

Some people develop eye-strain by looking for trouble.

BIBLICAL

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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).

Whole No. 490

RUSSELL, KENUCKY, SATURDAY, OCT. 11, 1947

Vol. 16, No. 37

THE CRY FROM THE FOUR WINDS

"How long since Jesus died for sinners of the fall?
Thus asked a frail and aged woman in Bengal;
"See, I am old, have given alms and I have prayed,
And fasted much; at shrines I visited and stayed;
All useless, now I find, has been my work and toil;
O bearer of glad tidings, where were you the while?"

The echo came from icy shores far north and west;
For thus an Eskimo the Bishop of Selkirk addressed:
"For many moons you now have been in this bleak land,
Did you so long then know of sins forgiven, and
Since youth; and what! your father also knew this bliss
Then why, O why, did we not long ago hear this?"

The snow-capped Andes also brought the plaintive word,
"How is it that in all these years I never heard
That Jesus spoke those words so kind and precious, too?"
A native said, who heard the gospel in Peru.

In Casa Blanca's streets, it was repeated there;
"Why have you not, to bring this book, run everywhere?
Why do so many of my people still not know
That Christ has died and risen; that God has loved us so?
Why have you hoarded precious truth among a few?
A Moor reproached a Bible seller: 'Shame on you!'"

E. H. Hageman.

GIVE HIM GLORY IN HIS CHURCH

By A. J. WALL

Men are always seeking individual glory instead of seeking to let the church have the glory. I shall name a few ways in which we rob the church of the glory due her.

First! By supporting phases of our work without letting it go through the church. I knew of a man who would give to a missionary or any other part of the work if the representative would come around and see him personally. This man was always boasting about what he did for the Orphan's Home or the mission work. But you let the church try to raise an offering for the work and he would give very little if any at all. Just so he gave—what difference does it make? If he chose to give that way, was it not his privilege? Much every way. He was robbing the church of her glory and giving it unto himself. Every dollar I have for missions should go through my church and my church should get the glory. The commission was given unto the church, not to individuals. The only way the church can carry out this commission is for the individuals to place their money into her care.

We are not to be our own store keeper but the church is. Of course, the church building does not house the offerings that are brought in but she is in custody of it. The tabernacle which is a type of the church was not the storehouse for it was not big enough but the officials of the tabernacle were in charge of the storehouse, just like the church is in charge of the money. As for the church I pastor, the bank is their storehouse, but the church is in charge of the money.

We cannot give Christ glory with our money without giving
(Continued on page four)

MUSED UNCLE MOSE

Hih hahd to figguh out: Is it de fix we's in dat makes us go wha's we's gwine, or is it gwine wha' we's gwine dat keep us in de fix we's in?

Some Vacation Experiences And The Spiritual Impressions Gained Thereby

By R. P. Mahon

I am just back from a two months' vacation to Tennessee and Louisiana. Signs of marvelous prosperity were everywhere in evidence, vast building projects found on every hand and the crowds of milling, rushing, unsettled people found everywhere. I could write a book about my trip but space forbids. However, I do want to say a few things of my religious impressions, and these are just

MY IMPRESSIONS.

1. I saw in all my rounds only one church where seats were at a premium. I was told that this church is filled at every meeting

OR ELSE?

One of the editors of Detroit Free Press, M. W. Bingay, was one of 18 American editors who went to Europe on General Eisenhower's request to visit the Nazi horror camps.

In a recent article dealing with the question as to how the German folk could have fallen in with such terrible atrocities, Mr. Bingay said: "The entire philosophy of Nazism can be sized up in three words—'no moral law'."

He goes on to say that these newspaper men talked to scholars, industrial leaders, scientists and to the little people of Germany and it was always the same story: "No, we did not believe the Nazi principles, but we had to join up OR ELSE." They were afraid.

Then Mr. Bingay considers the question of whether these same elements that made Nazism possible in Germany are active in the United States. The answer is YES. "All over America" (Continued on page four)

hour, with three hundred in the mid-week meeting.

2. The average message was a mild textual or topical discourse. There is very little doctrinal preaching or prophetic teaching. As for the preaching I heard there are no prophecies and few are looking for the "blessed hope; the appearing of our Lord Jesus Christ." I heard more than once, "We have a good pastor and good church, but our church is asleep; we have no fervor, or power."

3. I found many pious souls hungering for some positive, vigorous doctrinal preaching, and many wondered why the pastor did not unfold to them the great teachings of the prophets, relative to the days ahead, the return of the Lord, and, like prophets of old, call the people
(Continued on page three)

-- The First Baptist Pulpit --

"CHRIST AND HIS CROSS"

"Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:

"Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

"Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you

with the Holy Spirit sent down from heaven; which things the angels desire to look into."—I Peter 1:10-12.

