

The Baptist Examiner

"To the law and to the testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20

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God only had one Son

He was a missionary

Are you His child?

Are you missionary?

The Need Of Decision For The Truth

By C. H. Spurgeon

Some things are true and some things are false. I regard that as an axiom; but there are many persons who evidently do not believe it. The current principle of the present age seems to be, "Some things are either true or false, according to the point of view from which you look at them. Black is white, and white is black according to circumstances; and it does not particularly matter which you call it. Truth of course is true, but it would be rude to say the opposite is a lie; we must not be bigoted, but remember the motto, 'So many men, so many minds.'" Our forefathers were particular about maintaining landmarks; they had strong notions about fixed points of revealed doctrine, and were very

tenacious of what they believed to be scriptural; their fields were protected by hedges and ditches, but their sons have grubbed up the hedges, filled up the ditches, laid all level, and played at leap-frog with the boundary stones. The school of modern thought laughs at the ridiculous positiveness of Reformers and Puritans; it is advancing in glorious liberality, and before long will publish a grand alliance between heaven and hell, or, rather, an amalgamation of the two establishments upon terms of mutual concession, allowing falsehood and truth to lie side by side, like the lion with the lamb. Still, for all that, my firm old-fashioned belief is that some doctrines are true, and that statements which are diametrically opposite to them are not true—

that when "No" is the fact, 'Yes' must be abandoned. I believe that the gentleman who has for so long a time perplexed our courts is either Sir Roger Tichborne or somebody else; I am not yet able to conceive of his being the true heir and an impostor at the same time. Yet in religious matters the fashionable standpoint is somewhere in that latitude. We have a fixed faith to preach, my brethren, and we are sent forth with a definite message from God. We are not left to fabricate the message as we go along. We are not sent forth by our Master with a general commission arranged on this fashion: "As you shall think in your heart and invent in your head, so preach. Keep abreast of the time. Whatever the people want to hear, (Continued on page two)

Only One Text Succeeded As The Hour Of Death Comes

Lady Powerscourt lay dying in her castle. A friend who was intimate terms with her came to her room, and said, "How do you feel today, Lady Powerscourt?"

"Very well! I will tell you what I have been thinking of. I have been thinking that one needs a great many Scriptures to live by, but only one to die by."

"And what is that, your ladyship?"

"The only Scripture that a person needs to die by is this: 'In the blood of Jesus Christ, His Son, cleanseth from all sin,' and that verse was never sweetened to my soul than at this moment."

—High School Christian

GOD'S WORK

An Illinois business man took a dollar bill, pinned a piece of paper to it, asking everybody who spent the money to write down what it was for, and sent it back into circulation for two weeks. At the end of the time it came back with the following

It was spent five times for laundry.
It was spent five times for tobacco.
It was spent five times for cigarettes.
It was spent three times for candy.
It was spent twice for haberdashery.
It was spent three times for riding.
It was spent once for automobiles.
It was spent once for groceries.
It was spent once for washing.
It was spent once for toothpaste.
It was never had a chance with a dollar.
There are many others like it.

Why Baptists Should Abstain From 'Holy Week'

Eld. Roy Mason
Tampa, Florida

Every spring the ministerial association in Tampa, Fla., puts on a Good Friday affair, and usually there are Baptist pastors among the speakers. We believe that if Baptists would think the thing through they would not participate in any of the "Holy Week" events. Why? Because the entire "Holy Week" calendar is a falsehood. Jesus did not make His triumphal entry into Jerusalem on "Palm Sunday." Careful study will make this plain to any one. Jesus was NOT crucified on Good Friday — could not have been and remained three days and three nights in the tomb (as is stated 11 times in the New Testament). Some will suggest that "part of a day or night" was counted for the whole. Not so. God does not fulfil His Word in a half-hearted fashion, but to the letter. Good Friday makes Jesus out to be falsifier, and denies the accuracy of the Scriptures.

As to Easter, it is a lie cut out of whole cloth. Easter has nothing at all to do with the resurrection of Christ — not one single thing! Easter is determined by the full moon and the

spring equinox and not by the resurrection of Christ. The very name is heathen, being the name of the old Teutonic goddess of spring. Rabbits and eggs are pagan sex symbols, and have naught to do with the resurrection. The Bible never mentions Easter save in one place (Acts 12) and in that instance it is a mistranslation, for the Greek term used is "passover." The first day of the week, called Sunday, is the Bible resurrection day, for it was on that day that Jesus revealed Himself as risen from the dead, and after His resurrection He met with His disciples on that day — they continued to meet on that day after His ascension, and for nearly twenty centuries Christians have met for worship on that day. (Else why do we meet on that day at all?)

Why should Baptists help perpetuate a string of lies — Good Friday — Easter — etc.?

Holy Week Picture Show

This year the ministerial association went further than to put on the usual Good Friday service. They brought a picture show — "The King Of Kings" to one of the theatres, and school children were sent in droves

to view it. It is doubtful if anything is of greater moral and spiritual harm to young people than the movies. Theatre going is one of the worst things practiced by church people in this day. Certainly it is wrong to start children going to a theatre. The writer of these lines did not permit his little daughter to attend the show brought to town by the ministers.

What About The "King Of Kings?"

