

Any man who tries to feed his soul with the husks of the barn will soon be like the beasts of the barn.

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

Devoted to Evangelism, Missions and Bible Doctrines.

The Baptist Examiner

The Paper With a National Circulation

"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).

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HERE'S A QUESTION FOR SOUTHERN BAPTISTS: IS THE COOPERATIVE PROGRAM ONLY 10 PER CENT WRONG?

"You shouldn't be too hard against the cooperative program. It's not perfect, yet it's over 10 per cent wrong."—T. Pelphrey

There are few men for whom the editor has greater respect than Elder W. T. Pelphrey. We went to school together, courted together, and have held revivals together. In my early days in Russell, he was my assistant pastor. For years, I have considered him not only as one of my special friends, but a brother in the Lord. However, our brother is wrong in his thinking, or in his mathematics, or both. Baptists got along for 1900 years without the cooperative program. If it were not needed when it isn't needed now, it would be one of the biggest tasks ever begun to attempt to find one passage of Scripture which would justify the cooperative program.

\$100 REWARD
In fact, I am prepared to offer a \$100 reward to any of the

Southern Baptist hierarchy, or to the state machine (including the piston rods and nuts of it), if they will offer one verse of Scripture to justify this program for mission work.

In the New Testament each church made its own missionary program under the leadership of the Holy Spirit.

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."—Acts 13:2,3.

This was the way the first foreign missionaries were sent out. They were called by the Holy Spirit and sent out by the church. It looks like that Baptists of this twentieth century could learn much from the Baptists of the first century in this respect.

The churches of the first century made their own missionary program under the lead-

ership of the Holy Spirit, and sent out their own missionaries. Today the cooperative program is devised by the convention and is handed down to the churches to put into effect. In other words, the churches get the glorious privilege of paying the bills for the convention. Thus, it would appear, by contrasting present mission methods with those of the first century, that the church at Antioch or the churches of today are just not 10 per cent wrong but 100 per cent out of gear. If the church at Antioch were 100 per cent Scriptural in their mission methods, then the churches of the Southern Baptist Convention are 100 per cent un-Scriptural in their missionary methods.

HARD TO JUSTIFY

Furthermore, it would be exceedingly hard to justify many of the objects fostered by the Southern Baptist Convention. Any man who says that a school or a hospital as they are known and operated today, is a

part of the Great Commission is either a fool, or a lunatic, or an idiot, or all three. Baptists have multiplied thousands of dollars invested in schools and hospitals, calling such missions, yet in every one of these the spirit and the teachings of the Great Commission are utterly ignored. One would have an exceedingly difficult time to justify the WMU, and particularly the B. Y. P. U. in the light of the Great Commission, and yet the workers in these departments get a tremendous slice out of mission funds. As long as the B. Y. P. U.'s continue to have programs where both sexes take part publicly thus violating God's Word, the B. Y. P. U. is itself 100 per cent wrong.

HIGH SALARIES

The high salaries paid unto the leaders of each of these boards, agencies, and secretaries, along with the multiplicity of office help which is employed, represents a staggering sum. I dare say that if the sta-

tistics were at hand, far more money contributed through the cooperative program is spent for greasing the wheels of the machinery than is spent in actual missionary endeavors.

If I thought the cooperative program were no farther than 10 per cent wrong, I'd be happy to cooperate through it. Frankly, I doubt if 10 per cent of it is right, and accordingly there is nothing left for me but to associate with brethren who feel the same as I. I insist that our hope today is independent preachers, independent churches, independent schools, and independent papers. If you want to put your mission money where it will be spent 100 cents on the dollar for missionary endeavors, supporting men who preach the Word of God in all its purity, then support the missionary work fostered by this paper—Baptist Faith Missions. When you get out into eternity, you will wish you had. Better be honest with God today and do now what you will wish you had done.

Motion Picture Money Changers In A New Testament Temple In Cleveland

The following clipping from the Cleveland papers will interest our readers. Due to the unusual nature of the proposal and the wide publicity given to it by the Cleveland papers, the Euclid Avenue Baptist Church, once a great gospel center, drifted into a middle of the road position, when on to modernism. Financial difficulties resulted and

CATHOLIC PRIEST AND BAPTIST HIERARCHY

Sometime recently, in a near-by city, a Catholic priest mauled one of his parishioners who came to his home at 11:00 p. m. to get married.

