

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).

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

Whole No. 490 RUSSELL, KENUCKY, SATURDAY, OCT. 4, 1947 Vol. 16, No.36

The Carrying Charges Of Program Too High

Wendell Zimmerman
Kansas City, Mo.

I refuse to call upon my church to give a missionary offering and then to send it through the channels of the convention, knowing that out of every dollar sent, that poor missionaries out there on the foreign field receive only a very, very small percentage, not even a tenth. The rest of it is lost between here and there, paying salaries to some high powered "big shot" denominational leader, who sits in a swivel chair with his feet on the desk and is known as an "expert." I can have NO part in such. That is exactly what happens. Any church that sends her money through the agency of the convention, my friend, when that little portion gets to the missionary over on the foreign field where they are telling the Gospel story, that dollar has shrunk from 100 cents to less

than 10 cents. A lot of people say, "Well, how can you do it without the 'big shots'?" Brother, we're doing it. This church is less than four years old, but we have three missionaries, supported entirely by this church, on foreign soil, telling the Gospel story of Jesus Christ. When we mail them a check every month for their expenses, there is not one red cent lost between here and the mission field. They get every cent of it, using it to tell the Gospel story of Jesus Christ. I can't do it any other way. Now if other people want to give their money and scatter it all the way from here to Africa or Timbuctoo or somewhere else, until the missionary gets only a small amount, that is alright, but the carrying charges are just too high for me. That's all there is to it.

You know, it reminds me of an experience a few years ago. (Continued on page four)

IN HIS SERVICE

In view of the Saviour's loving, untiring, unfailing, and unending service in our behalf, is there not created within us a deep longing to serve Him? We are called to such a service. The Lord Jesus called us and ordained us to service, "that ye should go and bring forth fruit" (John 15:16). It is written in God's Word: "And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Col. 3:23, 24). The Thesalonians, who "turned to God from idols to serve the living and true God" were commended for their "work of faith, and labor of love" (I Thess. 1:3, 10). Because of the mercies of God it is our reasonable service to present our bodies living sacrifices to Him (Rom. 12:1, 2). To serve is to follow in the steps of the Lord Jesus. It is a privilege that will not cease with life on earth, but "His servants shall serve Him" in Heaven and through the eternal ages (Rev. 22:3).

How are we to serve Him? In the way that He served us; and this we can do in the Spirit by wearing, as it were, the mind of Christ. "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God... made Himself of no reputation, and took upon Him the form of a Servant" (Phil. 2:5-7). What is the mind of Christ? It is the obedient mind, the lowly mind, the humble mind, the meek mind, the long-suffering mind, the forbearing mind, the loving mind (cf. Ephes. 4:2). As we walk in such unselfishness, other-mindedness, we walk as He walked, serving as He served.

The spirit of our day aims at being somebody or something. It seeks for greatness, for fame, for wealth, for power. It courts approval of men and their applause. But the spirit of Christ (Continued on page four)

MUSED UNCLE MOSE

W'en dey got to addin' watah to de blood to git fo'ks saved, hit wa'n't long tel dey got to gittin' along widout de blood an' jes' used watah.



Copyright by the Sunday School Times, used by permission

THE GOLDEN GATE BRIDGE PICTURES REDEMPTION COST

Most Marvelous Structure In The World

Regarding the opening of the Golden Gate Bridge, Literary Digest said:

"A thirty-five million dollar bridge now swings across the Golden Gate!... A monument of American genius, to catch the eye of every traveler to the United States, arriving West, as the Statue of Liberty is the landmark in the East.

"Into it have gone 100,000 tons of steel, 80,000 miles of wire, enough lumber in scaffolding to build a village of seventy-eight modern, 5-room bungalows, concrete equal to the displacement of ten first-line battleships of 33,000 tons each. If all excavations made during the work were figured on the basis of a single hole,

that hole would be ten feet square and twenty-six miles deep; if a man walked four miles an hour for eight hours a day, it would take him six years and ten months to walk from end to end of the wire used in the main cables. The elevation of each of the massive towers is 746 ft. 191 feet taller than the Washington Monument.

"Loaded to capacity with as many vehicles and pedestrians as can be packed upon it and with a wind blowing in excess of ninety miles an hour, experts maintain that the bridge has a 2.6 factor of safety.

"Seven hundred feet longer than the George Washington Memorial Bridge across the Hudson at New York, hitherto ranked as the world's greatest suspension bridge, the Golden Gate span is the only one ever flung across the extreme outer (Continued on Page Four)

FATHER TROUBLE

The world pokes a lot of fun at mothers-in-law. There can be father-in-law trouble, too. We were reminded of this in reading H. A. Ironside's exposition of First Corinthians. Commenting on the latter part of chapter seven, and the danger, yes, the sin, of a Christian's marrying an unbeliever, Dr. Ironside tells of an old Puritan who said: "If you are a child of God, and you marry a child of the devil, you will be sure to have trouble with your father-in-law."

How many marriages have gone on the rocks because a Christian young man or young woman has set at naught and defied the Word of God, in marrying an unbeliever! There can be nothing but tragedy as a result, "for what fellowship hath righteousness with unrighteousness? Or what part hath he that believeth with an infidel" (II Cor. 6:14,15).

