

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

The Baptist Examiner

The Paper With a National Circulation

"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).

Devoted to Evangelism, Missions and Bible Doctrines.

"Go ye into all the world and preach the Gospel!"

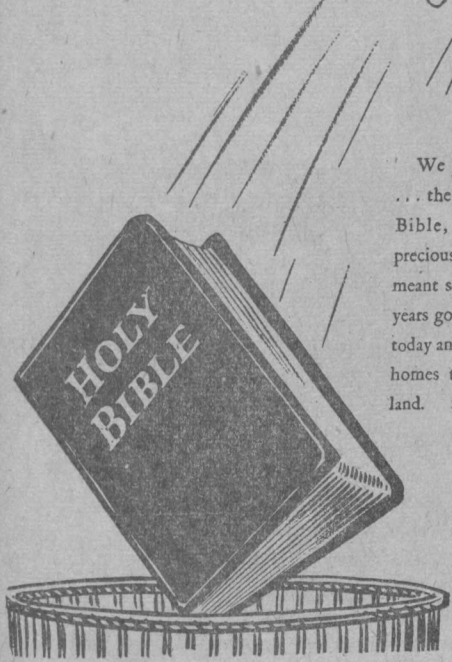
WHOLE NO. 370

RUSSELL, KENTUCKY, SATURDAY, MAY 19, 1945

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Are you throwing
The Bible Away?

?



We pride ourselves in... the possession of the Bible, and still that precious Book which has meant so much to us in years gone by is neglected today and unread in many homes throughout the land. : : : :

"Search the Scriptures" — Jn. 5:39.
"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." — II Tim. 3:16.

A CATHOLIC CHALLENGE

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.

Thy Word is a lamp unto my feet and a light unto my pathway. Psalm 119:105.

Forever, O Lord, Thy Word is settled in heaven. Ps. 119:89.

And the Scripture cannot be broken.—The Son of God.

The Catholics have just had "a mission" recently in a nearby town. The priest's messages were reported by a partisan Catholic. Certainly they cannot say that the reports did them an injustice. In arguing at length one night to prove that the Bible is not a sufficient guide for the common people, he said: "If you may ask then what have I to offer in the place of the Bible? I answer, the Catholic Church, not in place of the Bible, but as the interpreter of the Bible." The issue is fairly joined. Every Baptist preacher in Kentucky ought to make the welkin ring on that issue for the next twelve months.

Baptists say "The Bible, the Bible alone is our only and all-sufficient rule of faith and practice." That has been the Baptist shibboleth ever since the days of Je-

sus Christ on this earth. Catholics say, the "Bible is not our sufficient guide", but the Catholic Church. In harmony with that teaching they burn Bibles wherever they can. They keep them out of the homes of the common people. They keep them out of the public schools. They say the Bible is a dangerous book in the hands of the common people. It is the most dangerous book in the world for Catholics to read; for the Bible will make Baptists out of them if they only read it and follow where it leads. From every hill and hollow in Kentucky Baptists ought to give to every man, who asks them, their reason for believing that the Bible, not the Catholic Church or any other Church, is our only and all-sufficient authority in religion. It ought to be preached so much and taught in Sunday Schools and around the family altars in the homes so much, as a result of this daring assault upon the Bible by this Catholic heretic, that the Bible is the only authority of faith and practice, that every school boy could give a reason for the Baptist position on that subject.

If the authority of the Bible is upheld against the arrant attack of this Catholic infidel, Baptists will have to do it. There is no

one else to do it. For instance, the very night this priest made his attack upon the authority of the Bible, he argued in favor of infant baptism. Now everybody knows there is no Bible authority for infant baptism and that Methodists and Presbyterians and others got it from the Catholics. If any of the Pedo-baptists tried to answer this priest in his attack on the authority of the Bible, he would immediately come back at them and ask them where they got their sprinkling and pouring and infant baptism and episcopal church government and prove to them that they got all of these from the Catholic Church and not from the Bible. And he would tell the truth on them and they would be up a tree and nowhere to light. Nobody but Baptists can consistently answer this Catholic infidel's attack on the Bible; for Baptists alone go to the Bible for all they teach and practice. In this same address this Catholic priest said: "Outside the church there is no salvation" That is exactly what Campbellites say. They got that heresy from the Catholics, though of course they differ from the Catholics as to what is the church. So if they attempted to answer the attack of this Catholic (Continued on page four)

What Happened To The Aprons?

Wm. J. McNaughton

Adam nervously reached up and tore off another branch of olive leaves saying, "Eve, can you add a little more to my apron? I seem to feel that I am still uncovered."

"I do, too," Eve admitted, "I hope that God will not come to visit us today."

"Oh, let's run! God is coming near right now!"

Something like this is pictured in the third chapter of Genesis. It illustrates the universal condition of humanity ever since. Conscious of sin, men try to hide it under garments of good works. There is never any sense of peace that sin is covered. They hate to have God come near. They hide in and hide in crowds, pleasure, belief, or ceremony. It grieved to see His creatures running away from Him. He called, "Adam, where art thou?"