There is no subject in all the world that thrills my soul like the thought of the crucifixion of Jesus Christ. I believe that ought to be true in the life of every born again child of God. What Bible theme is there that we might study, or what thoughts might pass through our minds that would be the equal in any wise at all to the thought of the crucifixion of Jesus Christ.

Several years ago when Amy

Semple McPherson was at the height of her heretical and unscriptural career as a woman evangelist, she held a revival meeting in Akron, O. A friend of mine was present for one of the services in which she healed a man who supposedly had been born dumb. She brought this individual who had never spoken a word, out on the platform, performed supposedly a miracle of healing and then said to him, "Now speak the sweetest word that was ever put upon the human tongue." Immediately that man said, in a voice that was
(Continued on page two)

of the nations, which we have not, our voices would be weak and inconsequential compared to the roar of the multitudes who know not God. If we had seats around the United Nations Council table there would be little we could do.

"What can I do about it?"

Let us get our minds off the idea of what others may, or may not, do about this critical matter, and face the question of what each of us, as individuals, can do. None of us can do much if anything about a lot of other people, but each of us can do something about ourselves—if we will.

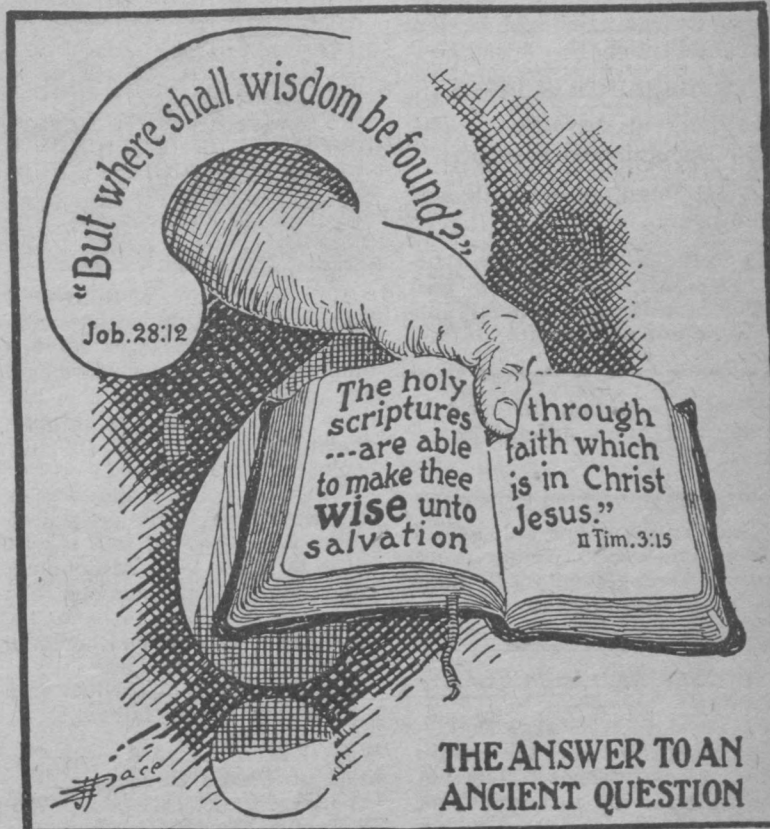
We have read and thought
(Continued on page four)

THE TALKING ASS

There had come to the Bible Conference an opinionated youth who was somewhat of a materialist—and he wished everybody to know it. Dr. Brookes had given a profound address on the inspiration of the Scriptures, and at the close the people were coming up to thank him. The youth also decided to go up, and take a fall out of the great clergyman.

"Very good, very good, my dear Mr. Brookes," he conceded, "but of course you don't really expect us to swallow all those Old Testament yarns—the one for instance where the ass opened his mouth and talked like a man—that would be quite too remarkable," and he followed his sage observation with a nervous laugh.

"Not at all," responded Brookes, "not any more remarkable than that a man like you should open his mouth and talk like an ass."—The Sunday School Times.



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In View Of World-Wide Unrest, Men Ever Say, "What Can I Do About It?"

A. M. OVERTON,
Fulton, Miss.

In view of the world's unrest and distress, under the darkening shadow of growing suspicion, distrust and jealousy among nations, and facing the increasing conflict between capital and labor, between various race groups and political factions in our own land, we are prone to cry out, "What can I do about it?"

