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The Baptist Examiner

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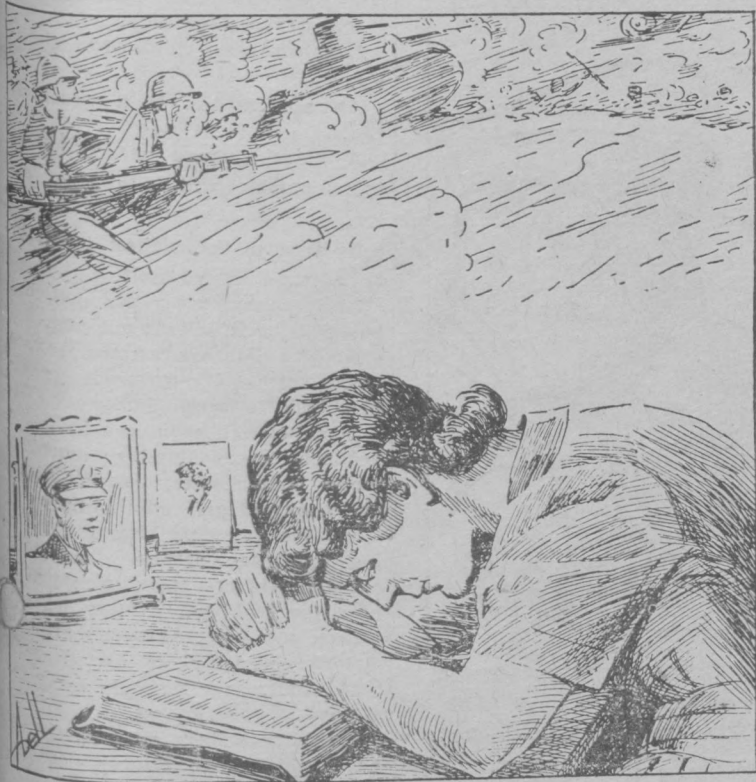
"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isa. 8:20).

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WHOLE NO. 266

Above The Noise Of Battle



God Hears A Mother's Prayer

Worldliness Of Preachers

By C. D. Cole, Orlando, Florida

"His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own, every one for his gain, from his quarter." Isa. 56:10, 11.

"For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's. Phil. 2:20, 21.

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." I John 2:16.

"Let a man so account of us, as of the ministers of Christ." I Cor. 4:1.

We want others to regard us as ministers of Christ, but do we remember this fact for ourselves? Is the divine call and Lordship of Jesus Christ a theory for the shelf, or a life determining truth? Here is one of the greatest perils of the ministry — the proneness to

forget that we are the ministers of Christ. The modern church with its multiplicity of organizations, presents a situation that tempts the preacher to think of the lordship of the church, or of the board of deacons, or of the W. M. U., or of some other auxiliary, rather than of the Lordship of Christ.

If we are ministers of Christ, then Lordship belongs to Him—we must look to Him for orders, for a place to preach, for rewards, for encouragement, support and comfort. We must aim at faithfulness to Him. The ministry is a glorious work, nothing comparable to it among the professions of men. When Felix Carey, who was trained for missionary work, accepted the post of ambassadorship from the king of England, his father said, with a broken heart, "Felix has dwindled into an ambassador." Brethren, we are ministers of Christ; we are ambassadors of the King of Kings. Under God, the preacher's have made the greatest contribution to the welfare and happiness of mankind; not the philosophers and scientists

of this world who have that wisdom which descendeth not from above. The world's leaders are "blind leaders of the blind," and in the name of progress and wisdom are leading their followers towards the ditch of destruction. True prophets of God are pointing the way to the city of God, saying, "Follow us as we follow Christ."

Worldliness of preachers is largely responsible for the worldliness in our churches. A worldly pastor and a spiritual church cannot long co-exist.

I. WORLDLY METHODS EMPLOYED IN THE MINISTRY. The Bible is full of warnings against worldly methods in a divine program. We cannot war a spiritual warfare with carnal weapons. We cannot build a spiritual temple with worldly tools. Worldliness in methods is leaning upon an arm of flesh. Israel in Canaan, surrounded by blood-thirsty and warring nations, is typical of the Lord's people and churches in this unfriendly world. The Israelites were in danger, but their help and (Continued on page four)

S. S. And B. Y. P. U. Secretaries Wrong On The Woman Question

Bro. Arthur Flake of the Sunday School board, gave in the Baptist Standard some years back what he considered good and valid reasons why women should not teach men's Bible classes. He treaded softly and spoke very timidly for a teacher of the young. He did not speak with authority as his Master did. All his reasons are based on expediency. If he had spoken God's Word on the subject he could have spoken with authority. The inerrant Bible is the final authority on everything. Expediency and sanctified common sense are not the final authority for Baptists on anything. The only true ground of protest against women speaking publicly is the Word of God. Listen:

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And

if they will learn anything, let them ask their husbands (literally the males) at home: for it is a shame for women to speak in the church." (I Cor. 14:34,35).

"Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." (I Tim. 2:11, 12).

Several years ago, S. S. expert Gardener of Kentucky, was over in Illinois and in the course of a speech, he said in substance, "Mrs. Gardner can speak for herself; she's out of Kentucky now." What a stab in the back of Kentucky Baptists who were supporting him. Judas Iscariot was no lower.

Back in 1925 the state board of Kentucky Baptists authorized the B. Y. P. U. department to organize no more B. Y. B. U.'s except on the basis of separate meetings. (Continued on page four)

'Fixed' and 'Sot'

Dear Brother Gilpin:

It's beyond me to understand you, especially your idea in not permitting women to speak in mixed assemblies. I believe that the trouble with you is that your notions are "fixed" and you won't listen. On the woman question, you surely are "sot." In spite of this I love you and admire you still.