God had said that sin must be punished with death. How could He save Adam and yet keep His word? God's method then illustrated (Continued on page four)

MAKE U. S. CATHOLIC

The campaign to "Make America Catholic" now uses the block-garden plan. Two or three Roman Catholic families in each block are appointed to distribute Catholic literature to their neighbors, to write letters to local newspapers and to threaten proprietors of the corner (Continued on page four)

The Norris Ambition!

By R. E. WHITE

"I will exalt my throne above the stars."—Isaiah 14:13.

J. Frank Norris, pastor of the First Baptist Church of Fort Worth, Texas, and the Temple Baptist Church of Detroit, Mich., a man of unquestioned ability, possessed of a winning pupil personality, a magnificent crowd getter, at time able to hold polyglot audiences spellbound for hours, is one of the most notable figures in the religious world. Yet in spite of all this, his career has been marked by a destructive force that has left a trail of wrecked churches, preachers, and hopes, along his path. He is a most unusual individual, but there is a definite reason for him, and I shall try to make it clear to every thinking person in the following paragraphs.

Norris began his career at Baylor University. He was one

of the leading students of his class, and although he was heartily disliked by many of his teachers, great success was prophesied for him by these same teachers. He graduated with high honors and began as many another young man before him, and with him began as pastor of one of the strongest churches of the Baptist General Convention of Texas.

During the days when the Denomination was waxing strong he became editor of the State Baptist paper and was immediately at the center of things. George Truett and Lee Scarborough were leading figures in the phenomenal growth of Texas Baptists, while B. H. Carroll began the work of building the Southwestern Seminary at Fort Worth. Norris was in the middle of it all and the future was bright with promise.

But many had come to distrust and dislike him, and all too soon

many became aware of his unscrupulous nature. He said they were jealous of him, but they were afraid of him. They feared him as every honest man fears any dominant person whom they know will not hesitate to use any means at his command to accomplish his desires. This Norris characteristic forced itself upon the notice of Truett, Gambrell, Scarborough, and others who tried to safeguard the work by surrounding Norris with so many "fences" that Norris began to rebel. His restive spirit would brook no halts. "Was he not destined to outshine them all?"

Inevitably he came to war with Truett and the people that he led. Person after person was convinced that Norris could not be trusted, and at last the Texas denominational leaders decided that he must go. Good it would have been for the religious world (Continued on page four)

A Few Pertinent Masonic Heresies

"The Supreme Council, 33, Bulletin" is a Masonic paper of high standing, published at Washington. In their issue of Aug. 15th they published "A Worthy Creed", written by a Mr. Acosta. This Masonic paper evidently endorses it or they would not have published it and called it "worthy". You can't find a creed fuller of more Christ-dishonoring and soul-destroying heresies. Poor Masons! Think they are going to the grand lodge above, which is a hoax. There isn't any grand lodge above; and no Mason is going to heaven, who expects to go to the grand lodge above. The Mason, who talks about the grand lodge above thereby confesses he is expecting his masonry to take him above. That crowd go below. The only Masons who are going above are Masons who are depending on Christ to save them and publicly so confess. Jesus said so. He that confesses Me before men, him will I confess before My Father and the holy angels." This (Continued on page two)

HE LEADS HIS OWN

The eccentric Roland Hill once said: "I met a drove of pigs in one of the streets of a large town, and to my surprise they were not driven, but quietly followed their leader. This singular fact excited my curiosity, and I pursued the swine until they all quietly entered the butchery; I then asked the man how he (Continued on page two)

-- The First Baptist Pulpit --

"A MESSAGE TO SELF-SEEKERS"

"And seekest thou great things for thyself? seek them not." — Jer. 45:5.

What a mighty text! There is none but what need its message. I plead guilty for both you and me in the very outset as to our need for the message which it conveys.

At the same time, I confess my own spiritual incapability

of preaching from it. I know a number of good men in the ministry — devout and Godly, yet I know of no man who is spiritually capable to preach from the words which I have read.

"And seekest thou great things for thyself? seek them not."

This is the text which influenced Spurgeon's life. It is said

when Mr. Spurgeon read this text for it to make an impression upon him, that it served as the turning point in his life. He thereby realized that heretofore he had been working with self mainly in mind, and henceforward worked that God might be glorified. My prayer this day is that it may prove to be the same to each of us. Would to God that (Continued on page two)

THE BAPTIST EXAMINER

JOHN R. GILPIN - EDITOR

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SPEAKING OF STATUES

Somehow the editor remembers that Mussolini had a bronze heroic statue made for himself, that the Italians might hold his memory in veneration.

Am just wondering what has become of it, and what may become of another statue some day. Time will tell. Nuf sed!

NEWSPRINT NEEDED AGAIN

The newsprint (the paper this sheet was printed on) used for this week's issue of THE BAPTIST EXAMINER, as well as that of last week, was paid for by Brother J. Oscar Pierce, Salem, Kentucky, who says "I like your paper very much."

