

The Baptist Examiner

The Paper With a National Circulation

Devoted to Evangelism, Missions and Bible Doctrines.

"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. 351

RUSSELL, KENTUCKY, SATURDAY, JANUARY 6, 1944

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MULLINS' ABORTIVE EFFORT AT UNION

I Should Like To Know . . .

1. Who baptized Adoniram Judson?

Adoniram Judson and his wife, who went out as Congregational missionaries, became Baptists from a study of the Greek Testament on their way to India. They studied the Greek Testament to be able to meet the arguments of Carey, Marshman and Ward, three English Baptist missionaries, who were already on the field. The New Testament convinced them that the Baptists were right and they were baptized in the Baptist chapel in Calcutta, India, on September 6, 1812, by Wm. Ward.

2. What great revival speaks of the immersion of 10,000 people in a single day?

In the history of the Baptists by John T. Christian, Vol. 1 (\$2.50, postpaid) on page 179, quoting from Fuller's Church History of Britain, it is said that 10,000 people were baptized in the river Swale in one day in 597 or thereabouts. Patrick in the fourth or fifth century baptized 120,000 Irish, Scotch and Britons in 20 years, according

to Christian's History of the Baptists.

3. Is it right to take money from people of every denomination to build a Baptist church?

That depends. If given voluntarily with no strings on it and with no squint towards unionism it is all right. Lots of folk, who are not Baptists, have absorbed enough Baptist doctrine, that they want to give for the support of the truth. If their giving is a bribe, however, to keep the pastor from preaching the whole truth, then their gifts should be scorned and rejected.

4. After being careless whose money we take is it right to allow no one to preach but a Baptist?

The Scriptures forbid Baptists opening their doors to any kind of heresies and Baptists should obey the Bible regardless of whom it offends. —John 3:9-11.

5. Does the Bible teach us to stand and pray?

The Bible gives examples of

Years ago, I. J. Spencer and E. Y. Mullins made serious efforts to unite Baptists and the Campbellites. The following clipping tells its own story:

"At the National Congress of Disciples, in Indianapolis, in March, 1908, by invitation Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary, of Louisville, and Mr. Spencer discussed the topic: 'What does the New Testament teach concerning the doctrine of the Remission of Sins.' One session of the Congress was given entirely to the addresses.

"The similarity of the teachings of the denominations on vital points aroused great enthusiasm. This gave rise to the suggestion that through committees the two denominations learn as exactly as possible just what are their doctrinal differences. Acting upon the suggestion, the Congress appointed a committee of ten, with Mr. Spencer chairman, and invited the appointment of a committee of equal number from the Baptists, with Dr. Mullins chairman. Since that time the heads of committees have held frequent conferences and consultations.

The Morning Star . . .

By A. C. Gaebelein
Beautiful sight! There in the eastern sky in the early morning that brilliant star! It is the Morning Star, the herald of the dawning day, the rising sun in all his glory. Our Lord is both, the Morning Star and the Sun. At the close of the Old Testament Scriptures the coming day is announced that shall burn like an oven. The proud and the wicked shall be the stubble. In that day the Sun of righteousness arises with healing in His wings. This is His visible and glorious coming to judge the earth in righteousness, to bring peace to the nations and to establish His Kingdom. The sunrise is for Israel and the nations, the breaking of the millennial day. At the close of the New Testament His own voice is heard. "I am the root and offspring of David, the bright and Morning Star." As soon as He announces Himself as the Morning Star there is an answer from the earth: "The Spirit and the Bride say, Come." The Spirit is the Holy Spirit dwelling on earth in the members of the body of Christ; the Bride

is the body of Christ, the Church. The word "Come" is addressed to Him, the Morning Star, that He who has promised to come for His own may soon come. The Morning Star is symbolical of His coming for His saints to take them home to glory.

Surely the Morning Star will rise for the night cannot last forever; the morning star must come. Surely He will keep His promise, in which we hope and trust, and come for us, His waiting people. Let us watch and wait. May it be true of all His people what David expressed: "My soul waiteth for the Lord more than they that watch for the morning" (Ps. 130:6).

How often we have looked at the Morning Star in the eastern sky and then, with the thousands of His dear people prayed, "O Lord Jesus, Thou bright and Morning Star, Come!" And what a day when the love-call is answered! What a sight when we see Him in all His glorious beauty! What a joy when earth's sorrows end and Heaven's portals swing open!

"Even so, come, Lord Jesus."

COMMON ERRORS OF ROMANISM

- Rome violates the Scripture—(1) In applying the term "Father" to a certain class. Matt. 23:9.
- (2) In unduly magnifying Mary, the mother of Jesus, Matt. 12:46,50.
- (3) In prayers to the saints, I Tim. 2:5.
- (4) In its teaching concerning purgatory, 2 Cor. 5:6-9; Heb. 1:3; Phil. 1:23.
- (5) In its teaching concerning the Lord's Supper, — transubstantiation, I Cor. 10:3,4; John 6:48. Keeping the cup from the laity, Matt. 26:27; John 5:53.
- (6) In exercising lordship over the saints, Mark 10:42,43; I Pet. 5:3; I Cor. 8:5,6.
- (7) In failure to submit to authority, I Peter 2:13,14; Rom. 13:1-4.
- (8) In establishing an earthly kingdom, John 18:36.
- (9) In preaching in an unknown

Whither Bound

Some time ago the First Baptist Church, Worcester, Mass., printed in their church bulletin and also in the Sunday paper of Worcester, the following statement:

"This church recognizes every individual's right to his own belief, and welcomes to FULL MEMBERSHIP PERSONS FROM ALL DENOMINATIONS. Those, NOT MEMBERS of any church and are welcomed to our membership and are received, IF THEY SO DESIRE, on statement of their

The Man Who Died For The Bible

(When men tell you Catholics preserve the Bible they lie. Read this. Ed).

