament, had been the production of un-inspired men, its contents would have been far different. Even though the Jews produced the Book, they tell of their Jewish idolatry and apostasy. Never once are the Jewish victories regarded as springing from their superior courage, but rather all success is attributed to the God of Israel. Though doubtless every book of the Bible was written by a descendent of Abraham, we find a faithfully written story how the Jewish nation killed the Messiah. David, although a man after God's own heart, committed adultery and murder. Abraham lied twice saying that his wife was his sister. Peter denied his Lord and cursed with vile oaths.

In view of the fact that human historians are inclined to conceal or extenuate the faults of their favorites, and since the Bible paints its characters in the true colors of their depraved natures, our conclusion is that these characters were never sketched by a human pen, but rather by Divine Inspiration.

5. The fulfilled prophecies of the Bible attest the fact that the Bible is of God. Un-inspired man can never predict future events. Even the prophecies of the wisest often end with disastrous failure. Man can not even tell what tomorrow's weather will be. He is unable to foresee the events of the next hour. The future is to him an unfathomable mystery and an inscrutable darkness.

How then are we to account for the hundreds of prophecies which are given in the Bible and are fulfilled to the letter hundreds of years later? The only way that the history of the Jews, the story of Jesus, and the course of this age could have been fore-told is that the author of the Whole Book is an omniscient God and not a fallible man.

Were we not told that Jesus would be "the seed of the woman?" Four thousand years later, Paul declares, "God sent forth His son, made of a woman" (Gal. 4:4). As the prophet Micah named Bethlehem the place of Jesus' birth, so it came to pass, for Matthew says, "Now when Jesus was born in Bethlehem" (Mt. 2:1). In Isaiah 60, verse 6, we read of the gifts of the wise men, seven hundred years before they were presented to Jesus. Zechariah speaks of the thirty pieces of silver which Judas was to receive for the betrayal of Jesus (Zech. 11:12). What human fore-sight could have seen the thirst of Jesus at Calvary, and could have prophesied that this would be mocked with vinegar and gall? Yet 1,000 years before His death, it was said, "They gave me gall for my meat, and in my thirst they gave me vinegar to drink" (Psa. 69:21).

Dozens of additional fulfilled prophecies might be offered had we time to do so. In view of these things, our hearts must echo, "Forever, O Lord, Thy Word is settled in Heaven."

6. The indestructibility of the Scriptures declare them to be of super-human character. The marvel of the ages is that there is any Bible at all. Thousands of copies have been burned; infidels have written against it; the hatred of man's depraved heart has relentlessly opposed it, and yet despite all these efforts to undermine it, it still continues.

Man's writings are like the authors themselves — they die. The fact that the Bible continues though 6,000 years have passed, shows that it has the ever-lasting God for its author.

Shall we suppose that there is a man upon the earth who has lived for 6,000 years and that he has

often been thrown into the sea to be drowned; he has been cast to wild beasts, and has been compelled to drink every deadly poison; he has been locked in prisons and dungeons and has been bound in iron chains; he has been hanged repeatedly until even his friends feared that he was dead; hundreds of times he has been burned at the stake, yet he lives. Such a person would be a super-man. However, this is precisely the treatment which the Bible has received. The fact that it lives despite all opposition, unmistakably proves that it is not of man, but of God, for Jesus said, "Heaven and earth shall pass away, but my words shall not pass away."

II

Not only is the Bible inspired, it is final as well. This is what our text majestically declares. "Add thou not unto his words, lest he reprove thee, and thou be found a liar" (Prov. 30:6). This is likewise taught in all the balance of the Scriptures. "And Balaam answered and said unto the servants of Balak, if Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more" (Num. 22:18). "What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it" (Deut. 12:32). "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). "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:18,19). When the rich man in hell asked that Lazarus be sent back to his brothers, the request was denied by Abraham saying, "They have Moses and the prophets." Jesus literally said, "The Bible is final." When Satan tempted Jesus in the wilderness, Jesus said, "It is written." He thus said the Bible is final. The devil even acknowledged that the Bible was final, when he likewise in tempting Jesus said, "It is written."

When ailing, you go to a doctor, and he gives you a prescription which you carry to the druggist. He picks up a bottle of potassium cyanide, another of sulphuric acid, and another of carbolic acid, and mixes them all up together. When you question him as to his actions, he says, "It doesn't make any difference what the prescription says I just want to get the bottle filled up." When the bottle is handed to you, if you take a dose of it your wife will pay funeral expenses within a few days time. Why? All because the druggist did not pay any attention to what was written in the prescription.

