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

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. 238

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Deadly, Deceptive, Devilish Delusions

"THE SOCIAL GOSPEL IS THE GOSPEL NEEDED TODAY"

Many are the Gospels being preached today, but there is only one true Gospel. In Romans 1:16, we are told of the Gospel of Christ, which is a soul-saving Gospel, but in Galatians 1:6-9, we are told of another Gospel which is a perversion of the true Gospel.

The social Gospel, with all of its ramifications, is the most insidious and traitorous Gospel ever preached by man. It assumes that man is good and denies that man is bad, yet implies that reformation can take the place of regeneration. This is wholly unscriptural, for the Scriptures teach that all men are sinners by nature and need to be born again. (Rom. 3:23; Ps. 58: 3; Jn. 3:5).

Then too, the social Gospel lays its emphasis on the material rather than the Spiritual and makes no difference between social service and Christian service. Now, humanitarian efforts are worthwhile and we ought to feed the hungry, clothe the naked, care for the sick and afflicted; and clean up the slum districts in our cities, providing the poor with better housing conditions. But, and here is the rub, social centers, sanitation, good housing, laws of health, up-to-date methods and favorable working conditions, however favorable, cannot, will not, and have not met the needs of man, which are Spiritual rather than material.

What men need is a Spiritual experience with God, a Gospel that brings about a clean heart as well as a clean body, a life of hope, a power to act. Give a man a proper incentive and you will get proper results. "The soul of all improvement is the improvement of the soul." To deal with the body rather than the soul is to fail. To meet the needs of the soul is to solve all the complex problems of life.

Here then, is the difference between the social Gospel and the Gospel of Christ. One deals with the material, social and external things of life, the other deals with the soul. One is a social, secular and satanic Gospel; the other is a Scriptural, soul-stirring, life-saving Gospel. Accept the latter; it is of God and is found in the Scriptures. Beware of the former; it is of man, and is false, unscriptural and will fail you in life, death and eternity. — Roy Hamilton, Greenup, Ky.

"The Huajatolla"



"And it shall come to pass, if ye shall hearken en diligently unto my commandments which I command you this day, to love the Lord your God, and to serve Him with all your heart and with all your soul.

That I will give you the rain of your land in His due season, the first rain and the latter rain, that thou mayst gather in thy corn, and thy wine, and thy oil.

And I will send grass in thy fields for thy cattle, that thou mayst eat and be full,

Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other Gods." — Deut. 11:13-16.

This is a picture of the Goemmer Butte, with the East and West Spanish peaks in the background. The Indians called these peaks "The Huajatolla," meaning the breasts of the earth. This picture was made on Goemmer Brothers Ranch, La Veta, Colorado. Goemmer Brothers produce some of the finest registered Herefords to be found in the world, similar to those shown in this picture. It is through their courtesy that we present this pastoral scene.

A Church Goes in For Mixed Baths

There seems to be no end to the way in which men and women try to build churches. Of course, when I say "churches" I am speaking in general terms and not in what is known as a CHURCH in the New Testament.

I read in the papers where one church is to "raffle" off a home, a car and other important items. Then there are others that raise money by the gambling game of bingo and think that it is all right to rob the devil's children to carry on the work of the Lord. Others have shows and things of that nature.

Recently, I have been reading in the papers of a certain county in Kentucky where they have some

Rich Man's Faith

Not all rich men are God-less. J. Pierpont Morgan, though not a Baptist was a devout child of God. He gave the same attention to his church that he gave to his business. If he were alive today the liberalism and modernism of the present pastor of the church of his membership, would break his heart. In his will made January 4, 1913, are these words: "I commit my soul in the hands of my Saviour, full of confidence

Unionists' Methods Revealed in Nehemiah

Nehemiah, as fully as any other Book in the Bible reveals the crooked, crafty, unscrupulous ways of the Unionists. More damaging and dangerous and more deadly today even than Modernism, are the wiles and deceptions of Unionism.

Nehemiah was a many sided man. He led in building the walls around Jerusalem; in cleaning up the city; in organizing the forces of righteousness; in taking a religious census; in building a great Bible School; in one of the remarkable revivals in God's Word; in a great law-enforcement campaign; and in restoring to God's people orderly temple wor-

ship. Read the Book of Nehemiah. The methods of Unionists then were very similar to what the Editor has had to fight for the last 12 or 15 years. Let us note these facts:

1. The Anti-unionists have always been a small remnant. Unionism has always been crooked and popular. "The remnant are in great affliction and reproach." Neh. 1:3.

2. Prayer is the mightiest weapon against Unionism.

"When I heard these words, I sat down and wept and mourned certain days and fasted and prayed before the God of heaven." Neh. 1:4. The fruit of Unionism is al-

ways back-sliding and worldliness. Unionism has to be confessed and forsaken, before backsliding can be forgiven and the people delivered from the tralldom of sin and error. Neh. 1:5-11.

3. Unionists are always grieved when the welfare and separation of God's people are sought. Sanballat, Tobiah and the Ammonites were all grieved because Nehemiah came seeking the welfare and separation of Israel from the heathen around them. Neh. 2:10.

4. Laughter, scorn, ridicule, contempt and sneers were favorite methods of the Unionists in Nehemiah's day. God's elect remnant

(Continued on page four)

Masonry Rejects Jesus Christ

"All men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him." — Jn. 5:23.

"There is none other name under Heaven given among men, whereby we must be saved." — Acts 4:12.

