

PREMILLENNIAL -o- BAPTISTIC -o- CALVINISTIC -o- BIBLICAL

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. 356

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Begin The Day With God

Begin the day with God,
Kneel down to Him in prayer,
Lift up thine heart to His abode,
And seek His love to share.

Open the book of God,
And read a portion there,
That it may hallow all thy tho'ts,
And sweeten all thy care.

Go through the day with God,
Whate'er thy work may be;
Where'er thou art, at home,
abroad,
He still is near to thee.

Converse in mind with God;
Thy spirit heav'nward raise,
Acknowledge ev'ry good bestowed
And offer grateful praise.

Conclude the day with God;
Thy sins to Him confess,
Trust in the Lord's atoning blood,
And plead His righteousness.
—Selected

THE Y. W. C. A. DROPS PILOT

We quote from an item in Time (Nov. 27, 1944) concerning the Fiftieth Anniversary of the Y. W. C. A.:

"The Y. W. C. A. is no longer exclusively C. That was the big news of the 50th anniversary of the World's Young Women's Association, celebrated last week in some 400 U. S. cities and a dozen foreign lands.

"The Y. W. now flourishes in 53 nations, with some 1,500,000 members. Their activities range from sports to classes in stenography, from providing board and room for city working girls to running summer vacation camps for youngsters . . .

"But as the Y. W.'s good works have multiplied, its emphasis on religious activities has waned. It (Continued on page four)

Begin The Days Work Right



"I will meditate in thy precepts and have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word." — Ps. 119:15,16.

The Centennial Evangelistic Crusade

Anti-Scriptural In Many Respects

This caption is taken from the Baptist Standard, August 10, 1944. The article shows that Dr. M. E. Dodd, Shreveport, is general director of the evangelistic crusade.

The article discloses that the Home Board was instructed by the Southern Baptist Convention to assume the responsibility of furthering the campaign; that the Sunday School Board was called upon to assist in "planning a great Southwide evangelistic crusade," and that "we call upon all of our agencies and institutions to go full length for this primary task." The article declares that every Baptist church and pastor is called upon to conduct at least one church meeting and one extension meeting during the year. Now, this is very interesting. We raise the question, where does the annual session of the Southern Baptist Convention gets its authority to project an evangelistic crusade. The authority for evangelism resides in the local church body, and that authority is not delegable. Because that is so, the Southern Baptist Convention assembly proposes to invade the divine prerogative of the Holy

(Continued on page four)

For Soul Winners

- Matthew 13:36-43
1. We must ever be found in the presence of Jesus Christ (v. 36a).
 2. We must constantly seek wisdom from Him (v. 36b).
 3. We are workers together with Jesus Christ (v. 37).
 4. We must firmly believe the Seed is incorruptible (v. 37).
 5. We are not restricted or limited to one zone or area (v. 38a).
 6. We are not to be confused (v. 38b).
 7. We dare not minimize the

(Continued on page four)

TWO TESTIMONIES

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he CONDEMNED THE WORLD" (Heb. 11:7). If Noah, after he had declared that the world would be destroyed in a very short time, had gone out and bought an estate, and planted a young vineyard, and laid out part of his tract of land in lots for a city, reserving a good location for a stock exchange, what would the world have thought of his preaching? Would they have believed his message of a coming judgment? Surely not. They would have said among themselves: "That man Noah does not believe his own preaching, why then should we believe? Boys, as long as old Noah buys, and plants, and builds, there is no use of us becoming alarmed." For Noah to have acted thus would have justified the world in its course instead of condemning it. But no. Noah believed the warnings of God. He moved with fear. He prepared the ark. And

thus by deed and testimony he emphasized the fact of the world's coming judgment, by the which he "CONDEMNED THE WORLD." Everything Noah did and said proclaimed the coming of the flood, and that was the world's judgment. The present world is under condemnation because it believes not in the Lord Jesus Christ. Politics belong to the world. Now what use is it for the Christian to say that some day Jesus is coming to execute judgment upon the world, when all the while he stays in it? Why should the Christian tell the sinner that "the world passeth away and the lust thereof," when he himself is treating it as an eternally permanent thing? How many ungodly men will believe that this old world is rapidly ripening for judgment as long as Christian men stay in it? The Lord desires His people separate from the world and its policies.