-- The First Baptist Pulpit --

Buried With The Burial Of An Ass

"Therefore thus saith the Lord concerning Jehoiakim the son of Josiah, king of Judah; They shall not lament for him saying, Ah my brother! or, Ah my sister! they shall not lament for him, saying, Ah Lord! or, Ah his glory!

He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." -- Jer. 22:18,19.

I want us to study this evening the life of Jehoiakim, king of Judah. He was the eldest son of good King Josiah. Yet, as is

often true, while his father was called "good King Josiah," the life of Jehoiakim was very definitely in contrast to the life of his father. While his father was called "good King Josiah," Jehoiakim certainly would have to be called "bad King Jehoiakim."

It is rather strange to notice that when Josiah his father died though Jehoiakim was the eldest son, for some strange reason Jehoahaz his brother, came to the throne. I say for a strange reason, yet the reason isn't hard to find as we study the Word of

God. It was because of his popularity. So popular was Jehoahaz that evidently the people demanded that he be made king in the stead of his father Josiah, rather than follow the usual routine of allowing the eldest son to become king. So when Josiah died, Jehoahaz became king of Judah.

At that time, Judah was tributary to the country of Egypt and they paid tax money unto Egypt every year. The king of Egypt, fearful of the popularity (Continued on page two)

row the agnostic, was also a pessimist concerning the future of the world.

2. The Seventh Day Adventists. They believe in a Millennium, but think that the saved are to be taken away during that time, and that the devil will roam over a ruined and devastated world during the Millennium. Following the Millennium, they think the saved will be returned to the earth to enjoy a period indeed, an eternity of happiness. This view of the Millennium is too absurd to even bother with. It is worthy of the epileptic Mrs. Ellen G. White, who helped to fasten an impossible scheme of things on the Adventists.

3. The Post-Millennial view is the view that Christ will return AFTER THE MILLENNIUM. It (Continued on page four)

WANTED:-- WORKERS

God never goes to the lazy or the idle when He needs men for His service. When He has work to be done, He goes to those who are already at work. When God wants a great servant, He calls a busy man. Scripture and history attest this truth.

Moses was busy with his flock at Horeb.

Gideon was busy threshing wheat by the winepress.

Saul was busy searching for his father's lost beasts.

David was busy caring for his father's sheep.

Elisha was busy plowing with twelve yoke of oxen.

Nehemiah was busy bearing the king's winecup.

Amos was busy following the flock.

Peter and Andrew were busy casting a net into the sea.

James and John were busy (Continued on page four)

THE BAPTIST EXAMINER

JOHN R. GILPIN-EDITOR

PUBLISHED WEEKLY

Editorial Department, RUSSELL, KENTUCKY, where communications should be sent for publication.

SUBSCRIPTION PRICE

Per Year in Advance.....50c
(Domestic and Foreign)

Send Remittances to Russell, Kentucky.

Entered as second-class matter May 31, 1941, in the post office at Russell, Kentucky, under the act of March 3, 1879.

Paid circulation in every State and many foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuation.

"BURIED LIKE AN ASS"

(Continued from page one)
of Jehoahaz, took him from the throne and set up Jehoiakim as king instead. For three or four years Jehoiakim was king over Judah and the country of Judah paid their tax money unto Egypt.

Then, as you have noticed from the Scripture I read this evening, in the year 604 Nebuchadnezzar, the Crown Prince of Babylon, defeated the king of Egypt at the battle of Carchemish, and from then on, Judah became tributary and paid their taxes unto the king of Babylon. Three years passed by whereby Jehoiakim paid the taxes for the country regularly, and then he determined to throw off the Babylonian yoke. His neighbors, the Egyptians on the south, promised their aid, and in view of the fact that the Phoenicians on the north were attempting to revolt against Babylon, it looked like Jehoiakim might be able to break the Babylonian yoke. Yet, the king of Babylon came not only with his soldiers, but bands of Moabites and Ammonites and other nations round about, with the result that Jehoiakim failed, Jerusalem surrendered to the Babylonian army, and Jehoiakim, the king himself, was killed and his body shamefully maltreated, all of which was contrary to oriental custom.

Everybody was shocked by the manner whereby Mussolini was put to death. I remember the seeming revolt in the minds of the public at large when

Mussolini had been put to death and his body had been shamefully mistreated. It was so unusual for a personage of high prominence politically in the world to be treated in that manner. It was even more so in the day of Jehoiakim. It was according to oriental custom that the body of a king, though he be an enemy, should receive a stately burial. Yet, this was not true in the case of Jehoiakim. Instead of his body being buried stately and with the pomp and dignity that was befitting him in view of his position as king, actually his body was not even buried decently. Instead, beloved, my text in Jeremiah tells us they buried him with the burial of an ass. Just like you would take an old dead donkey and drag him outside the city and roll his body over into a hole and fill it up, forget about him and go on — that's the way Jehoiakim was buried. There was no one to lament for him, there was no one to cry over him, there was no one to weep because of his death, there was no one who felt sorry when he was gone, there was no one to say, "Ah, my brother, or ah, my sister, or ah, the Lord, or ah, for his glory," instead, they just unloaded him in a ditch like you might unload a dead donkey and left him there. There was no minister present to tell how good he was nor what a fine life he had lived. There was no lodge or lodge brothers to say, "Ah, my brother." Instead, they just filled up a ditch with him like you would with a dead beast of burden. Why Jeremiah even said he was buried with the burial of an ass.