"God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." — Phil. 2:9-11.

And how does Masonry accept

(Continued on page four)

Simple Trust

An old colored lady, whose simple Christian faith made her very happy, was one day questioned by an employer who thought such carefree cheerfulness a matter to be viewed doubtfully rather than commended. "You don't know what may happen to you," said the pessimistic mistress. "You can't expect always to be well and strong. Suppose you should be sick and unable to work. Suppose you should lose your good places, or suppose

(Continued on page four)

The Baptist Pulpit

"The Prodigal's Elder Brother"

(Read Luke 15:25-32)

This is the fourth and concluding sermon in a series on the parable of the lost sheep, silver, and son. As I have stated in a previous sermon, this chapter does not contain three parables, but rather, one parable in three sections.

There were doubtlessly two reasons in the mind of Jesus for giving this parable. First of all, it shows the work of the entire Godhead in the plan of salvation. The Father, the Son, and the Holy Spirit are all interested in the salvation of the lost. The Father predestinates, the Son propitiates, and the Holy Spirit regenerates. The Father was concerned about us, the Son shed His blood for us, and the Holy Spirit works within us. The Father chose us, the Son died for us, and the Holy Spirit quickens us. The Father's work was eternal, the Son's work was external, and the Holy Spirit's work is internal. Thus, each of the three persons of the Godhead are very definitely concerned as to our salvation. This was in all probability, the first reason for Jesus giving this parable.

(Continued on page three)

THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

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A FINE TRIP TO LOUISVILLE AND BURNSIDE

Though primarily it was a business trip, I got a lot of pleasure and enjoyed much rich fellowship in the Lord with some of His saints.

Sometimes I get mighty lonesome and blue trying to get out THE BAPTIST EXAMINER. I get to thinking sometimes that maybe the fight isn't worthwhile after all. The world is going to Hell in high gear and the majority of preachers are compromisers and fully 75 per cent of Baptist church members are unsaved religious worldlings. I know enough of the prophecies to know that we need not expect conditions to get any better. A few years ago, there were a few papers who dared to fight modernism, fundamentalism, lodgism, clubism, feminism, Arminianism, secretism, worldliness, and the demoninational machine. There are still a few opposed in a mild way these evils. So far as my knowledge goes THE BAPTIST EXAMINER is the only paper which does not straddle, compromise, nor swallow these evils. One dear brother (an editor) said that he didn't intend to fight anymore since it was embarrassing to his children and caused them to have a hard time. He has since gone over to the crowd who cry "Great is Diana of Denominationalism" and has become a piston rod in the "machine."

As I say, I get lonesome sometimes and I always thank God for whatever fellowship He gives me with Christian brethern.

When I arrived in Louisville on Monday evening, August 17th, I called up some friends over in Jeffersonville — Mr. and Mrs. Wm. L. Stephens to you suh, but just Billy and Margaret to me. When I learned that chicken was already on the table just waiting to "enter the ministry" I hurried across the Mason-Dixon Line to visit with these friends. And what delightful fellowship we had! This is something you have to experience; you just can't put it down in so many words.

On the way to Brother Stephen's home I stopped at the home of Mr. and Mrs. Fred Saulsberry (Billy's aunt) for a few minutes greetings and prayer with the family. God's blessings on these noble folk who are standing for the Truth.

Then on Tuesday, I went down to Burnside, Kentucky, and spent the evening in the home of friends of days gone by — Mr. and Mrs. T. B. Grissom, whose home has been a blessing to many a preacher. In fact, its just an oasis in a spiritual desert, and I do thank God for these friends. Brethern Rakestraw and Grissom, partners both in the lumber business and in their farm venture took me out to see their farm. My, how this old country

farm-boy did enjoy getting out with these brethern, who have kindred interests in the Lord's work. Then Brother Pedigo of Monticello came over and we spent the evening together talking about the work of the Lord, as it affected us. At two a. m. we retired, happy in Him. There were many other friends I would liked to have seen in Burnside, Monticello, Somerset and other towns I passed through but I did not have the time.

Now, I'm back home, pecking away, thanking God for Christian friends and more determined than ever before to keep fighting until Jesus comes!

A Good Funeral Text

A preacher said to me the other day, "I'll tell you something that's rich, which you can put in your paper, but don't publish my name."

Well, I've got a good funeral text for that type of preacher. I'd like to preach his funeral and use this text. Here is the Scripture: "He departed without being desired" — II Chron. 21:20. This means literally that he died and nobody missed him.

It calls to mind two old-timers who met after a long absence. When the first one heard that a mutual acquaintance had died he said, "What was the complaint?" To which the other replied, "There warn't no complaints; everybody was perfectly satisfied."

Listen to these Scriptures: "What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops." — Mt. 10:27. "Then that sin rebuke before all, that others also may fear." — I Tim. 5:20.

This is the policy of THE BAPTIST EXAMINER. If you don't want it told, don't tell us. If you don't want it exposed, don't do it!

Our Subscription Campaign

We are praying for and asking God for 10,000 subscribers to THE BAPTIST EXAMINER. This means that we need a little better than 2,500 new subscribers. If all those who love the Truth and enjoy this paper as much as they say they do and who miss the paper when we fail to get it out on time—if all these would take this paper seriously for the next few weeks, we could have this number of new subscribers within thirty days.