Over in the city of Boston, there was a man named Felt, who was a member of the Tremont Temple Baptist Church. The doctor advised that he take a sea trip in order to regain his health. He was successful in this, and on nearing home, he sent a message to his daughter: "Papa Felt on board: have best horse to meet him." The wireless operator changed the message so that it read, "Papa fell over-board: have best hearse to meet him." When the daughter who had cared for him so carefully received this wireless, she fell prostrate in death. When they took the message from her cold hand, they knew what it was that had killed her. The wireless operator had taken the liberty to change the message. God's word is final; we must take no liberty with it ourselves, nor should we allow anyone else to take liberties by way of changing the message

of God's book.

Let's take a few test questions in order to show that it is final.

First question: How should God's work be supported? "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts; if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:8-10). "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone" (Matt. 23:23). God does not say to support His work with soup dinners, chicken suppers, or quilt shows. In fact when Jesus was here in the days of His flesh, He drove the folk out of the temple who were buying and selling therein. The Bible declares that the church is to be supported through tithes and offerings. Are you making the Scriptures final in this respect in your life?

Second question: Did God create this world, or did it come about by a process of evolution? "In the beginning God created the Heaven and the earth" (Gen. 1:1). "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him: and without Him was not anything made that was made" (Jn. 1:1-3). God's word thus declares that everything in this world came about through the direct creative act of God. The evolutionist or the modernist who says otherwise, says that the Bible is not final. Which do you believe, God or man?

Third question: Is it right for divorced people to remarry? "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery" (Matt. 5:31,32). With this Scripture before us, and with the fact already established that the Bible is final, then to the person now living a life of legalized adultery, may I ask, "Why didn't you make the Bible final?" To the preacher, who is listening to this broadcast, who marries any and everyone who comes along, mainly for the fee which he may receive therefrom, may I ask, "Why don't you make the Scriptures final?" To that individual who is contemplating marrying one who is divorced, may I urge you now to make the Scriptures final.

Fourth question: What kind of life should a Christian live when he is saved? Don't forget that we have already established the fact that the Bible is final; therefore in order to answer this question, listen to what God says, "He that saith he abideth in Him ought himself also so to walk, even as he walked" (1 Jn. 2:6). "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unstained from the world" (James 1:27). "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). To that Christian who indulges in the things of the world, and who gets his social enjoyment from places of questionable amusement, I ask, "Why don't you make the Bible final in your life?" To the young convert who is just beginning to serve the Lord, may I hold up before you, this standard of

the finality of God's word, which demands that each redeemed person live a life of holiness, and may I urge you now, to begin thus to live.

Fifth question: Is there any danger in a life of sin? Let God's word, which is final speak again, "And be sure your sin will find you out" (Num. 32:23). "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7,8). "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). "And I saw a great white throne, and him that sat on it, from whose face the earth and the Heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:11-15).

Dear lost man, may God help you to make the Bible final in your life; that you might realize that you are lost; and that you are on dangerous ground. And to you who are without Christ, may I say that the Bible is final as regards to how you may be saved. It is not by church membership, baptism, reformation, a good life, the keeping of the ten commandments, nor by the observance of the golden rule: it is by simple faith in the Lord Jesus Christ, who died for our sins, and arose for our justification. Listen to the Scriptures, "And almost all things are by the law purged with blood; and without shedding of blood is no remission" (Heb. 9:22). "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Pet. 2:24). "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life" (Jn. 5:24).

In closing, may I tell you of an experience I had some time ago. I was called into a home where a baby had died. I was asked to conduct the funeral services for the little babe. I had never heard of the family, and had never been in the home. I said to the father, "Why did you call me, under these circumstances?" He pointed to the open Bible on the table, and said "I have been told that you believe and preach all that book. I want a man to conduct my baby's funeral who loves the whole Bible." That makes me more determined than ever to preach all of the word of God. My appeal to the saved is that you make God's word final in every respect in your life. To the unsaved I urge in like measure that you accept what God says about your lost condition, and that you believe what He says as to how you may be saved. To those of you, who go to no church, or go to a church where the word of God is compromised, and where it is not given to you in its purity, I invite you to come with us, and attend all of the services of the First Baptist Church of Russell where we love the Bible as God's word, and where we preach it as final for every act of life. May God bless you.