With Lot it was different. While Noah was a man of faith, Lot was not. He chose his inheritance after the sight of his

own eyes (Gen. 13:10,11). He then pitched his tent TOWARD Sodom. Sodom is a type of the world. A little later on he took up his dwelling IN Sodom (Gen. 14:12). Finally he took OFFICE in Sodom (Gen. 19:1). He became identified with its interests, and a sustainer of its policy. But see the sad and inevitable fate Lot suffered from such a worldly course. He lost his testimony. When he told even his sons-in-law to get out of the city, that the Lord would destroy it, he seemed to them as "one that mocked." Poor Lot! how could he expect to make others believe that which his own course and conduct contradicted? How could he make others fear to stay in Sodom when he was not afraid to live there? Had Lot stayed outside the city how his act would have given force and strength to his testimony of coming judgment. The men of Sodom would likely have said one to the other: "Boys, I guess it is about time for us to go. There is a fellow who has

(Continued on page four)

A Resume Of Leader M. E. Dodd

From far and near many questions have come relative to the Centennial Evangelistic Crusade, and particularly relative to the man chosen as its human head, M. E. Dodd.

I have purposely refrained from answering these questions, just waiting to see if any editor of the denominational organs would dare criticize either the movement or its leader. After waiting for months the only sound we have heard is "Great is Diana of Denominationalism", and on the matter of this new movement they have been as silent as a grave-yard.

In the article we quote in this issue from the able pen of Elder Lee Rector appears the only editorial rebuke any paper has dealt to this monstrous, revolting, nauseating, and disgusting attempt of the powers-that-be to build an hierarchy, which is as unscriptural as the hierarchy of the Catholics. To Brother Rector's article, I add an hearty "Amen!"

However, I want to say a few words about Mr. Dodd, the leader of this evangelistic monstrosity.

(Continued on page two)

-- The First Baptist Pulpit --

"FISHERS OF MEN"

"And Jesus said unto them, Come ye after me, and I will make you to become fishers of men." — Mark 1:17.

One interesting characteristic of Jesus' apostles is that they were first of all John's disciples. In fact, one requirement in order to be a member of Jesus' apostolic band was that the individual first of all had been one of John's followers. When a successor for Judas Iscariot was chosen, one of the requirements which was listed was that he had followed "from

the baptism of John." (Acts 1:22). I say then that all of Jesus' apostles were first of all saved under John's ministry.

While they were his disciples, John introduced them to Jesus. As they stood on the shores of the Sea of Galilee, John pointed to Jesus as He passed by and said, "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29). Thus, one by one he introduced them to the Lord Jesus and they became His disciples.

However, these who had been saved under John's ministry and had now become the disciples of Jesus, continued at their old trade of fishing. They were His disciples, but they were not yet His apostles. They went right on with their old business of the handling of nets. One day Jesus came by and called them to special service. They were then engaged in their business of fishing when Jesus said:

"Come ye after me, and I will (Continued on page three)

Definitions of Sin

1. "Sin is the transgression of the law" (I John 3:4).
2. "Whoever is not of faith is sin" (Rom. 14:23).
3. "To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).
4. "If ye have respect to persons, ye commit sin" (James 2:9).
5. "The thought of foolishness is sin" (Prov. 24:9).
6. "A high look, a proud heart is sin" (Prov. 21:4).
7. "All unrighteousness is sin" (I John 5:17).

—August N. Wilson

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A RESUME OF LEADER
—M. E. DODD

(Continued from page one)

Mr. Dodd is a unionist. His reputation through the years in holding union meetings is unusually repugnant. He has been as helpful to the denomination in building truly doctrinal churches as a corpse is at his own funeral.

Mr. Dodd is a feminist. In reality he has been the champion of the "petty-coat" brigade and the idol of all feminist preachers. Some of us can remember when women didn't speak before the Southern Baptist Convention in its annual meeting and we can also remember when Mr. Dodd championed the cause of women thus defeating the ancient orthodoxy of Baptists. His speech in opposition to the one made by J. W. Porter (blessings on the memory of this noble man) before the convention, wherein he pleaded for the women was the greatest perversion of Scripture I have ever heard, except on the part of the Holy Rollers.

Mr. Dodd is an Arminian. If anyone doubts this, just read some of his books. In not one of the fourteen books and twenty-odd pamphlets he has written is there a clear cut statement relative to the elective grace of God. Instead, there are most frequent exhortations that most all Arminians would "rave" over.

Mr. Dodd is a Mason. This is enough in itself to say what type of Baptist he is. In fact, I would be surprised to find any Baptist preacher who is a Mason and a strict Baptist at the same time. Any man who can be as disloyal to the Truth and as traitorous to the cause of Christ as a Mason is bound to be a spineless Baptist. Judas Iscariot was not a bigger traitor than all Baptist preachers who are Masons.