Here's how you can help:

1. Renew your own subscription.
2. Subscribe for some friend or loved one. Since a dollar bill can be sent through the mail safer than a fifty cent piece can, just send in two subs instead of one.
3. Show this paper to your friends and urge them to subscribe.
4. Get up a club of twenty subscriptions. Send us twenty names and ten dollars and we'll send you a new Scofield Bible.
5. If you are a pastor, have this paper sent to your church members—a copy to every home. We'll do it on the basis of one dollar per month for each twenty-five papers we mail. Two churches get 100 copies weekly; one church gets 50, several get 25. It will be a blessing to any church that does so.
6. Above all else, you can pray for us.

A New Kind of Baptists

The other night, while in Jeffersonville, Indiana, I heard of a new kind of Baptists — "Lily Baptists." It is said that "they toil not, neither do they spin."

I rather imagine there are plenty of this variety scattered all over God's creation. This reminds me of an experience as a boy preach-

er. I went to a town to preach my first trial sermon. My mother told me of a family by the name of "Setters," whom she knew, and who had moved to this town several years previously. I asked a Deacon in the church if there were any "Setters" there. His reply was, "Brother Gilpin, I'm afraid that's what is wrong with all of us; we are all setters."

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I Should Like to Know.

1. What is a Scriptural prayer meeting?

One in which the Bible is read by a man, all audible public prayers are led by men, and all public speaking done by men, as the Scripture commands in I Cor. 14:34-37 and I Tim. 2:8-15.

2. What do you think of a Baptist publisher, who is also editor of a Baptist paper, who takes orders for printing Bridge score cards?

I think that he is a lover of money more than a lover of God. To say the least, there is a trait of worldliness there that marks him off as belonging more to this world than to the next.

3. Is it Scriptural to have candles and a star on display in a Christmas service in a church.

It is just as Scriptural as the balance of the Christmas service, which means that none of it is Scriptural at all. It is anti-Biblical from beginning to end. All Christmas programs are half Catholic and the other half pagan. They are not Scriptural in any respect.

4. Should a pastor dismiss his preaching appointment for a Christmas program?

Not if he cares anything for the Lord Jesus, and the Gospel, and the church which Jesus built. He is a traitor to the Truth who does so. He may be ignorant. If so, he is an ignorant traitor and ought to study the Bible more.

5. Is there any Scriptural warrant for a B. Y. P. U., or a B. T. U.?

Not as they are conducted today. The average B. Y. P. U. violates ten Scriptures. I Cor. 14:34-37; I Tim. 2:8-15; Rev. 2:20-25; I Pet. 5:5; John 4:23; I Pet. 3:1-6; I Tim. 5:6, II Tim. 3:5-7; II Tim. 4:3,4; Titus 2:4,5.

6. What is the difference between applause and saying Amen?

Hand clapping is worldly; saying "Amen" is spiritual. Hand clapping is of the flesh; Amen is of the spirit. I Cor. 14:15, 16.

7. Can repentance and faith in any sense be classed as work?

Repentance and faith are both gifts from God. Each is the work of the Spirit. Read Acts 11:18; II Tim. 2:25; Heb. 12:2; Eph. 1:19.

8. Is an annual call Scriptural?

I do not think so, nor would I accept any pastorate on that basis. In Acts 20:28, we read, "Take heed therefore unto yourselves and to all the flock over which the Holy Spirit hath made you overseers, etc." If the Holy Spirit guides a church in electing a pastor overseer, his call should be indefinite

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and until the Holy Spirit led his removal.

9. Do you think a unanimous vote should be required in receiving members?

Both in the reception of new members and in the granting of rich letters the vote should be unanimous. It ought to be put into the rules of every church that no one could be received any letter granted apart from a unanimous vote. This has been the practice of our Baptist churches through the past. I have seen any reason to change. I have seen many good reasons for wisdom and Scripturalness of action.

I'm old foggy enough to remember that in receiving members and dismissing them, that we ought to stick to the Truth. Old fashioned Baptists still talk about receiving and dismissing folk "in good fellowship." If vote is not unanimous, then church letter is a lie on its face. They are neither in good standing nor full fellowship, if received or dismissed on less than an unanimous vote.

Paul says, "Him that is weak in the faith, receive ye, but not in doubtful disputations"—Rom. 14:1. That means the church, and the preachers nor the deacons. This means that the vote ought to be unanimous. Paul forbids receiving them on "doubtful disputations." A divided vote would certainly be a doubtful dispute and a doubtful welcome, too.

Paul was turned down by church at Jerusalem when he made application for membership there. See Acts 9:26-28. Verse proves conclusively that later he was received on a unanimous vote after the recommendation of other Barnabas.

10. Is this your practice in selling relative to receiving and missing folk?

It has always been our practice as to receiving folk. Until recently it has been our practice as to missing them. We may have been wrong in changing. I'm not sure. However, we've had some who were out of fellowship that were so glad to get rid of that gave them a letter and considered it was good riddance of bad rubbish. The pastors who took in, knowing they were fighting against the truth, worldly, and guilty of lying against and opposing this editor in his fight for Truth, are in for it. These pastors will be filled with their ways, if these members act their new church home as we did with us.

"The Bible's Seeming Contradictions"

This is the title of a 155 cloth bound book, written by pastor Carey L. Daniel, of the Central Baptist Church, El Paso, Texas, and published by Zondervan Publishing House, Grand Rapids, Michigan.