RIGHTLY DIVIDING THE WORD OF TRUTH

(Continued from page one)

are not treated separately; but are beautifully woven together into history, poetry, prophecy, and epistles. But we are not to leave the doctrines thus; we are to rightly divide them, cutting between them, separating them, that their various outlines may appear plainly.

The Bible is a piece of rich tapestry in which designs are skillfully overlaid. But we are not to be content to admire its beauty as a whole nor to wonder at its intricacy. We are to follow the outline of each design until it stands out boldly before our eyes, and yet we are even to see each design in its reflection to the whole.

Incidentally, this is a sufficient answer to those who disparage systematic theology; for true systematic theology is nothing more than a right dividing of the word of truth.

3. A right dividing of the word of truth requires study or diligence.

No man ever stumbles accidentally on to the truth. God has so arranged His word that He never casts His pearls before swine. Jesus spoke in parables that the superficial might see and perceive not. Mental lethargy is the worst kind of lethargy. The majority of church members are ever learning and yet never able to come to the knowledge of the truth because their minds never venture out more than ankle deep in the ocean of truth and then not for long at a time. They are afraid to encounter the waves. While they listen to a sermon, their minds wander aimlessly about. When the preacher sends forth the truth, either they are not at home in the upper story, or they duck mentally and then blame the preacher for preaching over their heads. The only way to keep from preaching over the heads of some people is to talk about mud pies, rag dolls and stick horses. That is the level of their mental life when it comes to spiritual realities.

A preacher that won't study has missed his calling. His G. P. C. meant "go plow corn."

II. SOME GENERAL RULES FOR THE RIGHT DIVIDING OF THE WORD OF TRUTH.

1. There must be an acceptance of the word of truth as such.

Our text impiles the existence of an infallible revelation of truth well known and accepted by both Paul and Timothy; for the division to be made was not a separating of truth from error; not a winnowing of wheat from chaff. This revelation of truth known and accepted by Paul and Timothy included every writing duly accredited as being inspired of God. This included the whole of the Old Testament. It included much of the New Testament also. All the other epistles of Paul had been written previously, no doubt. And all of the other books of the New Testament were in existence, no doubt, with the exception (possibly) of Luke's gospel, John's gospel, the epistles of John, and the book of Revelation. Paul, through his extensive and constant travels among the churches, must have known of most of the twenty-one then in existence. Affirming his own inspiration (1 Cor. 2:13; 14:37; 2 Thess. 3:14), he surely did not deny that the other apostles wrote with the same inspiration. Jesus pre-authenticated a future revelation of all truth (John 16:12-14). He vouched for the infallibility of the Old Testament (John 10:35). He taught that Moses and the prophets wrote of him (Luke 24:27; John 5:46), which they could not have done without divine inspiration. Now the New Testament has come to us in the same way the Old came. If God gave and preserved the Old Test-

ment as He led His people to sift the books that had been written on spiritual themes and fix the canon, who can deny that likewise He has given and preserved the New Testament? — that further revelation that the apostles could not bear during Christ's earthly ministry, but which He promised the Holy Spirit would communicate to them.

I am happily and restfully satisfied in accepting the sixty-six books of the Bible as the word of truth for our day. I take them as divinely inspired in the original manuscripts (of which textual criticism has given us a substantially correct reproduction, and as containing truth without any mixture of error). Here I stand without fear of successful contradiction.

2. We must want to know the truth.

We must seek the truth for the value of truth instead of seeking justification for our prejudices and preconceptions. Some one has very aptly defined prejudices as "A vagary of the mind wandering aimlessly about with no visible means of support."

3. We must have the enlightenment of the Holy Spirit.

Paul says the Holy Spirit alone knows the things of God and that the Holy Spirit is given to men that they may know the things of God (1 Cor. 2:11, 12). We shall know the things of God only as we depend upon and yield ourselves to the enlightenment of the Spirit. All error has originated through failure at this point.

4. A passage of Scripture must be interpreted in the light of its context and in the light of the Bible as a whole.

We are not to wrest Scripture from its context. A statement which means one thing in a given connection may mean quite another thing in another connection. Yet the context is often ignored.

Then the word of truth does not contradict itself. It is a unit in its teaching. So believed Jesus and Paul. Hence we must regard each part in the light of the whole. We are not to interpret any verse of Scripture as though that verse were all that God has spoken.

5. The figurative must be interpreted by the literal.

Figures of speech are illustrations. They throw light upon the truth. Figures of speech are pictures. Pictures reflect the likeness of the original, if they are good portrayals; but they do not establish that likeness. If the picture fails to represent properly the original, it is the picture that needs changing and not the original. God's pictures are always accurate, but our perception of them may not be. We must check our perception of figures of speech to see that it accords with the truth as expressed in plain unfigurative language.