Mr. Dodd introduced Kagawa in America. In doing so, he declared that Kagawa was the greatest living Christian. Yet one does not have to read far in the writings of Kagawa to learn that he is a Modernist of the worst and most dangerous type. Don't forget that it was Mr. Dodd who declared that Kagawa was the "greatest Christian," and then recall that Kagawa denies the virgin birth, deity, blood atonement, and resurrection of Jesus Christ. Mr. Dodd is surely in bad company with Kagawa.

Finally, Mr. Dodd's compromise on the Baptist Hour of a recent Sunday (January, 1945) is sufficient to convince any sane thinking man that he far from Truth. When conducting this broadcast, (Continued on page four)

NEWS FROM MISSIONARY R. P. HALLUM

Editor's Note:

Eld. R. P. Hallum, was sent to Brazil by the Amazon Faith Mission, founded by Eld. H. Boyce Taylor. For a number of years, he and his wife and daughter have been most faithfully serving in this section of our Lord's vineyard. These dear people of God have visited briefly in the editor's home and he rejoices in counting them as friends. It is truly a joy to share these pictures and this letter with our readers.

Apartado 139
Iquitos, Peru
August 24, 1944

Elder John R. Gilpin
Russell, Kentucky
Dear Brother:

I am complying with your suggestion by sending you a photograph of the Baptist Church and Bible School. The photograph was taken by the Church-house and includes members of the Church, (some of the members were not present) and Sunday School. It also includes some who have made profession of faith in Christ, but have not yet been baptized. The Church has grown slowly. We have decreased by three deaths and four exclusions. We just recently administered baptism to a candidate. I may send you a picture of the baptism

to. During the time we have been on the field we have visited many scores of places and entered thousands of homes, preaching and teaching the gospel. Our principal place of labor is Iquitos, which has about 40,000 inhabitants, but we have done much work out of Iquitos on rivers. The work on the rivers for the last four years has been mainly with the Indian tribes, most of whom speak Spanish. To me this work with the Indians is exceedingly interesting and joyful, as it offers the opportunity to tell the goods news to a people who have never heard about Jesus. A large majority of the people do not know the meaning of the gospel and many are prejudiced by Roman Catholicism. We have recently opened a Mission in another part of Iquitos. It has started off nicely.

II. EFFECTUAL. I would not think of comparing the effectiveness of our work to that of the Apostle Paul, but can see effects of the gospel preached and taught in this open door, much seed sown, some fruit harvested. The great need of this field is that the Lord send some true Baptist workers into the harvest.

III. THERE ARE MANY ADVERSARIES. (1) Roman Catholicism is the principal adversary. It opposes every doctrine of the New Testament. It is the greatest religious foe of Baptist doctrine



ELDER AND MRS. R. P. HALLUM

ion; adversaries to New Testament teaching on the subject of the Church — holding that the Church is a universal, invisible something and that all believers are members of the true Church of Christ. This false doctrine is spreading in all parts. Many of

THE RHYME OF THE
CONSECUTIVE CLERGY

Reverend* Hill, when preaching wore
A gown; for that we would not stand.
Reverend Humphrey made us sore
With sackcloth and a four-in-hand.
Reverend Jones was brought to book
For being too reserved and cold;
Reverend Gilmore got the hook
Because his manners were too bold.
Reverend Sharp's stay here was brief:
Our ladies called his wife too dressy.
Reverend Brown soon came to grief:
His wife, our ladies said, looked messy.
Reverend Spears we thought a lime
Because he was so slow and lazy;
Reverend Howe spent so much time
In exercise, we dubbed him crazy.
Reverend Spalding wouldn't do—
He always wrote out his discourse:
Reverend Flint we by-bayed, too—
His sermons had no end or source.
From all that I can gather now,
Reverend Gibbs before next season
Will have to make his farewell bow—
Provided we can find a reason.
—Anonymous.

*The editors are aware that when the title "Reverend" is used it is incorrect without either the title Mr., the initials, or given name of the person, but we quote the lines as they came to us.

WANTED!!

The Baptist Examiner needs another printer — combination linotype operator and floorman. Wages paid in accordance with union scale. If you are a printer, here is an opportunity to serve the Lord and help yourself. If any of our readers might contact a printer for us we would be most grateful for your efforts in our behalf.