I
Now, beloved, in view of this, I naturally ask a question: WHY SHOULD A KING BE THUS TREATED? Why should a man be treated thus contrary to oriental custom? Why should any individual be denied the stately rite of burial befitting his position as a statesman? Surely, beloved, there must have been some reason why that God permitted his death and the events attending it as they were.

Beloved, the reason isn't hard to find. Reading carefully through this Scripture that I have read to you tonight, you will notice that he was buried thus because of the sins of his life. God didn't allow him to have even a decent burial because of the sins whereby he was guilty.

Now let's see what those sins were. THE FIRST SIN WAS THAT HE HAD NO RESPECT FOR THE WORD OF GOD. Listen:

"So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and the ears of all the princes which stood beside the king. Now the

king sat in the winter house in the ninth month; and there was a fire on the hearth burning before him.

And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until ALL THE ROLL WAS CONSUMED IN THE FIRE that was on the hearth. Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words."—Jer. 36:21-24.

Those four verses do not tell us the name of the king, yet, beloved, the king who is referred to within those verses is the same king of whom I am speaking who was buried with the burial of an ass. It was Jehoiakim. When Jeremiah had written the book which bears his name, he sent a copy of it as a present unto the king. However, when it was read to him by Jehudi, the scribe, he was not at all pleased with the efforts that Jeremiah had put forth in preparing this manuscript. Thus, as he read from it, the Word of God tells us how as three or four pages were read, he took his penknife and cut them out and dropped them down on the hearth to burn. When Jehudi would read three or four more pages, he cut them out and burned these likewise, and pretty soon all that was left of this book of Jeremiah, this first copy of Jeremiah, was the ashes, for all the book had been consumed upon the hearth.

Now, beloved, that's the first sin on the part of this man Jehoiakim. I see the reason why God didn't allow him to be buried with a stately burial. That's the first reason why God had him buried with the burial of an ass — because of the way in which he treated the Word of God. He cut it up and burned it. He had no respect for the pages of Holy Writ.

Will you believe me tonight when I tell you that there are many men this evening who are treating the Word of God in exactly the same manner that old King Jehoiakim treated it in the long ago. Maybe they do not take their penknife and cut out verses that do not suit them, yet the effect is just the same, for many a man cuts out of the Word of God that which does not suit his taste. There is many a man tonight who claims to be a preacher who is doing the same thing that King Jehoiakim did. There are preachers this day who deny the virgin birth of Jesus Christ, the deity of the Son of God, that Jesus Christ's blood atones for sin, that the Son of God was raised from the grave, the inspiration of the Bible and many other great doctrines and truths of this Word, I insist, beloved, that any man who denies any portion of the Word of God treats this Bible exactly like Jehoiakim treated it in the long ago. The only difference is Jehoiakim literally cut up and burned the Word of God whereas men today figuratively do the same thing — they ignore, they repudiate, they deny and they reject the plain teachings of God Almighty's Blessed Book. That was the first sin on the part of Jehoiakim.

Jehoiakim not only despised the Word of God, he likewise DESPISED AND MISTREATED GOD'S PROPHET BY THE NAME OF URIJAH. Listen:

"And there was also a man that prophesied in the name of the Lord, Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city and against this land according

to all the words of Jeremiah."—Jer. 26:30.

Beloved, when a man hasn't any more regard for the Word of God than to cut it up, burn it and destroy it, you need not expect that man to have any regard for God's preachers. That was the second sin of Jehoiakim. He not only despised the Word of God, he likewise despised and mistreated God's prophet, Urijah. I insist, beloved, that any man who hates the Word of God will likewise hate any man who is God's preacher today. You need not be surprised that the world hates the man who stands for the Word of God, for in the first place the world hates that Word of God and naturally they are going to feel the same toward the preacher who stands for this Bible. However, beloved, God is a jealous God. He is jealous of His Word, and He is jealous of His servants. I have said repeatedly for eighteen years as your pastor that any individual is a fool to lift his hand against any man of God who is preaching God's Word. Our Lord, long ago said, "Touch not mine anointed and do my prophets no harm." I have lived long enough that from observation I have seen some mighty fearful things come in the lives of men and women who dared to lift their hands against men of God who preached God's Word. I see it here in God's Book and I see it likewise from observation, and, beloved, I know it is true from my own experience that God is not only jealous of His Word, but God is likewise jealous of any man who preaches His Word.

When Jehoiakim cut up the Bible and killed the prophet of God, those two sins in themselves were enough to cause God to raise up enemies for Jehoiakim so that he was buried with the burial of an ass.

However, beloved, these were not all of his sins. The Word of God tells us that HE ALSO SHED INNOCENT BLOOD. Listen:

"But thine eyes and thine heart are not but for thy covetousness, and for to SHED INNOCENT BLOOD, and for oppression, and for violence, to do it."—Jer. 22:17.

"And also for the innocent blood that he shed: for he filled Jerusalem with INNOCENT BLOOD; which the Lord would not pardon."—2 Kings 24:4.

Here was a man who had no regard for the Bible; he had no regard for the man of God who preached the Bible; and, beloved, he had no regard for even ordinary mankind. He shed innocent blood. He filled the city of Jerusalem with innocent blood. That's to be expected though, for whenever a man loses his regard for God's Word, it won't be long until he will lose his regard for God's servants, and he certainly won't have any regard for mankind.