In it, 101 paradoxes are analyzed and passages which seem to be in conflict are shown not to be contradictory at all. It is true on the surface, there are contradictions in the Bible which appear in conflict with other Scriptures. This book takes all such contradictions and shows that there are no discrepancies in the Bible.

It is a helpful stimulating book which should prove a tremendous blessing to any Bible student. It sells for \$1.00 and should be ordered directly from the author at N. El Paso Street, El Paso, Texas.

Christ is either Lord of all or He is not Lord at all.

THE PRODIGAL'S
ELDER BROTHER

(Continued from page one)

However, there was a second reason. The chapter begins by telling of Jesus preaching to "publicans and sinners." His enemies, the Pharisees, murmured because of his association with sinners. Jesus, therefore, gave this parable in order that He might picture the Pharisees. He did this when He drew the picture of the prodigal's elder brother.

This part of the parable is often passed over. It isn't as interesting as the rest. It isn't as inviting as the story of the lost sheep securely sheltered in the shepherd's bosom. It does it present the beauty that is found in the father's reception of the son into his arms and home again. When the Lord sketched this surly, ill-tempered, morose character, the prodigal's elder brother—he was thinking of the Pharisees.

However, he likewise stands as a good illustration of many Christians today. I remember the first time that I read this Scripture when it made a definite impression upon me: I said, when I looked upon the elder brother, "Well, I have seen you somewhere." On further investigation, I found him to be a member of the church of which I was pastor. In fact, he is a member of every church in the neighborhood. I want you to notice some of his characteristics.

I
In the first place, he was a devoted son. He gloried in being his father's son. The father even called him by the affectionate name, "son." The father never had to apologize for him, neither did he ever have to blush with shame when the name of this elder son was mentioned. Never at any time in his life did this son dishonor his father's name. However, when you have said that he was a devoted son, you have said all the good that you can about him. All of his good qualities are named and summed up when you declare that he was a devoted son.

There are those who come to church and to every church and are like him. They are saved; they are devoted to God; they attend the worship services; they are orthodox in their doctrine; they never indulge in the world. We can say of each that such a child of God, and when you have said that, you have said all that can be said.

I remember an old gentleman in my former pastorate who said one day, "Brother Gilpin, we've got a bunch of good people here." That was true. The majority of them were good—but good for nothing. Let by what I shall say later on, I may forget these opening remarks, but I repeat that this elder brother was a good son.

II
Though he was a good son, he was not distressed by an empty seat at his father's table. He was able to face a vacant chair at his father's table without any distress. A vacant chair was a reminder to him every time he came to eat that his younger brother was a wayward prodigal away from home. This vacant chair was a silent reminder to him daily, and yet he faced it without any distress.

How like unto many Christians who are not the least bit uncomfortable in view of vacant seats in God's house. To tell you frankly, beloved, it makes me miserable to see an empty varnished chair in front of a pulpit. Jesus. Listen: "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, is done as thou hast commanded, and yet there is room. And the

Lord said unto the servant, go out into the highways and hedges, and compel them to come, that my house may be filled." (Lk. 14:21-23).

We think that we are passing through evil days, and I am willing to agree that this is true. The war is causing many to think in terms of material things rather than spiritual. The minds of the majority of the people of the world are on killing bodies rather than saving souls. Furthermore, many have gone away to work in defense plants. We blame our lack of church attendance on these facts. Furthermore, we blame the movies for a lack of church attendance, but actually, beloved, this is not the cause of empty seats. The reason is there is too much of the spirit of the elder brother in our churches. Many who are children of God—devoted sons—are not distressed over the empty seats in the Father's house.

Several years ago, as a boy preacher, I went to a home, and as I gathered with the family at the table, I noticed a vacant chair and an unused plate. I never thought anything particularly about it—I just presumed that some member of the family had failed to get home in time for that meal. It happened a second and a third time, and I became curious. When I inquired, I learned that there was a prodigal out in the world and that this vacant chair was always drawn up to the table and the unused plate was always set on in readiness perchance the prodigal might come home. Every member of the family was actually miserable. Well, beloved, it ought to make all of God's children miserable to see empty seats in God's house.

Before Mr. Moody became a preacher himself, he rented a whole pew in a Chicago church. As time passed by and money permitted, he rented a second pew. The pastor of the church always knew that two pews would be full rain or shine, winter or summer. Moody just couldn't stand to see an empty seat.

III
The prodigal's elder brother did not feel right—he was not happy. He did not believe in heart-felt religion. Listen to him as he argues with his father: "And he was angry, and would not go in: therefore came his father out and intreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends." (Lk. 15:28, 29). In fact, he was a stranger to the joy of his father's house. While it is true he was a good son, he was alienated from all the joy of his father's home.

There are many Christian people who are never happy in the Lord's work. It is possible that there are two reasons for it. First of all, it may be that they never work for the Lord and therefore they have nothing to make them happy. Doubtlessly, though, there is a greater reason—they find their joy elsewhere. They may serve their Heavenly Father in a devoted manner, and yet, like the prodigal's elder brother, they do not share in the joy of the Father's house.

I, personally believe that the only kind of religion that is worth anything is the kind you feel in the heart. I believe definitely in an experience that one can feel and know to be a positive reality in his own soul.

I remember hearing of a lad some years ago who had never gone to church but very little, and after he attended the first time, he was asked what it was that impressed him most. After thinking for some little bit, he declared

that the thing that stamped itself most indelibly upon him was the way in which the people "rooted for the preacher." I say Christians ought to be thus happy in the Lord—enough so to voice a hearty "amen" every now and then.