Thank you, my brother for these kind words and for your kindness relative to purchasing this paper for us. And we thank God for others who have a part likewise in the on-going of this publication.

Yet as we have said before, the purchase of this news paper stock is one of our biggest burdens. It costs us approximately \$10 weekly and right now we stand in need of a new supply, which buying it by the ton, costs us approximately \$100. May the Lord lead some of our faithful readers to provide the amount we thus need immediately!

THE TONGUE

"The tongue is a little member and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature: and it is set on fire of hell." (Jas. 3:5-6).

Have you heard the story of the soldier with the biting tongue. He was a brave soldier but he had a mean tongue. The report came that he had been killed in action, and all were glad. Then the next day he appeared. The king noted the gladness of the soldiers on the report of his death and determined to help the fellow if he could. He gave him a bag and told him to bring it unopened to the market place at noon the next day. On the minute, the soldier appeared and the king told him to empty out the contents. He was too good a soldier to ask why. The bag was filled with feathers and the wind blew them in every direction. "Appear here again at the same time tomorrow," the king ordered and obediently the soldier was there. "I want you to gather up those feathers you emptied out yesterday," said the king, "and

put them back in this bag." Said the soldier: "It can't be done." Then said the king: "Neither can you recall the cutting words you have spoken about others, no matter how sorry you may be." That soldier later became one of the best loved in his company. How much we need to pray: "Set a watch, O Lord, at the door of my lips!"

MORE ABOUT DODD'S HOLY SPIRIT-LESS CRUSADE

It is with much joy that Mr. Dodd, through the southern Baptist press, announces that the church of Forest Hill, Louisiana is the first to reach its centennial goal of converts. He says that this church "went over the top March 10 with 50 baptisms."

He doesn't say whether these 50 came from 'possum hunts, the Masons, the sock-over-the-head crowd of Ku Kluxers, the feminists, unionists, associating with Modernist Kagawa, or whether they came through the influence of the Methodist bishop who prayed for him on the Baptist Hour recently.

Anyhow, he reports one church "over the top." While they may be "over the top" according to Dodd's standard, the question is: where are they in the light of God's standard? Won't Mr. Dodd or some of his crowd step to the front and show chapter and verse which permits him or any man to set a goal for the work of the Holy Spirit? What an Arminian-God, Mr. Dodd represents! Instead of being subservient to a sovereign God, Mr. Dodd has a God subservient to him, who works according to the goal Mr. Dodd sets. Ad nauseum!

This present crusade is removing Baptists farther and farther from the Bible and from God and if it is a human success, it will merely add a million spiritual corpses to the denomination. Yet what else can be expected, since in the light of all evidence the denomination no longer desires to produce a brotherhood, but rather is attempting to build an empire!

How long, oh Lord, how long!

It is the work of the laymen to fill the pews; the preacher has all he can do to fill the pulpit.

MASONIC HERESIES

(Continued from page one)
Masonic creed true to masonry does not mention the name of Jesus. None of them do. That is why we have no use for masonry—not whatever. The words in parenthesis are the soul-destroying heresies taught therein.

A Worthy Creed

I believe in One Supreme Being that rules the universe, clothed with three divine attributes—omniscience, omnipresence and omnipotence. I call Him God. (Unitarian).

I believe that God is the source of eternal justice, unfathomed wisdom and inexhaustible love. (Revealed only in Bible).

I believe that God manifests Himself to man in myriad forms, in the blade of grass, the fragrance of a rose, the laughter of a baby; in fact in the whole realm of nature and in the infiniteness of the universe. (Pantheism).

I believe that the spirit of a human being is a spark emanated from God and as such is imperishable, I am, therefore, a part of that Supreme Spirit. (Pantheism, evolution, Hinduism).

I believe in the perfect development of man: physically, men-

tally and spiritually. (Evolution)
I believe that conscience should be kept clean, undefiled and inviolate because through it God speaks to man. (Repudiates the Bible).

I believe that man should respect himself before he can respect anybody (self-respect should be guarded). (Self-righteous hypocrisy).

I believe that in the pursuit of health and happiness, two potent factors should be considered—pure and exalting thoughts for the mind, and wholesome and nutritious food for the body. (Contrary to Matt. 16:24-26).

I believe that kindness and generosity should be expressed not only in words but also in thought and action. (Carnal mind enmity against God).

I believe in the full enjoyment of life according to one's possibilities and means. (How can a dead sinner enjoy fullness of life?)

I believe in the onward progress of mankind in order to attain a better and higher state of life. It is the divine plan. (The divine plan is that in all things Christ shall have the preeminence.)

I believe in two mottoes: Education only ends as life ends, and Cleanliness is next to Godliness. (Heathenism.)

—Frederick B. Acosta.