Years ago a picture show owner came to us and offered us a free ticket to the "King of Kings" which he was putting on. It happened that just a week before we had seen some information concerning this particular film, so with this fresh in mind I said, "Mr. B — we saw the statement last week that three religious leaders were called into consultation in filming the 'King of Kings.' One was a Roman Catholic Jesuit (and the Jesuits were at one time or another driven out of different countries in Europe in the past for their skullduggery); the second was a modernist preacher (and they don't believe in the deity of Christ); the third was an orthodox Jewish rabbi, and (Continued on Page Four)

Ripley Tells This: What Will Roman Catholics Say?



A tower of the Cathedral at Rouen, France, was built from funds paid by parishioners for permission to eat butter during Lent.

STARTLING FIGURES!

Since the close of the war there has been a great deal of talk in some circles regarding a changed attitude on the part of Soviet Russia toward religious beliefs. According to Ripley's "Believe It Or Not," Josef Stalin and the Communists have since 1918, liquidated by murder or exile 235,078 members of the clergy and destroyed 88,074 edifices used for worship. Included in the above number are:

- 152,471 priests and monks, and 52,032 nuns of the Russian church;
- 26,000 Rabbis and teachers of the Jewish faith;
- 16,914 Armenian Mullahs;
- 5,106 priests of the Roman Catholic Church;
- 2,025 Armenian priests;
- 520 Lutheran pastors.

The Communists have confiscated 18,500,000 acres of church property and have stolen four billion dollars' worth of church funds.

—King's Busin

The First Baptist Pulpit

"GOD'S FELLOW WORKERS"

"For we are labourers together with God."—I Corinthians 3:9.

This text is taken from a very unusual and a very interesting setting. If you will read the first part of the third chapter of I Corinthians, you will find that the church at Corinth was very definitely divided on the subject of preachers. There were two factions in this church at Corinth. One of them was the folk who thought Paul was the biggest preacher in all the

world, and the other faction were those who thought the greatest of all preachers was Apollos. As a result of these two factions within the church, the division became so great that when Paul wrote to the church he referred to them as "carnal" because of the factions that had arisen within that church.

In order that Paul might be able to show them the fallacy of their position he declared that he himself was just a planter

and that Apollos was merely a waterer. In other words, he took the position that he and Apollos were both just gardeners—one to plant and the other to water, so that actually neither of them were anything. God was everything. Paul was a planter, Apollos a waterer; but God was to give the increase. Therefore, he said to this church, "What's the use of your fighting over which one of the two nothings is the greater."

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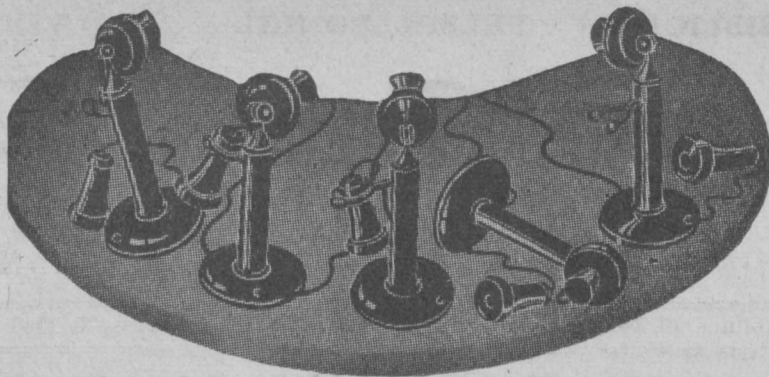
DECISION FOR THE TRUTH

(Continued from page one)
tell them that, and they shall be saved." Verily, we read not so. There is something definite in the Bible. It is not quite a lump of wax to be shaped at our will, or a roll of cloth to be cut according to the prevailing fashion. Your great thinkers evidently look upon the Scriptures as a box of letters for them to play with, and make what they like of, or a wizard's bottle, out of which they may pour anything they choose, from atheism up to spiritualism. I am too old-fashioned to fall down and worship this theory. There is something told me in the Bible—told me for certain—not put before me with a "but" and a "perhaps," and an "if," and a "may be," and fifty thousand suspicions behind it, so that really the long and the short of it is, that it may not be so at all; but revealed to me as infallible fact, which must be believed, the opposite of which is deadly error, and comes from the father of lies.

Believing, therefore, that there is such a thing as truth, and such a thing as falsehood, that there are truths in the Bible, and that the gospel consists in something definite which is to be believed by men, it becomes us to be decided as to what we teach, and to teach it in a decided manner. We have to deal with men who will be either lost or saved, and they certainly will not be saved by erroneous doctrine. We have to deal with God, whose servants we are, and he will not be honored by our delivering falsehoods; neither will he give us a reward, and say, "Well done, good and faithful servant, thou hast mangled the gospel as judiciously as any man that ever lived before thee." We stand in a very solemn position, and ours should be the spirit of old Micaiah, who said, "As the Lord my God liveth, before whom I stand, whatsoever the Lord saith unto me, will I speak." Neither less nor more than God's word are we called to state, but that word we are bound to declare in a spirit which convinces the sons of men that, whatever they may think of it, we believe God, and are not to be shaken in our confidence in him.

