

# The Baptist Examiner

The Paper With A National Circulation

Devoted to Evangelism,  
Missions, and Bible Doc-  
trines.

"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." (Jno. 8:20).

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RUSSELL, KENTUCKY, SATURDAY, JUNE 17, 1944

WHOLE NO. 331

## Money From Windows Remind Us Of God's Gift From Heaven

The newspapers told recently of a strange event, whereby Harry F. McClean, wealthy contractor of Toronto, halted traffic on a street of Windsor by throwing down \$5,000 to a crowd of passers-by. This is his hobby. He said, "I like to see people happy; this is the way I spread joy among man-kind."

Immediately this called to my mind another gift — the gift of God's dear Son. He came down, not from a hotel window, but from God Himself. He was God's perfect gift from Heaven. Observe these Scriptures:

John 3:16

1 Cor. 9:15

John 4:10

John 6:23

James 1:17

John 10:27, 28

This perfect gift is just what each of us in our imperfections need. We descendents of Adam are so very imperfect. Every unsaved person is a child of the Devil (John 8:44). He is also as spiritually dead as a corpse is physically (Eph. 2:1). God declares that each of the unsaved are both dead and lost. (Luke 15:24). Surely in our imperfections, there is nothing which we need as much as this perfect gift which came down from Heaven.

This perfect gift brings perfect results to those who receive Him as Son. It makes us complete in Him. (Col. 2:10). A sinner doesn't need baptism, church membership, reformation, nor a priest (1 Tim. 2:5). We need none of these for we are complete in Him.

Because of this perfect gift, all of our sins are forgiven. Read these Scriptures:

Col. 2:13

Titus 2:14

1 John 1:7

John 5:24

How we rejoice that all of our sins — past, present, and future are fully blotted out in Christ Jesus.

How marvelous it is that through this gift all of our sins are forgiven and furthermore God won't charge any more sins to us. Read Rom. 4:7,8. God won't charge any more sins to us for they are all charged to the person of our substitute — Jesus — God's perfect gift from Heaven.

This gift can't be bought. The sinner has no works wherewith to buy it. Is. 64:6; Rom. 4:5.

(Continued on page four)

## SPIRITISM GOES MODERN

Spirit communication by telephone is the announced aim of Ralph G. Pressing, newspaper editor, for the sixty-first annual spiritualist assembly in this Chautauqua County community of Lily Dale, N. Y.

Pressing has intalled in his home a new air-conditioned seance room which includes an electric voice re-

(Continued on page four)

## An Analysis of W. A. Gardiner's Endorsement Of "From Pentecost To Patmos"

Under the date of March 31, 1944, W. A. Gardiner sent out a form letter, a portion of which follows:

Dear Brother,

*The other day a Navy Chaplain told me that the biggest surprise he had in the Navy is the ignorance of Baptist boys concerning Baptist doctrines. He further stated that this is true of men of other denominations except CATHOLICS — they all know their doctrines. His statement has seriously worried me.*

*I have been asking myself what we can do about this for the future and the best answer I have found is this: That we teach our teachers and officers the Bible and Baptist doctrines. This seems to be our greatest need.*

*In view of this I am making a heart appeal that we preachers have training classes during the month of April. Our lessons will be centered around Paul and the teachings in his writings, therefore it is suggested that we teach the book, From Pentecost to Patmos. This is one of the books in the Sunday School Training Course.*

I presume that every pastor in the

state received one of these and I imagine it made a most favorable impression on each of them, as it did on me. Immediately I began to feel badly for ever having criticised Brother Gardiner, and in my heart I forgave him for every compromise he had made, which are most numerous.

I even thought how he stabbed Kentucky Baptists in the back (B. E. April 29, 1944), over in Illinois, when he said, "Let Mrs. Gardiner speak for herself; she is out of Kentucky now and can do as she pleases." I was even ready to forgive him for this hypocritical compromise. In fact, I felt exceedingly kindly disposed toward him when I read his letter.

I have always preached a lot on doctrines and am interested in making my church more doctrinal and right then I decided that I'd teach a class as Bro. Gardiner suggested, using the text book he proposed. Wanting to study the book and get ready for such a class, I ordered a copy of the book "From Pentecost To Patmos" and awaited with expectancy its arrival.

Pretty soon it arrived!

And, was I shocked and stunned when I read it!

It was just like Brother Gardiner, and all of his recommendations — it was a "dud!"

Now remember, Brother Gardiner recommended this book, in order to teach Baptist Doctrines, but there is nothing Baptist about it. Any Campbellite or Methodist should enjoy it thoroughly.

In fact, after reading it carefully, I only found five doctrines in the entire book, and these are just barely hinted at on page 86-88. One of these refers to salvation and is the most heretodoxical statement of salvation I ever saw in any supposed to-be Baptist book. I copy it verbatim:

### DOCTRINE OF SALVATION

(1) Men are saved by a living God.

(2) Men are saved by an overlooking God. "The times of ignorance God overlooked;" that is, He overlooked the times when they knew no better.

(3) Men are saved by a commanding God. "Now he command-

(Continued on page four)

## A Synopsis Of Irvin Cobb's Funeral Wishes In The Light Of Bible

After writing several dozen books, having bridges and hotels named in his honor, enjoying the plaudits of fame, and experiencing unusual financial success, Irvin Cobb died in his New York apartment recently at the age of 67.

In the office of a newspaper at Paducah, Kentucky, his friends opened a letter which Mr. Cobb had deposited there, with instructions to open it only after his death. In it, he declared that he wanted no traditional funeral, no mourning, and no flowers. He asked that his body be wrapped in a sheet and cremated and that the ashes be used to fertilize a dog-wood tree to be planted on the family lot.

While he did not care for it himself, he asked that a Presbyterian pastor read the Twenty-third Psalm. This was in deference to his mother. He also requested that his colored friends sing, "Swing Low, Sweet Chariot."

There are some very definite lessons that can be learned from his life, death, and his written funeral instructions.