Sincerely,

Right you are, my brother, when you say my notions are fixed. Years ago down in West Tennessee a Baptist layman had a Campbellite wife, who pestered him almost to distraction to get him to join the Campbellites. Finally he told her one day that he would join her church on one condition. Eagerly she wanted to know what was that one condition. His reply was that if God would send some-

(Continued on page four)

Disloyalists In Baptist Churches A Curse On This And Future Ages

"For a clergyman to remain within the membership and even the ministry of a church whose doctrines he repudiates, is evidence of a lack of stamina which must fall beneath the contempt of all normal minded men and women. To be willing to take advantage of the opportunity for a hearing offered by such profession and at the same time to use it for the purpose of subverting or destroying the institution to which he ostensibly yields allegiance, is a violation of the tenets of common honesty. It is about time for the rank and file of the churches of this country to rise up and demand that their disloyalists be required to do what honorable men need not be asked to do — get out under their own flag and fight from the side of breastworks on which they belong, rather than seek betrayal of the camp from

within. Unless such rebellion is raised, vast injury is sure to be done to the cause of religion within the next few years." — The New Republic.

The New Republic is a secular paper. Wise words does it speak to Baptist churches, as well as others. There are three classes of disloyalists in Baptists ranks.

1. The denominational machines are all disloyalists because they put loyalty to a man made program above loyalty to the Bible and the once delivered faith. The test of loyalty for Baptists is the inerrant Word of God. If it is in the Bible, it is Baptist doctrine. If it is Baptist doctrine you can find it in the Bible.

2. Unionists are all disloyalists. No exceptions. Unionists all compromise the truth for pay or popularity. That's what Long of Ashland did in filling the pulpit for the Presbyterians recently. Willingham (Huntington, Fifth Ave.), (Continued on page four)

The First Baptist Pulpit

"The Revival We Need"

"O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known, in wrath remember mercy." — Heb. 3:2.

It is generally conceded that that which is needed most in America today is a revival of old time religion. There has been a great deal said about the need of a revival in both the secular and sacred press of recent date. Even the New York City Wall Street Journal editorialized sometime ago as follows:

"What America needs more than

railway extension, and Western irrigation and lower tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind mother and father used to have, piety that counted it good business to stop for daily family prayer before breakfast, right in the middle of harvest; that quit field work a half hour early Thursday night, so

as to get the chores done and go to prayer meeting; that borrowed money to pay the preacher's salary and prayed fervently in secret for the salvation of the rich man who looked with scorn on such unbusiness like behavior."

In view of bankruptcies, defalcations, and broken promises, I am sure that business men would a-

(Continued on page three)

Why I Go To Church

1. I meet God there in a way, under circumstances and in association not possible in private devotions. God is in the assembly of His saints. That kind of contact with Him is missed if one neglects church attendance. Association with God among His people is a rich experience.

2. I cannot live under my burdens without the support, comfort and inspiration which come from church attendance.

3. I need the instruction from the Word of God which comes from the pastor.

4. I maintain helpful contacts with Christian people of great (Continued on page two)

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JOHN R. GILPIN—EDITOR

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LET ALL SCHOOL FOLK TAKE NOTE!

Magnolia, Ark.
Feb. 25, 1943

Baptist Examiner
Russell, Ky.

Dear Bro. Gilpin:

In accordance with the action of the Minister's and Student's Council of the Columbia Baptist Bible School we respectfully submit the following resolution for the columns of your paper:

RESOLUTION

Be it resolved that we, The Minister's and Student's Council of the Columbia Baptist Bible School go on record as being opposed to the picture show as an institution and to church members going to same. And that we use our all to lead our churches to take a stand against picture show going and to make it a test of fellowship wherever possible.

Be it further resolved that we discourage our churches from calling a pastor or helper who in any way endorses the picture show, either by his attendance or by any act or failure to act.

We also endorse the article, "The Evil Influence of the Movies," written by Bro. Chas. O. Strong, which article appeared in the Feb. 11, 1943, issue of the Baptist Builder.

Sincerely yours in Christ,
L. W. Boswell

Clerk of the Council

Ed. Note: It would be a blessing if all Baptist schools were to resolve and act as this school in Arkansas has. May God bless their noble stand!

CONGRATULATIONS

To our old friend, D. B. Eastep, who has completed sixteen years as pastor of the Calvary Baptist Church, Covington, Kentucky, having served that church as pastor since February, 1927! During this period God has greatly blessed him in the building of a church, the erection of a church building, in constant preaching by way of Bible Conferences, radio messages and revivals, and has greatly used and sustained him in his written ministry.

He is the most popular preacher of unpopular doctrines that the editor knows. He is one of God's great men today. Write today for a copy of his paper — The Watchman Crusader.

PATHETIC INDEED!

We heard of a Baptist preacher the other day pray at a Masonic funeral for God to bless the church (Methodist) and the fraternity of which the departed was a member? Could God answer that prayer? How could God bless Me-

thodism, that teaches salvation by works, and Masonry, that forbids men to pray in the name of Jesus? How could a holy and righteous God bless two institutions, that dishonor His Son? The Bible plainly says: "Neither is there salvation in any other" and "Hitherto ye have asked nothing in My name; ask and ye shall receive." Methodism teaches salvation by works, not by the finished work of Christ: Masonry forbids men praying in the name of Christ. How could God answer a prayer, that exalts man's works for salvation instead of the Lord Jesus and insults the Lord Jesus by refusing to let men pray in the only name, in which any man can ever get an answer to prayer?

FAST FULFILLING PROPHECIES OF ABDUL BARABA BAHÁ

We have been having many inquiries concerning the mysterious Abdul Baraba Baha, Syrian miracle man, descendant of Ishmael and aspirant to the throne of the world, of whom our readers were informed in a recent issue.