Look at Jehoiakim — sin on top of sin — he hated God's Book, he hated God's preacher, and he hated humanity that might oppose him in any manner, to the extent that he even shed innocent blood.

Yet that isn't all of his sin. The Word of God tells us that he was COVETOUS. Listen:

"But thine eyes and thine heart are not but for thy COVETOUSNESS and for to shed innocent blood, and for oppression, and for violence, to do it."—Jer. 22:17.

Jehoiakim, in spite of all the balance of his sins, tops all the rest of them with this sin of covetousness. I said a few Wednesday night ago in prayer

meeting that I'm convinced that one of the outstanding sins of our generation is the sin of covetousness. Yet, though that be true, I have never yet heard a man confess that he was covetous. Since I have been your pastor, I have heard every sin confessed that it would be possible for anybody to confess except the sin of covetousness. In this office, I have even had an individual within this town tell me of committing the sin of murder that the law knows nothing at all about. I have heard every sin confessed that I think it is possible for any individual to hear, but I have never yet heard a man say that he was covetous. I'm convinced though that covetousness is at the very bottom and very root of the majority of sins that are committed. Do you think it is a little sin? Listen to what God says:

"The prince that wanteth understanding is also a great oppressor; but He that hateth covetousness shall prolong his days."—Prov. 28:16.

"And they came 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 shew much love, but their heart goeth after their covetousness."—Ezek. 3:31.

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one do not to eat."—1 Cor. 5:11.

I tell you tonight, beloved, God's Word makes it clear that this sin of covetousness is a terrible sin. We have some good examples of this in the Bible. God said when the children of Israel went against the city of Jericho that everything in the city belonged to Him. However, old Achan saw a goodly Babylonish garment and a wedge of silver and wedge of gold and took them. He digged a hole in his tent and hid them in the ground and covered them over. Though nobody knew anything about it, God saw it. A few days later you see a pile of rocks — God had him stoned because of his sin of covetousness.

In the New Testament we read of a man and wife, Ananias and Sapphira who sold their property and brought a certain percentage of the money and laid it down at the apostles' feet, and said, "This is the amount of money for which we sold our land." They respected the feet of the apostles more than they respected the eye of God. Coveting the praise of man, you see that man and wife fall dead and are carried forth to their burial. Why? It's a mute testimony of the solemnity of the sin of covetousness.

Look at Judas. You see his body as it hangs upon that tree and then notice as he falls, his body bursts and his bowels gush out. You look at that horribly mutilated body of Judas Iscariot and see how God hates the sin of covetousness.

That's the sin of Jehoiakim. Now notice: God wouldn't allow this man to be buried as ordinary men are buried, but contrary to oriental custom, God saw to it that Jehoiakim was buried with the burial of an ass. Why? He hated God's Word, he hated God's preacher, he filled the city with innocent blood, and he was covetous. It was because of these sins that they threw him in a ditch just

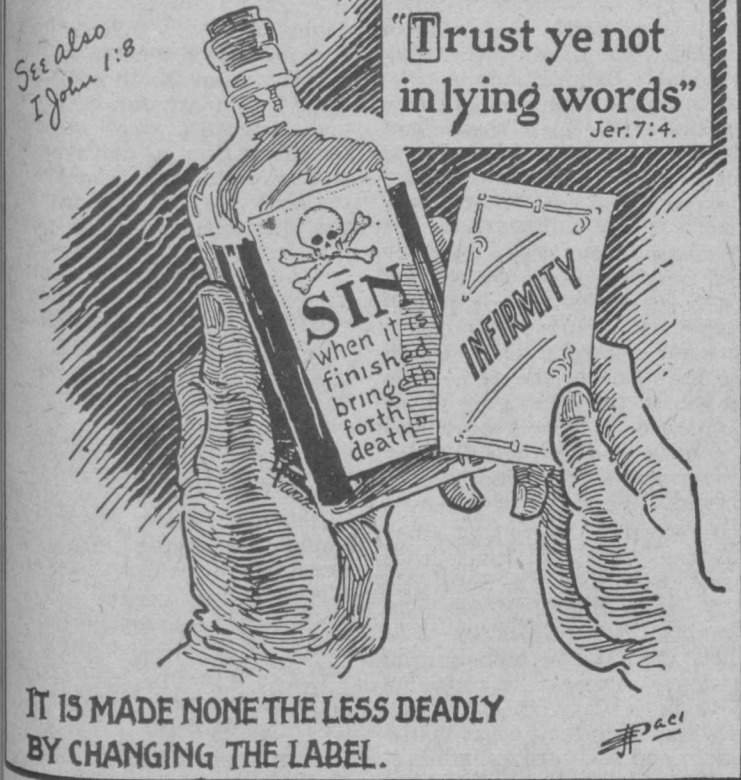
(Continued on page three)

HOW TO GIVE

Give as you would if an angel
Awaited your gift at the door;
Give as you would if tomorrow
Found you where waiting is o'er;
Give as you would to the Master
If you met His searching look;
Give as you would of your substance
If HIS hand your offering took.