"I am so tired of going to Sunday School and getting all this memory work that I don't know what to do!"

Tom yawned, threw down his Sunday School quarterly and crammed his hands down in his pockets.

"What is there about Sunday School to make you tired, Tom?"

Uncle Jerry looked up from his evening paper to ask the quiet question.

"Oh, I've been studying the Bible all my life. Mother makes me do it every Friday evening. She says I must get ready for Sunday. I don't suppose I know enough about the Bible, but I do get tired being made to study it."

"I suppose, then," said Uncle Jerry, "you would have been very happy if you had lived in the days when we had no English Bible to read and only the priests and scholars who knew Greek and Latin could read it for themselves."

"No English Bible!" Alice had come in just in time to hear the last words, and she was astonished.

"Yes, my dear, there was once a time when not one of the words of Jesus could be had in English. Only a very few people knew Greek and really all the Bible the world had was a Latin one that very few people could read."

Tom was wide awake by now. "Well, how did we ever get it in English?" he demanded.

"It's one of the most wonder-

ful stories in all history. It begins with a boy named John Gooseflesh, and is still going on! But the first English Bible that was ever printed cost a very brave man his life."

"Oh, Uncle Jerry, tell us about it!" Alice had curled up at one end of the davenport while Tom was sitting on a stool at Uncle Jerry's feet, his eyes shining as he waited for the story.

"Nearly one hundred years before Columbus discovered America, there was a boy named John Gooseflesh, living in the old German town of Mentz. His mother helped to make the living for the family by preparing parchment for the priests to write on. John liked very much to carve and cut with his knife. One day he was sitting

-- The First Baptist Pulpit --

"A GREAT HOUSE FOR A GREAT GOD"

By D. F. Sebastian
Plant City, Fla.

Text: "The house which I build is great: for great is our God." — 2 Chro. 2:5.

A great God deserves a great house. The house which we dedicate today is a magnificent structure. Made of the best material that could be secured, the product of vision, co-operation and labors of a gracious and noble people. It stands as a material symbol of your faith in and devotion to your great God.

You have wrought well and God has been with you.

It is a joy inexpressible to me to be here with you on this happy occasion. Precious memories of the good days we enjoyed together as pastor and church for six and a half years overwhelm my very soul. Some deep waters have been crossed and sore afflictions have been endured during the intervening years but God—"Our Great God"—has been gracious indeed and we thank Him for this priv-

ilege and this great hour. Our hearts are moved deeply to note the vacant places of dear and faithful brethren and sisters who have gone on to be with our Lord. They labored and looked forward to this occasion with you, but today they are in the "house not made with hands." We revere their memory. Ere long we shall all join them in the better land. After three years and five months of inactivity this is my first effort to preach.

WHEN COURAGE REALLY COUNTED

John Fletcher was in his pulpit one Sunday night. The opening service was begun, when his sermon and text swept out of his mind, like a slip of paper thru the window. He tried to recall the text, but in vain. Song after song, prayer after prayer followed, pushing him to the moment when he would have to preach, text or no text. The darkness grew denser—until he had to rise. Just then the scene of Nebuchadnezzar's furnace rose up before him and the whole horizon was lit up with the blaze of thought. He began to preach and the Spirit gave him liberty. The crowded assembly was baptized from on high. He knew nothing of it, but in that church was a little woman who took her life in her hand that night to serve God. Her husband hated Fletcher and swore he would bake her in his bread-oven if she

(Continued on page four)

Not Together

"You're just out of date," said young Pastor Bate, to one of our faithful old preachers, who had carried for years in travail and tears, the Gospel to poor, sinful creatures.

"You still preach on Hades, and shock cultured ladies with your barbarous doctrine of blood. You're so far behind you will never catch up—you're a flat tire stuck in the mud."