Few, if any, of us can speak loud enough to be heard outside our own family groups, or community borders. Individually we are but tiny specks in the path of a mighty avalanche. The march of the multitudes as they follow the pied pipers of materialistic godlessness seems to drown out any word of warning or protest that may be raised.

If we had the ear of the rulers

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.

CHRIST AND HIS CROSS

(Continued from page one)

audible throughout the entire audience, "Jesus." I'm not vouching for the authenticity of Amy's miracle, nor am I in any wise at all condoning her as a woman evangelist, I'm merely saying to you this morning that the individual who reputedly had been healed, certainly spoke truly when he declared that the name Jesus was the sweetest word that was ever spoken by man.

I remember several years ago when I was pastor in Cincinnati a man was to be operated on in one of the hospitals, who was suffering with cancer of the tongue. The doctor standing on one side of the operating table getting ready to perform the operation which would render that man speechless for the balance of his life, said to him just before he administered the anaesthesia, "I want you to speak a last word, for when you awaken, you will never be able to speak again. What would you like to say that would stand as a memorial for you as the last word you have ever spoken?" Without a moment's hesitancy, he said, "Thank God for Jesus Christ." They put the cap over his face, and the operation was performed. I have gone back in my memory many times to that hour to hear him say, "Thank God for Jesus Christ."

I say to you this morning, beloved, there's no subject in all the world that ought to thrill the souls of God's own like the thought of the crucifixion of Jesus Christ. Men of all ages from the earliest dawn of creation have felt the same as I express to you today. The prophets of the Old Testament, the evangelists of the New, and the writers of the past two thousand years have all felt there was no thought the equal to this one—Christ and His crucifixion.

CHRIST AND HIS CROSS IS THE SUBSTANCE OF PROPHECY ITSELF. Listen:

"Of which salvation the PROPHETS HAVE ENQUIRED and searched diligently, who prophesied of the grace that should come unto you."—I Peter 10:10.

This refers to the men who lived in Old Testament day,

Miss Ruby Dell Baughier



Here is a picture of Ruby Dell Baughier, one of the editor's college friends, who was an acquaintance in college years ago. For quite some time she has been an invalid and is entirely dependent on the sale of her books for her livelihood.

When in college she was a fine, high type Christian girl of whom it can be said that it was a joy to know her. Although I have not seen her since our college days, I rejoice to have the privilege to recommend her and her books to our readers.

Some of her books which you may obtain are as follows:

What I Have Learned	75c
More of What I Have Learned	75c
Doorways, Candles, and Morning	\$2.00
The Wedgewood Pitcher ..	2.50
Listening Hills	2.50

She is planning a new book and about this new one she says:

Nearly every week somebody asks for one, sometimes all three, of my first books. I cannot supply them; they were sold many months ago. As there seems to be a demand for them, my publisher is combining the three books in one volume which I shall call DOORWAYS, CANDLES, AND MORNING.

The first of these books, DOORWAYS AND WINDOWS, was printed in 1938. The second, CANDLES ON THE SILL, was ready for my readers in 1939. The first edition of UNTIL MORNING came out in August of 1941, and a second edition was needed three months later. These are the three books contained in DOORWAYS, CANDLES, AND MORNING.

My two most popular poems are in the UNTIL MORNING section of this book. One of them is "It Never Has Failed." It was first published and beautifully illustrated as a frontispiece in the March issue of THE CHRISTIAN HERALD in 1941. Since then I have no idea how

many times it has been reprinted; every now and then somebody clips it from a magazine or church bulletin and sends it to me.

Only a few days ago I came across it on the inside cover of a current collection of notable sermons. Furthermore, it was read in London, England, before a group of poetry lovers. The other poem is "Sunrise." A chaplain in faraway India read it before an assemblage of soldiers who asked for copies of it that they might carry it around with them to read from time to time. A soldier in Italy wrote to tell me that it encouraged him to keep going—when going was not easy.

The third of these three books also contains the story of my life. Dr. Gordon Hurlbutt, a retired college professor, a minister and a poet, called my brief autobiography, "a real epic."

There are other poems in this three-in-one volume that have, seemingly, touched the hearts of many people. Dr. John Holland, pastor of the "Little Brown Church Of The Air" over radio station WLS, Chicago, called my poem, "Washing Out Worries," "a lovely little thing" and said it was "worth the price of the entire book." "Song Triumphant" was read over WHAS, Louisville, one Thanksgiving morning and was praised highly. "Terraces" was read in New York City over a coast-to-coast network February 20, 1939. Some were read over WWL, New Orleans. Dr. J. T. Cotton Noe commented on "the beautiful sincerity of her religious poetry." SUNDAY SCHOOL TIMES reviewed the three books for their book section. Many of these poems have been read from pulpits, in club meetings and by sick beds. Last, but not least, I think you will like to read about the little girl who wanted to wash her doll's clothes on Sunday.