That is the Masonic creed—Christless, Spirit-less, bloodless, redemption-less, hopeless, graceless, faithless, lifeless, without love to Christ, no new birth, headed for the bottomless pit. That is the confessed creed of Masonry, published in their own paper, whose end is the grand lodge below. All grand lodges end below.

"A MESSAGE TO SELF-SEEKERS"

(Continued from page one)

He might grant that it would have this precise effect in our lives.

I

THE SETTING OF THIS TEXT IS UNDULY INTERESTING. Jehoiakim was king of Judah at the time. He was Godless in his conduct and regarded not the God whom Jeremiah represented. In fact, he was both a stranger to grace and to God. When Jeremiah had written the book which bears his name, he sent the only copy of it to Jehoiakim. Naturally it was the prophet's desire that his book would be appreciated, accepted and believed by Jehoiakim, and, of course, it was doubtlessly his prayer that it might produce a revival in the life of King Jehoiakim, which in turn might bring about a revival throughout all Judah. However, Jeremiah was doomed to disappointment in this respect, since his book was not received in this manner by the king. God's Word tells us that when the roll of Jeremiah's book was presented unto Jehoiakim, that the king was seated in his winter house with a fire burning on the hearth before him. As the king's scribe read from this roll, the king himself would cut page after page from it until he had completely destroyed the entire writing. As the scribe would read from Jeremiah's book, the king would cut a page or two, drop it into the fire, and wait until the scribe had read another page or two and then would do likewise. Finally, the entire book was consumed to smoke and ashes. All that remained was the charred embers of the tediously and laboriously prepared manuscript of Jeremiah.

(Continued on page three)

Little Brack Sheep!



(In Southern Negro Dialect)

Po' lil' brack sheep, dat strayed away
Done los' in de win' and de rain—
An' de Shepherd, He say: "O hirelin',
Go fin' my sheep again."
But de hirelin' say: O Shepherd,
Dat sheep am brack an' bad."
But de Shepherd He smile, like dat lil' brack sheep
Wus de onliest lamb He had.

An' He says: "O hirelin' hasten,
For de win' an' de rain am col',
An' dat lil' brack sheep am lonesome,
Out da, so far f'om de fol'."
But de hirelin' frown: "O Shepherd,
Dat sheep am ol' an' gray."
But de Shepherd He smile, like dat lil' brack sheep
Wus fair as de break ob day.

An' He says: "O hirelin' hasten,
Lo, here am de ninety and nine,
But da, way off f'om de sheep-fol'
Is dat lil' brack sheep o' Mine."
An' de hirelin' frown: "O Shepherd,
De rest' ob de sheep am here."
But de Shepherd He smile, like dat lil' brack sheep
He hol' it de mostes' dear.

An' de Shepherd go, out in de darkness,
Where de night was col' an' bleak;
An' dat lil' brack sheep, He fin' it,
An' lay it agains' His cheek.
An' de hirelin' frown: "O Shepherd,
Don' bring dat sheep to me."
But de Shepherd He smile, and He hol' it close,
An'—dat lil' brack sheep—was—me.

—Author Unknown

HE LEADS HIS OWN

(Continued from page one)

succeeded in getting the poor stupid pigs so willingly to follow him, when he told me the secret. He had a basket of beans under his arm, and kept dropping them as he proceeded and so secured his object. Ah! my dear hearer, the devil has got his basket of beans, and he knows how to suit his temptations to every sinner. He drops them by the way, the poor sinner is thus led captive by the devil of his own will, and if the Grace of God prevent not, he will get him at last into his butchery, and there he will keep

him forever."

"The sermon on 'The Death of His Saints' recently was wonderful. It is a great little paper anyway" —T. A. Hall, Milford Delaware.

There are some church workers who always keep an ox near their house so as to push him the ditch on the Lord's Day.

Bullets and bombs may force men into subjection, but it takes the power of the Gospel to make them willing love-slaves of Jesus Christ.

"A MESSAGE TO SELF-SEEKERS"

(Continued from page two)

Naturally the news of the king's reception of his book reached the ears of the prophet and produced much discouragement within his life. Baruch, his scribe, who had prepared this manuscript for him, was likewise very much cast down. They sorrowed together. Jeremiah and Baruch sympathized with each other and "felt sorry" for themselves in view of the fact that their work had come to naught.

Then it was, when in the height of their discouragement, and when they were feeling their loss, that God spoke the words of our text. In all probability, Jeremiah had a great deal of "self" in the way and in his mind when he was writing this book. At least, he shows that he was thinking tremendously of himself as he sorrowed over it being destroyed by the king. He doubtlessly had in mind that great results might come in his own name. Yet, now the Lord speaks to him and says: "And seekest thou great things for thyself? seek them not."

II

IF THE SETTING OF OUR TEXT BE OF UNUSUAL INTEREST, CERTAINLY THE APPEAL OF IT IS LIKEWISE MOST INTERESTING.