—Copied

OCTOBER 4, 1947



BLIND LEADERS

Robert O. Kevin, a newspaper columnist on Religion, reported the following utterance by John B. Walthour, who was formerly chaplain at the West Point Military Academy and now holds the office of Dean of the Episcopal Cathedral of St. Philip, Atlanta, Ga.:

"I live for the day when the Episcopal Church will sponsor a bazaar in a Baptist Church, at which a Jewish auctioneer will sell goods for the benefit of a Roman Catholic orphanage. Such a union," he added, "is idealistic, and cannot come about until a great many denominations, including my own, experience a death to selfishness and resurrection to unselfish living of the real Christian religion." Walthour then went on to say that the greatest reason for church unity is that the churches cannot work successfully for peace without it.

No doubt many worldlings and professing Christians, and also, we must confess, some untaught believers in Christ, will express a hearty "Amen!" to these remarks. This they will think, is real tolerance, real Christianity. It is no such thing, however.

In the first place, the proposed bazaar is unscriptural. God does not want offerings that have to be drawn out of people by selling them something. He loves a cheerful giver. "Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord?"

Then, even if the suggested auctioneer were a Christian, his activity in selling miscellaneous goods in a church dedicated to God would be a desecration of the Lord's house, making it a place of merchandise.

Again, this Episcopal dean's proposition is that the auctioneer is to be a Jew, not a Jewish-Christian. Thus Walthour's auctioneer would be one who denies the Deity of Christ, whose blood

may be, if that individual will repent of his sins, and trust the blood of Jesus Christ to blot out those sins, thank God that man will be saved by the grace of God. Listen:

"Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound."—Romans 5:20.

Suppose old Jehoiakim had come to realize his sins and said, "Lord, here I am with all my sins. I have hated Your Word; I have burned it; I have hated your preachers! I have shed innocent blood; I have killed even men of God when I didn't like their preaching; I have been covetous—Lord, I repent of these sins and trust the blood of Jesus Christ to blot them out." What would have been the result? You would have found that "where sin did abound, the grace of God did much more abound."

Do I speak to some individual who tonight realizes the enormity of his guilt, who knows tonight that he has sinned grievously in God's sight? Maybe they are sins of the flesh, and maybe sins as great as Jehoiakim's. Regardless of what type sin it may be, it is sin. Is there any hope for you? Not in yourself, not in church membership, not in baptism; but, beloved, there is hope for you in Calvary. May God help you to look up to the cross of Jesus and trust Him who died for your sins and tonight become a child of God.

May God bless you!

The Musings Of Marmiloid

Now it came to pass as Marmiloid did journey toward the City Celestial that there arose a great tooting of horns. This was not the sound of cornet, flute, sackbut, psaltery, harp, or dulcimer, but of tooters tooting on their tooters. And the sound was at once amusing, harmonious and yet discordant. It was on a morning of the Holy Day and Marmiloid had heard the Man of the Cloth in the Holy Place.

Now what didst thou think of that sermon? asked the Man of the Cloth. But before Marmiloid couldst voice an opinion, the Man of the Cloth hastened to answer His own question. If I do say so myself, that was a good sermon. In fact it was probably the best effort I have yet put forth in this place. But I won't be long in this place.

is upon him.

Further, the fruits of such a bazaar would go to a Roman Catholic orphanage. It need hardly be remarked that the Roman Catholics seem well able to take care of their own orphanages. Dean Walthour, however, would take the "offerings" of his "Christian people" to support an institution which is idolatrous, which worships Mary, the mother of our Lord, and which in its mass, "offers up Christ for the sins of the living and the dead," an act that is contrary to God's Word. Hebrews 9:25, 26 tells us: "Nor yet that He (Christ) should offer Himself often, as the high priest entereth into the holy place every year with the blood of others; for then must He often have suffered since the foundation of the world; but now once in the consummation of the ages hath He appeared to put away sin by the sacrifice of Himself."

The Episcopal dignitary would define such a proposition as "the real Christian religion!" It may be tolerance, but it is not Christianity. Christianity has one major message: "how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day, according to the Scriptures" (I Cor. 15: 3, 4). Christianity advocates: "If it be possible, as much as lieth in you live peaceably with all men" (Rom. 12:18). This may be considered as teaching us to "tolerate" others in their unbelief, since man has been created a free agent, to believe God or disbelieve Him, as he chooses. But it can never suggest that the child of God, through faith in Christ, is to unite with deniers of His Person, and idolaters, in "worship." "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? . . . Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty" (II Cor. 6:14-18).

Blind leaders move on apace as they lead their blind followers toward the apostate church that will cover Christendom in the last days.—Our Hope

The people are of the baser sort and do not appreciate my scholarship or ability. I would have left before now, but a suitable successor is so very hard to find. Come with me, I will shew thee my house of worship.

First we shall visit my study. My predecessor was a studious man and the study was in terrible shape. These are my volumes, these are my sermon files, here are my illustrations, and there is my furniture—all added since I came here. Now notice again the Holy Place. It is a copious house and the acoustics are said to be perfect. My voice was just made for this place. In fact it is often said: I am the first Man of the Cloth to really be heard here. And this is my organ and these are my hymn books and notice the cushions on the pews—all installed since I came here. My predecessor was not an organizer and a man of very poor vision. We have the largest plant in the city and if I could just get these people to loosen up a little we could build it even bigger. I could borrow the shekels from the Elders of the city but they do not understand just who I am. I think the Times, Gazette and Bulletin, our largest paper, is about to put one of my sermons with my likeness on their front page as the main feature article.

And thus did Marmiloid perceive that, Blessed is the man who tooteth his own horn, for if he tooteth it not it shall not be tooted.—The Alumnus

THERE ARE TWO WAYS . . . WHICH?