In the Old Testament, we read of David dancing before the Lord. It wasn't any "bunny-hugging," "skunk-waltz" proposition; it wasn't any two-step nor the "grizzly-grapple." David was so happy in the Lord that he danced and thus gave vent to his emotions and spirituality. I, personally, believe that if one's religion does not make him happy enough to dance, that he has a very spurious type of religion. This was the experience of the prodigal's elder brother.

IV
Furthermore, this elder brother never did talk to his father about his absent brother. Suppose at the close of the day, as he and the father may have talked over their business dealings together and made their plans for the next days immediately before them, that he had said, "Father, I wonder where brother is; I wonder if he has any clothes; I wonder if he has anything to eat." I am satisfied that if he had, his father would doubtlessly have said, "That's the very thing I've been thinking. You can leave the farm for a few days and go see if you can find him." I am positive that if he had ever talked to his father about the absent brother, that he would have sent him out to search for his brother.

The reason why many Christians never go after the lost is because they don't pray for the lost. When Christians get interested enough in lost sinners to talk to the Father about them, it isn't long until the Father sends them out searching for those for whom they have prayed.

As William Carey worked in his shoe shop, he prayed for sinners in foreign lands. As days passed by, the burden of the lost gripped his soul more and more. Finally he went out as a missionary to see those saved for whom he had prayed. One just simply can't talk to the Father about the lost without doing something about it.

You doubtlessly remember Jesus' experience with the disciples in this respect. It is said that He saw the people scattered abroad as sheep having no shepherd. Then Listen: "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, the harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." (Matt. 9:37, 38). You will note that Jesus told His disciples to pray for harvesters. We are not told that they did so, but we are led to believe that they did. Immediately we learn that Jesus gave those very disciples a commission to go after the lost, for the next verse declares, "And when He had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." (Matt. 10:1).

I say, beloved, that the prodigal's elder brother never once talked to his father about his lost brother, and as such, he illustrates the attitude of many who are saved, toward those who are lost.

V
The elder brother never saw any significance in the surplus of his father's home. There was always more food in his father's home than was necessary since his father always expected the prodigal to come home. There was not only shelter and food and clothing enough for those who were there, but there was a surplus for the

absent son.

It is thus with our Heavenly Father. There is not only enough grace for our salvation; there is always more than we need. When He led the five thousand, they picked up twelve baskets of fragments. When He led the four thousand, they picked up seven baskets of fragments. There was always more than was needed. There is likewise a surplus as far as God's grace is concerned, for Paul declared, "Nay, in all these things we are more than conquerors through him that loved us." (Rom. 8:37). Yet, this elder brother never saw any significance in the surplus of his father's house. I wonder, if, when you look at the cross, if it impresses you in any manner, what's the meaning of the wide arms of Calvary's cross. They are not only to cover your sin. There is a surplus of grace there—enough to save the vilest sinner in town, and enough to satisfy every soul in the jungles, the Orient, and in the isles of the sea. Sad, but true, many, like the elder brother, see no significance in the surplus of the father's house.

VI
This elder brother actually served his father without being in fellowship with him. Listen to him as he complainingly speaks to his father: "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends." (Lk. 15:29).

I can picture this son telling his father of the prospects of the year. I can imagine him telling his father all about the crop which they are raising, and how they need greater barns. The father acquiesces to his son's proposal and then lapses into silence. The son says, "I just can't understand father; I serve him faithfully and work to promote his interests, and yet he never seems to share my enthusiasm." He did not understand his father, for the father only lived that the prodigal son might come home again.

There is much church service just like this on the part of the elder brother. He served his father without being in fellowship with him, and many attempt to serve God without being in fellowship with Him. It is true of preachers, for many preach with no blood in the message and no passion in their heart. It is true of those who teach, for many teach the geography and history of the Bible but not the Lord Jesus. I remember one teacher who said to another, "Did you tell your pupils the distance from Jerusalem to Jericho?" The latter said, "No, but I tried to tell them how far they were from Christ." One was in fellowship and the other was serving out of fellowship.

It is true of those who sing. Many sing to make a fair show in the flesh. They do not sing with a passion for souls nor with a thought of lost men being saved; they merely sing for their own glory. They are out of fellowship with the Father. It is true of ushers. So many ushers think that their business is merely to point people to a seat, give the individual a song book, and smile pleasantly. Ah, no, your business is more than just to point men to a seat, it is to point sinners to the gates of pearl.

I say, beloved, that the elder brother served his father without being in fellowship with him, and many are trying to serve God completely devoid of any fellowship with the Father.

VII
Finally, the elder brother did nothing to bring his younger brother home. In fact, the prodigal came home in spite of the elder brother. There are lots of Christians just like that. They never

attempt to lead the lost to Christ. They do nothing from January 1, to December 31, to lead souls to God.

Suppose I were to offer a thousand dollars for every soul that you might win to Christ. I am sure that many of you would make a desperate attempt to lead many to the Lord Jesus. I ask you, "Do you love money more than you love the Lord?" You will get far more in eternity for your service for Him than the greatest sums that might be mentioned here in time.

I insist, beloved, that this is the day when Christians ought to seek to bring the lost to the Lord Jesus. Yet, many, like the elder brother, are doing nothing in this respect. This may mean nothing to you now, but it will when you come to the end of the way and are compelled to say:

"Must I go and empty handed, Thus my dear Redeemer meet? Not one day of service give Him, Lay no trophy at His feet."