Certainly it is true that one's faith comes as a revelation from God. In fact, it can come in no other way. God had to open the heart of Lydia before she could be saved. See Acts 16:14. It was God who separated Paul unto Himself. Read Gal. 1:15, 16. Irvin Cobb never experienced such a revelation from God.

Irvin Cobb was worldly wise, but spiritually dumb. Materially, he was one of the brainiest men who lived; spiritually, he was one of the most ignorant. 1 Cor. 1:21, 26-29 completely, accurately, and thoroughly describe his spiritual experience.

Actually, Irvin Cobb, was wise in his own conceits. He put his wisdom above that of God. He put his thoughts above those of the Bible. Cf. Rom. 12:16.

Irvin Cobb, though an unbeliever, spoke with slight reverence for Jesus, God's Son, in that he said: "Jesus Christ . . . was the first true gentleman of recorded history and the greatest gentleman that ever lived." Though he considered Jesus as such, he did not heed what He had to say, for that "greatest gentleman" spoke much of Heaven and Hell.

He spoke of it as the place He came from John 6:38.

(Continued on page four)

## A RICH OLD PREACHER

Word has gone around a certain community that an old preacher was very rich. People guessed this perhaps because he lived simply and economically as most preachers do, and yet he seemed to be happy and wanting nothing.

One day in his travels he met the tax assessor, who took out his book

(Continued on page two)

## CATHOLIC BISHOP ADDRESSES "DEAR CATHOLIC PARENTS"

A TICKET TO "GO AT ONCE" TO HEAVEN BY-PASSING PURGATORY FOR \$40.00!

Archbishop's House  
353 St. Mary's Ave.

Winnipeg, Man.,  
March 1st, 1944

My dear Catholic Parents:

I have received from the Pastors of the different Parishes a list of those who have boys overseas. Some time ago, as you are aware, I called on Catholic Mothers to enroll their boys as Perpetual Members of the Society of the Propagation of the Faith. I said: "What better guarantee for any boy exposed to all the hazards of war. A guarantee, should he be killed, that he will go at once to his Maker, to be with Him for all eternity. A guarantee, should it be God's will, that he will return to his dear Mother and to those who love him." This has been explained to you, over and over again, from the pulpit and you have been urged to enroll your boys. A few, who have

been personally contacted, have answered the appeal, but all the others have maintained a stolid indifference. If I were to conclude that you are indifferent to the safety of your boy, I would be doing you a grave injustice. You are not indifferent. What then can be the reason for the inaction! Some say, in fact many say, that they cannot afford it. That is not a reason, that is a specious excuse, unworthy of a Catholic Mother. You receive a portion of the boy's pay, and what better use can you make of it. "Oh," you answer, "I am trying to have a nest egg for my boy when he returns." When he returns. Would not it be better to take the best means you know to ensure the boy's return. If he does not return, what good, under heaven, will the "nest egg" be to him. I am not advising you to take the boy's money, I would much prefer that you use your own money.

But, if you must take the boy's money, take it as a loan. Surely you will be able to make it up in the years to come. Do you not think, with a little economy and a few less shows, you will be able to set aside one dollar a month, until the full amount is paid up? It is not necessary to pay the \$40.00 at once. You can pay any sum you wish, by installments. You can pay, say \$5.00 a month, or \$10.00 every three months. You can take a year, you can take two years, you can ever take three years. Three years, that is almost the equivalent of One Dollar per month. The important thing is to ensure the boy's safety, as far as we can do so, — his safety in time and eternity.

One Catholic Mother in this Archdiocese enrolled her boy on Feb. 20th, paying \$20.00. He was killed on Feb. 22nd. Do you not think that the mo-

(Continued on page two)

## The First Baptist Pulpit

### "ALMOST - A CHRISTIAN"

"Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian." — Acts 26:28.

A minister one approached a famous actor and asked the following question: Why is it that you draw such crowds to see you act while very few come to hear me preach?

In answer, the actor said: "I act my fiction as though it were fact, but you preach your facts as though they were fiction."

I have an idea, beloved, that there is a great deal of truth in the accusation of this actor. I am pretty well convinced that the average

church member and the average preacher is just playing at the task of Christianity. Why even our singing is nothing but mockery and religious hypocrisy.

Blessed assurance, Jesus is mine!  
Oh what a foretaste of glory divine!

(Continued on page three)

# THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

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## A SPECIAL EDITORIAL FOR BRO. BOGARD AND HIS MASONIC FRIENDS

[Some months ago, Brother Ben Bogard of Little Rock, Arkansas, in attacking the editor for his statements concerning Masonry, said that Charles G. Finney was a liar of the deepest dye, in view of his exposure of Masonry.

Pres. Charles G. Finney died in 1875, at the age of eighty-three years. He began his public life as a lawyer and a freemason. Thought not a Baptist, he closed it as one of the greatest evangelists this country and Europe had ever known; as an author and theological teacher of renown; as president of a great college, which had grown up under his administration. He was widely known as an abolitionist and as a seceding Mason.

The practical results of his life-work increasingly commend themselves, and give testimony to that work as a remarkable uplifting and spiritualizing force. His best-known published writings are: Lectures on Revivals of Religion; Lectures to Professing Christians; Lectures on Theology, Character, Claims and Practical workings of Freemasonry; Memoirs — an autobiography.

### Finney's Reasons For Renouncing Masonic Views

1. Because they are profane and wicked.
2. Because they ought to repent the taking of them.
3. But repentance consists in heart-renunciation of them. A man cannot repent of, without forsaking them.
4. If not repented of and forsaken, i. e., renounced, the sin cannot be forgiven.
5. Heart-renunciation must produce life-renunciation of them.
6. A sin is not repented of while it is concealed and not confessed to those who have been injured by it.
7. A sin against society or against individuals cannot be forgiven, when just confession and restitution are withheld.
8. Masonic oaths are a conspiracy against God and man, and are not repented of while adhered to.
9. They are adhered to, while heart-renunciation is withheld.
10. Refusing to renounce is adherence.
11. Adherence makes them partakers of the crimes of Freemasons — "Partakers of other men's sins." Because, to adhere is to justify their oaths and the keeping and fulfillment

of them. But to justify their crimes, the murder of Morgan for example, is to partake of the guilt of his murderers.