Will you buy my books? I shall greatly appreciate an order from you.

probably Isaiah, Jeremiah, and all the balance of those Old Testament prophets. It tells us that the very substance of their prophecy was Christ and His cross.

I realize that there are many truths presented in the Old Testament prophecies other than the crucifixion. I realize that there are many great and outstanding truths that are presented in the prophecies besides the crucifixion of Christ, yet, beloved, the sum and substance of all the teachings of the prophets of the Old Testament is this—Christ and His cross.

Everything those Old Testament prophets have said not only centered but revolved about Christ and His cross. When King Nebuchadnezzar of Babylon had been away from

the city on what was reputed to be a successful military expedition, and was returning home to the capitol city, an advanced guard came ahead of the monarch as he approached his capitol city and kept shouting at the top of his voice, "He comes, he comes!" All the city knew to be in expectancy for the arrival of their king.

I turn to the Word of God and I read in the Old Testament the words of the prophets and it seems to me that every one of those prophets is but merely announcing the coming of the Lord Jesus Christ. Listen:

"And I will put enmity between thee and the woman, and between thy seed and HER SEED; it shall bruise thy head, and thou shalt bruise his heel."—Genesis 3:15.

This, beloved, is the fountain-head of all prophecy. It is the first prophecy ever given in the Word of God. It is a prophecy concerning the coming of one who should be called "The seed of the woman." Only one could ever be thus spoken of. All others can truthfully be called "the seed of man and woman" but not so with Jesus Christ, for He was truly "the seed of the woman." Thus, beloved, in this, the first prophecy of the Bible, the fountain-head of all Biblical prophecy, we have a reference to the coming of Jesus who shall come as the "seed of the woman."

Time and time again through this Bible we have other references, other prophecies, and other statements on the part of the prophets as to His coming. Listen again:

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, UNTIL SHILOH come."—Genesis 49:10.

"I shall see him, but not now; I shall behold him, but not nigh: there shall come a STAR OUT OF JACOB, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Seth."—Numbers 24:17.

That was the prophecy which came by Balaam when Balak tried to frustrate the plan of God by hiring Balaam to preach against the children of Israel. God would not allow him to preach against His own chosen people and speak a curse against them. Instead, God caused him to pronounce a blessing and thereby foretold the coming of Jesus Christ.

Listen again:

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."—Isa. 7:14.

Over 750 years before Jesus Christ was born in Bethlehem, Isaiah was the outstanding prophet of God for Israel. Isaiah foretold that Jesus was to be born of a virgin without a human father, and thereby declared that the Son of God was to come, as other prophets of the Old Testament had already foretold.

Notice again:

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel: whose goings forth have been from old, from everlasting."—Micah 5:2.

The very place that Jesus was born—the city of Bethlehem—is thus foretold within this prophecy.

There wasn't an event in the life of Jesus Christ but what God foreknew and predetermined that it should come to pass. Accordingly, He knew and He predetermined the very place where Jesus should be born—in the city of Bethlehem, and Micah, the prophet of God, foretold that this was to be the place of His birth.

If time would permit this morning, and if your patience might endure, we might read to you prophecy on top of prophecy showing that every event of the life of Christ that has come to pass as a reality in the gospels, was foretold by the prophets in the Old Testament. There is not one single event that came in the life of Jesus Christ but what you can find it prophesied in the Old Testament. Certainly we can say then this morning that Christ and His cross is the very substance, the sum, the center and the core of prophecy.

I remember a number of years ago taking a trip, doubtlessly the longest that I had ever taken at that time. Mrs. Gilpin and I had gone to an automobile club and had secured a log of the road, with every turn marked carefully and with every place carefully marked on this road log so that there was no possibility at all of making any mistake as to the trip that we were taking. I have often thought that by just reading that road log and following along little by little, eventually we arrived at our destination just by continuing on from one marking to the next.

It seems to me that the prophets themselves are just a series of sign boards along from Genesis to Malachi, each of them pointing, saying, "This way to Christ"—on this road you will find the Son of God." Thus, beloved, as you read from Genesis to Malachi you are brought face to face with indisputable overwhelming evidence that tells us that Christ and His cross is the substance of all Old Testament prophecy.

CHRIST AND HIS CROSS IS THE THEME OF THE GOSPEL.

"Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Spirit sent down from heaven."—I Peter 1:29.