BAPTIST CHURCH BUILDING AND BIBLE SCHOOL, IQUITOS, PERU.

later. The words of the Apostle Paul may apply truly to this field, perhaps in a more limited way. "A great door and effectual is opened unto me and there are



MISS MARGUERITE HALLUM

many adversaries." I Cor. 16:9. 1. A GREAT DOOR. We have had access to more places and more than we were able to go

in this part. (2) Adventism is another adversary of Baptists, opposing the doctrine of salvation by grace, teaching a mixed doctrine of law and faith. (3) There are many other forms of adversaries, as Masons, Spiritualism, Movies—especially on Sundays, drinking, dancing, etc. Here I want to mention a common adversary which not only prevails here, but throughout South America. That is the custom, permitted by the State, of men and women living together without marrying.

This makes it difficult, in many cases, for believers to be baptized. We have a case of that kind now. A man wants to be baptized, but his woman does not consent to be lawfully joined to him. An overwhelming majority of births are illegitimate.

(4) Last, but not least, is the adversary of Unionism. There are many Evangelical missionaries in Peru, and almost all are Unionists. That means that they are adversaries to true Baptist doctrine; adversaries to Baptist baptism, to restricted commun-

those who call themselves Baptist are teaching these things. Many of these missionaries are supported by Northern Baptist missions. I do not know if this is what these Missions and Churches wish them to teach. They are adversaries to an ordained ministry. Not one missionary, as far as I know, who claims to be a Baptist, that is working in this region, has been ordained by his Church.

When we commenced to prepare believers for the Constitution of a Baptist Church, I baptized two believers that had formerly been immersed by other Evangelicals. Of course, this aroused opposition from all sides against us. It is difficult to see how they can be so inconsistent as to fight Adventists on the question of salvation and at the same time gladly receive them into fellowship on Adventist baptism. Salvation Army people are received by them likewise.

I will close. May God's richest blessings be upon you and yours. Your brother in Christ
R. P. Hallum

FISHERS OF MEN

(Continued from page one)
make you to become fishers of men." — Mark 1:17.

These who had been saved under John's ministry and who had become His disciples, He now called to be His apostles, and by this last call He thus transformed these four fishermen into four fishers of men.

I

THE FIRST PRE-REQUISITE TO BECOME A FISHER OF MEN IS TO FOLLOW JESUS. This appears in our text, as you will notice that Jesus said that the disciples, in order to become fishers of men, were to follow after Him.

You will notice that they were not to go before, but they were to come after. Schools of days gone by were much different to the schools of today. The Greek philosophers preceding Jesus' day gave instructions to their pupils, while the pupils followed after and listened to their lectures. Even in the Old Testament, Elisha followed after Elijah. We read of the time when Elisha began his ministry: "Then he arose and went after Elijah." (I Kings 19:21). And as it was in the days of the Greek philosophers and as it was in the days of Elijah, so Jesus told His disciples that if they were to become fishers of men, they were to follow after Him.

Behind The Master

This would indicate that Jesus is to go before and we are to keep ourselves completely out of sight. In speaking of a famous preacher, one man said that he should like to come to see him and hear him. One who overheard the remark, said: "My brother, you cannot see him, for he is always behind the Master." This is the proper position for the creature in respect to the Creator, and is particularly the proper position for him who would become a fisher of men. Yes, Jesus is to go before and we are to keep ourselves out of sight.

When I was pastor in Cincinnati several years ago, one preacher who desired to take up fishing for recreation, went to a sporting goods store and bought the very finest of equipment. His clothes, rod, reel, baits, and all the rest of his fishing paraphernalia were of the very latest and best. He had the equipment which any fishermen might readily admire. He tramped along the stream his first day out and never caught a fish. In the late afternoon, he came upon an old rustic countryman whose fishing equipment consisted of a cane pole and a cheap line, in all, worth about fifty cents; yet this old man had a nice string of fish. Non-plussed, he asked this old gentleman why it was that with his fine equipment he had caught nothing and yet this man had plenty of fish, and in return, he was told that there were three rules for catching fish: First, keep out of sight; second, keep further out of sight; and third, keep still further out of sight.

What a lesson is this for would-be fishers of men. If, in order to be a fisherman, one must keep himself out of sight, how much more true is it that in order to be a fisher of men, we must keep ourselves out of sight and Christ in the foreground. He is to go before and we must come after. We have a marvelous illustration of this in the New Testament which indicates the results that one may expect to find when this principle of following Jesus is rigidly applied. You remember how Philip was holding a great

I Could Not Do Without Thee

I could not do without Thee,
O Saviour of the lost,
Whose precious blood redeemed me

At such tremendous cost;
Thy righteousness, Thy pardon,
Thy precious blood, must be
My only hope and comfort,
My glory and my plea.