Dr. James Hollenbeck, Presbyterian missionary from India and archaeologist, who brought to America the story of this Syrian prince and his miracles and prophecies, is now touring the country to inform Christians of the one he strongly believes is the anti-Christ. His book giving full details about this strange figure, "The Super-Deceiver on the World Horizon," is now in print and may be procured for a dollar.

Whatever one may think as to Baha's candidacy for the place of the beast, one cannot read Dr. Hollenbeck's book and not be convinced that the man is indeed a "super-deceiver" whose works and prophecies are not to be explained on the plane of natural phenomena.

In the back of the book, Dr. Hollenbeck gives the prince's prophecies given him in 1929 on his visit to the Syrian castle. It is a remarkable fact that some of these prophecies have been most literally fulfilled since Dr. Hollenbeck's book was printed. We cite a few of the satanically inspired prophecies:

(1) Australian cities would be bombed by the Japs in 1942 with considerable property damage.

(2) Great naval battles would occur in 1942 in the South Pacific, with losses so heavy as to cause great anxiety to the nations involved.

(3) GERMANY WOULD SUFFER APPALING LOSSES FROM SEVERE BOMBINGS IN 1942 with large areas of her greatest industrial cities in smoldering ruins and people terror stricken.

(4) German and Italian forces would have small success in North Africa in 1942, but would meet with severe losses.

(5) The Russian military might would sweep into Eastern Germany in 1942. Then it would turn to Turkey and later, through secret diplomacy, Germany and Turkey would sweep into the oil fields of Mesopotamia, Persia and on to the Suez.

The book outlines events thru to 1944, when the prince said he would manifest himself and bring peace out of the hopeless chaos.

Our readers will understand that we do not put such prognostications on a level with divine prophecy. It is entirely possible, however, that false prophets and christs of the end-time may be endowed with satanic foresight, enabling them to predict events up to a certain point. We know that their time will be cut short and their diabolical program overthrown by the coming of the Lord.

We are not prepared to say that

"IT'S HARD TO BELIEVE"



— THAT THESE AMERICAN PRODUCTS AIDING OUR ENEMIES HAVE NOT YET BEEN DECORATED BY HITLER —
"FOR SERVICES RENDERED"



AMERICAN BUSINESS MEN'S RESEARCH FOUNDATION—CHICAGO No. 1001



Abdul Baha is the anti-Christ, although Dr. Hollenbeck's experiences appear to have thoroughly convinced him of this. It is at least evident that world events and false prophets are co-inciding in a degree that cannot but cause real Bible students to lift up their heads, realizing that redemption draweth nigh.

Dr. Hollenbeck informs us that the prince now lives in old Assyria, 125 miles northeast of Aleppo, east of the Euphrates, near Turkey.

The editor does not know whether this mystery prince is the coming Anti-Christ. In fact, no one knows. However, it will do you good to read the book (1) it will stimulate your interest in God's Word, and (2) it will cause you to be more interested in Christ's second coming. Order the book direct from us at \$1.00 post-paid.

WHY I GO TO CHURCH

(Continued from page one)
value to my life.

5. I can testify for Christ by going, encourage others to go by my example and help others while there.

6. It is one of the ways in which I can obey Christ and please God.

7. Doing my part helps the church perform its mission in the world. — M. B. Adams.

Ed. Note: — When I was just a boy preacher and a student in Georgetown College, M. B. Adams was the loved and honored president of that institution. To me, he was one of the greatest characters that ever lived. God doesn't make many outstanding men in one man's lifetime. Personally, I consider M. B. Adams, one of God's great noble souls. I think possibly it was at chapel that he gave the above reasons for church attendance. They impressed me then and even more so today.

HOW LONG CAN YOU WAIT

(Continued from page one)
ling all the time a young creature like you with it, and you in good health! Religion is a good thing.

It would hardly do to die with out it. How long would it do for you to wait? "That is exactly what I've been thinking," said Caroline. "Suppose you say till you are fifty?" "No, that won't do. I attended a funeral of a lady fifteen years younger than that." "Thirty? How will that do?" "I'm not sure it would do to wait quite so long." "I think not; something might happen. Say twenty-five, or even twenty? How would that do?" "I don't know, sir." "Neither do I. The fact is, the more I think of it, and of how many young people die suddenly, I'm afraid. Now's the accepted time!" She trusted, how about you?

—Selected

Editors of religious journals are frequently asked: "Why can't we have a religious paper that leaves out controversy?" We can have such papers and we have them in many denominations. They are the dullest and altogether most useless periodicals in existence. The outstanding religious journals today are without exception journals which deal with controversial issues. They have become the best journals largely because of this fact. In a day when mental ferment is a characteristic of all departments of life, when religious issues are widely discussed in the secular press, he is indeed a shortsighted person who would ask the religious press to avoid those issues, carried into every home by secular papers inadequately equipped to discuss them intelligently. —The Churchman.

In Hawthorne's wonderful story, "Rappaccini's Daughter," he describes a chemist, who, in the study of poisons, has a garden full of lively but poisonous flowers to whose breath, in a fiendish experiment he exposed for years, his beautiful daughter. The girl became so filled with the poison that her own breath was deadly to any living thing. This is a true picture of those who yield to the lure of the world in the influences around about them. They are poisoned by it and become poisonous in turn. —Witness.

A religious weekly thus remarked. "A wheelbarrow church member is one who does nothing except when he is pushed; a weathervane member is one who changes with every wind of doctrine; the crocodile member is one who has to be awakened every year after a long sleep; and the crawfish member is one who advances backward."