Not only is Christ and His cross the substance of Old Testament prophecy, Christ and His cross is also the very theme of the Gospel itself. If a man is writing a book, that book, of necessity, must have a beginning, and the characters in that book must each play their respective parts and roles until the book is worked up to a climax gradually, and then when the climax is reached, the book is swiftly brought to a close. Thus it is with the four gospels. They have a beginning. They tell the story of Christ's birth, and those four gospels work gradually up to the climax of Christ's death and then immediately each of the four gospel writers close the story. Thus, beloved, you can see that the very theme of the gospel is Christ and His cross.

You will notice that the Apostle Paul, who wrote much of the New Testament, spoke often of (Continued on page three)

PRAYER

When thou prayest, rather let thy heart be without words than thy words without heart. Prayer will make a man cease from sin, or sin will entice a man to cease from prayer. Pray often, for prayer is a shield to the soul, a sacrifice to God, and a scourge to Satan.—Bunyan

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CHRIST AND HIS CROSS

(Continued from page two)
Christ as the theme of the Gospel. We hear him say:

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that CHRIST DIED FOR OUR SINS according to the scriptures."—I Cor. 15:1-3.

What is the gospel? The death, burial and the resurrection of the Lord Jesus Christ, and the Apostle Paul tells us it is by that gospel that we are saved. Listen again:

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—Romans 1:16.

When the Apostle Paul wrote to the churches of Galatia, he said to them:

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than which we have preached unto you, let him be accursed. As we said before, so I say now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."—Gal. 1:6-9.

I say to you, beloved, Christ and His cross is the very theme of the gospel. Notice how that Simon Peter, as well as Paul and the four gospel writers, declared the same thing:

"Who his own self BARE OUR SINS IN HIS OWN BODY on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."—I Pet. 2:24.

"For CHRIST ALSO HATH ONCE SUFFERED FOR SINS, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."—I Pet. 3:18.

If you will read the writings of the four gospel writers, the epistles of Paul, the letters of Peter, and turn to the revelation of John you will find that the theme of all the gospel is Christ and His cross, for even John on the Isle of Patmos, where he had his vision, says:

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne and unto the Lamb forever and ever. And the

four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth forever and ever."—Rev. 5:13, 14.

Who are they worshipping? The Lamb—the Lord Jesus Christ whom John sees exalted as King and Lord. In the preceding verses he had already seen Him as a Lamb slain from the foundation of the world.

I say, beloved, it is not only true that the Old Testament prophets considered Christ and His cross to be the substance of prophecy; it is also true that the New Testament writers considered Christ and His cross to be the theme of the Gospel.

III
MY TEXT DOES NOT STOP THERE, IT TELLS US FURTHERMORE THAT CHRIST AND HIS CROSS IS THE SUBJECT OF ANGELIC RESEARCH. LISTEN:

"Which things the angels desire to look into."—I Peter 1:12.

The Greek language is so explicit and Greek words are so descriptive. This word "look into" is not an ordinary expression, but rather, it is one of the most unusual words in all the New Testament. At the sepulchre of Jesus Christ Peter and John stooped down and looked into that sepulchre to find that it was empty and that Jesus had been raised from the dead. Now the very word that describes Peter and John looking cautiously and researchingly into that tomb with a little fear, that same word that is used to describe those preachers looking into that sepulchre, is the identical word used here when it talks about the angels of God desiring to look into the theme of Christ and His cross.

The angels have always been interested in the things that go on in this world. If you will go to the first book of the Bible that was ever written, you will find these words:

"When THE MORNING STARS sang together, and all the sons of God shouted for joy."—Job 38:7.

The angels were there I am sure and watched as God fashioned man out of the dust, and from that hour, I am sure that all the angels looked carefully into the events that might follow that they might catch the story of Christ and His cross. From that hour the angels above and the angels below, the angels of bliss and the angels of woe—all the angels of God watched that they might learn the story of Christ and His cross.

I am sure that it was with horror that they heard that fatal conversation between Satan and Eve. If the angels of God can weep, surely they must have wept when sin became reality. Yet, beloved, their weeping must have been turned to joy when immediately they heard the Father say, "I will put enmity between thee and the

woman." The very thing that the angels of God were interested in, was Christ and His cross, and when they heard that first hint of redemption, surely the angels must have dried their tears so that they most carefully and researchingly might look into the matter of Christ and His cross.

When the ark of the covenant was made, which was symbolic of God's presence, on the top of that ark, which is about the size of our communion table, there were two angels of gold placed with their faces downward. The blood was to be sprinkled upon that mercy seat, and apparently the angels were looking down upon the spot where the blood was to be sprinkled as if looking into and investigating the story of Christ and His cross.