BRETHREN, IN WHAT OUGHT WE TO BE POSITIVE? Well, there are gentlemen alive who imagine that there are no fixed principles to go upon. "Perhaps a few doctrines," said one to me, "perhaps a few doctrines may be considered as established. It is, perhaps, ascertained that there is a God; but one ought not to dogmatize upon his personality: a great deal may be said for pantheism." Such men creep into the ministry, but they are generally cunning enough to conceal the breadth of their minds beneath
(Continued on Page Three)

A God-forsaken man is a man that has forsaken God



Everybody Is Asking

Since you are a stickler for absolute Bible accuracy (which everyone should be) I would especially like an answer to the insistence of Seven-Day Adventists that there is no good reason whatsoever for calling Sunday the Lord's Day; that there is absolutely no Biblical foundation whatsoever for changing worship from Saturday to Sunday. I am assuming, of course, that you are agreed that Sunday is the day. Frankly, I have not yet found what I consider as sound an argument as I would like to hear, to support Sunday. One of the arguments is that the disciples began meeting together on Sunday, after the Resurrection, and for which I have not seen much Bible support. Another one is that Jesus rose from the dead on Sunday, and that every Sunday is, in a way, a commemoration of His resurrection. Incidentally, you insisted in a recent issue of your paper that Jesus arose around six o'clock Saturday afternoon, not on Sunday. While I am reasonably sure that I recall reading that the disciples met once, or possibly twice on Sunday, shortly after His resurrection, this date does not seem to me sufficient evidence that the Sabbath was changed to Sunday by them, though I am not prepared to argue that point. I will certainly appreciate your comment on this when you have time.

Before proceeding, turn and read Genesis 2:1-3.

Here we are told that all was done so far as Creation was concerned, there was nothing more to be done, and therefore the One who had during six days, been working, ceased to work and enjoyed His rest; all was complete; all was just as He Himself had made it; and He rested in it; the work of Creation was ended, and God was celebrating in a Sabbath; this is the true character of a sabbath. This is the only sabbath which God ever celebrated, "so far as the Bible tells us. After this we read of God's commanding man to keep the sabbath, and man utterly failing to do so; but you never read again in the Bible, "God rested"; on the contrary the word is, "My Father worketh hitherto, and I work." John 5:17.

The Sabbath in the proper sense of the term, could only be celebrated when there really was nothing to be done; it could only be celebrated amid an undefiled creation, a creation on which no spot of sin could be discerned.

Could God have rest where there is sin? I am sure He could not.

The fruits of this groaning creation rise before us and declare that God is at work and not at rest. He cannot rest amid the sighs and tears, the groans and sorrows, the sickness and death, of a ruined world.

God has no sabbath save the one recorded in Genesis second chapter, the seventh day. It showed forth the completeness of creation; but creation work is marred and the Seventh Day rest has been interrupted. So

from the Fall to the Incarnation, God was working; from the Incarnation to the Cross, God the Son was working; and from Pentecost (when the church was filled with the Holy Spirit) God the Holy Spirit has been and is working.

Christ had no sabbath when He was upon earth; sure He finished His work, but where did He spend the Sabbath Day? In the Tomb! The Creator, God manifested in the flesh, the Lord of the Sabbath spent the seventh day, the Sabbath, in the Tomb.

Could the Son of God lie in the grave on the Seventh Day, if that day were to be spent in rest and peace, and in the full sense that there remained nothing to be done?

Man's long career of guilt has climaxed in crucifying the Lord of glory, not only crucifying Him, but placing a great stone at the mouth of the tomb to keep Him from leaving it. What is man doing while the Son of God is in the tomb? He is trying to KEEP the Sabbath as though it were not broken at all; this was "man's sabbath," not God's; it was a sabbath without Christ, empty, powerless, worthless, because Christless, Godless.

You say "the day has been changed while all the principles belonging to it remain the same?"

There is absolutely no Scriptural warrant for such an idea—if so, I am waiting for the "Scriptural proof." I know in speaking of His idolatrous people Israel, God said, "I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts," Hos. 2:11, but that does not say "I WILL DESTROY MY SABBATH." Israel was worshipping Baal, and certainly they had solemn feasts and sabbaths, and God destroyed all these, but He did not destroy nor change His Sabbath; He destroyed 'her sabbath.'

The distinction between the First Day of the Week and the Sabbath or Seventh Day of the Week, is most fully maintained in the New Testament. Get this one passage, "In the end of the Sabbath, as it began to dawn toward the first day of the week, etc." Matt. 28:1. There is no mention here of the Seventh Day being changed to the First Day, or the Sabbath being changed to Sunday. There is no Scripture that says that either man or God has ever changed God's Law at any time; man has tried but it has not been done; certainly there has been no transfer of the Sabbath to the First Day of the Week.

God gave ten commandments, and the breaking of one of them meant death to the offender; the first was, "Thou shalt have no other gods before Me"; the fourth is "Remember the Sabbath day to keep it holy." If the latter has been changed why not the first! God has never changed one of His command-

ments. All are just as holy and binding as ever; to say, "the Sabbath day has been changed to the first day of the week, and now Sunday is the Christian's sabbath" is to reveal one's ignorance of God's inexorable Law.

Nowhere in the New Testament do we read that the Sabbath Day has been changed to the First Day of the week; that the Sabbath Day (Saturday) has been changed to Sunday!