12. While a mason adheres his word can not be credited on questions relating to the secrets of Masonry.

13. Nor can his testimony be believed against one who has violated Masonic oaths, because he has sworn to ruin his reputation, and to represent him as a worthless vagabond.

### Masons Are Dangerous

14. An adhering Mason is a dangerous man in society. If he does as he is sworn to do, is he not a dangerous man? If he does not do what he is sworn to do, and yet does not renounce his oaths, he is a dangerous man, because he violates an oath, the obligation of which he acknowledges. Is not he a dangerous man who disregards the solemnity of an oath? But, perhaps, he is convinced that he sought not to do what he has sworn to do, and, therefore, does not do it, but still he adheres in the sense that he will not confess and renounce the sinfulness of the obligation. Is not that a dangerous man who sees the wrong of an oath and will not renounce it.

15. While he adheres to his Masonic oaths, he ought not to be trusted with the office of a magistrate. How should he, if he means to perform his Masonic vows?

16. Nor, while he adheres, should he be trusted with the office of sheriff, marshal, or constable. If he intends to perform his Masonic vows, it is madness to trust him with an office in Church or State.

### No Mason Should Serve On Jury

17. If and while he adheres, he ought not to be received as a witness or juror when a Freemason is a party. This has been ruled as law.

18. Nor should he have power to appoint officers, as he will surely unduly favor Masons.

19. Nor should he have the control of funds and the bestowment of governmental patronage. This he will certainly abuse, if he keeps and performs his vows.

20. Nor should he be intrusted with the pardoning power.

I wish it could be known in how many instances Freemasons have been pardoned and turned loose upon the public by governors and presidents who were Freemasons, and who were sworn to deliver them from any difficulty, whether right or wrong.

21. Nor should he be a postmaster, as he will surely abuse his office to favor Masonry, and to persecute anti-Masons, if he keeps his vows. Of this we are having abundant proof.

22. While he adheres, his testimony against renouncing Masons ought not to be credited, because he has sworn to ruin their reputation and their business, and, until their death, to represent them to others as worthless vagabonds. Is a man's testimony against another worthy of credit, when he is thus sworn to hold him up to the world? We have no right to receive such testimony. It is the greatest injustice to credit the testimony of one who has taken and adheres to this oath, if he testifies against a renouncing Mason.

23. Those Masons who have taken and adhere to the vow to thus persecute, and the vow to avenge the treason of violating Masonic oaths by the death of the traitor, should be held to bail to keep the peace. If they in-

tend to perform their vows, they are eminently dangerous persons, and should be imprisoned or held to bail. Let no one say that this is harsh. Indeed it is not. It is only common sense and common justice. Only remember what they are sworn to do, and that they intend to perform their vows, and then tell me is it safe and just that such men should be at large, and not even be put under bonds not to fulfill their vows. We must take the ground, either that they will not fulfill their vows or we must hold that they ought not to be at large without adequate bail. I am aware that some will say that this is a harsh and extreme conclusion. But pray let me ask do you not feel and say this because you do not believe that there is real danger of Freemasons doing what they have sworn to do? If they have sworn as Bernard and other represent and if they really intend to fulfill their vows, and if you admit this, is my conclusion harsh and extreme?

### Murder Justified By Grand Lodge

When no occasion arises, calling for the fulfillment of their horrid oaths, they appear to be harmless and even good citizens, but let any man read the history of the abduction and murder of Morgan, as found in "Light On Masonry," and see how many men were engaged in it. Let him understand how this horrid murder was justified by the Grand Lodge, and by many respectable citizens. Let him ponder the fact that the men engaged in that affair were accounted respected citizens; that a number of them were men high in office and in public confidence, and that the conspiracy extended over a wide territory, and then let him say whether if an occasion arise demanding their action, they will prove to be law-abiding citizens, or, if they will not, as they have often done before, set at naught any law of God and man, and, if need be, reach their end through blood of their victim.

But some will say that this is representing Freemasonry as infamous, and holding it up to the disgust, contempt, and indignation of mankind. I reply, I have not misrepresented it, as it is revealed in the books which I have been examining. Remember, it is with Masonry as there revealed that I have to deal. If a truthful representation of it excites the contempt, disgust, and indignation of the public toward it — if to rightly represent Freemasonry is to render it infamous, I can not help it. The fault, if any, is not mine. I have revealed nothing. I have only called attention to facts of common concern to all honest citizens. Let the infamy rest where it belongs.

### BOOKLETS YOU NEED

1. True Baptists In All Ages Since Christ Have Opposed Alien Immigration. This booklet gives the gist of the best Baptist history to be found, and gives the founders of the leading denominations. Price 10 cents, 20 for \$1.00.

2. Missionary Baptists Classified. This gives some of the different practice and teachings of Conventions Fundamentalists, American Association, and Direct Mission Baptists. Price 5 cents.

Order of R. Y. Blalock, Box 322, Concord, Calif.

"The Lord shall preserve thee from all evil: he shall preserve thy soul" (Psalms 121:7).

## RAMBLING WITH THE EDITOR

In sending us a nice contribution from Boston, Massachusetts recently, Mrs. Anna B. Barker placed on her envelope to us, a portion of the poem by Cowper, entitled, "John Gilpin's Famous Ride," as follows:

"Now let us sing, long live the King, And Gilpin, long live he. And when he next doth ride a race, May I be there to see."

Mrs. Hazel Johnson of North Woodstock, Conn., says: "We enjoy your paper so much. We like the way you speak out the Truth. We have thanked Brother Christ Williams many times for sending it to us. I pass it on to others after we finish with it, so it does double duty."