I could not do without Thee,
I cannot stand alone,
I have no strength or goodness,
No wisdom of my own;
But Thou, beloved Saviour,
Art All in all to me,
And weakness will be power,
If leaning hard on Thee.

I could not do without Thee,
No other friend can read
The Spirit's strange deep longings,
Interpreting its need;
No human heart could enter
Each dim recess of mine,
And soothe, and hush, and calm it
O blessed Lord, but Thine.

I could not do without Thee,
For years are fleeting fast,
And soon in solemn loneliness
The river must be passed;
But Thou wilt never leave me,
And though the waves roll high,
I know Thou wilt be near me,
And whisper, "It is I."

—Frances Ridley Havergal

revival in Samaria when God called him to close that meeting and go out into the desert. He did not know where he was to go, yet he went. Jesus was leading and it was his business merely to follow. Out in the desert he came face to face with an Ethiopian eunuch who was reading the Word of God and who was ready to receive instruction therefrom. It was but a matter of but a few brief minutes for Philip to lead this man out of darkness into light and to bury him with Christ in baptism. Christ had led Philip from Samaria and had led the Ethiopian eunuch out into the desert where Philip was. Thus, as Christ led and Philip followed, he became a successful fisher of men.

Therefore, we can say that in this statement of our text which Jesus gave to us, the first and primal pre-requisite for one to become a fisher of men,—he must follow after the Lord Jesus Christ and not to go before.

II

THERE IS SOME VERY PERTINENT ADVICE WHICH I WOULD OFFER TO WOULD-BE FISHERS OF MEN. In this respect, at the very outset, we must exercise a little patience. I was reading one of the experiences of the life of the great Chalmers, which illustrates this truth. He visited an infidel 21 times. Each time he was refused admission in seeing him. However, he continued to go to the infidel's home, and on the next visit won him to the Lord Jesus Christ.

This reminds me of

A Personal Experience

in my first pastorate. There was, in this community, a man who was noted for his skeptical and agnostical leanings. He did not respect God's day; he never went to church; and he was quite profane. He injured his arm, with the result that he contracted tuberculosis of the bone, and finally had to have his arm amputated. In my early days of knowing him, I could barely get him to speak to me, but as I would visit him from time to time, he

became quite friendly. Finally, when it became necessary to have his arm amputated, I stood by him in the hospital while his arm was removed. I visited him over fifty times before I was able to lead him to a saving knowledge of Jesus Christ. If I had given up at his first rebuke, I would never have been able to have reached him for Christ. If, after I had visited him and dealt with him a dozen, or even two dozen or three dozen times, my efforts would have been in vain had I failed to see him again.

Again, let me remind you that there is no substitute for fishing. If you go to lakes and streams and fishing grounds, you will find that there are those who live nearby who never do fishing, but rather, rent boats, sell tackle, furnish food and supplies, and point the way to the fishing ground. While they do not fish themselves, they have substituted these things for fishing.

It is thus that some Christians would attempt to substitute in the Lord's work. Let me insist, beloved, that there is no substitute in fishing for men. Teaching the Word of God, important as it is, and even the baptism of those who have been saved, while of unusual importance in its place, cannot take the place of fishing for men. Soul winning is primal. It is of first importance. When Jesus gave the Commission, His first command was "teach all nations" (Matt. 28:19). This means to win the lost. It means to fish for men. It means to be a soul winner. Of the four verbs used in the Great Commission which are translated "go, make disciples, baptize, and teach", the word which is translated "teach" is an aorist imperative which means that it is the most important verb. In other words, the accent of the Great Commission is on soul winning. I repeat, beloved, there can be no substitute for soul winning, and for us to attempt to substitute something else, means that we are grievously sinning in God's sight. Listen to these Scriptures: "He that winneth souls is wise."

— Prov. 11:30.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." — Dan. 12:3.

"Go ye therefore into the highways, and as many as ye shall find, bid to the marriage." — Matt. 22:9.

"Go ye into all the world, and preach the gospel to every creature." — Mark 16:15.

"For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." — I Cor. 9:19-22.

Still further advice can be summed up in these words: Don't do class fishing. I mean by this that we are not to go after the learned, the cultured, the refined and the rich, and thus ignore the lower classes.

The fact of the matter is that even God the Father, in His elective and predestinating work never Himself chose many of what we might call the upper class of life. Listen:

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are." — I Cor. 1:26-28.

It is true that God occasionally saves one of the upper bracket of life. He saved a Saul of Tarsus in the early days of Christianity. In all probability, Nicodemus was a saved man, having been reached by the personal efforts of the Lord Jesus. Yet where there were a few of these learned, refined, and cultured folk saved, there were many, many others saved who were devoid of these cultural characteristics.