For some little while a wee bit of a smile enlightened the old preacher's face; being made the

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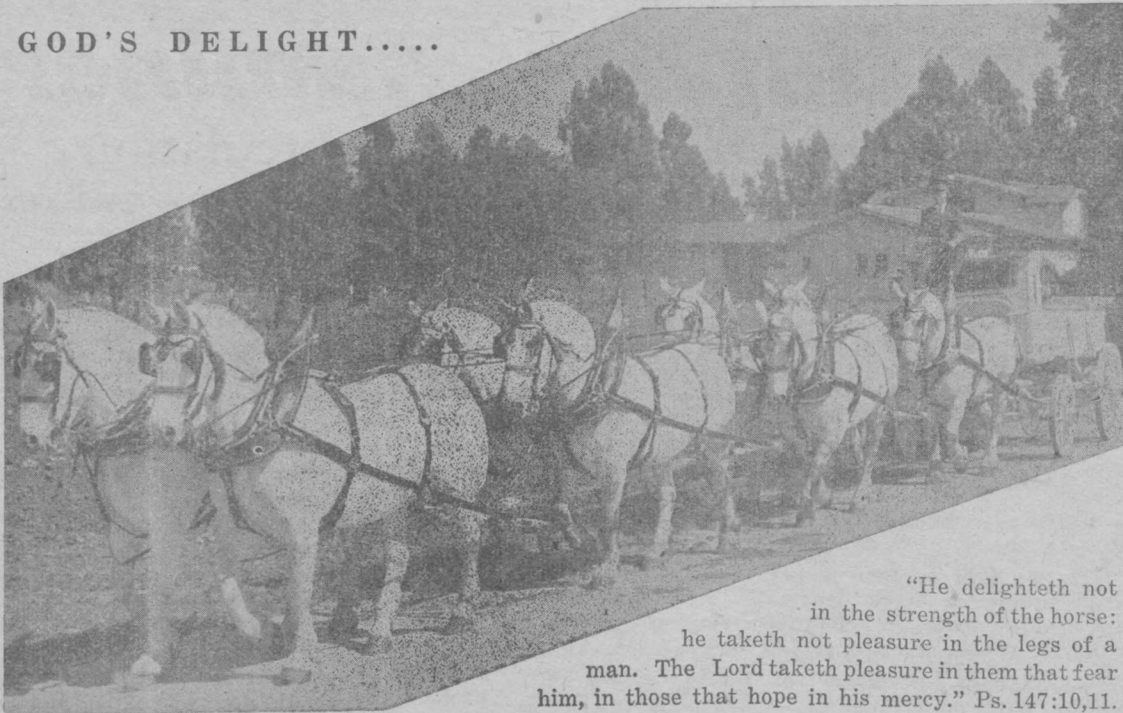
Elder Walter Zvoda
Brother Zvoda, world traveller, lecturer, and evangelist has recently produced a book, entitled, "The Jew Rebuilding Palestine." It is a thirty-two page book, and is the outgrowth of his travels in the Holy Land and contains several of the many hundreds of pictures he made while there. It contains a great deal of Scripture and surely magnifies the promises which God made to the Jews. In the closing chapter, "Gog Meets God in Palestine," he Scripturally portrays the future of Germany and Russia. The book sells for thirty-five cents and should be ordered directly from Walter Zvoda, 90 Church Street, Ashville, N. C.

WHITHER BOUND?

(Continued from page one)
belief in God and the principles taught by Jesus, His interpreter to the world. The ORDINANCE of baptism is a privilege and NOT A REQUIREMENT."

Of recent date THE BAPTIST EXAMINER has had much to say of the Unitarianism and Unitarianism of the Northern Baptist Convention. Well, here is both in one of their largest churches.

GOD'S DELIGHT.....



"He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear him, in those that hope in his mercy." Ps. 147:10,11.

And all this is definitely in contrast with the teachings of God's Book:

"And have no fellowship with the unfruitful works of darkness, but rather reprove them." — Eph. 5:11.

"Having a form of godliness, but denying the power thereof; from such turn away" — II Tim. 3:5.

May all true Bible-believing and Scripture-loving Baptists come out of this religious monstrosity and be true to their convictions.

"NOT GOING YOUR WAY"

(Continued from page one)
butt of ridicule's cut, did not rattle his sweetness and grace. Then he turned to young Bate, so suave and sedate — "Catch up" did my ears hear you say? Why, I couldn't succeed if I doubled my speed—my friend, I'm not going your way!" — American Christian Review.

THE MAN WHO DIED FOR THE BIBLE

(Continued from page one)
beside the fire watching a pot of purple dye that his mother was heating and amusing himself by carving and cutting his name in wood. Suddenly one of the pieces of wood, with a letter cut on it, fell into the dye pot. He snatched at it, caught it, but dropped it again, this time onto a piece of parchment lying nearby. It fell upside down and, when he picked it up, there, on the parchment, was the letter "h" clearly printed.

"Years went by. The boy of Mentz did not forget what happened that day by the fire in his old home. It had given him an idea that some way could be found to make books more easily than to copy them all out by hand as had always been done. So he cut little wooden blocks and dipped them in dye, setting them this way and that, making forms for them to be placed in and finally he had the first printing press the world had ever seen! You will find his name in every history ever written, John Gutenberg it is in German.

That happened in 1454. That very same year, a great battle was fought in Constantinople between the Christians and the Turks and the Christians were driven out of the city, at that time the greatest city in the world, where most of the

schools of learning were located. Greek scholars came to live in all parts of Europe and their language was studied by the scholars of Europe. All at once these wise men became very much interested in the Greek New Testament and began to read it instead of the old Latin one they had always read. They made many people think about how wonderful it would be to have the Bible in the language of the people, so everyone could read it. With the new study of the language and the new printing press, things began to happen.

"It began first in an old school in England where a young man named William Tyndale was studying. He was a good Greek scholar and had read the New Testament in the very language in which it was written. It had come to mean so much to him, that he wanted it to mean something to all the people around him.