The First Day of the week is not the Sabbath, but it is altogether a New Day; it is the First Day of a new period, not the Last day of an Old period.

The Seventh day stands connected with earth and earthly rest, the First day of the week introduces us to heaven and heavenly rest.

If I try to celebrate the Seventh Day, like Adventists and some others do, it marks me as an earthy-man because that day is clearly the rest of earth, or creation-rest; but if I am taught by the Word and the Spirit to understand the meaning of the First Day of the week, I shall understand the heavenly order of things, of which the death and resurrection of my Lord form the everlasting foundation.

The Seventh Day belongs to Israel and to earth—the First Day belongs to the Church of Christ Jesus and to Heaven. Israel was commanded to observe the Sabbath Day; the Churches of Christ are privileged to enjoy the First Day of the week. The observance of the Sabbath Day was to test Israel's moral condition; the observance of the Lord's Day (First Day of the week) is significant proof of the Church's eternal acceptance.

The querist said something about our Lord rising from the tomb around six o'clock Saturday afternoon, not on Sunday; that is exactly correct, and that forever kills all your Easter programs, for there is nothing in the New Testament that warrants such a program; the Lord did not rise from the tomb on any Sunday morning; there is no Easter Sunday; it is to follow the ancient heathen to say there is and to celebrate Easter; I for one do not, I never have, and by His grace I never shall.

One other thought, we read, "In the END of the SABBATH, as it began to dawn toward the FIRST DAY OF THE WEEK, came Mary Magdalene and the other Mary to see the sepulchre . . . And the angel answered and said unto the women, Fear not ye: for I know that ye seek

Jesus, which was crucified. He is not here: for He is risen. He said. Come see the place where the Lord lay."—Matt. 1-6.

This does not even hint Jesus rose from that tomb Sunday morning as all Easter observers say and believe. Women went to the tomb at end of the Sabbath, as it began to dawn toward the first day of the week. Jesus was not there. He had risen from the tomb before they came. He could have risen from the grave Sunday morning. Read Matthew 28:1; when the women reached the tomb very early, it began to dawn toward the first day of the week, they found that tomb empty. He arose Saturday evening, not on Sunday morning. Again I say to others of my brethren, there is no Easter Sunday.

GOD'S FELLOW WORKER

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It is just about the same as if you were to draw a line on the blackboard and over the other side of the blackboard draw another zero and then argue about which one of the two zeros is the greater. I says, "I am nothing but a planter; Apollos is nothing but a waterer; God is everything; therefore, why should you argue over which one of two nothing is the greater."

Well, certainly, beloved, Paul's argument should have been sufficient to have settled all factions, the divisions and carnality within this church of Corinth. Now beloved, with thought in mind, that he was nothing and Apollos was nothing; but that God is everything, Paul immediately proceeds to our text by saying, "For we are labourers together with God." We who are ministering, are labourers together with God.

THIS IS A VERY SOLID THOUGHT. We are labourers together with God. Not only this spoken in these words of our text, but listen:

"We then as WORKERS TOGETHER WITH HIM, beseech you also that ye receive not the grace of God in vain."—2 Cor. 6:1.

I don't know of any thought that can strike home to the heart of a believing child of God more solemnly than this
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EUROPE NEEDS THE GOSPEL

Too often we think only of China, India, Africa and the islands of the sea as needing missionaries to bring them the gospel of Christ which is "the power of God unto salvation to everyone that believeth" (Rom. 1:16); but consider Europe's deep need as revealed in the following table:

Czechoslovakia	has	14,000,000	people but only 7% are Protestant
Rumania	has	15,000,000	people but only 7% are Protestant
Poland	has	25,000,000	people but only 4% are Protestant
Yugoslavia	has	15,700,000	people but only 2% are Protestant
Russia	has	183,000,000	people but only 2% are Protestant
France	has	42,000,000	people but only 2% are Protestant
Greece	has	7,000,000	people but only 2% are Protestant
Italy	has	45,800,000	people but only 2% are Protestant
Portugal	has	7,200,000	people but only 2% are Protestant
Spain	has	26,000,000	people but only 1% are Protestant
Bulgaria	has	6,100,000	people but only 1% are Protestant
Belgium	has	8,500,000	people but only 1% are Protestant

Southern Holland is 97% Roman Catholic. Albania has only 50 Protestants out of 1,003,000 people.

It is forbidden to read the Bible in Spain. Russia allows no foreign missionary within its borders.

Millions in Europe have never once in their lives seen a copy of the Bible!

DECISION FOR THE TRUTH

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Christian phraseology, thus acting in consistency with their principles, for their fundamental principle is that truth is of no consequence.

As for us—as for me, at any rate—I am certain that there is a God, and I mean to preach it. He is the Maker of heaven and earth, the Master of providence, and the Lord of grace; and his name be blessed forever and ever! We will have no questions and debates as to Him. We are equally certain that the book which is called "the Bible" is His word, and is inspired; not inspired in the sense which Shakespeare, and Milton, and Dryden may be inspired, but in an infinitely higher sense; so that, provided we have the exact text, we regard the words themselves as infallible. We believe that everything stated in the book that comes to us from God is to be accepted by us as His sure testimony, and nothing less than that. God forbid we should be ensnared by those various interpretations of the modus of inspiration which amount to little more than frittering it away. The book is a divine production; it is perfect, and is the last court of appeal—"the word which ends the strife." I would as soon dream of blaspheming my Maker as of questioning the infallibility of His word.