There are Two WAYS of beginning the day—with prayer, or without prayer. YOU begin the day in one of these ways, WHICH?

There are Two WAYS of spending the Lord's Day—idly or devotionally. YOU spend the Lord's day in one of these two ways. WHICH?

There are Two Great Rulers in the universe—God and Satan. YOU are serving under one of these great Rulers. WHICH?

There are Two ROADS which lead through time to eternity—the broad road and the narrow road. YOU are walking in one of the two roads. WHICH?

There are Two DEATHS which people die—some "die in the Lord"; some "die in their sins." YOU will die one of these death. WHICH?

There are Two PLACES to which people go—Heaven and Hell. YOU will go to one of these places. WHICH?

Ponder these Questions! Pray over them! May the issue be your salvation from "the wrath to come."

—Selected.

I appreciate THE BAPTIST EXAMINER so much. May God bless you in the great work you are doing.

L. B. Moseley
New Edinburg, Ark.

I have been a reader of THE BAPTIST EXAMINER for three or four years. Sure enjoy reading it. I think it is the soundest Baptist paper we have today.

B. B. Alexander
Logansport, La.

"BURIED LIKE AN ASS"

(Continued from page two)
ke you might do a dead don-

II
ARE THERE ANY LESSONS THAT YOU AND I CAN LEARN FROM THIS? I think the FIRST ONE IS THAT GRACE IS NOT TRANSMITTED FROM PARENTS TO CHILDREN. Josiah was a good man, but Jehoiakim his son, was anything else but a good man. Grace is never transmitted by natural generation. There are people religiously who talk about inherited grace. There used to be an old retired preacher in this town of another religious persuasion, who used to talk about what he called inherited grace. He said that if a man and his wife were saved, their children did not need to be saved because they would inherit grace from their parents. Beloved, that just doesn't even make nonsense. Josiah was a good man but his son Jehoiakim was a devil on wheels. There was not one bit of evidence of transmission of grace in his case. I come to you tonight and say that there never will be an evidence of the transmission of grace in that manner from any father to any son. Instead, beloved, the Word of God gives us to understand that if men are born again, it is of God.

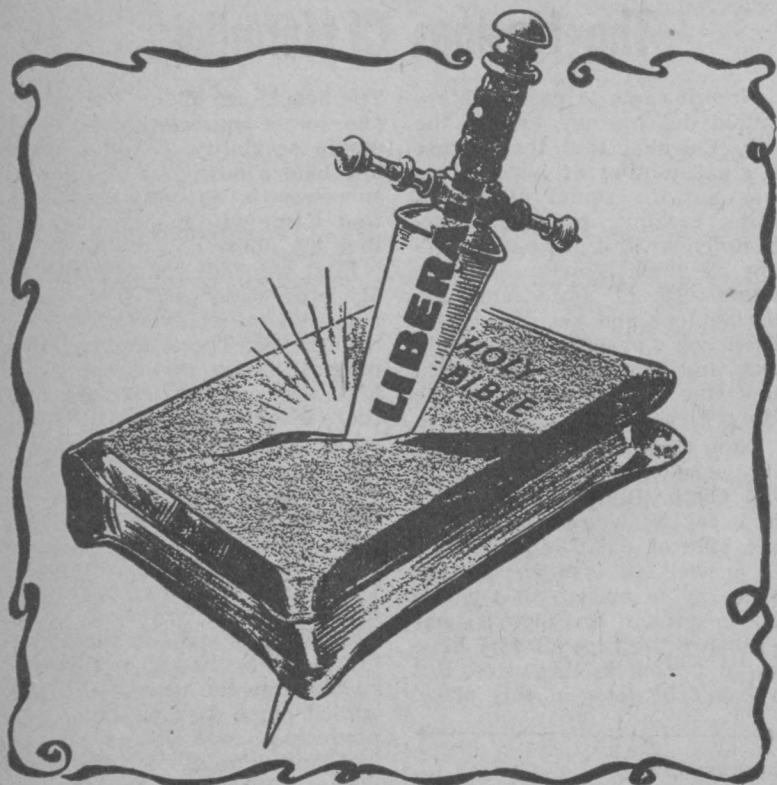
"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John 1:12,13.

Listen, beloved, you don't get salvation through your father and your mother, you've got to be born of God. Here's another lesson for us. When Jehoiakim became king, his name wasn't Jehoiakim, but rather, his father Josiah, had called him Eliakim. However, when the king of Egypt set him as king, he changed his name to Jehoiakim. Jehoiakim means, "The Lord will set up." I want you to notice, beloved, though the king of Egypt changed his name, HE COULD NOT CHANGE HIS CHARACTER, which tells me that what Jehoiakim needed and what every man in this world needs

tonight, is not an outward change but an inward change that is worked only by the power of the Holy Spirit. You can change a man's name—you can call him by a name that means "The Lord will lift up," but you can't change his character by changing his name or by changing the exterior of his life. If a man is going to be changed, the change has to come from the inside. Here's one preacher that doesn't preach reformation. I don't tell any man to quit his meanness, but rather, I preach regeneration. I tell you what men need tonight is not reformation on the outside, but regeneration on the inside, and if a man is regenerated on the inside, it will naturally work a reformation on the outside. I don't take any part, nor any stock in trying to reform men. I don't take any stock in a man reciting Coue's philosophy of "day by day in every way I'm getting better and better." I take no stock in New Year's resolutions. I tell you, if a man is going to be changed on the outside, there has got to come a change first of all on the inside, and God has to change him.