The story goes something like this: This young man and his bride-to-be went to the Catholic priest's home at 11 p. m. When he told the priest what he wanted, the latter hit him with his fist, knocking him off the porch and into some shrubbery, since the priest was engaged at having to get up from his drunken stupor at that hour of night to marry the bride and groom.

Now this seems strange, but a few days later, this same bride and groom (the groom still wearing the black robe) came back to this same priest and were married at an earlier hour of the day. The Baptist preacher who told this to the editor, said, "Can you imagine anybody giving little enough sense to admit to marriage at the hands of that priest after being mauled by him?"

When this friend asked me this question, I said, "Yes sir, I know lots of folk who haven't any more sense. Every Baptist

the money of John D. Rockefeller was secured to save the situation. Rev. Edwin McNeil Poteat is a former pastor, an arch-modernist. Rev. Bernard Clausen, a rank modernist is the present pastor. The old church has witnessed some strange sights in recent years: fundamentalist meetings, a home for a Communist-front labor school, red and pink speakers, etc. Here is the latest development. At this writing the final decision is not known. First, it was saved by Standard Oil, now it is to be saved by the motion picture magnates, and the last state is worse than the first.—Editor

(Continued on page two)

SHALL NORTHERN BAPTISTS AND CAMPBELLITES UNITE?

We quote below a section of the Christian Century account (June 4, 1947) of the convention meeting at Atlantic City. Conservatives should remember that the great conservative wing of the Disciples (Campbellites) is not in fellowship with their Convention and the proposed union would be with the International Convention which is predominantly modern. Such a union between the NBC and the International Convention would give the modernists ab-

(Continued on page two)

Mused Uncle Mose

Dar may be fellers dat'll say to yo' face whut de say to yo' back, but leastwise dey'll change dey tone ob voice.

A Loved Southern Baptist Preacher Writes Of Church Union Bugaboo

Charles T. Alexander
Dallas, Texas

Dear Brother Editor:

Through your kindness, or the kindness of someone else, I received the folder, "Why Baptists Cannot Unionize With Others," by Buell H. Kazee. Like Dr. Gambrell's definition of a church: "It is complete in all its parts, tucked in at both ends so that nothing can be added to it and nothing taken from it." That folder's message is so complete in both Scripture and logic that it leaves no room for anything of argument against it. However, I am provoked to add a word or two beyond, or outside, of this discussion by Brother Kazee. My remarks are these:

1. How much longer will it take the devotees of Hierarchal Christendom to learn that Baptists are not, in the usual meaning, "Protestants"? We are protestants in the fact that we protest against the errors of the Catholic Church and against all such errors that her daughters brought out with them when they left their "mother church." The hierarchy (Continued on page two)

"ALIEN BAPTISM AND THE BAPTISTS"

By W. M. Nevins

We are happy to announce that we have just recently printed another edition of Brother W. M. Nevins' book, "Alien Baptism and the Baptists."

This book has to do with the history of the Baptists down to the present time, and also covers the story of alien immersion from its beginning.

Brother Nevins also shows what constitutes Scriptural baptism—namely, (1) a Scriptural subject, (2) a Scriptural mode, (3) a Scriptural design, and (4) a Scriptural administrator.

This paper-back book is composed of 18 chapters and contains 166 pages. The questionnaire at the end of the book supplies a number of questions which are helpful in the study of this book. This book sells for 50 cents per copy, or 45 cents per copy for 10 copies or more.

This book should be in the hands of every Baptist preacher and layman, and should be circulated far and wide. Help us to do so by ordering your copy today. Order it direct from Elder William Nevins, 311 Ridgeway Road, Lexington, Ky.

-- The First Baptist Pulpit --

"Take Heed How You Hear!"

A Sermon By
Rev. James Whyte (1830)

Note: In looking through some old volumes in our library we ran across a volume of sermons by this servant of the Lord which we had for the time forgotten about. In re-reading these sermons we were particularly impressed with the importance and timeliness of this sermon, which the Lord the Spirit powerfully applied to our heart. We reprint it here with the prayer and in hope He may be pleased to apply it in power to your heart also, dear reader. This is the kind of a sermon there ought to be a lot more of in these evil days.

By an appropriate and ex-

pressive metaphor He (Christ) compares the variety of disposition in the hearers of the Gospel to the diversity of soils in our earth, which render it more or less susceptible of cultivation and improvement. Of four soils which He describes, one is represented as fertile and fit to nourish the seed committed to its bosom, and bring it to maturity; and this affecting truth, that an overwhelming majority of those who are indulged with a Divine revelation remain unchanged and unsanctified, and perish under its penalties and sanctions.