RANDOM REMARKS; WISE OR ATHEISM

By Sherron Williams
Sin works havoc.
Righteousness builds for eternity.
An aimless life is a wreckless life.
A noble purpose backed by an indomitable will is a great asset.

Be true to the highest ideals or be ashamed of yourself.
Have no sympathy for evil, but abhor it, or it will spoil you.
Nothing but oak acorns produce oak trees; and only right principles lead to rectitude.

Some church members have the headache every Sunday morning, movie mania every week night, and tightwad grip all the time.

Thieves get something for nothing and are despised; covetous church members get church privileges for nothing.

Hens are expected to lay around. Better prod a skunk than a fool. Scandal mongers should be quarantined.

Church members who studiously avoid the Lord's Supper crucify Him anew.

If you are not felt for the good you do, you will be felt for your evil deeds.

A delinquent church member is highly prized by the devil.

Boost another and you will be boosted by two, and better esteemed by your friends.

Be the kind of neighbor you like, and you will soon like your neighborhood.

Where ugliness abounds beauty disappears; where vice is, virtue dies.

Serve others unselfishly, even if it costs you heavily, remembering that what you invest in others is still yours and will bear dividends.

Seek to render unselfish service. Always do better than is expected.

Surpass your friends in courtesy. Gum-chewers bar themselves from refined society.

Live nobly today and it will be easier to do tomorrow.

Big men delight to make it easy for other men to succeed.

The sun shines regardless of the reception its light receives.

Men who prefer to drive cars to paying their debts are dead beats.

YOU KNOW THE TYPE

They can name every baseball pitcher in the big leagues.

They can recite the titles of all Clark Gable's pictures.

They can name every star in Hollywood.

They can name all the horses (with jockeys) that run at Santa Anita.

They can give you the play-by-play, round by round of the latest pugilistic fracas.

They can list the heavyweight champions since Hec was a pup.

They can sing all the latest jazz tunes from memory.

They know all the rhythm bands by note.

They can swear in all varieties of languages.

But ask them about the Ten Commandments and they never heard of them. — Waves of Grace.

Mail your subscription now!

REVIVAL WE NEED

Continued from page one)

that a revival is needed. Certain juvenile judges, on account of juvenile delinquency, would attribute. Undoubtedly all past would voice a hearty amen a revival is needed. When consider the scant church attendance, the worldliness of church members, and the lack of spiritual life, it is unquestionably certain that a revival is needed. Some time ago I preached on the theme of a revival. In that message I tried to show why a revival was needed. Now today I want to be a companion message. I want to show you the kind of revival which we need.

I of all, let me tell you the kind of revival which we don't need. We don't need a revival which will make everybody feel good. Some years ago here in Kentucky I remember reading a message which a pastor gave of a revival meeting that was held in his church. He told how everyone joined to make it a real success. He said that the doctors, lawyers, undertakers, and all business men had an especial interest in it. He enumerated the various denominations who attended the meeting regularly and then closed his message by saying that it was the most successful meetings ever known in that it made everybody feel good. I didn't attend the meeting, but my personal opinion is that in the sight of God it was a miserable spiritual failure for anytime that a revival makes all the denominations in town happy, you can be sure that not much Bible has been preached. Listen: "Woe unto them all men shall speak of you! for so did their fathers to the false prophets." (Lu. 11:47)

I remember a few years ago a revival in Ashland was considered a revival meeting. The pastor of a friend of mine in Lexington, was suggested as the preacher for this revival. One man objected very strongly to having him in view of the fact that he desired a meeting which would leave a good taste in everybody's mouth, and he was afraid that the preaching of this revival from Lexington would not leave a good taste in everybody's mouth. I am definitely positive, because that the type meeting which we don't need today is the one which leaves a good taste in everybody's mouth and which everybody feel good.

I called Jeremiah for a difficult task. Listen: "See, I have set thee over the nations, to root out the kingdoms, to root and to pull down, and to destroy, and to throw down, to build, and to plant." (Jer. 1:10). I don't think that He calls any preacher to sweeten the taste in the mouth of sinners, worldlings, and ungod-

ly men. We don't need a unionistic campaign. Unionism is in the majority of churches are strongly inoculated by its influence. The time has come when the majority of Baptist churches are nothing of entering into a union campaign with Arminians, grace-by-works folk, the falling away crowd, alien immersionists, open communionists, feminists, or what have you. Such a campaign needs to be reminded of the words spoken by Jehu to Jehonadab who went into a union with the wicked king Ahab. Jehu said, "Shouldst thou help the Lord? therefore is wrath kindled against thee from before the Lord." (2 Kings 9:22). Every time that a Baptist church which has the

truth, unionizes with any group who do not hold the truth, that Baptist church helps the ungodly and thereby loves them that hate the Lord. You may think that is strong language when I say that those other than Baptists are ungodly and that they hate the Lord. Yet, this is not nearly as strong as my Master puts it, for He refers to them as a "Synagogue of Satan." (Rev. 3:9).

Those who enter into unionistic campaigns need to remember the words of Paul when he said, "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." (Rom. 16:17). Hear Paul again: "And if any man obey not our word by this epistle, note that man and have no company with him, that he may be ashamed." (2 Thes. 3:14). This is also the message of the apostle John: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." (2 John 1:10,11).

Furthermore, we don't need any high pressure, emotional, sob-story type revival. It is conceded in most religious circles that to be a successful evangelist one must be able to make his audience cry one minute and laugh the next. The average evangelistic campaign is made up of high pressure methods coupled with emotional singing and sob story preaching all calculated to work on the emotions rather than the spirit and thus produce "results." And what results such a meeting does produce! Over at Paducah, Kentucky, several years ago a preacher by the name of Gates held a revival meeting for the First Baptist Church of that city in which there were over a thousand professions. Only 750 of them were ever baptized, and at a later date over 500 of them were excluded at one business meeting. One of the deacons of the church told a friend of mine that he doubted seriously if 25 of the thousand were really saved. This is the reason our churches are filled with worldlings and heretics—too much emotion, too much high pressure, too many sob stories.