Mr. and Mrs. Hanley of Huntington, beloved friends of many years make us glad again with a subsidy of \$5.00. Our thanks to these noble friends, who love the Truth. Ditto to Elder W. B. Curnutte, Louisa, Kentucky. And the same to Mrs. Beulah Blalock of Lake Charles, Louisiana. These realize that it takes more than subscription price to keep this paper in the mails. Would to God that you might realize it too!

A few days ago, Harold Bell Wright died. Originally, he was a Campbellite minister. Years ago, when his health failed him, he was nursed back to vigor, and encouraged to literary efforts by a faithful wife. With the coming of literary success and wealth, he came to see things religious in a broader light. As a result, he quit preaching and divorced his wife.

W. L. Heffner of Hunt Dale, N. C., is a man of few words. Recently we received a check from him for \$16.00, payable to THE BAPTIST EXAMINER. There was nothing else in the envelope but the check. Yet that check speaks volumes as to appreciation for the truths contained in this paper. Thank you, Beloved.

Mrs. C. H. Johnston, Dade City, Florida, in renewing her subscription and in subscribing for a friend says, "The BAPTIST EXAMINER means more to me than anything I read outside of my Bible." May God bless you, my sister!

Elder J. E. Bagley has become state evangelist of Texas and has moved to Abilene. When asking for a change of address, he sent us a contribution, and said, "I enjoy THE BAPTIST EXAMINER because of its truth. Be sure to send your fine paper to my new address."

Elder J. F. Thomas, one of the supporters of this paper since its incipency, who has sent us many subscriptions from time to time, recently celebrated his 80th birthday by preaching for the Sixth Avenue Baptist Church of Knoxville, Tennessee on that date. He says, "I read your paper with delight." Our best wishes for many birthdays for this man of God.

Attorney D. G. Diamond of Baltimore, Maryland, has just sent us a five dollar subsidy for THE BAPTIST EXAMINER, and says concerning it: "The Baptist Examiner is the most fearless paper I have seen. To teach, preach, and publish the true doctrine as it is taught and published in THE BAPTIST EXAMINER takes the same courage that Jesus had when He bore His cross on the way

to Calvary, and the same courage which the apostles had when they faced prison, persecution, and death. I am glad that God still puts this courage into the hearts of men as He has put it into the heart of John R. Gilpin. May he continue to grow in the favor of God."

Brother W. M. Williams, Four Mile Ky., sends us his "sub" and also one for his father in law, saying: "I am pleased to know that there is such a paper as THE BAPTIST EXAMINER, and to think that it costs so little, besides being a weekly."

## A RICH OLD PREACHER

(Continued on page two)  
and began to question the minister. "Is it so, Mr. Pastor, that you are rich?"

"Yes," said the preacher, that is true. I am a rich man."

Getting his pencil ready to write, the assessor inquired, "Just how much is your wealth?"

"I enjoy the best of health," said the minister. "I am never ill, and health is better than any amount of wealth."

"What more have you?" asked the assessor.

"I have a wonderful wife that is worth more than diamonds, and an intelligent and well-behaved child that all the money in the world could not buy."

"What more have you?"

"I have many, many friends. I would not trade my friends for a gold mine."

"Anything else?" the assessor inquired.

"Oh, yes. I have invested a lot of time and money in some property in Heaven. The Lord tells me He has built a mansion there for me. What it might be valued at I cannot say, but I would not sell my equity in it for all this world."

"Do you own more?" the assessor questioned further.

"Well, I have citizenship in a beautiful country and in Heaven and I know in my heart that I am a child of God."

"Go on," said the assessor.

"Otherwise, I don't own much of value," said the minister.

"Pastor," said the assessor, "you are one of the richest, if not the richest person I have met in all my work as assessor. You really have riches untold, but it can't be taxed. Most rich people have to pay heavy taxes."

Most of the good things of life can be had by all, rich and poor. There are many poor rich men, and there are many who have little of this world's goods but who are rich in love, friends, in loved ones, in health, in treasures laid up in Heaven.

— The Orthodox Baptist

## CATHOLIC BISHOP ADDRESSES "DEAR CATHOLIC PARENTS"

(Continued from page one)  
ther's heart found some consolation in what she had done?

I have placed this matter in the hands of the Franciscan Fathers, at 233 Carlton Street (Tel. 29 136). If you want further explanation, them or get in touch with them. If time permits, they will probably get in touch with you.

Dear Catholic Parents, we have a chance to do something that will live long in the Annals of the Church in Western Canada, and let us merit God's blessing by doing it.

Yours very devotedly in Xton  
Alpro A. Auinall  
Avp. of Winnipeg

**"ALMOST — A CHRISTIAN"**

(Continued from page one)

Watching and waiting, looking above,  
Filled with His goodness, lost in His  
love.

This is my story, this is my song,  
Praising my Savior all the day long;  
This is my story, this is my song,  
Praising my Savior all the day long.

What a lie! The average Christian  
is not submitted, he is not happy, he  
is not looking for the return of  
Christ, and he is not praising his  
Savior all the day long.

It may not be on the mountain's height  
Or over the stormy sea;  
It may not be at the battle's front  
My Lord will have need of me;  
But if by a still, small voice He calls  
To paths I do not know,  
I'll answer, dear Lord, with my hand  
in Thine,

I'll go where you want me to go,  
I'll go where you want me to go,  
O'er mountain, or plain, or sea;  
I'll say what you want me to say, dear  
Lord,  
I'll be what you want me to be.

It is almost blasphemy to observe  
the average Christian singing this  
hymn, 99 percent of them have  
no idea in this world of even attempt-  
ing to do that which the words de-  
clare. Instead, it ought to be sung  
something like the following:

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 thy 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.

Or here's another fine old hymn  
we mutilate:

Am I a soldier of the cross,  
A follower of the Lamb?  
And shall I fear to own His cause,  
Or blush to speak His name?

Sure I must fight, if I would reign;  
Increase my courage, Lord;  
I'll bear the toil, endure the pain,  
Supported by Thy word.