This lays the foundation for the solemn caution given in the text, "Take heed how ye hear." Every sermon exerts a soften-

ing or a hardening influence upon our souls (all italics ours). Religious services do not leave us as they find us. If they prove not the "savor of life unto life" they will prove the "savor of death unto death." It cannot be therefore an uninteresting or an unprofitable topic for us to inquire in what manner we should listen to a preached Gospel so as to derive from it spiritual profit. This question we propose to answer in a few general observations.

I. We Should Hear the Word of God With Ardent Gratitude for the Enjoyment of Such an Invaluable Blessing.

Millions of our polluted and apostate family never heard of (Continued on page two)

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JOHN R. GILPIN-EDITOR

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CHURCH-UNION

(Continued from page one)

al daughters still insist that their "mother church" is a valid church of our Lord Jesus Christ, and maintain in some kind of fellowship with her. We do not have to say that all of these are not valid New Testament churches, but we do have to say that we cannot find a single principle of New Testament truth in their entire scheme of hierarchal ecclesiology. Hence, as we, as Baptists, are bound up under New Testament law, to the strict construction of the Word of God as our only pathway of valid church obedience to Jesus Christ as Lord. We must stand alone and obey Him rather than the unscriptural schemes of all the Roman Hierarchy. Baptists are not "Protestants" who came out of Rome and set up shop for themselves as protesting daughters. Baptists are not, in any sense, a mere improvement of Roman Catholicism.

2. My second remark is this: If all the "Protestant Denominations" that are now appealing for "Church Union" will eliminate all unscriptural doctrines and practices that they brought out from Rome when they rebelled against their old "mother church," and come fully to the New Testament alone as their only guide in all matters of doctrine and practice. If they will do this, they will find themselves, in every community where they exist, on the solid democratic ground of the New Testament and in full harmony with all Baptist churches throughout the land, and one with us in the common fellowship of the New Testament democracy, all one united family in the kingdom of our Lord. Then away will go that plea for "Church Union." We do not ask them to disband and join the Baptist churches, but we do ask them to come into full obedience to the New Testament democracies. How gladly will all Baptist churches meet them with the extended hand of kingdom fellowship and thus established in all the "church union," that is in obedience to the inspired word of our Lord. That is all the "church union" that the New Testament recognizes, and anything else is a

repudiation of the real fellowship of the kingdom of our Lord Jesus Christ.

3. When will our hierarchal protestant preachers learn that there is nothing "ecclesiastical" among Baptists that is beyond the local organizations of these independent democracies which are New Testament churches. There is not an atom of "ecclesiastical" existence in any Baptist association or convention. The Baptist denomination is not a "BIG CHURCH." It contains churches, thousands of them. Then there is nothing with which these hierarchal denominations could unite among Baptists. Such union would have to be done with local churches alone. And if any local church should vote to enter into such "church union" it would, by such action, commit ecclesiastical suicide and thus cease to be a Baptist church at all. Local independence is fundamental to the very existence of a valid New Testament church. And thus, so far as Baptists are concerned, this appeal for "Church Union," is an empty cry that cannot be given a moment's attention by Baptists.

4. I should remark further perhaps, that Baptists are further from "Church Union" — or "church salvation" — than any other people in all Christendom. We do not teach, as some accuse, that one must join a Baptist church in order to be saved. We contend that no one is fit to join a Baptist church who is not already saved before even coming as a candidate for baptism and church membership. Hence every one of the more than thirteen million Baptist people now in the world was a saved person before ever becoming a Baptist church member. All were saved outside of the Baptist churches. We thus recognize the fact that there are saved people in all denominations, and even outside of all denominations. Salvation is an intensely individual matter between the unsaved soul and the Savior. No church and certainly no priest or other finite human function can come between that lost soul and the Savior. We can proclaim the way of the saving Gospel of the Grace of God, and that is our supreme obligation now, according to the Great Commission. No, Baptists protest against all forms of "churcharity," whether in Rome, the mother church of Hierarchal Christendom, or among her daughters. If these daughters of Christendom are longing for "church union" we Baptists have no reply to their cry than to urge them to come into full obedience to the plain teaching of the New Testament, which is our only rule of both faith and practice. Such obedience as that would end the cry for "church union" every where, and the democratic fellowship of the kingdom of our Lord would become the concrete expression of our Lord's will, who is the only Head that we know. Hierarchal Christendom with its graduations of ecclesiastical authority from the head down to the subjugated laity at the bottom would cease to exist, and every man, woman, and child of the kingdom would immediately find his, or her, place as an equal member of the royal household in the kingdom of God.