Over in Boston a church was making ready for a revival meeting. They had prayer meetings preceding the coming of the evangelist, wherein they asked God to save sinners. The first person that was reached for the Lord was a woman of the streets. When she came forward to present herself for church membership, no one would make a motion to receive her, whereupon the pastor said, "We have been praying for the lost, but I think we had better tell the Lord what kind of fish we want to catch."

When a church goes out for "class fishing", usually that which they catch is a sucker." In all probability, Nicodemus was saved, yet you never hear of him afterward giving any stirring testimony for Jesus. It is true that he is twice spoken of after he came to Jesus, yet in neither instance is there an holy boldness about his testimony.

What a contrast between his experience and that of the woman of Samaria. After this nameless woman was saved, we find her bringing a city to the feet of Jesus, for she went about the

town where she lived, inviting the citizens to "Come see a man which told me all things that ever I did; is not this the Christ?" John 4:29). What a difference between her testimony and the testimony of Nicodemus.

In advising those who would be fishers of men, permit me to suggest that you use the proper line. Every fisherman knows how important it is that he use the proper line in fishing. Many a good fish is lost because the fisherman did not use the proper line. The largest fish that I ever hooked, a Musky, which I'm sure would have weighed between forty-five and fifty pounds, I lost in the Trent River, 125 miles north of Toronto, Canada, — I lost it just because I did not have the proper line.

If it be important that in fishing for fish we have a proper line, how much more important is such when fishing for the souls of men. God's Word would indicate that the proper line is the cord of love. Listen:

"I drew them with cords of a man, with bands of love." — Hosea 11:4.

As I have often said, it is impossible to tell anyone of the love of God until first of all you convince that individual of your own love. Thus, with the cord of love we are able to bring lost men to the Lord Jesus.

The right kind of a hook is also just as imperative as the right kind of a line. There are many hooks which evangelists and preachers often use in order to reach the lost. Most of these are erroneous and fallacious. Some, with the use of mob psychology, play upon the emotions of men. It has actually gotten to the place that it is considered that no man is a good evangelist unless he can make you cry one minute and laugh the next. Sob stories, interspersed with jokes, constitute the variety of hooks used by the average evangelist. Yet, beloved, the Word of God indicates that there is only one hook which we are to use, namely, His Word. It was this which Simon Peter used on the day of Pentecost. He quoted liberally and largely from the Old Testament, and proved that Jesus was the Fulfiller of these Old Testament prophecies, with the result that the Scriptures he quoted, pierced his audience through and through, so that we read:

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" — Acts 2:37.

In fact, beloved, the only way that anyone can be saved, is through the Word of God. Listen:

"So then faith cometh by hearing, and hearing by the word of God." — Rom. 10:17.

All other preaching is valueless and worthless. The only thing that will reach the sinner is God's Word. It is the only hook which a Christian can use. In this respect, notice these Scriptures:

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." — 2 Tim. 3:15.

"Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures." — James 1:18.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." — I Pet. 1:23.

"Wherewithal shall a young man cleanse his way? by taking (Continued on page four)

FISHERS OF MEN

(Continued from page three)
heed thereto according to thy word." — Psa. 119:9.

"Whereby are given unto us exceeding 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 Pet. 1:4.

Offering still further advice may I suggest that you string the fish you catch. No good fisherman will take a fish out of the water and throw it back on the bank behind him to die. He always strings his fish to keep them fresh within the water.

All this would tell us that we are to train those whom we lead to Christ. We are not just to be interested in their conversion, but we are to follow through with them, leading them to see the truth as to baptism, and ultimately training them in the things of God. Here is where the modern evangelist fails, for better than ninety percent of them think that their business is to lead the lost to Christ and then drop them to receive any kind of baptism, church membership, and doctrinal teachings that the individual may desire.

Unionistic Ham

I remember a few years ago that a preacher by the name of Ham held a revival meeting in Huntington. In one of his sermons, he declared that it was a terrible sin for a preacher to smoke. Now please don't misunderstand me, nor think that I'm defending any smoker, as I agree with Mr. Ham that it is a sin not only for a preacher, but for any Christian to smoke. Mr. Ham said that he himself used to smoke cigars and that the Lord kept "picking at him" until he had to quit them. He declared that he would argue the matter with the Lord and that he even reminded the Lord of the fact that Spurgeon, the greatest preacher doubtlessly since the days of Paul, used tobacco. He said that the Lord reminded him at the same time that that was the only similarity between him and Spurgeon. Finally, he declared that the cigar got on his conscience to the extent that he had to quit. Naturally I would rejoice over such a testimony; yet, in the same message, Mr. Ham went on to declare that he was only in Huntington to reach the lost. He said, "When I'm gone, the pastors here will interpret the church to you." He said, "If you want to go to a Methodist, Lutheran, Christian, or Baptist church, the pastor thereof will interpret for you the church." Immediately Mr. Ham's testimony as to the cigar, lost all of its forcefulness. It would seem indeed strange to me that a little thing like a cigar could get on a man's conscience as he said it did, when as big a thing as a New Testament church never affected him one particle.