Notice if you will, beloved, it was an angel that made the announcement of the birth of Jesus Christ unto Mary. It was an angel that made the announcement of the birth of the Son of God unto Joseph. It was an angel which announced the birth of Jesus to the shepherds.

"And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:8-14.

Come, if you will, to the tomb of Christ, and you'll find that the angels were all about that tomb. And today, the angels are still in the act of research. They are still looking into the matter of Christ and His cross.

"To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."—Eph. 3:10.

Beloved, we, as a church, have the privilege of teaching the powers and principalities of heavenly places things concerning Christ and His cross. The angels still go to church that they might learn.

"For this cause ought the woman to have power on her head because of the angels."—I Cor. 11:10.

This is speaking about a woman coming to the house of God, that she ought to wear a hat because of the angels. The angels come to church that they might learn more about Christ and His cross. I will never forget the first time this truth dawned on me. A few years ago I read it and it became apparent to me that the angels of God come to church. They are here more regularly than you are, for you can't come every time, but the angels are always here. They are here to learn, and when I read that for the first time for it to make an impression on me, I said, "I wonder what this poor preacher has ever been able to teach the angels of God about Christ and His cross. I wonder what they have ever learned as they come into this house of God to hear various men of God preach concerning Christ and His cross." As old John and Peter cautiously peered into that open

tomb to see if Jesus were there, so the angels of God for six thousand years have been looking into this matter of Christ and His cross.

That brings to my mind how that several years ago, on the only vacation I guess I have ever really taken since I have been pastor of this church, we went up to Canada and came back by way of Detroit, Mich. On a Sunday morning I heard a young woman sing—

"There is singing up in heaven such as we have never known, Where the angels sing the praises of the Lamb upon the throne, Their sweet harps are ever tune-fun and their voices always clear, Oh, that we might be more like them while we serve the Master here!

"Holy, holy, is what the angels sing, And I expect to help them make the courts of Heaven ring, But when I sing redemption's story, they will fold their wings, For angels never felt the joys that our salvation brings.

"But I hear another anthem blending voices clear and strong, 'Unto Him that hath redeemed us and has brought us,' is the song; 'We have come through tribulations to this land so fair and bright, In the fountain freely flowing He hath made our garments white.'

"Then the angels stand and listen for they cannot join that song, Like the sound of many waters, by that happy, blood-wash'd throng, For they sing about great trials, battles fought and victories won,

And they praise their great Redeemer who hath said to them, 'Well done.'

"Holy, holy, is what the angels sing, And I expect to help them make the courts of Heaven ring, But when I sing redemption's story, they will fold their wings, For angels never felt the joys that our salvation brings.

"So, although I'm not an angel, yet I know that over there I will join a blessed chorus that the angels cannot share; I will sing about my Saviour who upon dark Calvary, Freely pardoned my transgressions, died to set a sinner free.

"Holy, holy, is what the angels sing, And I expect to help them make the courts of Heaven ring, But when I sing redemption's story, they will fold their wings, For angels never felt the joys that our salvation brings."

I have told you this morning, beloved, that Christ and His cross is the substance of prophecy, it

is the theme of the Gospel, it is the study of the angels—therefore, I want to ask you one simple question: What is Christ and His cross to you? If Christ is the substance of all prophecy, if He is the theme of all the gospel, if Christ and His cross is the study of the angels for six thousand years, then, beloved, what do Christ and His cross mean to you today? I'll tell you what He means to me. He is my Saviour, my Lord, my hope, my security, and my stay. May you look up to Him today and hear the words of Paul when he said, "Christ died for our sins," and may you receive Him, believe that He died for your sins, and trust Christ and His cross for your salvation.

May God bless you!



SOME EXPERIENCES

(Continued from page one)
back to God.

4. To this writer it is very evident that our churches are drifting into formalism; enriching their service with "silent prayers," "responsive readings," and, "reciting the Lord's Prayer" in unison as a part of the regular morning program. To whom was the "Lord's Prayer" given anyway? And what about the people reading responsively when Ezra and Nehemiah brought out the Law and stood and read a half day at a time?

In most of our churches the sermon is just an item of no special significance; cut it out and you would still have a program. As I looked on I wondered just how many had come to hear the pastor pour out his soul in a great soul-stirring, heart-moving message right from the heart of God?

5. Our churches and pastors are giving themselves largely to promotional programs, keeping the many organizations going, oiling the machinery, etc. Is there not somewhere a young Isaiah, a Jeremiah, or a John Baptist who will lift his voice in thunder tones and call our people back to a simple spiritual religion?