Literally God said to Jeremiah: "Don't think of yourself, but put my kingdom first." Instead of Jeremiah and Baruch thinking about their labor as being lost, God reminds them that they are to no longer seek things for themselves, but rather, seek to put Him first in all things.

This is the appeal of the text to Jeremiah, and is God's appeal to us not only in this text but throughout all the balance of His Word. In the days of our Lord Jesus, in different words but with the same thought, he said:

"For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

"For what shall it profit a man if he shall gain the whole world and lose his own life?" — Matt. 8:35, 36.

Every person who is seeking to make a name for himself and who desires that his life shall count for himself, is merely losing it. In contrast, that individual who is willing to forget about himself — to sink into utter oblivion, that person who is willing to lose his life for the Lord, for His cause, and for the sake of the Gospel — that individual shall save his life. In fact, Jesus went so far as to say that if a person were to gain the whole world and were to lose his life (not his soul as the King James version has said. It isn't the soul which is at stake at all, but the life of the saved about which Jesus is speaking) that actually he stands as a spiritual bankrupt and pauper before God. In other words, He is saying in this text the same that God said to Jeremiah — namely that we are not to think of self, but rather we are to put His kingdom first.

In an earlier part of His ministry, the Lord Jesus said to His disciples:

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." — Matt. 6:33.

Often this text is applied to the unsaved, and yet always erroneously and fallaciously. The Lord Jesus is speaking to His disciples — to those who have an "heavenly father." He said, "Your heavenly father knoweth you

have need of all these things." (Matt. 6:32). Therefore speaking to His disciples, he told them that the one cure of anxiety was to trust in the Father's care. He reminded them of the lilies of the field how they grow without one moment's thought of themselves. He reminded them also of the birds, which, though they do not reap nor gather into barns, are fed by the Heavenly Father. And then He said to His disciples who might be perturbed over the matter of food, clothing and shelter — He said to them in the words of this Scripture:

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." — Matt. 6:33.

He literally said to them that they were to seek to put Him first and He would take care of these material problems — food, clothing, and shelter.

What an appeal this text makes to us today. We are living in a time when people are making more money than ever before in their history, and when the majority of folk are completely forgetful of God as to their income. I approached a man recently asking him to make a definite contribution toward a particular phase of the Lord's work only to have him completely refuse to do so. He told me how that he was out of debt, that he was making more money than ever before in his life, that he was saving money, and that he was looking forward to the time when the war would be over and a depression might come. He said

that during the last depression he was practically in the bread line, and that he was trying to have something laid aside for a "rainy day" so that in the event of a depression after this war he would not have to depend upon anyone. I reminded him of these words of Jesus. I told him that he was merely putting himself up as a candidate to be worse than on the bread line, for the Lord Jesus had said that the way to keep off the bread line was to put His kingdom first. I contend, beloved, that the problems of food, clothing and shelter will all be solved in behalf of God's people who Scripturally and honestly seek to do the will of our Lord in the matter of putting His kingdom first.

This text then from the words of Jesus as given in His Sermon on the Mount is but a repetition of the thought of the text wherein God told Jeremiah that he was not to seek great things for himself, but rather, was to seek to put His kingdom first.

"I'm willing to be third."

In college I knew of a lad who had a felt pennant upon his wall upon which were these words: "I'm willing to be third." He explained that his mother had given it to him when he left home, with this thought in mind that God was to be first, others second, and self third. Well, that, beloved, is the message and the appeal of this text wherein God spoke to Jeremiah.

I think that there is no way that I can express the teaching, the implication, and the appeal of this text better than by the following poem:

"Is thy cruise of comfort failing?
Rise and share it with a friend,
And thro' all the years of famine
It shall serve thee to the end.

Love Divine will fill thy storehouse,
Or thy handful still renew,
Scanty fare for one will often,
Make a royal feast for two.

Lost and weary in the mountains
Wouldst thou sleep amidst the snow?

Chafe that frozen form beside thee
And together both shall glow.

Art thou wounded in life's battle?
Many stricken round thee

moan;
Give to them thy precious ointment

And that balm shall heal thine own."

Long years ago, John the Baptist stood waist deep in the Jordan river ministering to those who came to hear him preach, and baptizing those who would submit to the rite which God had sent him from Heaven to initiate. It is true that in the early days of his ministry he had been thronged by great crowds and that now the majority of them had left him and had gone to follow Jesus. His enemies, taunting him, reminded him of the fact that he had lost his congregation and asked him for an explanation. To this John replied in one of the most sublime messages of all the Word of God when he said:

"A man can receive nothing except it be given him from heaven... He must increase, but I must decrease." — John 3:27, 30.

Just as old John the Baptist had learned the meaning of dying to self, or in other words, of putting the kingdom of God first and himself last, so others within the book have learned the same message. In the long ago, a widow of Zarephath stood in her wood yard gathering a few sticks with which to build a fire and bake a few cakes out of her last food that she and her son might eat and die when this meal was ended. The prophet of God appeared upon the scene and asked that instead of preparing that last meal for herself and her son that she prepare it for him, and when she did so, God's Book tells us that throughout all the days of the famine the meal and the cruise of oil "wasted not." In other words, she was willing to deny self — she was willing to put God first through His servant, and God thereby blessed her accordingly.