We are also sure concerning the doctrine of the Blessed Trinity. We cannot explain how the Father, Son, and Spirit can be each one distinct and perfect in Himself, and yet that these three are one, so that there is but one God; yet we do verily believe it, and mean to preach it, notwithstanding Unitarian, Socinian, or any other error. We shall hold fast evermore the doctrine of the Trinity of Unity. And, brethren, there will be no uncertain sound from us as to the atonement of our Lord Jesus Christ. We cannot leave the blood out of our ministry, or the life of it will be gone; for only may say of the gospel, "The blood is the life thereof." The proper substitution of Christ, the precious sacrifice of Christ, on behalf of his people, that they might live through Him—we must publish till we die. Neither can we waver in our mind for a moment concerning the great and glorious Spirit of God—the fact of His existence, personality, the power of His working, the necessity of His influences, the certainty that man is regenerated except by Him; that we are born again by the spirit of God, and that the spirit dwells in believers, and the author of all good in them, their sanctifier and preserver, without whom they can do no good thing whatsoever: we shall not at all hesitate as preaching these truths.

The absolute necessity of the new birth is also a certainty. We come down with demonstration when we touch that point. We shall never poison our people with the notion that a moral reformation will suffice but we shall over and over again say to them, "Ye must be born again." I have not got into the condition of the Scotch minister who once old John Macdonald preached to his congregation a sermon to sinners, remarked, "Well, Mr. Macdonald, that was a very good sermon which you have preached, but it is very far out of place, for I do not know one single unregenerate person in my congregation." I dare not flatter our

to tell them that they are born sinners, and must be born saints or they will never see the face of God with acceptance.

The tremendous evil of sin—we shall not hesitate about that. We shall speak on that matter both sorrowfully and positively; and, though some very wise men raise difficult questions about Hell, we shall not fail to declare the terrors of the Lord, and the fact that the Lord has said, "These shall go away into everlasting punishment, but the righteous into life eternal."

Neither will we ever give an uncertain sound as to the glorious truth that salvation is all of grace. If ever we ourselves are saved, we know that sovereign grace alone has done it, and we feel it must be the same with others. We will publish, "Grace! grace! grace!" with all our might, living and dying.

We shall be very decided, also, as to justification by faith, for salvation is "Not of works, lest any man should boast." "Life in a look at the Crucified One" will be our message. Trust in the Redeemer will be that saving grace which we will pray the Lord to implant in all our hearers' hearts.

And everything else which we believe to be true in the Scriptures we shall preach with decision. If there be questions which may be regarded as moot, or comparatively unimportant, we shall speak with such a measure of decision about them as may be comely. But points which cannot be moot, which are essential and fundamental, will be declared by us without any stammering, without any inquiring of the people, "What would you wish us to say?" Yes, and without the apology, "Those are my views, but other people's views may be correct." We ought to preach the gospel, not as our views at all, but as the mind of God—the testimony of Jehovah concerning His own Son, and in reference to Salvation for lost men. If we had been entrusted with the making of the gospel, we might have altered it to suit the taste of this modest century, but never having been employed to originate the good news, but merely to repeat it, we dare not stir beyond the record. What we have been taught of God we teach. If we do not do this, we are not fit for our position. If I have a servant in my house, and I send a message by her to the door, and she amends it on

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GOD'S FELLOW WORKERS

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labourers together with God. Just remember, beloved, that Jesus Christ finished His work on the cross, and you and I begin our work at the cross. You and I have no works that are worthy of mention until we come to Calvary and put our trust in Jesus Christ. From that hour on, we are labourers together with Him. I repeat, beloved, that as Christ finished His work at the cross, you and I begin our work at the cross.

A most solemn thought is this, beloved, in the implications that this brings to us. If all my work before I came to Calvary went for nothing, and if since I came to the cross I am a worker together with Him, then I need to be mighty careful about my life in every phase of it as it touches upon this world. If I this morning, from the hour that I came to Calvary, have been a worker with Him, then I need to solemnly reflect upon my speech, my body's health, my influence and my actions if I this morning and from the hour that I was saved, have been a labourer

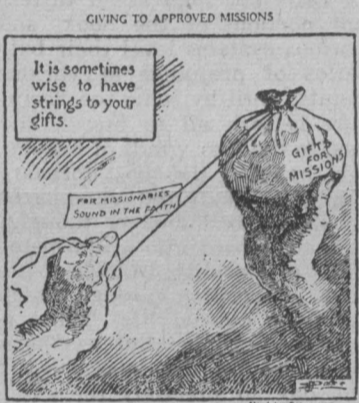
together with Him. This is a solemn reflection, beloved, in that I ought to be mighty careful where I go, what I say, what I do and the things that I enter in upon. I know of nothing more solemn or that should bring a child of God a greater sense of solemnity than this truth that we are "labourers together with Him."

II

IT BRINGS TO US A SERIOUS QUESTION. Can't God do everything Himself? That's the position of the Hardshells. That's what they say. I have even heard Hardshell preachers say that whether a man has ever heard the Word of God when God gets ready to save him, He'll knock him down and save him. That's a lie—that's not God's Word.