This appeal for democratic freedom for this oppressed world is the cry of the supreme need of all suffering humanity in this dark hour. And if Baptists do not respond to that ap-

peal, nobody else is going to do it. Hierarchal Christendom cannot meet that cry. Only the people who know and live in the freedom of pure democracy can meet that cry today in this world.

And that is our appeal to our own people, — especially to our Baptist preachers everywhere, — give ear to this cry of the hour, and go forth boldly with the message that our Lord committed to us in the long ago.



NORTHERN BAPTISTS

(Continued from page one)
solute control of the NBC since the Conservative Disciples would remain without.—Editor

"In addition it approved unanimously a proposal by Dr. Hillyer Straton to raise to the status of a commission the committee which has been discussing with the Disciples of Christ the possibility of unity. Henceforth this commission will have full power to represent the denomination in the examination of all questions which may be involved in that proposal. The committee has been in existence for some years but has accomplished little. The Disciples finally discovered that the reason was that the Baptist delegation had not been invested with responsibility by the convention to do anything more than talk. When they brought this fact to the attention of the Baptists in March of this year, the Baptists agreed to seek authorization comparable to that which the Disciples had already secured. This convention gave it to them without a dissenting vote."

All of which reminds us of the comment of one elderly lady who said, "When you add narithn to narithn, you still have narithn."

MOTION PICTURE MONEY CHANGERS IN THE TEMPLE

(Continued from page one)
THEATER BID UP TO AVENUE BAPTIST VOTE

Rental Decision Tomorrow; Church Would Retain Sunday Morning Use
By Louis Gale, Church Editor

The Cleveland Baptist Association is considering a plan to rent the auditorium of Euclid Avenue Baptist Church for use as a theater, it was learned last night.

Verifying the report, Dr. D. R. Sharpe, executive secretary of the association, disclosed that delegates representing the 31 Baptist churches belonging to the association would meet tomorrow noon at Central Y. M. C. A. to vote on the proposal.

Interviewed at his home in Vermilion, Dr. Sharpe said the extraordinary move was part of a long-range plan on the part of the association to "preserve our property, strengthen the Baptists' position in the heart of the city and insure the extension of Baptist work in the whole area from which Protestant churches have moved."

Room For 2,500 Seats

Dr. Sharpe added that an offer to rent the large auditorium at a "considerable sum" had been presented to him by a group of Cleveland and "coast" theater executives. The auditorium now has 2,380 seats installed, he said, and has room for a total of 2,500. This would make the converted church au-

GOD'S WILL

"His will be done," we say with sighs and trembling,
Expecting trial, bitter loss and tears;
And then how doth He answer us with blessings
In sweet rebuking of our faithless fears.

God's will is peace and plenty and the power
To be and have the best that He can give,
A mind to serve Him and a heart to love Him,
The faith to die with and the strength to live.

It means for us all good, all grace, all glory,
His kingdom coming and on earth begun,
Why should we fear to say: "His will—His righteous,
His tender, loving, joyous will—be done?"

—Annie Johnson Flint

ditorium one of the larger downtown motion picture houses.

If the delegates approve acceptance of the rental plan the new theater will use the auditorium every day, although the congregation of Euclid Avenue Baptist Church will continue to hold worship services every Sunday morning.

CATHOLIC PRIEST

(Continued from page one)
preacher and Baptist church who continues supporting the cooperative program and the un-Scriptural hierarchy of S. B. C. is just as big a fool." To be sure, the leaders of the hierarchy haven't gone far enough as to start mauling those who do not cooperate, yet they do that which is just as bad — they will scheme to oust every preacher who is faithful to God's Word from his pulpit if he fails to turn in the shekels to the cooperative program. Any Baptist preacher who will even string along with such a program ought to have his head examined.

WE THANK YOU!

It would take many, many times the subscription price to pay for all the blessing that comes to me from reading THE BAPTIST EXAMINER, and I only wish we had more preachers who dared preach the truth as you do.

James R. Tate
McLeansboro, Ill.

Your heroic faith in God and His people is commendable and victorious, and will overcome the world, and we thank God for such men, and may your "tribe" increase.

J. W. Hutchings
Ashland, Ky.

I enjoy so much THE BAPTIST EXAMINER. How much we need people who faithfully hold forth the Word of Life in these last days!