The simplest meaning of any passage should be taken as the correct one unless other plain Scripture demands another meaning.

It is to be taken for granted that any writer or speaker uses words in their simplest sense when there is no ground for understanding them otherwise.

III. SOME ILLUSTRATIVE CASES WHERE A RIGHT DIVIDING OF THE WORD OF TRUTH IS MANIFESTLY NECESSARY.

1. The Scriptures that refer to the lost and those that refer to the saved.

The Scriptures that refer to the lost are not often misapplied, but the following Scriptures that manifestly apply to the saved are often misapplied to the lost: Isa. 64:8; Matt. 6:9-13; Phil. 2:12; 1 John 1:9. God is not the spiritual father of the lost. The model prayer was given to the disciples and not to the world. The lost are not to work out their salvation, but are to repent of dead works and trust Him who saves those who work not for salvation but trust (Rom. 4:5).

The lost are not forgiven upon a mere confession of sins, they must repent and believe.

2. The standing and state of the saved.

The saved have a perfect standing through faith in Christ (John 5:24; Rom. 8:1; Heb. 10:14), but the state of the believer to the end of this life is very imperfect (Rom. 7:15-25; Phil. 3:12, 13; 1 John 1:8).

3. The three tenses of salvation.

Salvation has past, present, and future tenses. The believer has been saved (Luke 7:50; John 5:24; Eph. 2:8-R.V.). The believer is being saved (Phil. 1:6; 2:12). The past tense of salvation concerns the complete removal of guilt from the soul. The present tense of salvation refers to the conquering of sin in the life. The future tense of salvation alludes to the eradication of sin from the body in the resurrection.

4. Paul and James on justification.

If Paul, in Rom. 4:2, and James, in Jas. 2:21, used "justify" (Gr. dikaiō) in the same sense, then they are in hopeless conflict. But if such a conflict had existed between the apostle to the Gentiles and eminent pastor of the mother church at Jerusalem, would it not have been thrust necessarily into more prominence? Why adopt such a radical pre-emption when "dikaiō" has two well-defined meanings? The primary meaning is to make righteous judicially. This is the sense in which Paul uses the term. The secondary meaning is to evince one to be righteous or such as he ought to be. This is the sense in which James evidently used the term.

For he with Paul affirms that righteousness was imputed to Abraham through faith (Jas. 2:23) and that this imputation was a prophecy of a practical righteousness which was fulfilled in the offering of Isaac. And thus Abraham was manifested as a true believer and as being therefore truly justified. For other uses of secondary sense of "dikaiō" see Matt. 11:9; 1 Tim. 3:16.

5. The secret and revealed will of God.

For God's own distinction between His secret and revealed will see Deut. 29:29. God's secret will is His secretive will or His will of purpose, which none can violate and according to which He works all things (Dan. 4:35; Isa. 46:10; Eph. 1:11). God's will of purpose concerns things in the aggregate and has in view the end to be accomplished. God's revealed will is His preceptive will or will of pleasure as expressed in His word. It has to do with things separately considered. It fixes man's responsibility. It is constantly violated, and we are to pray that it may be done (Matt. 6:10).

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OUR LIVES IN HIS HANDS

(Continued from page one)

then hours putting it back again? Think, however, what happens between the time it is set up and the time it is distributed. The page has been printed, thousands perhaps, and the mission of the type is accomplished. What difference does it make that it now falls to pieces at the touch of the skillful compositor?

So is every day in the life of the Christian. You have been prepared for its living, and with day's end it is past and gone. What has it accomplished? Thousands of minutes have been put together and then the day is over. But if the type that was set up was of something worthwhile, the reading of it may bring blessings to many for years to come. If it was trash, the paper is thrown in the ash can and carried away. We live our minutes but once.

—Revelation.

Talking to men for God is a great thing but talking to God for men is the first thing.

SERMONS

(Continued from page one)

For I may misunderstand you and the high advice you give But there's no misunderstanding how you act and how you live.

GETTING BACK OUR SCRAP FROM JAPAN

(Continued from page one)

ing words to China and help to Japan. Now comes the reaping.

—Revelation.

THE PROPER ATTITUDE

(Continued from page one)

noble answer, indeed. Of course, the saints of God should never get on the "outs"; but if they do, they should never allow the Lord and His work to suffer because of their failings.