Still again, we don't need a revival in which any truth is compromised. Most evangelists think that they are predestined, fore-ordained, and elected to make converts and get "joiners" for the church. Accordingly, the majority stay away from all truths which might in the least be offensive to anyone present in the congregation. This is why the woman question is rarely discussed in a revival meeting. This is why the question of baptism, alien immersion, and open communion are very scarcely mentioned during a revival. Furthermore, there is no emphasis laid on tithing, nor missions, nor stewardship for the same cause, and especially all church truth is forgotten in the average evangelistic meeting. The evangelist can't take a chance on offending any of the "sister denominations." Now don't misunderstand me, that's not my expression; that's the expression used by the average evangelist. When I talk about them, I refer to them as the harlot daughters of the old whore, Rome.

I remember a few years ago that Mr. Ham held a revival meeting in Huntington, and in one of the services he went to great length explaining why it was that he quit using tobacco. He said he tried to argue with the Lord about this matter, even going so far as to tell the Lord that Charles Haddon Spurgeon, the greatest preacher since the days of the apostle Paul, was a tobacco user. Then for a

little smile of mirth for the benefit of his congregation, he said the Lord reminded him that that was the only similarity between him and Spurgeon. In the same sermon he went on to say that he wasn't there to preach church truth. He declared that when the meeting was over and he had gone, that the Baptist, Methodist, Holiness, Lutheran, and other preachers in the city would interpret the church and her ordinances to the people. It is passing strange to me that a preacher would let a little thing like a cigar get on his conscience when as big a thing as a New Testament church had never registered there. Certainly this was a terrible compromise on the preacher's part relative to the church that Jesus built.

I declare that the kind of revival we need today is one in which no truth of any kind is compromised.

II

Having noticed the kind of revival that we don't need, I want to tell you the kind that we do need.

First of all, we need the kind of revival that will make every Christian to be a doer of the Word. Most professing Christians never become "doers" to any great extent. They are like those whom Paul declared would come in the last days whom he described as "Ever learning, and never able to come to the knowledge of the truth." (2 Tim. 3:7). Every Christian ought to be a doer. Listen: "But be ye doers of the word, and not hearers only." (James 1:22). This expression, "doers of the word" comes from a compound Greek word. It literally means, "word doers." It isn't just enough to be a doer, one must be a "word doer." Many church members are doers, but mighty few are "word doers." Most of the BYPU and WMU activities is doing, but the individuals are ten thousand miles from being word doers. Consider the social activities and the begging for the churches, and in these you have plenty of doing, but no "word doing." The kind of revival we need is one which will make us "doers of the word."

On April 6, 1917, the American Colony in London met at Queen's Hall at twelve o'clock to pass a vote of confidence in the American people. It was then that all Europe was engulfed in World War I and the war clouds were hanging ominously over our nation. As the crowd assembled, all were silent. Presently a man arose to read the proposed vote of confidence. After about thirty words had been read, Ambassador Page came into the room and interrupted the meeting to tell of Congress declaring war on Germany. The man who was reading this proposed vote of confidence sat down while the organist began to play "Marching Through Georgia," "My Old Kentucky Home," "Maryland," "Dixie," and the "Star Spangled Banner." There was not a response from anyone present. Finally all filed out of the room without a word being spoken. The time for words was passed, it was then time for deeds. This is true in our churches today. We need the kind of revival that will make us doers of the Word.

Likewise, the kind of revival we need is one that will cause us to fill our places. The average Baptist seemingly is without conscience that he has a duty to perform and a place to fill. He comes to church occasionally and warms up a few square inches on a church bench and complacently pats himself on the back thinking he has done his duty. Not so. Every child of God has a definite place to fill. We are saved to serve.

When Israel was fighting with

the Midianites, Gideon divided his company into three sections, a hundred men to each group. Into their hands he placed trumpets, pitchers, and lights. By placing his men a certain distance apart, they completely surrounded the enemy of 135,000 soldiers. Each of Gideon's men was to blow his trumpet, break his pitcher, and wave his light and shout, "The sword of the Lord and of Gideon." The success of their strategy depended upon every man standing in his place. If they had grouped together or had separated too widely or in any wise had failed, victory would never have followed. It is said of them that "They stood every man in his place round about the camp." (Judges 7:21). Oh, that we might have a revival today that would cause each of us to fill our place.

"I will go where you want me to go, dear Lord,
Real service is what I desire,
I will sing a solo any time, dear Lord,
But don't ask me to sit in the choir.

I will do what you want me to do, dear Lord,
I like to see things come to pass,
But don't ask me to teach girls or boys, dear Lord,
I'd rather just stay in my class.

I will do what you want me to do, dear Lord,
I yearn for the Kingdom to thrive,
I will give you my nickels and dimes, dear Lord,
But please don't ask me to tithe.

I will go where you want me to go, dear Lord,
I'll say just what you want me to say;
I am busy just now with myself, dear Lord,
I'll help you some other day."