III

SINCE THE SETTING AND THE APPEAL OF OUR TEXT ARE BOTH INTERESTING, LET US NOTICE LIKEWISE ITS APPLICATION, FOR SURELY ITS APPLICATION WILL BE JUST AS INTERESTING AS THE SETTING AND THE APPEAL.

If I apply this text to my own ministry, then I shall not be concerned about the number of my crowds and the number of my converts. I am sure that the thing which doubtlessly is uppermost, possibly consciously or sub-consciously, in the mind of most preachers is his crowds and his converts. Most preachers want to leave a church with more people in attendance and with a greater number on the roll than when they came. They seem to think that it is a stigma and a reflection upon them to do otherwise. Thereby they show that they are thinking more in terms of self than in terms of God.

As I look backward across my ministry and observe my preacher brethren at large, whom I love for their faithfulness to God's Word, I am compelled to believe that the majority of preachers are more concerned about putting a feather in their own cap than they are in putting a crown upon the head of the Lord Jesus.

Yet, my text, when I apply

it to my own ministry, makes a tremendous change in my outlook toward life. If I'm working for the Lord and for His glory, then I cannot be concerned about the number of my crowds nor the number of converts which the Lord may give me. Surely the poet has expressed it well when he said:

"Father where shall I work to-day?
And my love flowed warm and free.

Then He pointed me out a tiny spot,
And said, 'Tend that for me.'

I answered quickly, 'Oh, no, not there,

Why no one would ever see
No matter how well my work was done,

Not that little spot for me.'
And the look He gave, it was not stern

He answered me tenderly, "Ah,
Little one, search that heart of thine,

Art thou working for them or me?
Nazareth was a little place

And so was Galilee."

Furthermore, in applying this text to my life, I won't be concerned as to what the world thinks of me. If the world thinks that I'm a fool for what I believe and preach, then that's all right. I remember a few years ago that I visited a woman who was not a member of our church but who was thinking seriously of accepting believer's baptism, thereby becoming affiliated with us. She told me so and said thereby that she believed that I was right and yet that if she became a member of our church, subscribing to and endorsing the things which I preached, that the world would count her a fool just as they counted me. Well, beloved, I do believe that Jesus in the days of His flesh established a Missionary Baptist Church, that He gave to that church the rite of baptism, and that all the doctrines and principles which we are to be governed by are to be found within the Bible, and that any church which has come into existence since the days of Jesus, regardless of what form of baptism it may administer, and regardless of what teachings it may have which are not to be found within the Bible, that such an organization is an abomination in the sight of God and is the work of the Devil and his false prophets. These are my convictions. If I'm working for the Lord and for His kingdom, and am seeking to put His work first, then I am not concerned

in any wise at all even if the world thinks that I'm a fool. Certainly this was true in the life of Jeremiah. He was hated for his ministry. They even put him into a dungeon and left him to die. He was publicly whipped and humiliated to the extent that he even resolved one one occasion to quit the ministry. His roll was burned and completely destroyed. Still all this did not stop this man of God. He even went to the door of the temple and preached against the temple itself. As people came and went, Jeremiah warned them of the religious sins of Judah and urged them not to even enter the house of God in view of its ecclesiastical and religious contaminations.

The world at large thought Jeremiah a fool, but it made no difference. He was not concerned as to what the world thought of him. Surely the same must truly characterize each of God's children today if we apply this text to our own lives.

In making the application of

this text to our lives, then beloved, if we believe and attempt to practice and apply this Scripture to our living, we must be more sacrificial for the cause of Christ. Did I say more sacrificial? Surely the word sacrificial is an unknown word in the life of most of God's people. The majority of people know but little about sacrifice, as is expressed in the words of this little poem:

"He smoked cigars three times a day,
Ten centers, too, at that;

Then gave a nickel to the church
When the deacon passed the hat.

She gave one cent for mission work
Then spent two cents for gum;

Then really bowed her head and prayed,
'O Lord, thy kingdom come.'

They sat at home and wondered why
The church did not succeed;

She chewed her gum and couldn't tell;
He, puzzled, smoked his weed."

In the Bible, three types of offerings are mentioned — tithes, offerings, and sacrifices. Most people, if they become as legalistic as Jews and bring their tithe to the Lord, think that they are thereby quite spiritual. Yet the Lord demands not only the tithe, but our offerings and our sacrifices as well. Surely when the day comes that we are thinking not in terms of self but in terms of the kingdom of God as Jeremiah was thus exhorted by the Lord — then of necessity we must become sacrificial toward the cause of our Lord.

IN CONCLUSION

As we have studied the setting, the appeal and the application of this text, may we remember now the sterling example of our Lord Jesus Himself. Surely no one could ever be found who more completely humbled Himself and was submissive to the kingdom of God than was Jesus. He said of Himself:

"The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." — Matt. 8:20.