I remember hearing a Baptist preacher over at Cynthiana, Ky., at the General Association of Kentucky Baptists several years ago say that God could blot out all the Baptists of Kentucky, and all the Baptists of the Southern Baptist Convention and get along just as well without them as He could with them. That's a lie. God can't do it, for God has chosen to work through human beings. You ask this morning, "Can't God do everything by Himself?" It isn't a question of what God can do, the question is what God has chosen to do; and God has chosen to work through human beings.

In the book of Acts, we have the story of a deacon by the



name of Philip who was sent of God to preach to an Ethiopian eunuch. The Word of God tells us that that Ethiopian eunuch was definitely dependent upon the man God sent to him, for as Philip ran up to the chariot and asked him if he understood what he read, the eunuch said,

"How can I, except some MAN should guide me?" — Acts 8:31.

He needed a man to guide him into the knowledge of truth. God has chosen to work through human instrumentalities. I am ready to grant you that God has elected a certain number of the human family unto salvation. No individual in all the world believes more strongly in the doctrine of election than I — that God has chosen to Himself an elect number of the human family, and every one of those elect shall be saved. At the same time, beloved, God has elected that those whom He has chosen shall be saved through human instrumentalities, as human instrumentalities preach the Word of God to those who are lost. Listen:

"The impotent man answered him, Sir, I have no MAN, when the water is troubled, to put me into the pool: but while I am coming another steppeth down before me." — John 5:7.

Here was a man who had had an infirmity for 38 years, and the Word of God says that he realized that the reason he had never been healed was because he had no man to help him. I'm saying to you this morning, be-

loved, though God in His omnipotence can do everything, in His omniscience He has chosen not to do everything, but rather, to work together through and with and by His elect who have been saved by grace.

III

IF THIS TEXT PRESENTS TO US A SOLEMN THOUGHT AND A SERIOUS QUESTION, HOW MUCH MORE, BELOVED, DOES IT IMPLY A SIGNAL HONOR. Can you imagine an honor any greater than the honor of being a worker together with God? Imagine Raphael, supposed to be the world's greatest painter of all time, imagine him asking the lad who cleans his brushes to work with him on some great picture that he might be producing. What an honor for that boy! Yet, beloved, for the God of the universe, and the Creator to ask of us, the creatures of His creation, that we should be labourers together with Him far transcends any honor that might have come to the lad who cleaned the paint brushes of the great painter. Or imagine that the world's greatest machinist who knows more about the machines that are used at the local round-house than any individual that has ever lived in the world—imagine him this morning asking you to assist him on what he is about to do. What an honor! I imagine most everyone — Republicans, Democrats, Communists and what-not would admit today that Mr. Truman is facing at this hour a very serious situation. I'm satisfied today, beloved, that so far as our nation is concerned, Mr. Truman stands in need of advice the like of which no individual who has ever been president of the United States has needed. Suppose, beloved, in this present emergency when wisdom and intelligence are so greatly and drastically needed — suppose the president this morning would invite you to come to the White House today to be his advisor, to become a part of his brain trust, to offer wisdom in these hours of national emergency. What an honor it would be this morning for any individual to be thus invited to assist the president in this hour. Yet, beloved, if you were invited today to assist the president, that would be just one creature assisting another creature; but when I come to this text, I realize that I have a greater honor than any honor that might thus come to man, for I am invited of the Creator of all creatures to be a labourer together with Him within this world. Truly it is a signal honor to be a fellow worker with God.

IV

THIS TEXT LIKEWISE PRESENTS TO US SOME VERY SOLEMN REFLECTIONS. If I am to be a worker together with God, then I MUST DO WHAT GOD SAYS. Surely that's the teaching of all the Word of God. Listen:

"Be ye DOERS OF THE WORD, and not hearers only." — James 1:22.

The Greek word translated here is a compound word which literally means, "Be ye word doers." It isn't just enough to be a "doer," you are commanded to be a "word doer." Much of our so-called church work is an activity of the flesh, and much of what goes on in the name of church work is nothing more or less than the energy of one's own fleshly nature. Our Lord says you and I are to be "word doers."

Notice again: "Trust in the Lord with all thine heart; and lean not unto

thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." — Proverbs 3:5, 6.

I say then this morning, beloved, if we are to be God's fellow workers, we must acknowledge Him, we must do what God Himself says — workers together with God.

Likewise, beloved, if we are God's fellow workers, then we must realize that we are working together under Him, and therefore we **SHOULD ENCOURAGE ONE ANOTHER** as we work with Him. There's a remarkable Scripture within this book that I came across just a few days ago. Listen:

"But charge Joshua, and ENCOURAGE HIM, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see." — Deut. 3:28.

God says to those who are to be fellow labourers with Joshua to encourage him and strengthen him.

I remember attending the funeral of a Baptist preacher twenty years ago — a man who had been a faithful, loyal, devoted servant of the Lord. At his funeral the Sunday School superintendent, various deacons and other officers of the church took part; and each one told about this pastor who had died, what a marvelous man of God he was, and what a wonderful thing it was to have been a laborer together with him within that church. When the services were over, the widow of that Baptist preacher said, "If they had ever said those things to my husband by way of encouragement, what joy it would have been to him!"