Furthermore, the kind of revival which we need is one which will cause parents to bring their children to God's House. Our churches are composed of two different and divergent groups. One group of parents stay home on Sunday morning but send their children, whereas the other group comes to church but do not require their children to do so. Of course, it is all right if they come to Sunday School, but there is no insistence on their attendance at the church services. We need a revival today which will wake up both groups. We need a revival which will cause the parents to not only come to the house of God themselves, but to bring their children also. Listen: "But if any provide not for his own house, he hath denied the faith, and is worse than an infidel." (1 Tim. 5:8). These are mighty strong words which Paul uses. He puts the parent who fails to provide for his children in a mighty bad class and calls him a mighty ugly word — an infidel. Yes, he even says that such a parent is "worse than an infidel." I realize that many say that this Scripture refers only to providing for one's family in a material sense; when the parents have provided for their family as to clothing, food, shelter, and education, they have done their duty. But not so! I am contending that the words of the apostle Paul likewise included spiritual provision and that if parents fail to provide for the spiritual good of their children, — that is, if they allow them to stay away from God's house and do not bring them where they may hear the Word of God, that such parents actually take an infidel attitude toward their children and have an infidel outlook on life.

When the children of Israel wanted to leave the land of Egypt, Pharaoh proposed several compromises. He first told them to stay in the land. Then he told them they could go a little ways but they were not to leave Egypt for good. His third compromise was that they leave their children in Egypt. This is perhaps the most subtle and successful of all Satan's proposed compromises for the Christian, since the most Godly parents desire worldly prosperity and position for their children. This is especially true today. May God give us a revival which will cause parents not only to be faithful to God themselves, but will cause them to bring their children to the House of God where they may hear God's Word.

Again, the kind of revival which we need is one wherein the church that Jesus built will be magnified. As we have already said, this is seldom done today, for the average evangelist, too much interested in the calculation of "nickels and noses," would not dare to mention church truth lest it effect his meeting either numerically or financially. What a contrast between these modern hucksters of the Word—these religious racketeers, and the saints of old. Jesus magnified His church. In the book of the Acts the church was prominently mentioned. In every one of the epistles the church is held up and exalted in a place of prominence. We need a revival today which will magnify Jesus' church. When I speak of the church, I do not mean a universal invisible something, but rather, I use the word as Jesus used it and as it was used by all the apostles. We refer to a local, individual, separate, independent, democratic organization. Anything bigger than that is either the Kingdom of God or the Family of God, but the church is local. Oh, how we do need a revival today which will magnify all local churches built after the pattern given by the Lord Jesus in the days of His ministry.

Also, the kind of revival which we need is one which will cause people to honor God's house more than they honor any other organization. How greatly the majority of Baptists need this message, for the greater percentage of them will honor other organizations far more than they honor Jesus' church. It is easy enough for the average Baptist to be faithful to the P. T. A., the Red Cross, the social organizations of which he is a member, and particularly his lodge, but how very few really magnify the church and place it above these organizations.

Let me speak to you expressly concerning the lodge. I have seen many who are regularly at the lodge but seldom at the church. They are in front at the lodge but they are in the rear at the church. They are always early at lodge but late at the church. They are forward at the lodge but backward at the church. They are at home in the lodge but a stranger in the church. When they speak in the lodge they address those present as "brother" but in church it is "Mr." They are proud of the lodge but ashamed of the church. They give to their lodge but withhold from the church. Actually there are multiplied thousands of these spiritually dead sticks who honor their fraternal organization more than the house of God. How we pray for a revival that will cause people to put God's house first, God's message first, and God's messenger first, and let all other organizations be subordinate.

In addition, the kind of revival which we need is one which will send us out after the lost. God's people ought to be seeking the lost. It is going to be a terrible experience for some to stand in His

presence 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?"

God's Word is most emphatic that every Christian ought to be busy seeking to lead the lost to Christ. Listen: "He that winneth souls is wise." (Prov. 11:30). "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Dan. 12:3). "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law: To them that are without law, as without law, (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." (I Cor. 9:19-22).

How definitely we do need a revival that will cause us to seek the lost like Jesus sought the people that were lost. Oh, that we might have a revival of this type.

Finally, the kind of revival we need is one which will cause us to put the emphasis upon the spiritual rather than upon the material. When the woman of Samaria met Jesus at Jacob's well and was saved. (John 4), she became so interested that she left her water pots and went back to the city to tell the men thereof of her salvation and of her discovery of the Messiah. She thus left the material for the spiritual. This is the kind of revival we need today. What a difference would be seen and felt in the lives of God's people if we were to put the emphasis on the spiritual rather than upon the material.

"I met her where folly was queen
of the throne.

And mirth bade the giddy ones
come

And she mid the wildest in dance
and song.

Swent on with the current so
turbid and strong—

There was dust on her Bible at
home.

I met her again when away from
the gay

In the stillness of thought she
would roam.

But the words of the scoffer that
dropped by the way

Beckoned how sadly her heart
was astray—

There was dust on her Bible at
home.

I met her once more, but her brow
had no care—

Her soul was Immanuel's throne.

And I knew by the artless tear
moistened prayer.

That rose from the spirit in sup-
pliance there.

That the dust on her Bible was
gone."

How God want to give us just
such a revival.

And now a word to the ungodly.
You don't need a revival you need
reconversion. How you repent of
your sins and believe that Jesus died
for your sins and may you have
them washed away in His own
precious blood. But as many as
received Him to them more he
power to become the sons of God.

even to them that believe on his
name." (John 1:12).

S. S. AND B. Y. P. U. SECRETARIES WRONG ON QUESTION

(Continued from page one)

ings for the sexes, so that the wo-
men would not violate the teach-
ings of God's Word. Secretary
Hailey then and Secretary DeJar-
nette now have never paid one
iota's attention to the instructions
given them nor to God's command
relative to women. What a reap-
ing day these men will have. Lis-
ten: "Whosoever therefore shall
break one of these least command-
ments, and shall teach men so,
he shall be called the least in the
kingdom of Heaven." (Mt. 5:19).