6. I have come back with a keener appreciation of our Mountain Preachers School and the unique position it holds in our Baptist life, and the holy task that lies ahead of us.

Most of our men are to be rural and village pastors or rural missionaries. Our Bible teaching must be intensified that they may be loyal, intelligent defenders and proclaimers of the faith. With these men there must never be any doubt about the inspiration of the Bible, the sovereignty of God, salvation by grace, the independence of the churches, the democracy of the saints, the beauty and sanctity of the ordinances, and the great fact that Christ and His everlasting Gospel is the world's only hope in this day of doubt and uncertainty.

As Dr. J. R. Graves would (Continued on page four)

CONGRESSIONAL DIAGNOSIS

If you want to know how popular a church is, count the number of people in attendance on Sunday morning. If you want to know how popular the preacher is, count the number of people in attendance on Sunday night. If you want to know how popular the Lord is, count the number of people at the mid-week prayer service.

OR ELSE?

(Continued from page one)
erica today you find that 'OR ELSE' spirit in a people too tired to live up to their responsibility as citizens, and too afraid that something might happen. They might lose their jobs, their money, their social position, their political standing." He says we must get back to moral laws and the Sermon on the Mount and have moral courage enough to stand against the forces that are saying "OR ELSE" or we will have the Nazi crimes repeated in America.—*Prophecy Monthly.*



GIVE HIM GLORY

(Continued from page one)
it through the local church.
Second: Another way to rob

Christ of the glory in the church is to turn the works of the church over to a committee or board. I read where a certain mission board or mission society did so much for the benevolent causes and never mention a church. Thus, the church does not get the glory, however, all the money comes from the churches. I read in one paper where the board appointed so many men to Africa, so many to Australia, and so on, but did not say a word about a church doing anything. Christ was not getting the glory through the church. The commission was given to the church and Christ should get glory through his church for carrying it out, and when it fails, He will not honor it. To some people, the church is just a feeding stall for some man to get glory unto himself or his board.

Third: Another way to rob

Christ of the glory in his church is to take money that should go to his church and support organizations that do the work the church should do. To support separate organizations from the church in giving away Bibles, preaching the gospel, fostering charity movements and other things that the church has the authority to do and try to say that is a part of your tithe into the church, is to rob Christ and the church of the glory due his name. I know people who support radio preaching that has no church indorsement and claims to be interdenominational when they will not even support their own church in carrying the gospel. I know of people who will take money that should be placed in their church and give it to the Red Cross or the Gideons to do the work that the Lord left for the church to do. This is robbing Christ from glory in his church.



I like the way THE BAPTIST EXAMINER stands for the truth.

Ed Alvis
Griffin, Ga.



WHAT CAN I DO?

(Continued from page one)
much in the past two years about atomic power. Our poor minds cannot comprehend the various declarations made as to how much power is released through this mysterious fission of atoms. If we could only harness some of this unfathomable power and direct it toward the settlement of the world's problems instead of using it for the destruction of things, we would feel better about the matter.

Well, we do have this same power at our disposal, and we do not have to be scientists in order to harness, release and use this mighty power. The same Almighty God who has stored this world moving power in the tiny atoms has stored the same power in His Word. "The word of God is quick (living) and powerful" (Heb. 4:12). "The gospel of Christ is the power (atomic power, if you please) of God unto salvation to every one that believeth" (Romans 1:16).

With the Word of God before us, and with the Holy Spirit of God given to be our Teacher, not one of us needs to fold our hands in despair in the face of the present darkening world picture. There is something that we can do about it. Yes, there is something that I can do about it!

Here's what I can do about it! First of all, let me, myself, decide, resolve and determine here and now that in spite of all the kicking the flesh may do, in spite of all the opposition and distraction from the world of things about me, and in spite of the worst that the devil can do, I am going to fill my heart and mind with the word of God and occupy myself with it until I become literally charged with its dynamic life and power. Such will not come overnight, but after a few months of painstaking diligence in it we will begin to see happy and profitable results in and with ourselves. This is of first importance and nothing else will be worth much if we fail here. Our weakness and weariness comes because we are ignorant of God's living and powerful Word.

Second: Let each of us, as fathers and mothers, see to it that our child, on children, know the Word of God. Let us read it to them with more diligence and faithfulness than we use in read-

ing them fairy stories and other fictitious stories from the minds of men. Encourage and aid them in hiding the Scriptures in their minds while they are young, tender and impressionable. Let each child have his or her own Bible as they see father and mother give time and effort to reading and studying the Word of God they will do likewise and form a life's habit of daily feeding upon the riches of the Bible.