Here's another lesson for us: Because of the sins of this man, HIS NAME WAS OMITTED FROM THE ROYAL GENEALOGY THAT MATTHEW GAVE OF THE LORD JESUS CHRIST. Read Matthew 1, and after you have read it you will say, "Where was Jehoiakim?" You can read it again, and repeat, "Where was Jehoiakim? He was one of the royal ancestors of the Lord Jesus." Beloved, you will read in vain to find the name of Jehoiakim there. Because of his sins, God wouldn't allow his name to appear in the royal genealogy as laid down in the first chapter of Matthew. If God left it out of the royal genealogy of the Lord Jesus Christ, you can be dead certain that his name is likewise left out of the Lamb's Book of Life.

Now just a word in closing: Thus far, I have preached to you the law and have held it up as a warning to you. May I tell you that if that man Jehoiakim, in spite of all of his sins, if he had realized the enormity of them and had turned to Calvary's cross and had trusted the shed blood of the Lord Jesus Christ, he would have been saved. I don't care how sinful any man



This is how the Louisville Seminary treats the Word of God. With their Arminism, Feminism, Lodgism, Modernism, and Universal Churchism they are giving the Bible the kiss of Judas. If you want to see this continue, then just continue to support the Cooperative Program, with all of its heresies.

THE CARRYING CHARGES

(Continued from page one)

I wanted to buy a new radio. I was having a hard time — getting a small salary from a church, but I went down to look them over. I looked on the outside there — boy, they had some nice ones. Up on the window it said: "Buy and pay as you listen—easy payments." I went in and the man told me I would have to pay only a small amount down and a small payment every week. He said, "Surely you can afford this nice radio—it's just a small amount." I said, "Well, figure it up and tell me what it is." I don't remember now, but it wasn't very much to pay down and it wasn't very much to pay each week, so I decided I would take it. Then I looked at him and said: "How many weeks will that run?" Boy—he had it strung out for about three years and I said, "Why is it so high?" I learned it was the carrying charges. The radio wasn't very expensive, but I couldn't stand the carrying charges. My beloved friends, from that good hour to this, I have never liked to pay for the carrying charges. If there is anything in high Heaven that I dislike, it is the carrying charges to the poor missionaries who have sacrificed their all to tell the Gospel story to the foreign lands. I don't like it! No! I don't like it!

WANTED: WORKERS

(Continued from page one)

mending their nets.

Matthew was busy collecting customs.

Saul was busy persecuting the friends of Jesus.

William Carey was busy mending and making shoes.—
Author Unknown

IN HIS SERVICE

(Continued from page one)

desires self-effacement and puts the welfare of others above that of self. "Whoever will be great among you," our Lord said, "shall be your minister: and whosoever of you will be chief-

est, shall be servant of all" (Mark 10:43, 44).

May all our service for the Lord be in Christ's Name indeed, patterned after His service who pleased not Himself, but the Father. Then we, too, shall be pleasing to Him.

—Gabelein.

TRUTH VERSUS ERROR ON THE MILLENNIAL QUESTION

(Continued from page one)

is the view that under the preaching of the gospel, and the increase of Christian institutions, sin and evil will be gradually conquered, until finally we shall have a peaceful world. Approximately a thousand years of peaceful, happy, and to a large extent, sin-free life shall be enjoyed, after which Christ is expected to return. A big general judgment takes place, the saved are received into Heaven, the lost sent to Hell, the earth burned to a cinder, and eternity begins. Such a theory was unknown in the early centuries, and it is unscriptural and even ridiculous. Who holds such views? The answer is, practically all of the leading ecclesiastics of this day, including the leadership of Southern Baptists. Our Fort Worth Seminary is shot full of this teaching, and the Louisville Seminary straddles the issue, and the Sunday School Board is post-millennial in its leanings and literature. All of the talk one hears at conventions, associations, etc., about "Bringing in the Kingdom" is based on post-millennialism. Many pre-millennial pastors are too dumb to recognize what "bringing in the kingdom" implies, and go to chattering it like parrots.

The whole ecclesiastical scheme of increasing our institutions and building up a big ecclesiastical system is based on the idea of "bringing in the Kingdom" without the necessity of the King's return. It is noteworthy that no great defender of the fundamentals of the Christian faith is a post-millennialist. And no great post-millennial evangelist has ever lived. Usually post-millennialism is found in company with mod-

ernism.

4. The pre-millennial view.

Pre-millennialists hold the following views:

That Christ's return precedes the Millennium. Indeed is necessary to it.

That righteousness shall never prevail in this age. (cf. Parable wheat and tares).

That our business is not to convert the world, but to WITNESS for Christ. (Acts 1:8). We are to take Christ to the world, not bring the world to Christ.

That Jesus shall reign over the earth as a literal King. (Mt. 25:31-33). Also such as Isa. 2:1-4.

That permanent universal peace in this age is impossible. (Matt. 24:4-14).

That we are to take our place with a rejected Lord, bearing His shame and reproach in this day, knowing that there is a tomorrow.

It makes a great difference as to which of these views you espouse.