Miss Clyde B. Burnet
Portland, Me.

I really enjoy your paper, for you fight modernism with all your power. May the Lord bless and help you!

Crit Mayo
Etoile, Ky.

We enjoy every issue of THE BAPTIST EXAMINER. May the Lord bless you.

Mrs. W. T. Selvidge
Steubenville, Ky.

I sure do enjoy reading THE BAPTIST EXAMINER each week.

Travis Hunnicutt
Kennedy, Ala.

TAKE HEED HOW YE HEAR

(Continued from page one)

Jesus or of redemption through His precious blood. Out of the whole population of this world not more than one-third of has for many ages been enlightened by Divine revelation. The remaining multitudes are enveloped in the thickest mental darkness, and devoted to the most degrading superstition. The gracious sounds of peace and pardon never reached their ears . . . They are sunk in the ignorance and pollutions of heathenism. They are living without God, and dying without hope.

You, my brethren, might have been spoken into existence in those regions of the earth which are the habitations of horrid cruelty. You might at this moment have been prostrating yourselves before an idol's shrine. You might have been imbruing your hands in the heart's blood of your babies regarding the murderous deed as meritorious homage to the idol.

There are millions over whom Popery still exerts her baneful influence; who are as ignorant of the Gospel as the untutored Hindus. To them, the Bible is a sealed book. Their religion, if it deserves the name, is mummery and superstition. You and I might have been dupes. We might now have been worshipping the consecrated wafer; trusting to a priest for pardon of sin; employing as intercessors worthless men whom it pleased the Romish church to canonize as saints. Nay we might have been supplicating the aid of imaginary beings who never existed but in the legendary tale. Let us think what we might have been had Jehovah so willed it; and let us bless His name that the lines have fallen unto us in pleasant places.

Cherish unfeigned gratitude daily that you exist at a period when the rights of conscience are recognized, and the blessings of religious liberty are so widely diffused. Of all earthly enjoyments, religious liberty is the most valuable. It is, indeed, the inalienable right of every human being. To God alone am I responsible for my principles; and what secular power is authorized to interfere between my conscience and my Judge? There was a time when a power did interfere . . . How different our situation. We sit under our own vine and fig tree.

(Continued on page three)

I thank God for a man who is not afraid to preach the truth. May God bless you!
Walter B. Dorris
Hermitage, Tenn.

Three Unusually Good Evangelists Ready To Be Used



Eld. J. S. Thompson, Monterey, Kentucky, is one of the finest preachers of grace the editor has ever known. He held two meetings for the church within the past year, both of which were a real blessing to our church.

Any church would be blessed having him of or either of his brethren pictured on this page for a revival.



Eld. Don Pemberton, Grayson, Kentucky, has just closed a revival with the editor's church. It has been a most gracious meeting, with real dynamic gospel preaching — a blessed revival indeed.



Eld. E. A. Spencer, Monticello, Ky.—one of God's great preachers of this generation. He is Biblical, orthodox, fearless, and withal a loving Gospel preacher. He has been associated much with the editor and is greatly loved by him and his church. Will be a blessing to any church which desires a Bible preacher.

KE HEED HOW YE HEAR

(Continued from page two)
none make us afraid. Blessed are your eyes, for they see, and your ears, for they hear" (Matt. 13:16).

Yet, notwithstanding the fact that we possess for hearing the preached Gospel, the manner in which many is to forsake the assembling of themselves together. Some are so avowedly profane as to convert the holy Sabbath into a day of business amusement; and instead of assembling with the people of God, deride their example as fanaticism. By others, the most efficient apology for absence from the house of prayer. Let the sky lower, let the day be dark, and they deem these sufficient reasons for remaining at home. There cometh a time, however, when this class may feel deep but unavailing regret that they dared to trifle thus with the ordinances of Divine appointment. "And thou shalt mourn at the last, when thy flesh and thy body are consumed. And say, How have I despised instruction, and my heart despised reproof; And have not obeyed the voice of my teachers, nor inclined mine ear to him that instructed me!" (Prov. 5:11-13).

The temple of pleasure is crowded by her votaries at an early hour. The theatre, the race-track and the ball room—the synagogues of Satan—are crowded long before the glorious worship begins. . . . In spite of every encouragement to secure an early attendance, how often is the minister disturbed by whole families crowding up the passages to their accustomed seats, in the midst of our most solemn addresses to the Majesty of Heaven.