What a curse such leaders have
been. How it has emboldened
hundreds of preachers and thous-
ands of women to flagrantly dis-
obey the revealed will of God.
Sometime ago a woman was in-
vited to bring her class over and
teach jointly with her class of men
in the church. She prefaced the
lesson by saying she would not
have done so with the liberty she
did, had not the convention taken
the action they did on the woman
question.

What a reaping Dodd, Truett,
Long, and the W. M. U. and B.
Y. P. U. and all the balance of
the whittlers of the Word of God
will have some of these days!
They have my profound sympathy
in their settlement with God. The
Son of God says that those, who
break the least of God's command-
ments and teach men so shall be
least in the kingdom of heaven.
They need your prayers and your
pity. Poor Bro. Flake! He and
the other S. S. Board experts feel
the necessity of making some kind
of feeble protest against the tide
of feminism that is sweeping over
the land; not that they care for
the truth, but they do care for
their theories of S. S. pedagogy.
S. S. pedagogy says that men
ought to teach men and women
ought to teach women. That is the
why of Bro. Flake's protest. Had
he cared for the truth and the
infallible Bible, he would have
made a vigorous protest (not a
timid one) against women teach-
ing men on the ground that the
Word of God forbids it.

FIXED AND "SOT"

(Continued from page one)

one to write a new Bible that
taught Campbellism, then he would
join the Campbellites, but not un-
til then. Until God re-writes His
Bible and leaves out I Cor. 14:32-
33; I Tim. 2:8-15; Rev. 2:20-27 and
other passages, Brother Gilpin's
notions are fixed about women
speaking. The Bible pronounces
terrible curses upon those who
add to or take from what God
wrote in the Bible. I am glad our
brother still loves me. That is
more than most whittlers of the
Word can say. But I have gotten
along by the grace of God for a
long time without their love and
believe I can manage to do so to
the end. Many of them hate me as
bitterly as Ahab did Micaiah and
for the same reason. I Kings 22:8.
I often wonder if that bunch will
beat a hasty retreat if they get
to Heaven and find me there?

DISLOYALISTS IN BAPTIST CHURCHES A CURSE

(Continued from page one)

had a Jewish Rabbi preach for
him on a Sunday night in Feb-
ruary. What unionism! What com-
promising! What disloyalty! God
pity his church! Lots of folk talk
about "the truth as I see it." Two
fallacies lurk in that. There is but
one way to see truth. That is as
the Bible reveals it. If you don't

see it the Bible way, you just don't
see and don't love the truth. Com-
promising the truth is like a wo-
man compromising her virtue. The
woman who compromises, loses
all. The Baptist who compromises
loses all.

3. Women's organizations are
nearly, if not quite, all disloyal-
ists. They are confessedly disloyal
to the Bible. Their leaders admit
that they can not be loyal to the
W. M. U. and B. Y. P. U. pro-
grams without being disloyal to
the Bible prohibitions in I Cor.
14:32-37, I Tim. 2:8-13, Rev.
20:25. No woman can be loyal to
the W. M. U. without being
loyal to the Bible. Then they are
disloyal to their churches. They
put the W. M. U. above the
church. They give through the W.
M. U. instead of through the
church and to the glory of the
W. M. U. instead of to the glory
of the church and the Lord Jesus,
Who is the Head of each church.
He is not the head of the W. M.
U. Neither is He the Head of the
B. Y. P. U. Most W. M. U.'s
are also disloyalists in denying the
headship of their husbands and the
headship of the men over the wo-
men in the churches. We know
that to most Baptists this is old-
fashioned and old-fogy; but it
is Bible all the same and Baptists
can neither thrive nor prosper ex-
cept as they stay with the Book.

Grace and Truth well says:
"The idea of woman's subjection
to her husband is not well received
in these days. The thought is all
out of joint with present day
thinking. Today we are hearing of
'woman's equality' and 'woman's
emancipation.' Many ministers now
leave the word 'obey' out of the
marriage ceremony and it is not
unusual to hear a young woman
say 'I'll never obey any man.'
Some enthusiastic idealists regard
these signs as indications that wo-
man is coming into her own. But
they are rather indications of wo-
man's rebellion against the gra-
cious will of God."

When women get to be loyalists
— loyal to the Bible and loyal to
their husbands, they will vote no
more. Equal suffrage is based on
equal rights and both are against
the Bible from Genesis 3:16 to Rev.
2:20. There are many disloyalists
among deacons and S. S. officers
and teachers, to whom the words
of The New Republic apply: but
there are more to whom they do
not apply. To Denominational
Machines, W. M. U.'s, and B. Y.
P. U.'s the term "Disloyalists" can
be almost, if not quite, universally
applied.

WORLDLINESS OF PREACHERS

(Continued from page one)

hope was in God. And instead of
looking to God for protection and
blessings they were continually
forming entangling alliances with
their heathen neighbors — looking
to the chariots and horses of Egy-
pt, rather than to the invisible arm
of God. Ministers of Christ need
to realize that the hope of their
protection and success is in the
promise of the presence of their
Lord.

1. Worldly methods in soul-
winning. The divine method of
winning souls is to preach the
gospel. Men are saved by believ-
ing on Christ. The aim of preach-
ing is to get men to believe on
Christ. The only way we can get
men to believe is to give them
something to believe. When the
gospel is preached those who have
a mind and heart — a disposition
to believe, will believe. But the
preacher is not able to give that
disposition to believe. This is the
prerogative of the Holy Spirit.