Well, beloved, he stands as a good example of most modern evangelists. How far removed their methods are to the methods of Jesus. I insist that we ought not only to lead men to Christ, but we ought to baptize and

A CHRISTIAN MAN

Faith makes a man a Christian. Life proves a man a Christian. Trials confirm a man a Christian.

And death crowns a man a Christian. —Selected

train them in the things of God. We ought to string the fish we catch.

In advising you, may I remind you that to become successful fishers-of-men requires a gradual growth. This is somewhat akin to my first statement in that I would urge you to have a little patience. Jesus never did promise that He would make a great soul winner out of any individual over-night. He has declared though that "I will make you to become a fisher of men." This word "become" would therefore indicate that there is to be a gradual growth on the part of the would be fisher of men.

If you have made the attempt to lead lost souls to Jesus and have not been as successful as you might have wished, then may you remember to try again. The poem of the old reader is surely pertinent in this respect,

If at first you don't succeed,

Try, try again.

A final bit of advice would center around the various methods that are used in fishing. There are those who fish with a single pole, seated upon the bank of a creek and lazily allowing the pole to lie on the ground before them. This class reminds me of a picture I saw long ago of an old man thus fishing. Underneath were these words: Fishing is such a delightful disease, and thank the Lord, there is no cure.

Then there are those who use a net or a seine and thus aim to catch many fish at one time.

Still again, there are those who dive down into the water, place their hands in hollow submerged logs and feel along the holes in the bank of the creek. This method of "hogging" has always appeared to me to be indeed dangerous in view of snapping turtles and Water Moccasins. Yet the individuals who do this get the fish.

All these methods have their spiritual counterpart. The man with the single pole reminds us of the person who would seek to reach one man for Christ. Those who fish with a net or a seine remind us of the minister who preaches and casts out the Gospel net, hoping to reach many. Those who "hog" remind us of that individual who would go after hardened sinners and who is willing to risk and hazard his all in order to bring men to the Lord Jesus Christ.

III

THERE IS A REWARD FOR THE FISHER OF MEN. Daniel hints at it when he says:

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." — Dan. 12:3.

You will notice in our text that Jesus used the word "come" when He says, "come ye after me." There is another time when the soul winner will hear this same word:

"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." — Matt. 25:34.

The word translated "come" in this text is the identical word that Jesus used in calling these four fishermen to become fishers of men. Thus, the Christian who comes after Jesus as a fisher of men, shall expect to hear one day Jesus' "come" for rewards.

My sincere earnest prayer is that God might call some unsaved person today to Himself, and that after that one is saved, that he will go out after the lost. Furthermore, above all else, my prayer for you, my beloved people, is that God would send you out after lost souls that He will

make soul-winners, —fishers of men of each of you.

When Jesus fed the hungry multitude, he did not do it Himself. Though He performed a miracle for the providing of the food, He did not personally set the food before the crowd. Since He had miraculously provided the food, He might have miraculously placed it in the hands of each of them, yet He did not. Instead, He said to the disciples, "Give ye them to eat." Today, the Lord Jesus would lead us as His children to share the Bread of Life and the Water of Life with those who are out in sin. Instead of handing out the Gospel Feast to lost sinners Himself, He commissions us as His children, and says, "Give ye them to eat." May God grant that you shall be faithful in this task that He has assigned you. Amen!

The Lord Is My Shepherd

The Lord my pasture shall prepare,
And feed me with a shepherd's care;
His presence shall my wants supply,
And guard me with a watchful eye;
My noon-day walks He shall attend,
And all my midnight hours defend.

When in the sultry glebe I faint,
Or on the thirsty mountain pant,
To fertile vales and dewy meads
My weary, wandering steps He leads,
Where peaceful rivers, soft and slow,
Amid the verdant landscape flow.

Though in the paths of death I tread
With gloomy horrors overspread,
My steadfast heart shall fear no ill,
For Thou, O Lord, art with me still;
Thy friendly crook shall give me air,
And guide me through the dreadful shade.