This is one of the most blessed of  
all old hymns, and yet it is abused  
more by worldly Christians than per-  
haps any other. About the only res-  
emblance there is to church members  
and soldiers is that church members  
act like soldiers who have gone A-  
WOL. If the armies of the United  
States were to behave like the aver-  
age Christian soldier does, then the  
white flag of surrender would be  
run up before sundown.

Lord, I care not for riches,  
Neither silver nor gold;  
I would make sure of heaven,  
I would enter Thy fold.

In the book of Thy kingdom,  
On its page white and fair,  
Tell me Jesus, my Saviour,  
Is my name written there?

What could be more displeasing to  
a thrice Holy God than to observe a  
congregation singing this hymn after  
that same congregation has striven all  
week for worldly advancement only,  
and even on coming to God's House  
on Sunday, refuses to honor Him  
with even the tenth which He de-  
mands of each and all.

My Jesus, I love Thee, I know Thou  
art mine,  
For Thee all the follies of sin I  
resign;

My gracious Redeemer, my Saviour  
art Thou;  
If ever I loved Thee, my Jesus,  
'tis now.

This is travesty on the goodness  
of God in view of the fact that the  
great majority do not even think  
seriously of that portion of the hymn  
which says, "For Thee all the follies  
of sin I resign."

Have Thine own way, Lord! Have  
Thine own way!

Hold o'er my being absolute sway!  
Fill with Thy Spirit till all shall see  
Christ only, always, Living in me!

Yes, "Have Thine own way, Lord"  
but let the Lord try to get it.

"Take my life and let it be." That's  
what the average Christian wants.  
Lord, just let it be — let me alone.

"Take my hands and let them move  
at the impulse of Thy love." How  
can hands move to the impulse of  
God's love when they hold cards for  
the purpose of gambling?

"Take my feet and let them be  
swift and beautiful for Thee." Can  
you imagine any feet being swift  
and beautiful for the Lord that glide  
around over a dance hall floor?

"Take my voice and let me sing,  
always only for my King." impos-  
sible. How could such be true in view  
of the silly sentimental popular songs  
that the majority of church members  
sing?

"Take my silver and my gold, not  
a mite would I withhold," and yet  
beloved, the average Christian holds  
on to it wall his might. When he  
makes his offering at the house of  
God, it would be well for the choir  
to sing,

"When we asunder part,  
It gives us inward pain;  
But we are still joined in heart,  
And hope to meet again."

One of the most thankless jobs in  
the world is that of a pullman por-  
ter, for he must awaken passengers  
who are in no mood to be aroused.  
My position as a preacher is some-  
what similar. It is a thankless job,  
for either a pullman porter at 6:00  
a. m. or a Baptist preacher at 11:00  
p. m., for the average Christian does  
not want to be aroused. Most church  
members act like they have a one-way  
ticket to Heaven with pullman res-  
ervations and that they have left or-  
ders with the porter to awaken them  
when they head into the yards of the  
New Jerusalem.

The last time I was in Louisville,  
on a door opposite my room in a ho-  
tel, there was a sign "Please do not  
disturb, man sleeping by day." I  
know lots of church members who  
ought to have such a sign hanging  
on their forehead for they are not  
only sleeping by day, but by night as  
well. God's Word is this respect  
needs to be recalled:

"Woe to them that are at ease in

Zion, and trust in the mountain of  
Samaria, which are named chief of  
the nations, to whom the house of  
Israel came!" — Amos 6:1.

Having said this much about the  
lethargy, carelessness, indifference,  
and down-right laziness of most  
church members, let me hurry now  
to discuss with you my subject — "Al-  
most A Christian."

I once heard of a little boy who one  
day asked his father a very pertin-  
ent question: What is a Christian.  
The father took time to explain ra-  
ther minutely and did it so well that  
when he finished, the lad said, "Dad-  
dy, have I ever seen a Christian?"  
This perhaps is a good question. I  
trust, by God's grace, to describe  
such unto you.

If you were to ask, "What is a  
Christian," I would say first of all  
that a Christian is one who is saved.  
Most people have in mind that if one  
has been baptized and is a church  
member, and has adopted the creed  
of some religious organization, that  
that one is a Christian. Not at all.  
beloved. A Christian is one who has  
been definitely saved. Listen to these  
Scriptures:

"Jesus answered and said unto him,  
Verily, verily, I say unto thee, Except  
a man be born again, he cannot see  
the kingdom of God. Verily, verily,  
I say unto thee, Except a man be born  
of water and of the Spirit, he cannot  
enter into the kingdom of God. Mar-  
vel not that I said unto thee, Ye must  
be born again." — John 3:3, 5, 7.

"But as many as received him, to  
them gave he power to become the  
sons of God, even to them that be-  
lieve on his name: Which were born,  
not of blood, nor of the will of the  
flesh, nor of the will of man, but of  
God." — John 1:12, 13.

"And you hath he quickened, who  
were dead in trespasses and sins." —  
Eph. 2:1.

"Verily, verily, I say unto you, He  
that heareth my word, and believeth  
on him that sent me, hath everlasting  
life, and shall not come into con-  
demnation; but is passed from death  
unto life." — John 5:24.

"Whereby are given unto us ex-  
ceeding great and precious promises;  
that by these ye might be partakers  
of the divine nature, having escaped  
the corruption that is in the world  
through lust." — 2 Peter 1:4.

"Therefore if any man be in Christ  
he is a new creature: old things are  
passed away; behold, all things are  
become new." — 2 Cor. 5:17.

I say then, beloved, that a Chris-  
tian is one who is saved, not just one  
who is sincere and sanctimonious.  
This is particularly a season of the  
year when we have a lot of false,  
emotional appeal and false sanctity  
which is spurious and valueless. Every  
year at this season, a lot of people  
think that they can deny themselves  
of some of the luxuries of life for  
forty days during the lenten period  
and that this will permit them to live  
like the Devil the rest of the year.  
No so, beloved. You can't get enough  
piety in forty days to last the bal-  
ance of the year. This is an old trick  
of the Devil. It takes more than sin-  
cerity to make one a Christian. A  
Christian then is first of all one who  
is saved.