—Roy Mason



GOLDEN GATE BRIDGE

(Continued from page one)

mouth of a major ocean harbor. If all its rivets were placed head to toe, they would form an iron serpent that would writhe for thirty-six miles."

The bridge has been built as a self-liquidating project, being financed by a \$35,000,000 bond issue, guaranteed by the taxable property of San Francisco, Marin, Sonoma, Napa, Mendocino and Del Norte counties.

A unique feature in the building of this, the world's longest suspension-type bridge, was the giant safety net of stout cord which was swung under the construction work of the bridge. It was the first time in the history of major construction that such a net had been used. (The bridge has a 4200 foot main span.) The safety net is reported to have cost between \$80,000 and \$150,000!

The Engineering News Record declared when the net was put in position that if it saved one life it would be a good investment.

It is deeply gratifying to find such a value placed upon the body of a workman. And if the engineering world would resort to such a costly measure to save a workman's body, should it come as a surprise to find that the Creator of man has made provision at infinite cost for the saving of man's soul?

It cost God the giving up of His beloved Son, and it cost the Lord Jesus Christ the endurance of divine judgment against our sins to save our souls. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

The "redemption that is in Christ Jesus" (Rom. 3:24) may be likened to a giant safety net which saves all who trust themselves to it. The safety net under the Golden Gate Bridge saved a few workmen, but the finished work of the Lord Jesus on the cross, for our sins, has saved millions of souls.

Men's inventions are not perfect and strange as it may seem, an accident befell the safety net under the Golden Gate Bridge as the bridge neared completion and a portion of the net fell into the water, and some workmen were drowned. But the work of the Lord is perfect. He saves with an "everlasting salvation." He not only died for us, but He also lives for us. "Wherefore He is able

Men Ought Always To Pray

The importance of prayer in the Christian life is recognized, of course. Exhortations to pray are to be found in almost every writing of the New Testament. "Men ought always to pray, and not to faint." "Watch and pray, that ye enter not into temptation." "Pray without ceasing." "Praying always with all prayer and supplication in the Spirit." "In every thing by prayer and supplication let your requests be made known unto God." In the last book of the Bible "the prayers of the saints" are thrice mentioned. It is well to remember, however that the call is for prayer, and not for the saying of prayers.

If prayer is offered by compulsion, we doubt that it is sweet incense to the Lord. He who avails himself of access to the very throne of God by Jesus Christ because he feels obliged to do so, because he considers it to be a duty, is not really praying. True prayer is in the Spirit, and such prayer, while it is duty, is voluntary duty, and is not performed under compulsion.

The Christian ought to have an appetite for prayer, for to pray is to talk to God. One does not have to force food upon a healthy adult or child. Exercise, good circulation, health, and labor demand food for sustenance. And so it is with those who are spiritually healthy;—they have an appetite for the Word of God, and for prayer.

Consequently, when we confess that we do not pray sufficiently and that we ought to pray more, we are not simply referring to the obligation to pray or to the exercise of getting upon our knees or the utterance of words, "Our Father," but to the need so to live in fellowship with the Lord that it will be as normal for us to pray as it is for the natural man to breathe. Then, with every known sin confessed and in the consciousness of living in obe-

to save them to the uttermost that come unto God by him, seeing He ever liveth to make intercession for them." (Heb. 7:25). Have you come?

—Selected

dience to God's Word, prayer will flow from our lips as freely as songs from the throats of the birds. And when we do not know how to pray as we ought, the Spirit Himself will make intercession for us, according to the will of God (Romans 8:26, 27). Let us pray. —Our Hope



THERE'S A DIFFERENCE

Between being sorry for sin and being sorry you are "caught."

Between confessing your sins and confessing some other fellow's.

Between seeing your own faults and seeing some other person's.

Between conversion of the head, and conversion of the heart.

Between being led by the Holy Spirit and led by your own imagination.

Between being persecuted for "righteousness' sake," and being persecuted for "foolishness' sake."

Between "contending for the faith" and striving for your own opinion.



APPRECIATED COMMENTS

I have been reading THE BAPTIST EXAMINER for a long time and I sure do like it. It is the best paper that comes to my desk.

Elder William N. Irvin
Waynesboro, Tenn.

My husband and I sure do enjoy reading THE BAPTIST EXAMINER.

Mrs. Arthur Jackson
Sinks Grove, W. Va.

We are very much enjoying and using your fine paper, THE BAPTIST EXAMINER. May the Lord richly bless and use it for His glory.

R. Kenneth Smelser
Mannington, W. Va.

Have been reading THE BAPTIST EXAMINER for years and think it one of the best papers I've ever read.

Mrs. A. E. Anson
Russell, Ky.

BR'ER JOHNSING PREACHES!

Keep up de prayin', brethren,
De powers ob Hell am loose,
Ole Satan's cotlin' white folks,
An' niggers in his noose.

Ef you'se been hookin' chickens,
De debbel's got a pull,
Yo' won't come nigh to glory,
Wid feathers in yo' wool.

St. Peter's been a' watchin',
Yo' capers here and there,
Down on yo' knees, pore sinners,
An' bust you're hearts in prayer.

I hears dem loud hosannas,
I sees dem white robed saints,
Salvation's free, my brethren,
But this here preachin' aint.

Yo' pore old hard shell niggers,
Wha' fo' you want to wait?
Now, jine in hallelujahs,
While Sam Jones pass de plate.

—Copied