—Copied

HOW THE BIBLE COINCIDES WITH CURRENT RELIGIOUS NOTIONS

(Continued from page one)

is not willing to render to others. Note Christ's mission, and then read "as my Father hath sent me, even so send I you." When you find members of that kind, they rarely if ever make a sick visit but get mad if they are not visited when sick. They rarely greet a stranger at church, yet get mad if their hand is not shaken. They join not to minister unto, but to be ministered unto.

4. There is the idea some have that they should contribute to the church very much as one subscribes for a magazine. Fifty cents or a dollar a year, and "dues are paid." They have no conception that they are stewards of God and that a portion of that which comes into their possession should go to maintain the worship of God.

(Read I Cor. 4:2;) (Also I Cor. 16:1, 2) for a principle in the matter of giving. A real Christian is glad to have a part in the spread of the gospel, and in the support of the Lord's work. The way the finances are handled in many a church takes the joy and the incentive out of giving. When money actually goes for good purpose, when it is faithfully accounted for and carefully used, people give in better spirit.

5. There is the idea prevalent that preachers are just out for the money. While there are cases of this kind, they are exceptions and, on the whole, this idea is a big lie. We have known many men to quit paying positions in order to preach for small compensation. We have known some to suffer loss of pastorate rather than compromise with wrong. The ministry on the whole is very poorly paid . . . far beneath the medical profession for instance. And churches, as a rule, deal far worse with their ministry than the business corporations of the world with their employees. This is the thing that accounts for aged and retired ministers being often in want.

"GO AND DO IT"

If you ever find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret. Take hold of the very first one that comes to hand, and you will find that the rest will all fall into line and follow after, like a company of well-drilled soldiers; and though the work may be hard to meet when it charges in a squad, it is easily vanquished when you bring it into line.

You may have heard the anecdote of the man who was asked how he had accomplished so much in life, "when I had anything to do, to go and do it." There is the secret—the magic word—"NOW!" —Selected.

HER OFFERING

Emma Tharp Hale

She put in a dime for mis when the plate was passed her way, Saying to the one who passed "That is all I have today." And the pocketbook which she, at a sale the week before, Just \$4.98 closed briskly, shut in a goodly store.

Two crisp bills, with "\$5" marked on them, chuckled as she tucked them in,

And a Vanity smiled broadly while her lipstick with a whisper, "Lips that bear color make false statements too, I see, And I blush to hear her tell ashamed as I can be!"

Out across the restless water a distant heathen land Was a woman, brave, unflinching, giving with a lavish hand Seeking not for ease and pleasure grudging never once the Telling of the love of Jesus His power to save the land

Oh! if we could catch a vision of the harvest fields today, Of the harvest ripe and waiting would we idly turn away Surely we'd be up and doing bringing in the golden grain Showing to the blessed throng that His grace was not in vain

MASONIC BAPTISM

Bro. J. H. Tharp, who recently gave the money to establish lectureship at the Baptist Institute in New Orleans, sent the following clipping from the Daily Times-Picayune of that city:

Masonic Baptism Given to

With much of the solemnity that characterizes formal services of the order, Masons of Trowel Lodge, No. 386, yesterday administered a Masonic baptism to Ashten Lefevre, the month-old son of Mr. and Mrs. A. M. Lefevre, Jr., 8525 Poplar Street.

A tiny lambskin apron, similar to that which Master Masons presented upon receiving their degrees, was presented to the infant along with a baptismal ring. The ceremonies were conducted by G. Olifant, worshipful master, and other officers of Trowel Lodge, which the infant's father is a member.

The Masonic baptism is one of the few performed here in recent years, according to Mr. Olifant.

Some Queries

The Editor is greatly interested in his mind and wants to pound a query or two to our readers. How much better is a Southern Baptist preacher, who is sent to the Ku Klux, and endures their trine sprinkling for his feller church, who receives a kind of baptism or none at all? Again, how much better are Kentucky Baptist preachers, are Masons, than this Master Trowel Lodge in New Orleans who rantized this baby? Just a more question. Here is a Baptist Mason, who keeps his paid up to his lodge and goes to all meetings (knowing aboutasonic infant baptism); who goes to all their meetings, who has his name on a church book but doesn't go to prayer meeting or Sunday school or business meeting and does nothing for missions and church, which the Lord bought with His own blood. Our question is: you suppose a miserable hypocrite like that will fare when he before the Lord Jesus in judgment?—News & Truths.