"One day some students were talking about all this new interest in the Bible, and one man said very positively:

"The Bible is not necessary. It is all foolishness to talk about translating it into English for the people to read! All they need is the word of the pope. We had better be without God's laws than the pope's laws!"

"William Tyndale rose from his chair, and striking with his clenched fist on the table, shouted, 'I defy the pope and all his laws; and, if God spares me, I will one day make the boy that drives the plow in England to know more of the Scripture than the pope does!'

"It was not an idle boast. William Tyndale went right to work to make an English Bible that all the people could read. A rich merchant, Humphrey Monmouth, gave him his home

to work in and day and night, worked, hoping some publisher would print it when he had it ready.

"But Tyndale had forgotten that the pope was very powerful. A Bible in the English language was just what the pope did not want. Presently all the authorities in England turned against him and soon, even his friend Monmouth dared not to help him. Tyndale sadly said, 'In England there is no room for attempting the translation of the Scriptures.'

"Did he quit?" asked Tom.

"No, Tom, William Tyndale was no quitter. He just left England and went to live in Hamburg, Germany. Here he could never be sure of his life, for the English bishops and priests were so angry with him for going on with his work that they hired spies to hinder him to keep him from making friends and to prevent his ever getting his Bible printed.

"There was a printing press at Cologne, so over there he went and found printers ready to go to work on his first English Bible. He tried to keep his work a secret for he knew the English bishops would arrest him, if they knew the book was nearly done.

One day a warning came to him to flee for his life. A priest had found out from a drunken printer that this English Bible was nearly off the press, and had come to arrest him. He snatched his precious sheets of paper, and fled from the town, going to Worms, where Martin Luther lived.

"There the first English Bible was printed, two sizes being made, one large and one small, for he thought if the English bishops found the large ones, he might be able to hide the smaller ones.

HOW ODD OF GOD!

The following appeared in a Jewish magazine:

How odd
Of God
To choose
The Jews!

But still more odd
Of men to choose
The Jewish God
Yet spurn the Jews.

"Now they must be gotten to England. In barrels, all covered with cloth and articles for sale, in bales that looked like cloth, in sacks of flour, in every way that could be found to hide them, they were sent across to England."

"Did they get across?" Alice was excited by now.

"They did, in large numbers, and the bishops found out they were being sold. Every seaport was carefully watched, and many a package of Bibles was found by the officers and burned. But more Bibles came. They could not stop them, and some of them would always get to people who wanted them and read them.

"Finally the Bishop of London had a bright idea! He decided he would buy all the copies that were printed, through a merchant in Germany! Then there would be no more Bibles to come across the water. He did not know that the merchant that he asked to do this was a friend of William Tyndale. This friend thought he saw a way to help Tyndale. He knew that right at that time Tyndale needed money more than anything else, to pay his printers for the work they had done, and start a new printing of the Bibles. So he said, 'My lord, I will be glad to attend to this matter. But it will take money to do it, for the men who have these books in Germany hold them at a high price.'

"My dear sir," said the bishop. (Continued on page four)

I SHOULD LIKE TO KNOW

(Continued from page one)
those, who stood and prayed, whose prayers were answered. Luke 18:11.

6. Who is our neighbor?
The man, who needs our help regardless of color, state, station, standing, nationality, blood, name, character or condition.

7. Whom did the Lord Jesus instruct to erect and look after His churches?

If the querist has reference to building a meeting house for a Baptist church, so far as the Master gave any instructions, they were given to the church itself to build its own house. The worst curse that is coming on lots of churches today is coming because they are piling up big debts on houses, they are not able to build or keep up or own. The Lord Jesus and the apostles lay great emphasis on self-support and that principle holds as true in building church houses as in supporting pastors or anything else.

8. Does Kentucky need a missionary?

I do not know why the querist puts it in the singular. Every county in Kentucky needs a county missionary. Kentucky needs missionaries to the Catholics and to the Jews and to the Mormons and to the bootleggers and to the Campbellites and to the Holy Rollers and to the Adventists and to the Methodists and to the Normals and the State University.

9. Were Enoch and Elijah the same man?

No.
10. Explain John 3:32-33.
What the Master saw and heard from God He testified the truthfulness of; but naturalistic men all of whom are not men of nature, will not believe it. Those, who do believe His word, set their seal of approval and testimony to the truth of God's inerrant and fallible book. Selah!

A GREAT HOUSE FOR A GREAT GOD

(Continued from page one)

Upon order of my good doctor my time is limited so I must come to the message.

A GREAT HOUSE FOR A GREAT GOD

In the New Testament we find no record of the building or dedication of a church building. During the first century the disciples were too poor, or too busy preaching the gospel, to build meeting houses. We go back to Solomon of the Old Testament for our text and Bible example of dedicating the house of God. Solomon had a great God, a God which deserved the very best. The temple which he planned to build was to be God's house. Such a great God was not to be represented by a shack. People who live in fine houses and worship God in dilapidated old buildings display a small conception of their God. The Temple was built of the best hewn stone, choice cedar, and plastered with silver and gold. God was its designer and it cost millions. It was to be the greatest house in Israel for it was the house of Israel's great God.