You and I are workers together with Him, and if we are to work together under Him, we ought to seek to encourage and strengthen each other as we labor with Him.

I say, beloved, if we are to be God's fellow workers, there are some solemn reflections that come to us. If we are to be workers with Him, we **MAY MAKE SOME ENEMIES**. In fact, we can be sure in advance that we shall make enemies if we are faithful in our effort to work together with Him. Has He not already given to us these words by way of prophecy when He said:

"And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of Man be come. The disciple is not above his master, nor the servant above his Lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" — Matthew 10:22-25.

Why, beloved, if they called my Lord a devil, shall you and I not expect to be called likewise? If my Lord were persecuted, and if He were hated and ultimately brought to crucifixion, shall you and I of His household not likewise expect that we shall make enemies if we are labourers together with Him?

I think one of the greatest poems that I ever read, that has helped me possibly more than any other is this:

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GOD'S FELLOW WORKERS

(Continued from page 3)

"He has no enemies, you say! My friend, the boast is poor. He who has mingled in the fray Of duty that the strong endure, Must have made foes. If he has none Small is the work that he has done; He has bit no traitor on the hip, He has cast no cup from tempted lip; He has never turned the wrong to right, He has been a coward in the fight."

I contend this morning, beloved, that if you and I are to be fellow workers with Him, we may as well know in advance that we will make enemies.

Again, as I solemnly reflect upon this text, it comes to me that if I am to work with God as a fellow labourer, **THEN ILL HAVE TO WAIT ON GOD.** I can't run ahead of Him, for God and I are working together. We are fellow workers. I have to wait on God. Too many times we try to run ahead of the Lord. Too often we get before Him and we get in His way. If we are going to be fellow workers with Him, then, beloved, we need to wait on God.

"**WAIT ON THE LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.**" — Psalms 27: 14.

There is another remarkable text of like nature given to us in the Word of God. Listen:

"**And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, that thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines.**" — I Chron. 14: 15.

This was when David was reigning as king in Jerusalem. God said, "When you go out against the Philistines, you wait until you hear a sound of going in the top of the mulberry tree. Don't go before that. Whenever you hear that sound in the top of the mulberry trees, you can go forth then knowing that God is going with you." I say this morning if you and I are going to be fellow workers with God, then we have to wait on God. We can't run before Him.

Drive down the road and you will come to a green light, or rather, to a stop light. It is the part of wisdom and prudence to stop at that light and not even run ahead when it flashes caution, but rather, to wait until that light gives to you a green signal.

I contend this morning the only position for a child of God to take if he is going to be a worker together with God, is wait until God gives him a green light, and when God gives the go-signal, it is well then to proceed. It is as dangerous for a child of God to proceed without the go-signal, as it is for the driver of an automobile to cross an intersection when the caution light is flashing against him. We need to wait on God.

OUR TEXT FURTHER GIVES TO US SOME ENCOURAGEMENT. It says we are workers together with Him. That means, beloved, we are not working by ourselves, we have God working with us. I am glad that in the early days of my ministry God impressed upon me the truth of this text. It has helped me over many a dark time and has encouraged me when the

going has been rough. It has been one of the greatest blessings I have ever known as I have tried to serve Him just to know that we are workers with Him; therefore, He is with us; He is going along; He is working with us all the time.

Listen to that glorious Great Commission:

"**Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I AM WITH YOU ALWAYS, even unto the end of the world.**" — Matthew 28:19, 20.

What greater encouragement could we ask for than to know that as we go in labor for Him, He goes beside us. Listen again:

"**And they went forth, and preached everywhere, THE LORD WORKING WITH THEM and confirming the word with signs following.**" — Mark 16:20.

They didn't go out working by themselves, but rather, they went out the Lord working with them.

I remember a number of years ago when I was just a boy preacher, just about the time I was ordained, that I was driving along a country road and I saw a man from the highway who was sawing wood with a cross-cut saw. I could only see one man as he would pull the saw backward and forward across the log. The other end of the saw was hidden from my view around the corner of a house, but I knew there was someone there pulling at the other end of the saw because of the ease with which the man worked that I could see.

Many and many is the time that I have come back to that thought since then. I can't see Him, beloved, for these finite eyes have never yet looked upon the infinite; but I know He is there in view of the ease with which God's child faces his difficulties, and his problems day by day. He is pulling along side of the child of God. What an encouragement it is this morning to know that we are workers together with God.

I wonder, beloved, if the truth of this thought has gripped your soul this morning. I wonder if you realize today that it is our task and our business as His child to work together with Him. May the Lord help you and me this morning to leave this house of God today with a new vision of Him, and with a new realization that we are going out not to be drones, but are going out to be workers together with Him.

May God bless you!

DECISION FOR THE TRUTH

(Continued from page 3)

her own authority, she may take away the very soul of the message by so doing, and she will be responsible for what she has done. She will not remain long in my employ, for I need a servant who will repeat what I say, as nearly as possible, word for word; and if she does so, I am responsible for the message, she is not. If any one should be angry with her on account of what she said, they would be very unjust; their quarrel lies with me, and not with the person whom I employ to act as mouth for me. He that hath God's Word, let him speak it faithfully, and he will have no need to answer gainsayers, except with a "Thus saith the Lord." This, then, is the matter concerning which we are decided.