Third: let us allow nothing short of real and insurmountable Providential hindrances to keep us, father, mother and all the family, from the services of Bible study and worship each and every Lord's day. Our attitude toward God is correctly revealed by our attitude toward the services of His Word. If the Word of God is not being used in these services we are responsible to the Lord and to the world that needs His Word to say something about it, and do what we can to see to it that the Word of God is taught and preached regularly and faithfully. To be quiet and "mealy-mouthed" in this matter is to be an ally of Satan in his deceitful and murderous work.

Fourth: If and when we have given ourselves to an earnest, truth-seeking and openminded study of the Word of God; when we have been faithful and diligent in our responsibility of teaching our children the Scriptures; and when we have been faithful in the matter of "assembling ourselves together" for Bible study and worship, then we are ready to really pray about this matter so as to be heard of God. We are then in the spirit of following God's promise of II Chronicles 7:14, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked way; then will I hear from heaven, and will forgive their sin, and will heal their land." It is God's will for us that we pray for those who govern our land and world. (I Tim. 2:2, etc.).

Let us stop fretting, fuming, worrying and weeping about the hopelessness of the situation and wake up. It is still day, and there is still some time. Most of all, we have in our possession and immediately at hand the most powerful of all remedies for the world's ills. It is the Bible, the Word of God. If we fail to make use of it for ourselves for our children, and those about us who we can touch, then we are criminally responsible for whatever may come as a result of our carelessness and neglect.

The world is truly in an "awfully bad fix," but "where sin abounded, grace did much more abound" (Rom. 5:20). The world is made up of states or provinces. States are made up of counties. Counties are composed of communities. Communities are composed of homes and individuals. Each of us can begin at the bottom of the heap and look after that for which we are responsible. As we give ourselves into the hand and will of the Lord we will see the progression of His mighty power upon us as it was in the days of old when "one chased a thousand and two put ten thousand to flight" (Deut. 32:30).

Let us not allow the world of evil men to make use of this mighty atomic energy simply and solely to destroy and work material matters. Let us harness it within our own individual lives, in the lives of our children, and in the world by giving ourselves really and in earnest to learning God's Word

from Genesis 1:1 to Revelation 22:21.

"When can I do about it?" I can't match or compete with the world of organized political, diplomatic and military might. In that I am as a mole hill beside a mountain. But, I can become a channel through which God's mighty power may and will work through a knowledge of His wonderful Word. In this I can become one of "the foolish things of the world" chosen of God to confound the wise, and one of "the weak things of the world to confound the things that are mighty." (I Cor. 1:27). We are weak and helpless, but God is wise and mighty. Let us yield unto Him, and watch what great things He may do with even the least of us.

Yes, I can (1) read and study God's Word every day; (2) I can devote some time daily to teaching my children to know and understand God's Book, the Bible; (3) I can take my family with me each Sunday to all the services of Bible study and worship possible for me to attend; and (4) I can pray daily and earnestly to God for our national and world leaders, and more especially for the proclamation and understanding of God's Word throughout the world.

May the Lord grant each of us grace to do what we can and trust the result to Him.



VACATION EXPERIENCES

(Continued from page three)
cry out when preaching on the simplicity of the Gospel and salvation through the shed blood — "Blood before water, regeneration before church membership." Other schools may go wrong on the fundamentals and deny the Faith, teach the validity of alien immersion and the scripturalness of mixed communion, but the Mountain Preachers School must through all the coming years stand on the impregnable rock of Holy Scripture and send out prepared men to carry the Gospel to the end of the earth.

Not only must it be kept doctrinally pure but every department and every class, every teacher and every pupil must be directed and guided by the Holy Spirit. — The Mountain Voice

Ed. Note: You ought to reread this article as it is a good one. Bro. Mahon says, "Other schools may go wrong, etc." He might as well have called the Louisville Seminary by name — everyone knows that is what he meant. The strange thing to me is that everyone knows the Seminary ought to be located in Denmark — it could keep company with whatever else is rotten there — and yet folk go right on supporting the cooperative program, from which the Seminary gets a huge slice.

As for God raising up a young Isaiah to call the people back to simple spiritual religion, this, if not impossible, is wholly improbable. The hierarchy has gone too far to turn back. Our Baptist hierarchy is just as bad as a Catholic hierarchy. We don't need a reformation within — we need to "come out."

We beg you to read this timely and stirring article by Bro. Mahon again. It surely pictures conditions as they are today.

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