1. Only God was mentioned in connection with the importance of this great house. Solomon had a great organization of workers and builders; 80,000 wood hewers, 70,000 burden bearers, 3,500 foremen all organized like an army. He had an A. 1 organization up to standard but he said nothing of its greatness. Solomon was king of a great people, Israel, the chosen of God, but he did not extol their greatness. Solomon had wisdom and wealth beyond any of his day but no one was placed on the program to sing his praises. Solomon had a great father, David, with wonderful history, tradition and culture but he was not the object of praise on this great occasion. God, the great Almighty was the center of all praise and glory and adoration in the erection of this great house.

2. "For great is our God." As we gather here today under the majestic dome of this magnificent building we should lift our eyes beyond the bricks and stones, furniture and equipment, organizations and human personalities, however dear and precious, and get a true vision of the great and sovereign God. The one thing that makes this house great is the GREATNESS of God to whom we dedicate it; "The house which I build is great; for great is our God." "But who is able to build him a house, seeing that the heaven and the heaven of heavens cannot contain him."

Why No Sky Scrapers in Washington

I was in Washington, D. C., with my family a few years ago. If you ask me what is the outstanding structure of that great city I answer without hesitation that it is Washington's Monument. A magnificent shaft of stone 555 feet high pointing to the sky. It has no office of important official. It has no archive of precious documents or sacred relics. It has no vault of precious gold and silver. It has no auditorium for august assembly of the great. It has no name carved on it, yet no one asks whose it is or what is its purpose. It could represent but on person: George Washington, the father of his country, first in the hearts of his countrymen. He has no rival, there need be no name on that shaft, it could belong to no

IF GOD FORGOT THE WORLD FOR JUST ONE DAY

Then little children would not laugh and play;
Birds would not in the leafy woodlands sing,
And roses would not beautify the spring.
No gentle showers throughout the summer long,
No autumn fields to cheer the heart with song,
No rising sun, no moon to give its light,
No placid lake reflect the stars of night.
No friend to help us on the toilsome road,
No one to help us bear the heavy load.
No light to shine upon the pil-

grim way,
No one to care, or wipe the tear away.
No listening ear to hear the lost one call,
No eye to see the righteous battler fall.
No balm of Gilead to dull the throbbing pain,
No one to comfort and the heart sustain.
Millions would die in unforgiven sin,
With none to bring the lost and straying in;
Yea, this great universe would melt away,
If God forgot the world for just one day.

Don't forget to thank Him every day.

other. So with this house, it needs no name of mortal man carved upon it, only God is worthy, he can have no rival, he will give his honor to no other. On our way home from Washington my son, eleven years old, said "Daddy, do you know why they have no sky scrapers in Washington?" I replied, "No, I don't, do you?" He said, "It is because in Washington there can be nothing above Washington's Monument." I do not know where he got the idea but I believe that it is the truth. If in our capital nothing can be above Washington, surely in our religion and church life nothing should be above our great God and no house should be better than his house.

Revolutionary But True THIS HOUSE IS BEING DEDICATED TO THE WORSHIP AND GLORY OF GOD AND NOT TO THE SERVICE OF MAN

You do not gather here to render service unto your fellowmen. Of course we are commanded to feed the hungry, clothe the naked, relieve the sick, provide for the needy and as Christians we delight to spend our lives in such good work, but this house is not dedicated to that purpose. It was not built, nor is it dedicated to compete with restaurants, nor gymnasiums, nor service clubs, nor social centers, nor theatres, nor hospitals. Let there be one house where the people of God can draw apart from the toil, routine and perplexing problems of life, away from the rattle of machinery, the heat and drudgery of the kitchen, the smell of coffee and the clatter of dishes and refresh their souls and rest their hands as they worship their great God in "Spirit and truth." This is not a house of merchandise, a house of social entertainment, nor a house to minister to the physical needs of man, but a house set apart to the WORSHIP of GOD. There Are Three Essential Exercises To Be Maintained in the Worship of God and to Which His House Should Be Dedicated.

First, This house should be dedicated to PRAYER. Luke 19:46, "It is written, my house is a house of prayer." This is a meeting house of a praying people. Solomon offered sacrifices on the altar of the Temple, but this is not a temple, it has no altar, we have no sacrifices

to offer, we have no priests to officiate. We meet here as brethren in our Father's house to unite in public prayer to our Great God. In Acts 12:5 we have record of a church whose pastor was in prison awaiting execution: "but prayer was made without ceasing of the church unto God for him." They assembled for prayer and God heard them and answered them and delivered their preacher before daylight. In another place, Acts 4:31, we are told, "And when they prayed the place was shaken where they were assembled together and they were filled with the Holy Ghost and they spake the word of God with boldness." O, let us have none of this stiff and cold-as-ice formalities of merely putting a prayer on the order of service just to fill in. Most of the praying in the average church has been reduced to a little formal invocation in which the choir adds the AMEN, a brief prayer over the collection plates or what is known as the "morning prayer" usually accompanied by the organ. It is an insult to the Holy Spirit to play the organ while the pastor is trying to pray. All such formalities may please a few so-called cultured people but it is as dead as stones and dry as dust and will freeze up all spiritual power in a church. Let this be a place where the church can come together agreeing as touching any thing they may ask and like Solomon get down on their knees and lift their hands to Almighty God in supplication, intercession and prayers and God will hear from heaven his dwelling place and answer. God said to Solomon, II Chron. 7:15, "mine eyes shall be open and mine ears attend unto the prayers that are made in this place." "My name shall be there, my eyes shall be there and my heart shall be there." God will meet you when you pray.