If your minds were alive to the value of your soul's salvation, you would act in a very different manner. You would be glad when it is said to you, "Let us go into the house of the Lord" (Psa. 122:1). . . . If you had a portion of this spirit, you would wait with anxiety the hour of meeting, and would need no caution against that prevalent evil—a late attendance! Assuredly, if your hearts were grateful for their

privileges, and thirsting for communion with God, the whole audience would be seated with becoming solemnity before the services commenced, and a deep and universal attention would reign until they were concluded. The congregation would resemble that of Cornelius when he said, "Now therefore we are all here present before God, to hear all things that are commanded thee of God" (Acts 10:33).

2. We Should Hear the Word of God With Reverence and Attention.

The Gospel is the message of the "high and lofty One that inhabiteth eternity, whose name is Holy" (Isa. 57:15) addressed to man whose foundation is in the clay and is crushed before the moth; whose understanding is sunk in ignorance and bloated with vice. It is a message in which he has a deep, and even an eternal interest. It discloses a remedy which meets the full extent and malignity of his disease. It reveals a Redeemer whose blood can expiate the greatest guilt, and wash away the foulest stains. . . . Might it not have been presumed that to a creature standing on the verge of destruction, this intelligence would be infinitely interesting? that the volume which contained it would be irresistibly attractive? And yet, how many live from week to week without perusing its pages! Put into their hands a novel or romance, and they will read it with delight, and the midnight hour will witness their devotion to its story. But what a cold and listless eye do they cast over the pages of the sacred volume which is able to make them wise unto salvation!

The preached Gospel is heard in many instances with similar feelings. No blessing is implored in secret upon the public ministry. Many have no specific object in view in frequenting the house of God. The whole of their religion is mechanical and superficial; it is sunk down into mere matter of ritual; they RUSH into the Divine presence like the horse into the battle! they sit with indifference, or flutter with levity; the services appear irksome and tedious.

"Keep thy foot when thou goest to the house of God, and

be more ready to hear, than to give the sacrifice of fools" (Eccl. 5:1). Remember, that that God whose eyes are as a flame of fire, is present! Remember, that He is jealous of the sanctity of His institutions, and let your spirits be under the influence of reverence and godly fear. "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him" (Psa. 89:7).

You listen eagerly to the prescriptions of a physician for the recovery of your health, and to the counsellor who advocates a cause upon the issue of which your reputation and life are suspended; will you refuse an audience to the servants of the Most High God who show unto you the way of salvation! The preacher comes to you with a message of mercy. He addresses you in Christ's name and in Christ's stead. The ministry is a Divine ordinance appointed by the glorious Head of the Church, in which His wisdom and mercy are equally conspicuous. It is the usual medium through which grace is put forth for the conversion of sinners. It has pleased God, through the foolishness of preaching to save them that believe.

The message we bring involves in it whatever can awaken your fears or interest your desires. If it does not elevate you to Heaven, it will thrust you down to the lowest hell. It will prove a fearful judgment where it is not received as a special mercy. . . . Heaven and hell look with anxiety for the issue. And shall there be an inattentive sinner present, when the Lord Jesus Christ proffers to us eternal life, and threatens those who despise His counsels with never-ending woe?

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation?" (Heb. 2:1-3). Were these truths felt, they would dissipate all that indifference and inattention which

are visible in worshipping assemblies. Converse with men on any subject by which they can accumulate wealth and what eagerness will glisten in every eye, and what animation will beam in every countenance! But, discourse to them on the grand theme of their soul's salvation, and nothing proves such a powerful soporific ("Causing or tending to produce sleep"). Are there not individuals who can calmly compose themselves for sleep so soon as the psalm is sung and the prayer is finished! In some cases there may be individuals who deserve pity rather than censure. "The spirit is willing, but the flesh is weak" (Matt. 26:41). These cases however, I believe are exceedingly rare. If an earthly potentate were now addressing us, is there any one present that would insult him by falling asleep during his address? And yet, how many appear to forget that the God whom we worship is "higher than the highest"! What our Lord said to the Jew appears applicable to many of us: "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them" (Matt. 13:15).

The grand design of God in commissioning men to preach His glorious Gospel is "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins" (Acts 26:18). Were all who attend their ministrations prompted by similar motives, we might then indulge the pleasing hope that our preaching would not be vain nor your hearing vain. But how many there are who pervert the design of this institution. . . . They regard the servants of God as disclaimers, called to entertain them for a passing hour! It would seem as if we ascended the pulpit to afford amusement!