In the second place, a Christian is  
one who is sure that he is saved.  
Many preachers preach a "guess-so"  
or a "hope-so" a "maybe-so" religion.  
This is not true with this pulpit. I  
preach a know-so salvation.

If you don't know that you are  
saved, then I know something about  
you that you don't know yourself —

I know that you are lost, for the best  
evidence in this world that one is  
unsaved is the fact that he does not  
know that he is saved.

The Word of God makes it most  
plain that one can know definitely  
that he is saved. Listen:

"For I know whom I have believed,  
and am persuaded that he is able  
to keep that which I have committed  
unto him against that day." — 2 Tim.  
1:12.

"We know that we have passed  
from death unto life, because we love  
the brethren. And hereby we know  
that he abideth in us, by the Spirit  
which he hath given us." — 1 John  
3:14, 24.

"These things have I written unto  
you that believe on the name of the  
Son of God; that ye may know that  
ye have eternal life, and that ye may  
believe on the name of the Son of  
God." — 1 John 5:13.

These scriptures might be multipli-  
ed again and again. Surely it is just  
as important that one be sure that he  
is saved as it is that he be saved. A  
child of God can know that this is  
true by his own experience in the  
light of the Word of God.

Again, a Christian is not only one  
who is saved and who is sure that  
he is saved, but he is one who is  
sound. There is not a great deal of  
soundness in the ministry nor in the  
laity today. Both the pew and the  
pulpit need to make a fresh study and  
a new application of Paul's words to  
Timothy:

"Hold fast the form of sound  
words, which thou hast heard of me,  
and in faith and love which is in  
Christ Jesus." — 2 Tim. 1:13.

"Wherefore rebuke them sharply,  
that they may be sound in the faith."  
— Titus 1:13.

Of course, this is nothing to be  
amazed at, for the Word of God  
prophesies that there shall come a  
time of apostasy as to the Scriptures.  
"For the time will come when they  
will not endure sound doctrine; but  
after their own lusts shall they heap  
to themselves teachers, having itch-  
ing ears." — 2 Tim. 4:3.

I have a very definite conviction  
that God wants us to be sound in the  
faith. Certainly if one is a Christian  
with the Holy Spirit within to lead  
and direct him, that one will be brou-  
ght to a knowledge of the truth. Je-  
sus said: "My sheep hear my voice,  
and I know them, and they follow  
me." — John 10:27. In the light of  
this verse wherein Jesus declares that  
His sheep do hear His voice, then  
how can we believe anything else ex-  
cept that a Christian will be sound in  
the faith. All of these individuals  
who prate about salvation by works,  
salvation by baptism, falling from  
grace, and all the host of errors and  
heresies which are abroad in the  
world today — all this crowd, in the  
light of Jesus' own words, are un-  
saved. A Christian then is one who  
is saved, who is sure that he is saved,  
and who is sound.

In the fourth place, a Christian  
is one who is separated. That is, by  
the work of the Holy Spirit within  
us, He has separated us from the  
world to the Lord. In other words,  
we are separated from something, and  
to something. Listen:

"Neither yield ye your members as  
instruments of unrighteousness unto  
sin: but yield yourselves unto God,  
as those that are alive from the dead  
and your members as instruments of  
righteousness unto God." — Rom. 6:  
13.

The word for "instrument" is the  
word "weapon." God would fashion  
you into a sword with which to cut

His way into the ranks of Satan, or  
He would fashion you into a spear  
which He might hurl into the heart  
of the enemy's territory. We are not  
to be weapons for Satan, but weap-  
ons for God. Listen to other Scrip-  
tures which tell us the same truth —  
namely, that we are to be separated  
unto Him:

"Wherefore come out from among  
them, and be ye separate, said the  
Lord, and touch not the unclean thing  
and I will receive you." — 2 Cor.  
6:17.

"Having therefore these promises,  
dearly beloved, let us cleanse our-  
selves from all filthiness of the flesh  
and spirit, perfecting holiness in the  
fear of God." — 2 Cor. 7:1.

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

"Abhor that which is evil; cleave  
to that which is good." — Rom. 19:9.

"Who gave himself for us, that he  
might redeem us from all iniquity,  
and purify unto himself a peculiar  
people, zealous of good works." Ti-  
tus 2:14.

All of these Scriptures tell us ex-  
actly that we are to be separated unto  
the Lord. Especially this last one in-  
sists that we are to be "peculiar peo-  
ple." Most of us want to be popular.  
God wants us to be peculiar. He  
wants us to be separated unto Him-  
self.

In the fifth place, a Christian is  
one who is spirit-filled. "And be not  
drunk with wine, wherein is excess;  
but be filled with the Spirit." — Eph.  
5:18.

There are two stimulants which  
each of us may employ — either wine  
or the Holy Spirit. On the day of  
Pentecost, the disciples were all fill-  
ed with the Holy Spirit. "Others  
mocking said, These men are full of  
new wine." (Acts 2:13). The world  
thought that these Christians were  
drunk. I would to God that each  
Christian today might get on the same  
kind of drunk and never get over it.

Wine changes a man's face, and  
so does the Holy Spirit. Wine chang-  
es one's walk, and the Holy Spirit  
does likewise. Wine changes one's  
talk, and so does the Holy Spirit.  
Just as wine creates a stir, so each  
Christian who is filled with the Holy  
Spirit, will create a stir wherever  
he goes.

In New Testament times, it was an  
exception to find a Christian who  
was not spirit filled. Today it is an  
exception if you find one who is  
spirit filled.

In the sixth place, a Christian is  
one who sings. God wants us to  
praise Him. He wants us to be sing-  
ing and making melody in our hearts.

"Speaking to yourselves in psalms  
and hymns and spiritual songs, sing-  
ing and making melody in your heart  
to the Lord. Giving thanks always  
for all things unto God and the Fa-  
ther in the name of our Lord Jesus  
Christ." — Eph. 5:19, 20.