I bring this indictment against
present day evangelism. Worldly
methods in evangelism are mainly

responsible for so much worldliness
in our churches. A lost man of the
world cannot contribute to the
spiritual strength of a church.
Why are there so many lost people
in our churches? Conservative bre-
thren are saying that 75 per cent
of church members are lost. Why
is this so? Does Scriptural evan-
gelism contribute to such a situ-
ation? No, a thousand times NO.
It is because mealy-mouthed molly
coddle, high-pressure, high-power-
ed, draw the tears, count the noses
get the money, put it in the pa-
pers, evangelists have been re-
sponsible for their entrance —
the churches have loved to have
it so. I feel sorry for a lot of lost
people in our churches. They are
not hypocrites. They did not aim
to join the church. They were be-
guiled into it by artful, slick-ton-
gued evangelists. May God deliver
us from evangelists who are art-
ists.

2. Then there are worldly meth-
ods in pastoral leadership. Let
me bring you face to face with
some of the problems of a Baptist
pastor. The average church is com-
posed of warring and irreconcil-
able factions. On the one hand
there are the saved, on the other
the lost. There are those who be-
lieve the Scriptures are to be obey-
ed; others who have little or no
regard for them. Take the doc-
trine of Church Discipline. Where
is there a church that can agree
on this question? Some believe the
Scriptures that enjoin discipline
should be obeyed; others will not
hear to it. Take the question of
woman's place in public worship.
The Bible teaches that the wo-
man is to have a symbol of sub-
jection on her head because of the
angels (I Cor. 11:10), and that they
are not permitted to speak (I Cor.
14:34). Some believe these ought
to be kept; others ignore and ridi-
cule them. What is the pastor to
do? A worldly pastor will either
take sides against the Scriptures
or else compromise them by an
attitude of silence.

3. A worldly ministry is a com-
promising ministry. The man who
will not contend for the once deli-
vered faith will not contend for
practical godliness. The man who
is not particular about what he
believes will not be particular ab-
out what he does. Heresy and
worldliness are bed fellows, yea,
they are Siamese twins. False pro-
phets in all ages have been of the
worldly crowd. The preacher who
can join in a union meeting can
join in other things, too.

II. WORLDLINESS IN PER-
SONAL HABITS. A preacher may
be worldly in conversation. Deliv-
er me from a vulgar 'talking
preacher. There is not much to be
said about the guilt of preachers
in the matter of dancing, card
playing, or theater-going. There
are but few, if any, among us who
would think of indulging in what
is usually called worldly amuse-
ments. But the preacher's duty is
not done by merely abstaining
from these things. He must re-
prove them. "Have no fellowship
with the unfruitful works of dark-
ness, but rather reprove them." (Eph.
5:12). It is not enough to
stay away from the dance, we
must try to get others to stay a-
way, and reprove those who do
not. This applies to every form of
worldly amusement. It is not
enough to stay out of a lodge, we
must try to keep others out, and
reprove those who do not come
out. A silent attitude is a spirit
of worldliness and is criminal ne-
gligence in the sight of God. The
very genius of Christianity is op-
posed to secretism. Our Lord said,
"In secret have I said nothing."

Lodges are religious institutions.
In the blue lodge of Masons they
have a Worshipful Master, and a
brove the blue lodge they have
High Priest. Think of a
preacher, who professes loyalty
to the Book that teaches, "one is
Master, even Christ," entering
lodge and recognizing some
man as "Worshipful Master." The
Bible teaches there is one
Priest of our profession, the
Jesus Christ. Think of a
preacher joining the world in
recognition of man in this
office. The Masonic lodge is a
religious institution by its
testimony. Listen to Masonic
authorities, "All the ceremonies
of our order are prefaced and ter-
minated with prayer because Maso-
ny is a religious institution." Ma-
sonry's Lexicon. "So broad is the
ligion of Masonry and so care-
ful are all sectarian tenets ex-
cluded from the system that the Chris-
the Jew and the Mohammedan
all their numberless sects and
isions, may and do harmonize
combine in its moral and
actual work with the Budd-
Parsee, and Confucian and
worshipper of deity under
form." Webb's Monitor of
masonry by Robt. Morris, page 1.
Lodge folk are the unionists
of our churches. Solve the lodge
blem, and the problem of union-
ism will be easily solved. Masonry
is a religion, but a Christless
ion. In Mackey's lexicon there
thirty published prayers, but
name of Christ is not found in
of them.

III. MARKS OF A WOR- SHIPFUL PREACHER

1. The world hears and ap-
proves his message (I John 4:5,6). He
is popular with the worldly
both in the church and out of
the church.

2. The worldly preacher has
neither friends nor foes. No-
body curses him and nobody would
defend him.

3. The worldly preacher is
a great demand at social func-
tions. He will be in favor with the
Lions and the Elks and the Eagles
he will not be loved much by
sheep. He is awkward in
meeting, but manifests much
as an after dinner speaker.

4. The worldly preacher is a
lomat. He knows the art of
macy. He doesn't know much
election and predestination, but
can tell you all the points of
a modern Sunday School, or
of the other departments of
modern church. He doesn't
much about the attributes and
crees of God, but He can tell
how to organize your church
effective service. He can eat
the Lions, and run with the
and fly high with the Eagles,
he don't know how to feed
sheep. He has found an answer
Amos' question, "Can two
together, except they be agree-
He has a way of getting folk
are not agreed to walk together.
Brethren, I do not believe God
called me or any preacher to
saved folk together in the
of Christ.

5. The worldly preacher is
self-seeker. He feathers his
while the wolves destroy and
reter the sheep. Like Isaiah's
greedy dogs he never has enough.
Ed. Note:—The above
was preached by C. D. Cole of
lando, Florida, at a Bible In-
conducted by Elder H. Boyce
lor at Murray, Kentucky along
bout 1929. It was printed in
and Truths then, and is re-
now as it was taken from
magazine. It was true when
ched then and just as true
and a thousand times more
cable.

The torch of Christianity
lit in church but it does its
ing in the shop and in the

The tongue is the race
which runs the faster the
weight it carries.