A Personal Testimony

I hope I may be indulged the privilege of a personal testimony to the everlasting praise of Him who answers prayer. Three years ago after four months of sore afflictions I went into a critical crisis which was considered by all my friends and good doctors the end of my journey. The city traffic had been detoured, the city fire alarm silenced for my comfort, the community expected to hear that

I had died at any moment. But the superintendent of the Sunday School had the supply pastor to send out a call to prayer. In the afternoon of the second Sunday in May the people gathered from all the churches and from all faiths and from all walks of life and met with our church to pray for the deliverance of their pastor. With one accord they met and with one accord they prayed for me; for my deliverance. They did not have a program with a short prayer interspersed here and there as most so called prayer meetings have. They called upon our Great God who is able to deliver. Some one surely prayed "the prayer of faith" for it is said in the Word that the "Prayer of faith will heal the sick." The tide was turned: I remember the very moment, at three o'clock in the morning when the light broke with a deep sense of assurance that God was going to spare me. From that hour the light has shone brighter and brighter unto this good and glorious hour when by His grace I stand here with you dear saints of God to give unto Him the praise. Yes, my dear people, make much of prayer in your meetings here. This is the house of prayer.

Second: This house should be dedicated to PRAISE.

Eph. 5:19: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." Worship is indeed on a low level that never rises in hosannahs of praise to our great God. The word "worship" means literally "worth ship." It is the homage, adoration and holy reverence that we ascribe to Him who is worthy of all praise, honor, glory, majesty, power and dominion in heaven and earth, in time and eternity, world without end. Let this be a house of worshipful singing. Singing as unto the Lord. Sing of his power, sing of His sovereignty, sing of His mercy and His grace. Let all the people praise Him, magnify His name together. This is not a house of socials but a house of singing, not a house of play but a house of praise. Not a house where we come to bestow honors upon each other but a house where we gather to bless the Lord.

"Promotional Ditties"

I can not resist the urge to say a few things concerning singing which should characterize our worship. Too much of our singing

has degenerated into little promotional ditties and choruses which are designed to stir up the folk to support some project or put over some program of activity. These cheap little pep songs are far beneath the praise which should be offered to our great God in His Great House. We have great hymns and spiritual songs which have a note of praise and adoration, which exalt the glorious attributes of God and which move our hearts in the true spirit of reverence and worship. Let us get back to those great old hymns: Amazing Grace, How Firm A Foundation, Majestic Sweetness, Arise My Soul Arise, Hail the Power of Jesus' Name, Holy, Holy, Holy and many others in our good Hymnal by which a to God. Let Baptists put away these sentimental croonings some times called solos—oh, a solo is all right but let it be a song, and let it be sung by the voice and heart of a worshipper, in the spirit of praise and not in the sickly tones of a homesick chimpanzee. A choir, yes, let us have the best, but do not delegate all of the singing to the choir. Every worshipper should do his own praising the Lord in person and not by proxy. "Let all the people praise him, let everything that hath breath praise him." This is a house of praise!

Third: This house should be dedicated to PREACHING.

The one thing around which all other activities and exercises of a church should revolve is the preaching of the word of God. Nothing must overshadow preaching, nothing must crowd out preaching in the house of God. Your pastor is not a priest to officiate at an altar but a preacher to proclaim, expound and interpret the Word of God. "Preach season," is the divine obligation the word in season and out of of your preacher. It is always "open season" for preaching in the house of God. "It has pleased God by the foolishness of preaching to save them that believe." How can they hear without a preacher?

Minimizing Preaching

The tendency of this day is toward minimizing preaching. So many things tend to rob the preacher of his hour. I preached once when I was in the twenty-first number on the program. Look at the order of service as printed on the average bulletin for Sunday morning worship and you will find the preacher about fifteenth on the program. With what time is left before 12 o'clock he is to do his preaching (we be unto him that goes beyond 12:00!). The spirit of the age is having its influence in our churches. Radio methods are finding their way into religious affairs. The radio sings advertisements and dramatizes the news. Some churches follow by taking the pulpit for a stage on which dramas, pageants and operettas supplant the preaching the word. The quickest and surest way for a preacher to kill his church is to "turn it over." Turn over the evening hour to the young people, turn over the prayer meeting to the W. M. U., turn over his pulpit to every bell ringer, near East relief worker, winter time lecturer. — just "turn it over" and it will die. Like the big turtles on Galapagos Island. When the hunters catch one they do not have to kill it, they just turn it over and it is helpless and done for. It may kick a great deal but it gets no where. Some of our "turned over churches" may be kicking the air with a great deal (Continued on page four)

"A GREAT HOUSE FOR A GREAT GOD"

(Continued from page three)
of fleshly energy but they are getting no where unless they are preaching God's Word and contending for the Faith once delivered to the saints.