I don't say that we need less theo-  
logy. Certainly the majority of churches  
need a great deal more in view  
of the rapid decrease in emphasis as  
to doctrines and spiritual truths.  
Certainly no one could say that we  
needed less theology. Our churches  
are slipping, and slipping badly. Most  
of them are on the toboggan slide go-  
ing down hill with no one holding  
the brake. Certainly we do not need  
less theology, but at the same time,  
we do definitely need more doxology.

In the seventh place, a Christian is  
one who is settled. I mean by this  
that the heaven question is settled  
and the hell question is settled. There  
is nothing that thrills the heart and

soul of a child of God more than to know that his eternity is all settled and that he is sure of heaven when he dies. Listen to these Scriptures:

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." — John 3:18, 36.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." — Jn. 5:24.

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all; and no man is able to pluck them out of my Father's hand." — John 10:28, 29.

Here are verses — and they might be multiplied many times, which tell us that when God saves one, *that he is saved forever*. In view of the fact that there is nothing that can take a child of God out of His hands, then the question of heaven and hell is settled. The Christian is therefore one who is settled — he is settled for time and eternity.

In the eighth place, a *Christian is one who is satisfied*. Every Christian can sing, "I am satisfied with Jesus." Listen:

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." — Rom. 5:1.

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." — Jn. 14:27.

How wonderful it is to have that peace which is ours in Christ Jesus whereby we are satisfied. A Christian then is not hoping to be saved, and he is not worrying about where he is going to spend his eternity. He has a peace and a satisfaction right now in the Lord Jesus Christ which the world can never take away.

A Christian then is one who is saved, and who is sure that he is saved, one who is sound, one who is separated, one who is spirit filled, one who is singing, one who is settled, and one who is satisfied. Perhaps it would be well to pause and ask just now: Are you a Christian?

## II

*Why is it that we do not persuade men to become Christians?* As Paul was dealing with Agrippa, the latter said in substance: "Paul, you almost persuade me to be a Christian." There must be some reason or reasons why it is that we fail to have the same effect upon men.

One reason is we are just playing at the task of Christianity. In Jesus' day, two of the favorite games of the children was weddings and funerals. "But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." — Matt. 11:16, 17. It looked real to see these children play, but it was only make believe. Much of our service in the name of the Lord looks real, but it is only make believe. We are just playing at the task of Christianity.

Another reason why we do not persuade men to become Christians is that most professors are themselves

just babes in Christ. Listen:

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" — I Cor. 3:1-4.

You know a babe doesn't have much influence over others, and in all probability one reason why we have such a little influence over the world is that most of us are still wearing spiritual long clothes and feeding on spiritual Mellon's food and Eagle's Brand.

Still again, we do not persuade men to become Christian because we are living on too low a spiritual level. Christians talk about everything in the world except God. Observe their conversations and you can learn all about the latest styles, movies, the baseball scores, but you will never hear those individuals refer to Christ and His Word. I tell you, beloved, it is sad but true that we are living on an exceedingly low spiritual level. Long ago James asked a question concerning living: "Whereas ye know not what shall be on the morrow. For what is your life?" (James 4:14). I think Paul answers it clearly when he says: "For to me to live, is Christ, and to die is gain." (Phil. 1:21).

Another reason for our failure to persuade the world is that we manifest the fact that we ourselves are interested mainly in material things. Two Scriptures strikingly rebuke us in this respect:

"But she that liveth in pleasure is dead while she liveth." — I Tim. 5:6.

"And he said unto them, Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." — Luke 12:15.

Finally, the main reason that we do not persuade men to become Christians is that we ourselves are unsubmitted to Him. Listen:

"Submit yourselves therefore to God. Draw nigh to God, and he will draw nigh to you." — James 4:7, 8.

Did you ever notice a wheat field when the wheat was just about ready to harvest? All the heads filled with grain are bowed down to the earth, but here and there over the field an empty one stands upright. The way that men are so unsubmitted to God and the way in which they talk about God, reminds us of that empty head.

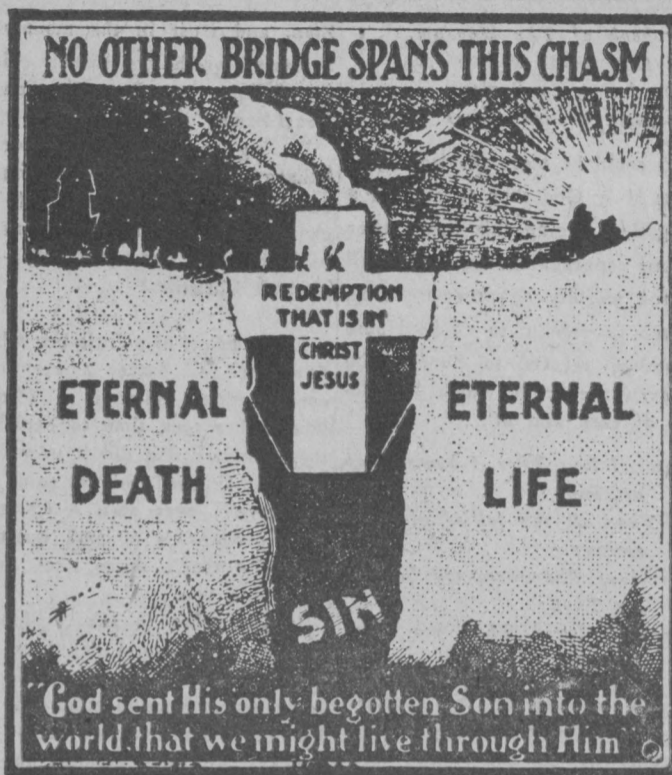
## III

In closing, someone may ask the question: *How can I become a Christian?* It is easy, beloved. It is simple. Listen:

"Repent ye, and believe the gospel." — Mark 1:15.

"And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved." — Acts 16:30, 31.