3. We Should Hear The Word of God Humbly, Depending Upon the Illumination of the Holy Ghost.

Attendances upon ordinances in public should be preceded and followed by earnest prayer in secret Divine illumination. The Word is, of itself, a dead letter; it is the "Spirit which giveth life." He alone can render the Word effectual to the salvation of sinners. . . . If the secret influence of the Author accompany the Gospel message, an impression will be produced by a plain exhibition of it, more wonderful than human or angelic eloquence could affect; but, if it be withheld then the best sermons and the best men will be as "clouds and wind without rain," or "as sounding brass, or a tinkling cymbal."

Since a minister's success depends entirely upon supernatural agency, this shows the necessity of looking and waiting upon God for the blessing to accompany His own ordinances. And it administers the

sharpest reproof to those who leave the stated ministrations of their own pastor to gratify an idle curiosity in hearing some new speaker. What would be the effect were all the ordinary hearers to adopt this practice? The minister must appear at the stated hour, and find every pew empty. Would you not blame him were he to be absent without any apology? And is the courtesy to be paid altogether by him? Are your feelings always to be consulted and his disregarded? . . . A believer in right exercise will seek a minister from the Lord; and when he has obtained one, he will consider it his duty to wait upon his ministrations.

4. We Should Hear The Word in the Vigorous Exercise of Our Understanding.

The ministry was not instituted to supersede your own inquiries. Religion is a reasonable service. It is the illumination of the mind; the conviction of the judgment. The Bible is the supreme standard. Bring to this test all your sentiments. "Prove all things; hold fast that which is good" (1 Thess. 5:21). There are multitudes who have assumed the name of ministers who mutilate and adulterate the Word of God. But whatever be their pretensions, unless they can bring a "Thus saith the Lord" for their doctrines you are to reject them as wells without water, and ships without compass or rudder.

5. We Should Hear The Word of God With a Humble Resolution To Obey It.

Unless you submit unreservedly to its influence, and regulate your conduct by its decisions, your attendance here is only solemn mockery. There are too many of whom the character of the Jews is most descriptive. "Also, thou son of man, the children of thy people are still talking against thee by the walls and in the doors of the houses. . . . And they come unto thee as the people cometh, and they sit before thee as My people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness" (Ezk. 33:31). Beware lest these words be applicable to YOU. "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then shalt thou make thy way prosperous, and then thou shalt have good success" (Josh. 1:8). Let your conduct be a practical expression of the principles of the Word of God.

Listen to every sermon as if it were to be the last you would hear on earth. Our breasts may be full of milk; and our bones moistened with marrow now and yet this may be the last time the message of salvation shall sound in your ears. Ere next Lord's day the body may have returned to the earth as it was, and the spirit may have returned to God who gave it. . . . "He that hath ears to hear, let him hear" (Matt. 11:15).

"I WILL PLACE NO VALUE ON ANYTHING I HAVE OR MAY POSSESS EXCEPT IN RELATION TO THE KINGDOM OF CHRIST."

—DAVID LIVINGSTONE

"THREE DAYS AND THREE NIGHTS" OR JESUS IN THE GRAVE SEVENTY TWO HOURS ROMAN DAYS~MIDNIGHT TO MIDNIGHT~AS WE COUNT THEM

12 FRIDAY 12 SATURDAY 12 SUNDAY 12 MONDAY 12 TUESDAY 12 WEDNESDAY 12 THURSDAY 12 FRIDAY 12 SATURDAY 12 SUNDAY
NIGHT DAY NIGHT DAY NIGHT DAY NIGHT DAY NIGHT DAY NIGHT DAY NIGHT DAY NIGHT DAY NIGHT DAY NIGHT DAY
JOHN USED ROMAN TIME, JNO. 19:14-"SIXTH HOUR"-6:00 A.M. OTHERS USED JEWISH TIME.

JEWISH DAYS~SUN SET TO SUN SET~OR 6:00 P.M. TO 6:00 P.M.
HOURS OF NIGHT COUNTED FROM 6:00 P.M. HOURS OF DAY FROM 6:00 A.M.