Describing that humility which characterized the Lord Jesus, the apostle Paul said concerning Him:

"Who, being in the form of God thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." — Phil. 2: 6-8.

Well, beloved, whenever we remember the experience of the Lord Jesus surely this should be incentive enough to each of us that we should likewise forget about self in an effort to put the kingdom of our God and His Christ first.

May the God of all grace give to you grace sufficient as His child whereby that you shall seek no longer the things of self, but that you shall endeavor to put Him and His kingdom, His Word, and His church first within your life. And may God in that same grace grant that if there be even one unsaved to whom this message shall come, that that one shall receive now the Lord Jesus as his Saviour and bow in submission before Him, seeking no longer the things of self, but endeavoring to put God first each moment of his life. May the Lord bless you all!

DEEP, DRY RIVER

Church service was over and three prominent members walked home together, discussing the sermon. "I tell you," said the first enthusiastically, "Doctor Blank can certainly dive deeper into the truth than any preacher I ever heard." "Yes," said the second man, "and he can stay under longer." "Yes," said the third, "and come up drier." — Watchman.

"MAKE AMERICA CATHOLIC"

(Continued from page one)
drug store if he sells anything objectionable to the Roman Catholic church. Catholics who carry on this work are imbued with very fervent zeal and convinced, in Nazi fashion, that their cause alone is right. This fanaticism is the result of constant indoctrination by priests and bishops that the Roman Catholic church alone has the whole truth and no one can be saved who deliberately remains outside its membership. . . . It is time Protestants got busy and told their Roman Catholic neighbors some of the home truths about true Christianity.—Converted Catholic Magazine.

WHAT HAPPENED TO THOSE APRONS?

(Continued from page one)
trates our salvation now.

God extracted a confession of sin, then brought out two animals and killed them. From the skins He made coats and clothed Adam and Eve. In the day that they should have perished, they stood before God in the death of their substitutes. It is the same now. God has made a righteousness out of the merits of the death of His beloved Son. He is extending this to sinners. God is ready to help any sinner who confesses his lost condition to put this righteousness on as a covering. Read Romans 3:21-28.

Suppose Adam had refused to exchange his apron for God's coat. God would feel that He had killed the substitute in vain, and He would not long continue to hold out the coat. Just so, if we refuse to exchange our self-made righteousness for the righteousness that God has provided through the death of Christ, we make God feel that He gave His Son to the cross in vain. "If righteousness come by the law, then Christ is dead in vain" (Gal. 2:21). Adam could never stand before God in his apron while he refused God's coat. You will never stand before God in your own merits while you refuse the merits of Christ.

It was hard on the pride of Adam to strip himself of his own works and stand in the blood of the substitute, but it pleased God, and Adam could rest when God was satisfied. It may be hard on human pride to strip away all our own righteousness and stand alone in the merits of Christ, but it is the only way to honor His work on the cross. It is the only ground of peace with God. Make the exchange while you may.

THE NORRIS AMBITION

(Continued from page one)
if they had made known their decision and the reason for it. But no, they recommended him to one of the largest churches in the State, the First Baptist of Fort Worth, and when they had called him and he had accepted, they were rid of him in Dallas.

Their opposition to him roused his resentment, and while he knew that he could not rise to

The Race Set Before Us . . .



"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith: who for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." — Heb. 12: 1, 2.

the top with them, he determined to rise to the top in spite of them. He determined also that after he had become big enough he would get even with them, even destroy them if possible. He did go to the top, largely by his own efforts, and the top was a top of his own creation, almost entirely the creation of his own mind.

Through a series of events he became notorious and he exploited his notoriety as the evidence of God's blessings upon him. Due to his notoriety, crowds came to hear the "Texas Tornado." He took pictures of them, printed them in his paper, and circulated them freely, boasted over and over that the pictures proved the truth of Isa. 54:17. Thousands believed him and sent him money and fought his battles, until he and his followers came to believe that all who did not agree with him were possessed of the Devil.

The articles carried by his paper were always glorifying Norris. With subtle cunning he built the Norris myth, that all who opposed him came to a horrible fate visited upon them by the God of the universe in vindication of Isaiah 54:17.

Slowly but surely he cut away at Truett and Scarborough. Slowly but surely he established the myth that he was boy David engaging the Goliath of Modernism (as represented by Truett and Scarborough) and always emerging from every battle victorious, Isaiah 54:17. His fame grew, and his crowds grew until they reached the fantastic figure (according to his paper) of 5,000, 10,000, and even 15,000. This was proof indeed that Isaiah 54:17 was true. The crowds proved it, and he printed pic-

tures in his paper to prove the crowds. Oftentimes he doctored the pictures and the pictures lied, but it did not matter. The pictures were published again and again to prove that God's blessings were peculiarly upon him. Over and over he said it. "Great crowds attend upon my ministry, all proving that Isaiah 54:17 is true for me."