Though in a bare and rugged way,
Through desolate lonely wilds I stray,
Thy bounty shall my pains beguile;
The barren wilderness shall smile,
With sudden greens and herbage crowned,
And streams shall murmur all around.

—Joseph Addison

DROPPING THE PILOT

(Continued from page one)

now includes many non-Christians in Asia. And in the U. S. the Y. W.'s famed Bible classes are a thing of the past."

Yes, we fear that in general the Y. W., having dropped the C, has dropped the Pilot, Christ. There seems to be no longer any pretense. Yet we can thank God that here and there are individual branches of the Y. W. that still maintain the C, notably, the Y. W. C. A. of Atlantic City, New Jersey. Such isolated institutions should have our fullest and prayerful support.

TWO TESTIMONIES

(Continued from page one)

told us that the city will be destroyed and he believes what he preaches. See how he has quit the city. What if he should be right? Such conduct on the part of Lot would have condemned the city. But poor Lot! the world despised him. The world does the same thing today. The world has nothing but contempt for the man who professes to be elect of God and an heir of glory, and at the same time does all the world does. And yet behold the thousands of Christians, who, Lot like,

are seeking office and power at the hands of a world that crucified their Lord, a world of which it is said its friendship is enmity with God; and that "whosoever would be a friend of the world is an enemy of God." Instead of by word and deed testifying against this evil and untoward generation, and thus condemning it, the Christian is actually supporting it. What a pitiable subject for contempt is the man, be he minister or layman, who, Lot like, heedless of God's purposes, digs deep the foundation of his interests in the soil of this old world and then seeks to warn men of the judgments that are coming upon it. Such testimony is worthless. As well might the prodigal in the far country at the swine's trough, in his rags, tell of the wealth and comforts of his Father's house. The city Lot tried

BUT IS WAS THE FATHER'S HOUSE

A friend of mine, a minister, told me that he was once showing someone through his church. This person omitted to take off his hat on entering the church. "I hope you don't mind my keeping on my hat?" he said to my friend. "I mind? Not at all!" was my friend's reply. "It isn't my house!" —S. D. Gordon.

silent as the grave on messenger assemblies.

Second, because there is not a hint in the Bible about redelegating of church authority.

Third, because Baptist churches operated for nearly seventeen centuries by every church mind-ing its own business.

Fourth, because divine authority falsely assumed always leads to building up ecclesiasticisms.

How long will it take brethren to learn that the Holy Spirit is the Vicegerent of Jesus Christ in His churches, and that authority for the administration of the Lord's evangelistic and missionary endeavors is in His hands. And how long will it take our brethren to learn that the operating base of the Holy Spirit in carrying on the Lord's work is the local church? If the Southern Baptist Convention assembly has authority to project an evangelistic program, by the same token it also has authority to baptize and to exercise discipline. Unless the brethren about face, twill not be long before that body will openly attempt to discipline churches which quit keeping step with them. This is quietly done now by putting on whispering campaigns against churches and pastors which come to show a spirit of independence.

That's the pathway of ecclesiasticism and its hierarchial decrees.

—Orthodox Baptist

A RESUME OF LEADER
—M. E. DODD

(Continued from page two)

he even had a Methodist bishop to lead in prayer. Why that Arminian bishop, if he believes what his church teaches, knows as little about God's grace and elective purposes as a naked, uncivilized African savage. I'm so glad that the announcer said that it was the "Baptist Hour." This was the only way that anyone ever would know that it was a broadcast by, for, or about Baptists or their principles.

And this is the man selected to lead the denomination to win a million souls in 1945. Well, "Birds of a feather, flock together." His selection for this task surely reveals the terrible drift in the convention. What a horrible plight our executive boards have brought us into! How long, O God, how long! May the Lord raise up a Moses who will lead the denomination in destroying ecclesiasticism and thereby restore all authority to the churches.

FACTS FOR SOUL WINNERS

(Continued from page one)

- power of Satan (v. 39a).
8. We must ever remember there will be a harvest (v. 39b).
9. We must never forget that the wicked are doomed (v. 40-42).
10. We must labor diligently with the goal in view (v. 43a).
11. We know that each man is responsible for his own soul (v. 43b).

—Moody Monthly

"THE CENTENNIAL
EVANGELISTIC CRUSADE OF
SOUTHERN BAPTISTS"

(Continued from page one)

Spirit, set Him aside, and projected itself into His role and into His official capacity. Such action is unscriptural, and unworthy of men who call themselves Baptists.

Why do we make this strong declaration? We do so for the following reasons:

First because the Bible is as