"Must I go and empty handed, Must I meet my Saviour so? Not one soul with which to greet Him, Must I empty handed go?"

Not at death I shrink nor falter, For my Saviour saves me now; But to meet Him empty handed, Tho't of that now clouds my brow.

Oh, ye saints, arouse, be earnest, Up and work while yet 'tis day, Ere the night of death o'ertakes thee, Strive for souls while still you may."

Several years ago a Baptist preacher sat in his study out in Chicago making some little preparation for his Sunday morning message. His nephew came in and asked what his uncle was to preach on the next day, and the uncle quoted his text which was "For this cause came I into this world." Somehow, the text gripped him and the young man assured his uncle that he would be in the services on the next morning. That night there was a big theater fire in the city of Chicago and this young man who had promised his uncle to be in the services the next morning, dragged seventeen out of the burning building before collapsing. When he rallied for a moment ere passing into eternity, he said, "For this cause came I into the world." That uncle who was a preacher, went abroad the next year. In a foreign hotel a man struck him over the head and said excitedly "I saved myself." Another walked to his side and hastened to explain that the man who had struck him was crazy. He declared that since the big theater fire in Chicago that he had been insane. He had been in that theater that evening, and had gotten out safely himself but had failed to rescue anyone else and the thought of this had turned his mind.

I wonder which it may be with you when you come to the end of the day. Will you be able to say that you are saved yourself, or will you have the assurance that you have been instrumental in God's hands in leading others to the Lord Jesus?

You remember when Jesus was feeding the multitude He broke the loaves and fishes and then said to the disciples, "Give ye them to eat." He could have miraculously fed the crowd had He desired, but He did not. He left that part for His disciples. He has provided the Bread of Life and the Water

of Life for sinners today. Now He says to us, "Give ye them to eat." I come back to the beginning of my message and say that this elder brother who typified the Pharisees, was a good son but an exceedingly poor brother. May I say to those of you who are Christians that it isn't enough to be a good son, you need to be a good brother as well. May God bless you.

A Church Goes in For Mixed Bathing

(Continued from page one)
wonderful time! They have a lake (which was called a pond when I lived in those parts) and weekly or thereabout, they all go out and have a swim! According to the paper they were to bring their swimming suit, lunch and Bible! Now if you can imagine this as being a way to build a church you have a bigger imagination than the writer.

The Lord put clothes on the sinners in Genesis, the third chapter. He speaks of nakedness as being mark of rebellion against God, in the Bible. He speaks of the Christian being "Clothed upon" which all points to the fact that mixed swimming could not minister to the spiritual needs of a people.

But this same church may be more consistent than at first appears. You see, they believe in "Water SALVATION." I suppose that if being put under water ministers to one's salvation, then to take a dive from the well advertised "DIVING BOARD" would be of great value each week! I am sure of this, that a dive does as much good as BAPTISM so far as a person's salvation is concerned.

Mixed bathing is the next thing to the "NUDIST COLONIES." I heard of a preacher who joined a colony, took his Bible in his hand, hung his breeches on the fence stake, and went in....to preach!

Some very pious people whom I know would decry such action. But it is the same principle. These modern bathing suits that expose all that is legal to expose of the fair sex does nothing but minister to the lusts of the flesh of the average young man. Ask any of them that are known for their honesty and frankness and you will find precious few exceptions.

Now, imagine, using something like this as a means of building interest in the Church!

No wonder the churches have a famine of the Word and Power of God in them. No wonder that people are going to hell, as Billy Sunday used to say, "so fast you can't see them for the dust they are making!"

God help Christians to get back to the Bible in everything and back to depend upon the Lord and His power to really get results with a fruit that will abide. John 15:16. — The Baptist News.

A Contrast Between Masonry and Christ

(Continued from page one)
these great truths? The following quotations copied from letters from Grand Lodge officials and from the proceedings of various Grand Lodges, speak for themselves:

"It is true a Jew may be a good Mason and reject the teachings of Christ. With that Masonry has nothing to do." — G. E. Knepper, Secretary Grand Lodge, Idaho, Official Document, January 18, 1921.

"We do not require any member seeking admission to the Order to make any declaration except a belief in one God. There is no rejection of Jesus Christ, neither is there any requirement of acceptance of Jesus Christ." W. L. Stockwell, Executive Member Masonic Service Association, United States, Official Document, Jan. 18,

1921.

Mr. C. C. Hunt, Deputy Grand Secretary, Iowa, says that the use of the name Christ Jesus in Masonry is "not good taste." — Official Document, Dec. 18, 1920.

"Hundreds of churches over the land today are anti-Christ, not only the Jews but hundreds of others; yet they believe that God rules and reigns over the universe; and by such belief they are eligible to become members of our Order." — Dave Jackson, Secretary Grand Lodge, Kentucky, Official Document, Feb. 2, 1921.

"The prayer beginning 'Our Father which art in heaven,' is very erroneously called the 'Lord's Prayer,' meaning thereby the prayer of Jesus Christ. The real Lord's Prayer, that is, the prayer of Jesus Christ, is to be found in the 17th Chapter of St. John. The prayer referred to is one of the oldest prayers of our Father we know of, and has been in constant use by the Jewish people, almost word for word, from the earliest known history. Thus the Mason, be he Jew or Gentile, Mohammedan or Phairsee, Buddahist or Brahmin, can pray to 'Our Father, which art in heaven,' without offense in the hearing of his brethren of whatever creed. One of the finest sermons we ever heard was delivered by a Jewish rabbi in the First Methodist Church here. His text was 'Have we not all one Father; hath not one God created us?' — Past Grand Master J. L. Michie, South Carolina, Op. Cit. (S. C.), p. 47.