May I exhort you now that you become a Christian. I don't want you to join a church, nor be baptized. I don't appeal to you that you become sincere and sanctimonious. I do insist that you settle the matter now concerning your relationship with Him. May you become a Christian, — saved, sure, sound, separated, spirit filled, singing, settled and satisfied,



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— may you become such now. Do not say like Agrippa, "Almost thou persuadest me to be a Christian."

May you be completely persuaded now and by faith trust in Him Who alone is able to save. Listen: "Behold now is the accepted time; behold now is the day of salvation." — 2 Cor. 6:2.

## Money From Windows Remind Us Of God's Gift From Heaven

(Continued from page one)

It can't be bought with tears. Here is where the mourners bench fails completely. Read Heb. 12:16, 17.

It can't be bought with morality. If so, the rich young ruler need never have gone away unsatisfied.

It can't be bought with religion. If it might have been thus bought, Paul would never have needed his experience on the roadway to Damascus. Cf. Phil. 3:4-7.

Neither can it be bought with money. "Thy money perish with thee," was the anathema hurled by Peter to Simon.

Wonderful as all this, it is even more wonderful to remember that God will never repent, nor change His mind as to this Gift. God isn't an Indian giver. He doesn't give us salvation today and take it away tomorrow. When He saves us, He saves us forever. Cf. John 10:28, 29; Rom. 8:38, 39.

People in Canada crowded the streets in hope of catching some of the money as it floated down with the breezes. Men in sin ought to crowd around the cross of Christ, to receive eternal life through faith in Jesus' blood.

## AN ANALYSIS OF W. A. GARDINER'S ENDORSEMENT

(Continued from page one)

eth men that they should all everywhere repent."

Read this again, beloved, for this is the book recommended by the S. S. Secretary in Kentucky to teach Baptist doctrines. Notice it: not one word about the blood of Christ, nor the sacrifice of Calvary.

Why any Jew or Unitarian in the

world would subscribe to this statement of salvation, and would heartily say "Amen!" to it.

When I ordered the book, I expected to find heresies exposed and doctrines exalted, but in each of these particulars I am tremendously disappointed.

The only heresy referred to is salvation by works (Page 55). Even then he doesn't refer to it as a heresy. Even when the author finishes his reference to it, it still has a mild perfume of sanctity and piety surrounding it.

And as for Baptist doctrines, there are no references to them in the entire book. In fact, it appears that the author studiously and cautiously tried to stay as far from them as possible.

There's not a reference to election. There's not a reference to Baptist Churches.

There's not a reference to a woman's place in a Baptist Church.

There's not a reference to the Lord's Supper.

There's not a reference to Baptist baptism as being the only Scriptural baptism.

There's not a reference to the terrible curse of Unionism.

After carefully analyzing the book, I conclude that the letter of W. A. Gardiner and the book are a revelation of his character.

(1) He is either ignorant of Baptist doctrines himself, or

(2) He had not read the book (in this case, he comes in for greater blame, since he thereby shows himself to be untrust-worthy), or

(3) He wanted to assist the S. S. Board in unloading a bunch of worthless books on Kentucky Baptists. (Of course, a man who will receive money from Kentucky Baptists for salary and then stab them in the back as to their doctrines wouldn't hesitate at a little thing like recommending a no-account book).

In either case, you have a revelation of the character of W. A. Gardiner!

When, oh when, will Kentucky Baptists awake to their plight and rid the office Mr. Gardiner occupies of the cumbersome burden which it carries now in the person of the S. S. Secretary!

Of course, the hierarchy won't do this. With them, the slogan is: You scratch my back and I'll scratch

yours. Therefore they'll give Mr. Gardiner a nice coat of whitewash and the incident will be forgotten about with them, for who knows, it may not be long until someone of the balance of them will need the same whitewash. Our Baptist hierarchy have to hang together or else Kentucky Baptists will hang them separately. Selah!

## A Synopsis Of Irvin Cobb's Funeral Wishes In The Light Of Bible

(Continued from page one)

He spoke of Heaven as though he were thoroughly conversant with all conditions prevailing there. Luke 7, 10; Mt. 18:10.

He told the disciples that their names were written in Heaven. Luke 10:20.

He also told them that their reward was in Heaven. Luke 6:22, 23.

He even instructed the disciples to lay up their rewards in Heaven. Mt. 6:19, 20.

Not only did this "greatest gentleman" speak of Heaven — He spoke much of Hell, and gave many warnings concerning it. Mt. 5:22; Mt. 23:33; Luke 16:19-31; Mark 9:43-48. This He was too much of a gentleman to withhold or misrepresent. Truth which we need to have revealed to us — Truth which Mr. Cobb did not accept.

Eventually, this "greatest gentleman" did for our sins and rose again for our justification. I Cor. 15:20-22; II Cor. 5:21; I Pet. 3:18; Rom. 4:25. Too bad that Irvin Cobb and so many others have failed to see Him their Saviour.

Mr. Cobb asked that the Twenty-third Psalm be read at his memorial service. There is a three-fold secret contained therein. (1) *The secret of a happy life*. "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul. He leadeth me in the paths of righteousness for His name's sake." (2) *The secret of a happy death*. "Yea, tho I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." (3) *The secret of a happy eternity*. "I will dwell in the house of the Lord forever."

## SPIRITISM GOES MODERN

(Continued from page one)

corder to make permanent records of spirit voices and a talk-back system connecting the seance room with other room in the house.

Pressing said an operator, listening to a seance, could summon by telephone anyone with whom a seancer wished to converse, making direct communication with the seance room through the talk-back system.

"Heretofore, spirit communication has been confined to the group at seance," Pressing explained.

Although Spiritism has gone modern, the Bible has not. It still says: "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an enchanter, a witch,

"Or a charmer, or a consulter with familiar spirits, or a wizard, or a sorcerer." — Leviticus 19:31.

"For all that do these things I will bring their iniquity upon them, and they shall die: for they have consulted with a witch, a wizard, or a seer." — Leviticus 24:10-12. — Tom O'Leary