Christ began His work on this earth through preaching. He sent as His forerunner a preacher and he was a Baptist preacher—John the Baptist came preaching. He called twelve preachers (not priests) and sent them out to preach. He called 70 other preachers and said unto them "Go, and as you go, preach." Before He left this world He called all of His preachers unto Him and said, "Go ye into all the world and preach the gospel to every creature." Until he comes the program of His church is a preaching program. "This gospel of the kingdom shall be preached in all the world as a witness and the end shall come."

Nothing can take the place of preaching in this church building. This big auditorium was designed for preaching, this pulpit was built for a preacher, this man whom you have as a pastor was called of God as a preacher. This open Bible on this stand, donated in memory of the beloved treasurer of the building committee, Bro. George Smith, is placed here not as an ornament but to be read and preached every Sunday in the year, and every year until the Lord shall come. A church may be kept alive by other means, as by artificial respiration for a while, but nothing can or will sustain life, health and power and interest over a long period but great Bible preaching. Everything else will grow stale but the Word of God. Like the manna, it is fresh every morning and the saints will come back for more and more.

This is a great house, for our God to whom you dedicate it is a great God. It should be held sacred for PRAYER unto a Great God, Praise unto a Great God and to the PREACHING of the Word of a Great God.

THE MAN WHO DIED FOR THE BIBLE

(Continued from page two)

hop, 'do your best to get them for me, all of them, for they are very bad books. I will gladly pay you whatever they cost, for I intend to burn them all and end this matter.'

"What fun it was to the merchant! He went to Tyndale, bought his books at a good price and brought them over to England, while Tyndale went right to work on a new printing, for he now had plenty of money. The poor bishop thought when he burned all these Bibles, there would never be another English Bible! Imagine how he felt when he learned that more Bibles than ever before were coming into England. So many came that the officers could not stop them.

"How can this be?" a man who had been arrested for helping Tyndale, was asked.

"I will tell you truly, my lord," the man replied. "Tis yourself that gave us the money to print the Bibles!"

"That's a good one," laughed Tom. "Wasn't he mad, though?"

"He was so angry that he stirred up all England against Tyndale," went on Uncle Jerry. "All the great preachers began to preach about it, most of them thinking it would do a great deal of harm to have the Bible in the language of the

BUT GOD

I know not, but God knows:
Oh, blessed rest from fear!
All my unfolding days
To Him are plain and clear.
From doubt or dread that grows
Each anxious, puzzled "Why?"
Finds answer in this thought:
I know not, but He knows.

I cannot, but God can;
Oh, balm for all my care!
The burden that I drop
His hand will lift and bear.
Though eagle pinions tire,—
I walk where once I ran —
This is my strength to know:
I cannot, but God can.

I see not, but God sees;
Oh, all sufficient light!
My dark and hidden way
To Him is always bright.
My strained and peering eyes
May close in testful ease,
And I in peace may sleep:
I see not, but He sees.

—Anonymous

people, a few very brave and wise men saying it would be much better for England. At last Tyndale won, for the Bible was everywhere. One old bishop said sadly, 'It passeth my power, or that of any man, to hinder it now!'

"So the Bible came to England, and from England to all the world. But the man who gave it to the world never knew what a glorious victory he had won. Away in a little German town, afraid to walk in the street for fear some spy of the English bishops, or the pope at Rome should see him, working night and day that everybody might have the Bible, he longed for his home in England. He loved England better than his life. His enemies sent men to make him believe they were friends, and persuade him to come home. But he knew what they wanted. He knew, once in England, they would arrest him and kill him.

"Not all his enemies were in England, however. There was a man named Phillips, whom he believed to be loyal and true. But Phillips was a spy, sent by the Pope to trap Tyndale. One night as Tyndale walked out from his home to enjoy the evening air, a band of men set upon him, bound him, and carried him away to a dark prison.

"There was no real trial. They knew they were going to kill him. He knew it too. Gladly he laid down his life, for he had done the work he had set himself to do. The Bible was in England, in the language all

people could read. One day they led him out to a stake. There they hanged him and then burned his body. He had asked them if he might send a message to England, and they told him 'no.'

"Then he closed his eyes and prayed earnestly, 'Lord, open the King of England's eyes.'"

"Brave William Tyndale! No man ever gave more than he! The Bible we read he made possible for us, for from that first translation, all the translations have been made.

"I never think of him without thinking of Jesus' words about Himself, 'He laid down His life for His sheep.' Surely William Tyndale followed the footsteps of Jesus."

"Just think if he had not finished his work, or had been afraid to keep on printing it!" said Alice.

"Just to think how we forget what it cost!" added Tom.

An hour later Mother came into the room.

"Through with the Sunday School lessons?" she asked the two children on the davenport. "Um-uh-huh," Tom said, thru long ago. I'm reading the Bible now." And back he went to his reading.

"You see, mother, we never knew before just how much the Bible cost," said Alice. "It's awfully important that we read it and know it, for men have died to give it to us!"

Mother smiled and looked at Uncle Jerry.

"Been telling them stories again," she whispered. — The Nigerian Baptist.