Thus Masonry scientifically purges the Lord's Prayer of all Christian significance so that even a Masonic Jew can say it! And if Mr. Michie will please read the whole book of John he will find that the Father to whom our Saviour and Lord prayed is Father only to them that believe that Jesus is the Son of God! (John 20:17).

Attention, please:

In 1907, St. John's Lodge No. 53, A. F. & A. M., of Tyler, Texas, asked the Grand Master, J. P. Bell: "Is it un-Masonic for a brother while praying either in the lodge, or at a burial, to close the prayer with the phrase, 'for the sake of Jesus Christ?'" To this the Grand Master answered, "No." But alas! When the Grand Lodge met later, the Committee on Jurisprudence reversed the decision in these words: "It is unfortunate that any question bearing remotely upon disputed matters of religion should have arisen in any subordinate lodge, and it is to be regretted that any such matter should be agitated by being forced upon the consideration of any committee of this Grand Lodge. However much it may be regretted such a question arises in the thirtieth decision of the Grand Master as to the proper conclusion of prayers at burials and in lodges, and while the Grand Master may be right in deciding that it is not un-Masonic in the sense that charges could not be sustained for such action, in concluding Masonic prayers according to the formula of any religion, still we think that it is contrary to the spirit of Freemasonry, which would demand that no phrases or terms should be used in a Masonic service that would arouse sectarian feelings or wound the religious sensibilities of any Freemason."

And this decision of the Texas Grand Lodge is upheld by the Grand Secretary to this day! The above named committee was composed of five Past Grand Masters who were Grand Representatives to the Texas Grand Lodge from the following states: Anson Rainey Nova Scotia; W. S. Fly, Wisconsin and North Carolina; G. W. Tyler, Mexico and New York; J. L. Terrill, Connecticut; A. W. Campbell, North Dakota. And of the forty Grand Representatives

present at these deliberations not a single one is recorded as uttering a word of protest! These activities include not only American Masonry, but also Canada, Cuba, England, Ireland, Mexico, and Australia, all of which had a representation at the stated communication of the Texas Grand Lodge. — Proceedings of the Texas Grand Lodge, 1907, pp. 3, 4, 22, 84, 167, 178.

The explanation which Masonry offers for her willful omission of Christ's name from Masonic prayers, is this: "We have, as you know, a great many brethren of the Jewish faith, who have been attracted to the fraternity because of the supposition that it was founded upon the ancient rites rather than upon the more 'modern.'" — C. C. Clark, Grand Generalissimo Knight Templar, Iowa, Official Document, March 11, 1921.

"I do not know why the name of Christ is left out of our Masonic Proceedings, unless it is in view of the fact that Masonry is supposed to be an ancient order, and is not necessarily a Christian institution." — W. M. Sexton, Secretary A. S. R., 33-0, Hon., Oklahoma, Official Document, March 14, 1921.

The extreme care that Masonry exercises in keeping the name of Christ out of her deliberations may also be noted in a quotation from the Proceedings of the Grand Lodge of Indiana by Past Grand Master G. W. Baird, Washington, D. C., from one Mr. Trunkhouser. "The Masonic conception of God is not the early Hebraic God of vengeance and cruelty, whose chief care was for a 'chosen people.' Our God is the merciful Father of all men 'who so loved the world.'" — Proceedings Grand Lodge, District of Columbia, 1918, p. 335.

This shows up the idolatrous cult in her true color! She quotes from the Word of God but when she comes to the point where the name of Christ is about to occur she leaves the space blank.

And it is by no means enough that Masonry ignores and rejects our crucified and risen Saviour, but she emphatically declares that:

"The principles we teach are the only influences that can save and redeem the world." — A. G. Burnett, Grand Master, California, Proceedings Grand Lodge, Oklahoma, 1918, p. 225.

Furthermore, Masonry mocks and blasphemes the name of God (Christ Jesus). The "ancient landmarks" forbid the initiation of any man physically imperfect. To drive this law home real forcefully Grand Master J. W. Barry of Iowa says:

"If Christ Himself were on earth again and had the misfortune to lose a hand and then should come to us recommended by the other members of the Holy Trinity. He would be turned away as unfit to be made a Mason in Iowa." — Idem. Cit. (D. C.) p. 339.

"Turned away" is right, and that even though He suffered and died for the sins of all the world! And could a more complete denial be made of Christ and all things pertaining to His work of Redemption than the following:

"Immortal life is something to be earned by slow self conquest and comradeship with pain and patient seeking after higher truths. We cannot follow our own wayward wills and feed our appetites, and give loose reign to foolish tempers year on year, and then cry, 'Lord, forgive me, I believe,' and straightway bathe in glory. Man must learn; God's system is too grand a thing for that. The spark divine dwells in our souls, and we can fan it to a steady flame of light, whose lustre gilds the pathway to the tomb, and shines on through eternity, or else neglect it until it glimmers down to death, and leaves us but the

darkness of the graves; each conquered passion feeds the living flame; each well-borne sorrow is a step toward God. FAITH CANNOT RESCUE, AND NO BLOOD REDEEM THE SOUL THAT WILL NOT REASON AND RESOLVE." — Committee on Necrology, Grand Lodge of Oregon, Proceedings Grand Lodge, Iowa, 1920, p. 175.