No one, least of all Norris' followers, ever measured him by the characters of the Bible. No one ever noticed that only one person in the Bible ever attracted great crowds, and that was the Lord Himself, and He attracted crowds only occasionally. Most of the time His following was small. No other man of God attracted crowds. They were in the minority. Few people attended upon their ministry, and the great crowds avoided them or if they came to hear them they ended by demanding their lives as forfeit for the scourging of their messages. No, no one noticed that if Norris' boast was true that his crowds were the proof of God's favor upon him, he is the only man that ever lived who was so honored of God. All others found their honor of God in being found "worthy to suffer shame for His name."

During all of this time the Baptist General Convention was growing. Truett and Scarborough were growing with it. Scarborough became known as an outstanding evangelist, while Truett became a world statesman for Christ. The people called by the name of Christ honored them greatly. Both became president of the Baptist General Convention of Texas, The Southern Baptist Conven-

tion, and Truett became the president of the Baptist World Alliance.

Norris saw all this with mounting fury. He created the Fundamental Baptist Missionary Fellowship and became its head and its evangelist, thus matching Scarborough and Truett's offices among their brethren. Then came Truett's election to the presidency of the Baptist World Alliance. Immediately Norris changed the Fundamental Baptist Missionary Fellowship to the World Fundamental Baptist Missionary Fellowship, thus matching Truett.

But while Truett and Scarborough were winning friends and proving to be men of honor and trustworthy in the offices to which they were elevated, Norris was meeting new men North and South, men of God, men whose lives were devoted to the fight against modernism and trickery in religion. They gave him every bit of help possible to help him in the fight, but one by one they made the same discovery made by Truett, Gambrell, Scarborough, et al, so many years ago, and fell away. All agree, all who have known him at all intimately. He cannot be trusted.

Recently Scarborough retired from the presidency of the Southwestern Seminary (and then died in April 1945) and death came to Truett at the age of 77. Their friends remembered them lovingly. They had been helpful in time of need. A desire to memorialize these men who had made and kept so many friends took hold of their fellows. They began to talk of it and lo, a movement was born to perpetuate their memory. A building at Baylor University at Waco, and another at Dallas for

Truett, and another building at the Seminary at Fort Worth for both Truett and Scarborough. In the building at Fort Worth a hall from the doors to a large rotunda would be placed, and there in the rotunda busts of many men would be placed, among them Truett and Scarborough. Thus, reasoned their friends, all students who come to these halls shall keep in memory these men who have given so much to build the Baptist institutions now freely enjoyed by all.

All of this was known to Norris. He, too, is reaching the end of the road in this life, and he must reach the same pinnacle in death as Truett and Scarborough as he has reached (he thinks) in life. Carefully he launches a building program for "The Fundamental Bible Institute" in Fort Worth. This is a Norris school. It was started by Norris, built by Norris, run by Norris, and every lesson taught in it is a Norris lesson. Once Entzinger's Whole Bible lessons were taught there, Luther Peak's interpretation of the Bible and D. B. Clapp's expositions were taught there. But not now. It is Norris through and through. And the new building will bear the name, no doubt, or Norris Hall. And it should, to memorialize Norris' work for it while he lived. But he must be like Truett and Scarborough. So there must be a bronze statue. And so there is to be one. The order is placed. The outstanding sculptor in the South is to fashion it, the same man who fashioned the Cenotaph to the heroes of the Alamo. His name is Pompeo Capini. He lives in San Antonio, Texas.

Norris has just been here, (April 26 and 27, 1945). He has been sitting as his own model. The statue is to be a heroic model. That means larger than life size. It is to be of the whole body, in a heroic pose. It will cost ten thousand dollars. Yes, that's the right figure, ten thousand dollars. He is to pay for it himself.

It is not yet decided where it will be placed, whether at Norris Hall or in a plot of ground to be furnished by Norris, but it is to be done. And again Norris will do it and speak of it as another proof that Isaiah 54:17 was meant for him.

A CATHOLIC CHALLENGE

(Continued from page one)
olic priest on the Bible, he would come back at them and tell them that they got their church salvation and baptismal regeneration and sacramental idea of the communion from the Catholics and not from the Bible. And the priest would tell the truth on them when he said so. Again we say that nobody but the Baptists can consistently answer this attack of this Catholic priest upon the Bible and all Baptists ought to speak out on that subject until "the way-faring man, though a fool" will know that "the Bible, the Bible alone," not the Catholic Church, is "our sufficient guide" in every thing.

Baptists grow and thrive and prosper wherever the Bible is read. Emphasize the authority of the Bible and not only will Catholicism die, but Evolution and Modernism will die too. Let our next Campaign be a "Back to the Bible" campaign and spirituality and evangelism and missions and the truth will spread and grow and Baptist churches will multiply around this earth.

"Preach the Word. Be urgent in season and out of season. Reprove, rebuke, exhort with all longsuffering and doctrine."