Our Army—Keep 'Em Rolling

Our Navy—Keep 'Em Sailing

Our Airmen—Keep 'Em Flying

THE CHURCH—KEEP THEM PRAYING

—A Call to Prayer

COURAGE

(Continued from page one)

ever went to his church again. God had given the little woman a chance to answer her own prayer—but it is to be answered in a burning oven, and she is willing to pay the price. She has braved all this and has come to church tonight. This is what that lost sermon meant. But she had reached the One she needed. When she reached her home the oven was red and her husband stood in the door brandishing his bread-knife. Nothing daunted she walked up the steps, and he fell on his knees crying: "Oh, wife, pray for me! pray for me!" We men drop on our knees before that kind of religion. The other sort never troubles us. Sanctified heroism saved her husband—the least cowardice would have doomed him. —Selected

He wore the crown of thorns that we deserved, that we might wear the crown of glory which He merited.

ERRORS OF ROMANISM

(Continued from page one)
tongue, I Cor. 14:11,15,19.

(10) In refusing to give the people the Bible, Acts 17:11.

(11) In performing all their ritualistic services on a cash basis, Rev. 22:17.

(12) In making saints for cash, Acts 20:32; Eph. 1:1; Phil. 1:1.

(13) In worshipping images, Ex. 20:4,5.

(14) In forbidding the priests to marry, I Tim. 4:3.

(15) In multiplying holy days, Gal. 4:9,10. — Selected.

MULLIN'S ABORTIVE EFFORT AT UNION

(Continued from page one)
tations.

"The original drafts of the statements have been completed and are before the members of the committee for suggestions. When finally revised, these statements will be given wide publicity through the religious press, and in course of time will come before the congress of the denominations. Neither of the denominations has a governing ecclesiastical body, each congregation being a separate authoritative unit. Consequently these committees cannot act authoritatively for their respective denominations, and their reports will contain no recommendation. Each will set forth the doctrinal teachings of that denomination. The rough drafts show that they are surprisingly alike. When this is known through publication the belief is held that in a spirit of fraternity and desire for unity the denominations will waive minor differences and merge congregations, acting as individuals, yet probably in concert, pursuant to a recommendation from their congresses."

That is but one of a good many unionizing efforts of the late president of the Seminary that proved a fizzle. In this case this first announcement provoked such a storm of criticism and protest from all over the country that Pres. Mullins never even announced the other nine names of his committee. Neither did they ever publish any drafts of their beliefs. Neither did they give "wide publicity" to any of their findings: but on the contrary they squelched all they wrote so that it never saw the light of day.

The most surprising statement in the above deliverance was this: "The rough drafts show

that they (Baptists and Campbellites) are surprisingly alike." How any Baptist could make as false and as treasonable statement as that is beyond our conception. Campbellites are a great deal nearer the Catholics than they are the Baptists. Here are some of the agreements between Campbellites and Catholics:

1. Campbellites and Catholics both teach baptism for (in order to) the remission of sins.

2. Campbellites and Catholics both teach that sinners are born again in the act of baptism.

3. Campbellites and Catholics both teach that a preacher is a mediator between the sinner and Christ.

4. Campbellites and Catholics both teach that a bodily act, baptism, not a spiritual act, faith, puts a sinner into Christ.

5. Campbellites and Catholics both teach salvation by works.

6. Campbellites and Catholics both teach the possibility of apostasy.

7. Campbellites and Catholics both teach sacramental grace is conferred in the Lord's Supper.

8. Campbellites and Catholics both teach open communion.

9. Campbellites and Catholics both deny justification by faith apart from works.

10. Campbellites and Catholics both are Arminians and deny the Bible doctrine of election.

11. Campbellites and Catholics both teach church salvation.

12. Campbellites and Catholics both teach the heresy of an universal church.

13. Campbellites and Catholics both teach that the churches of Christ (Baptist churches) apostatized during the dark ages in order to find footing for their harlot progeny.

14. Campbellites and Catholics both teach one man reception of members.

15. Campbellites and Catholics both say "the church" is a monarchy; which is true if "the church" is universal. A universal church that isn't a monarchy would be a monstrosity.

16. Campbellites and Catholics both have human heads. Alexander Campbell carried a letter to England saying he was head of the church he founded: the pope is the head of the Catholic church.

17. Campbellites and Catholics both deny the direct, immediate operation of the Holy Spirit in conversion.

18. Campbellites and Catholics both deny universal, hereditary, total depravity.

19. Campbellites and Catholics both deny the sovereignty of God.

20. Campbellites and Catholics both teach proxies in religion.

21. Campbellites and Catholics both teach sanctification by works instead of sanctification by blood.

22. Campbellites and Catholics both teach more than one way of salvation.

23. Campbellites and Catholics both deny that the believer has eternal life as a present possession here and now.

24. Campbellites and Catholics both deny that the Lord Jesus founded His own church during His personal ministry here on earth.

25. Campbellites and Catholics both have lords over what they call God's heritage and have other masters beside the Lord Jesus. Was it ignorance or perfidy to the truth of the inerrant Word of God that made E. Y. Mullins and I. J. Spencer say that the "doctrinal teachings" of Baptists and Campbellites are "surprisingly alike?" They are as far apart as the poles.