Simple Trust

(Continued from page one)
—"But I ain't got nuffin to do with all dem s'posin's. All I'ses got to think about ain't dem things what might be, but dem things what is. 'De Lord is my shepherd,' and I don't have to s'pose." — The Earnest Worker.

Rich Man's Faith

(Continued from page two)
That, having redeemed it and washed it with His most precious blood, He will present it faultless before the throne of my Heavenly Father. I entreat my children to maintain and defend, at all hazard and at any cost of personal sacrifice, the blessed doctrine of complete atonement for sin through the blood of Jesus Christ once offered, and through that alone."

Unionist's Methods Revealed in Nehemiah

(Continued from page one)
have to meet the same methods today. At first only 3 "ites" united. Nehemiah boldly declared there would be no union with any of the "ites" in guiding nor in worship nor in rights; but the strictest separation. Nehemiah thundered "YE HAVE NO PORTION NOR RIGHT NOR MEMORIAL IN JERUSALEM," Neh. 2:19-20. That is the declaration of the orthodox Baptists in Russell today against Methodists, Presbyterians, Campbellites, Holy Rollers, Adventists, Modernists, Unionists, Lodges, Clubs, Arminians and all the other heretics in our midst. Separation is God's command for all Baptists, who have any regard for the Bible and the once delivered faith. 2 Cor. 6:12-18.

5. The nobles among the Jews did not lift their hands to help. Neh. 2:5. "But their nobles put not their necks to the work of the Lord." That has always been true. The society folk and the crooked politicians and the money-grabbers who oppress the poor, and the modernists and the lodge and club folk usually compose the worldly crowd, who fight God's leaders like Nehemiah.

6. Anger, indignation, mockery from the Unionists get more bold and more daring. Neh. 4:1-3.

Nehemiah's only answer was prayer and work. Here is his prayer: "Hear, O God for we are despised; and turn their reproach upon their own head and give them for a prey, etc." God's answer to that prayer was: "For the people had a mind to work." Neh. 4:4-6.

7. The conspirators multiply. At first only Sanballat, Tobiah and the Ammonites composed the Unionist Crowd. Now Geshem, the Arabians, the Ashdodites rally to the Unionist side. Their caucuses give way now to an open fight. Neh. 4:7-9. Nehemiah's only answer was to pray and watch.

8. Inside opposition under pressure is forced to take sides with the Unionists. Did you Russellites ever see or hear of that method being used in Russell? Eh? Judah lines up with the Unionists. Neh. 4:10. All the others had been heathen. Now through intermarriages, since the enemies of God and the Bible are about to fail, tremendous pressure is brought to bear upon the compromisers in Judah to line up with the Unionists.

9. When the combined forces, inside and out, looked like they were

going to win, then God took hand. "GOD BROUGHT COUNSEL TO NOUGHT." 4:15. Compare Ex. 11: 7, Mal. God sent re-enforcements to miah. All builders became ers. That was what happened it looked like the Whitsitt Seminary and Unionists had ed Eaton and Christian Whitsitt controversy. W. P. vey went to Texas to see

Carroll. B. H. Carroll with Eaton and the tide and Whitsitt lost his fight head. Did you ever read "mpbells are coming?" God's forcements look like they long time coming; but in time they always arrive. 10. Hard times because of

pression of the poor by coless foreclosures of the stir the assembly of the Jews, homiah calls a solemn asse. The mortgage holders are to make restitution of their honest gains. Neh. 1:19. been true in every great in the past. The gamblers crooks and money grabbers going to get theirs, if I badly fooled, before God His clutches off their in the depression, which low in the wake of this war. God is not dead and on His job. And every Old ment revival (the Old Test is the greatest Book ever on revivals) was a time of that kind of house cleaning. miah was merciless and in his denunciation of the ors of the poor. He was no ritical preacher of love. The gest hypocrites I know on mighty's foot-stool are the less oppressors of the poor are always whining to keep preacher off their carcasses.

11. "Get together" was lat's and Geshem's plea. Neh knew that was only a ruse to the work. Four times they a conference but each time miah refused to meet them. 6:4. Then they circulated all of false rumors and reports. 've been doing that in Russ years. The biggest set of this country, except the Hol ions, are the Modernists and ionists, and the worst of the the Unionists. Crooked poli sent all sorts of emissaries hemiah to try to bring some of agreement and comp They even hired women to decoy Nehemiah into a trap. Nehemiah refused to even any of them. He sure did kinds of Unionists and SO Here is the imprecation th hemiah called down on heads. "My God, think upon iah and Sanballat according their works and on the prop Noadiah and the rest of the phets that would have put fear." Neh. 6:1-16.

12. Gossips busy: politicians eme: but God defeated the Neh. 6:16. The Unionists much cast down and final Neh. 13:1-9 in Nehemiah's visit to Jerusalem all the ists were cast out and worship as a separated people fully restored. The only way Baptist churches all over this to have any peace, power, purity, or prosperity is to the Unionists on the outside sooner, the better. Amen!

How To Build Your Class

1. Run your legs off prospects and absentees.
2. Pour your heart out in er.
3. Study your head off pre your lesson.
4. Shake your hand off ing those who come.