FRIDAY	SATURDAY	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
NISAN 9 TH	NISAN 10 TH	NISAN 11 TH	NISAN 12 TH	NISAN 13 TH	NISAN 14 TH	NISAN 15 TH	NISAN 16 TH	NISAN 17 TH	NISAN 18 TH
NIGHT DAY	NIGHT DAY	NIGHT DAY	NIGHT DAY	NIGHT DAY	NIGHT DAY	NIGHT DAY	NIGHT DAY	NIGHT DAY	NIGHT DAY
JNO. 12:1 JESUS CAME TO BETHANY "SIX DAYS BEFORE THE PASSOVER" THAT FIXES THIS DATE- NISAN 9 TH . THE LAMB WAS EATEN ON THE 14 TH . BUT THE 15 TH -THE HIGH PASS- OVER SAB- BATH WAS THE DAY CAL- LED "THE PASSOVER". COMPARE JNO. 19:14 WITH MK. 15: 42.	REGULAR SABBATH -O- EVENTS JNO. 12:12-19 "THE NEXT DAY"-HE ENTERED JERUSALEM- THE TRIUMPHAL ENTRY. MK. 11:1-11- ENTERED TEMPLE- "LOOKED ROUND"- BEING THE SABBATH- NO TRADERS THERE.	EVENTS MK. 11:12-19. "ON THE MORROW" CLEANSED THE TEMPLE. THEN LEFT CITY. VS. 19. NO "PALM SUNDAY"- FOR HIS TRIUMPHAL ENTRY WAS SATURDAY- AND NOT SUNDAY.	EVENTS MK. 11:20- "IN THE MORNING" MK. 11:20 TO 14:11 GIVE A RECORD OF THIS DAY. MK. 14:1 "AFTER TWO DAYS---WAS THE PASSO- VER" AFTER--- TUES. AND WED.-BE THURS. THE 15 TH -SEE LEV. 23:5-7.	EVENTS MK. 14:12-16 "FIRST DAY OF UNLEAVEN BREAD WHEN THEY KILLED PASSOVER". PASSOVER LAMB WAS KILLED BE- TWEEN 3+5 P.M.-ONE EVEN- ING OF 13 TH . EATEN AFTER 6:00 P.M.- ON 14 TH . ALL LEAVEN PUT OUT ON 13 TH .	DAY PASS OVER EATEN (LEV. 23:5-7) AFTER 6 P.M. "PREPARATION" FOR THE SABBATH, MK. 15:42. ~ EVENTS ~ OF NIGHT OF DAY MK. 14:17-25 MK. 15:11-23 "IN THE EVENING" "IN THE MORNING" HE ATE THE TRIED BY PASSOVER PILATE. MK. 14:26-72 MK. 15:24-41 BETRAYED CRUCIFIED. ARRESTED MK. 15:42-47 TRIED BY BURIED BY THE JEWS- JOSEPH CONDEMNED. ALONE. TIME OF DAY'S EVENTS	HIGH PASS- OVER SAB- BATH, LEV. 23: 5-7; NUM. 28: 16-18; JNO. 19:31. 15 TH -ALWAYS A SABBATH. DAY CALLED "THE PASS- OVER" EVENT MT. 27:62-66 GUARD FOR TOMB OR- DERED.	A WORK DAY EVENTS LU. 23:55-56 WOMEN PRE- PARE SPICES TO ANOINT HIS BODY SUN- DAY-AFTER SABBATH. JNO. 19:35-42 JOSEPH WITH NICODEMUS PREPARE HIS BODY-AS THE MANNER OF THE JEW IS.	A REGULAR- SEVENTH DAY SABBATH. EVENT MATT. 28:1-8. AT END OF SABBATH- AT SUNSET, OR 6:00 P.M. HE ROSE. MATTHEW ONLY RECORDS THIS SATUR- DAY EVENING EVENT.	NOT EASTER- FOR HE ROSE SATURDAY- NOT SUNDAY. SUNDAY THE TOMB WAS EMPTY. MK. 16:1-14. LU. 24:1-12 JNO. 20:1-23 RECORD THE EVENTS OF THIS DAY.

FOR MORE HELP ON THIS VITAL STUDY
SECURE THE AUTHORS BOOKLET ON THE
SAME SUBJECT-FREE ON REQUEST.

DAYS HE WAS IN THE GRAVE
THURSDAY FRIDAY SATURDAY

NIGHT- DAY- NIGHT- DAY- NIGHT- DAY
"THREE DAYS AND THREE NIGHTS"-
SEVENTY TWO HOURS IN THE
GRAVE-AS HE SAID, MATT. 12:
40; JONAH 1:17.
HIS WORD NEVER FAILS

-O-
BY
L.F. GILL,
MANSFIELD,
LA.