And now, lastly, **WHY SHOULD WE AT THIS PARTICULAR AGE BE DECIDED**

AND BOLD? We should be so because this age is a doubting age. It swarms with doubters as Egypt of old with frogs. You rub against them everywhere. Everybody is doubting everything, not merely in religion, but in politics and social economics, in everything indeed. It is the era of progress, and I suppose it must be the age, therefore, unloosening, in order that the whole body politic may move on a little further. Well, brethren, as the age is doubting, it is wise for us to put our feet down and stand still where we are sure we have truth beneath us. Perhaps, if it were an age of bigotry, and men would not learn, we might be more inclined to listen to new teachers; but now the Conservative side must be ours, or rather the Radical side, which is the truly Conservative side. We must go back to the radix, or root of truth, and stand sternly by that which God has revealed, and so meet the wavering of the age. Our eloquent neighbor, Mr. Arthur Mursell, has well hit off the present age:

"Have we gone too far in saying that modern thought has grown impatient with the Bible, the gospel, and the cross? Let us see. What part of the Bible has it not assailed? The Pentateuch it has long ago swept from the canon as unauthentic. What we read about the creation and the flood is branded as fable. And the laws about the landmarks, from which Solomon was not ashamed to quote, are buried or laid upon the shelf.

"Different men assail different portions of the book, and various systems level their batteries of prejudice at various points; until by some the Scripture is torn all to pieces, and cast to the four winds of heaven, and by even the most forbearing of the cultured Vandals of what is called modern thought, it is condensed into a thin pamphlet of morality, instead of the tome of teaching through which we have eternal life. There is hardly a prophet but has been reviewed by the wiseacres of the day in precisely the same spirit as they would review a work from Mudie's library. The Temanite and the Shuhite never misconstrued the bated Job with half the prejudice of the acknowledged intellects of our time. Isaiah, instead of being sawn asunder, is quartered and hacked to pieces. The weeping prophet is drowned in his own tears. Ezekiel is ground to atoms midst his wheels. Daniel is devoured bodily by the learned lions. And Jonah is swallowed by the deep monsters with a more inexorable voracity than the fish, for they never cast him up again. The histories and events of the great chronicle are rudely contradicted and gainsaid, because some school-master with a slate and pencil cannot bring his sums right. And every miracle which the might of the Lord wrought for the favor of his people or the frustration of their foes, is pooh-poohed as an absurdity, because the professors cannot do the like with their enchantments. A few of what are called miracles may be credible, because our leaders think they can do them themselves. A few natural phenomena, which some doctor can show to a company of martinets in a dark room, or with a table-full of apparatus, will account for the miracle of the Red Sea. An aeronaut goes up in a balloon, and then comes down again, and quite explains away the pillar of fire and of cloud, and trifles of that kind. And so our great men are satisfied when they think that their toy wand has swallowed up the wand of Aaron; but when

Aaron's wand threatens to swallow up theirs, they say that part is not authentic, and that miracle never occurred.

"Nor does the New Testament fare any better than the Old at the hands of these invaders. There is no toll of deference levied on their homage as they pass across the line. They recognize no voice of warning with the cry, 'Take thy shoes from off thy feet, because the place whereon thou standest is holy ground.' The mind which halts in its carer of spiritual rapine on any reverential pretext, is denounced as ignorant or slavish. To hesitate to stamp the hoof and the vanguard of the thought of the age has only pity and sneer for such a feeling, as it stalks upon its boasted march of progress. We are told that the legends of our nurseries are obsolete, and that broader views are gaining ground with thoughtful minds. We are unwilling to believe it. The truth is, that a few, a very few, thoughtful men, whose thinking consists in negation from first to last, and whose minds are tortured with a chronic twist or curve, which turns them into intellectual notes of interrogation, have laid the basis of this system; these few honest doubters have been joined by a larger band who are simply restless; and these again by men who are inimical to the spirit and the truths of Scripture, and together they have formed a coterie, and called themselves the leaders of the thought of the age. They have a following, it is true; but of whom does it consist? Of the mere satellites of fashion. Of the wealth, the pedantry, and the stupidity of our large populations. A string of carriages is seen 'setting down' and 'taking up' at the door where an advanced professor is to lecture, and because the milliner is advertised from floor to ceiling in the lecture room, these views are said to be gaining ground. But in an age of fashion like this, who ever suspects these minions of the mode of having any views at all? It becomes respectable to follow a certain name for a time, and so the vainlings go to follow the name and the display the dress. But as to views, one would no more suspect such people of having any views than they would dream of charging more than a tenth part of the crowds who go to the Royal Academy's exhibition with understanding the laws of perspective. It is the thing to do: and so every one who has a dress to show and a lounge to air, goes to show it, and all who would in the fashion (and who would not?) are bound to advance with the times. And hence we find the times advancing over the sacred precincts of the New Testament, as though it were the floor of Saint Alban's or of a professor's lecture room; and ladies drag their trains, and dandies set their dress-boots on the authenticity of this, or the authority of that, or the inspiration of the other. People who never heard of Strauss, or Bauer, or of Tübingen, are quite prepared to say that our Saviour was but a well-meaning man, who had a great many faults, and made a great many mistakes; that his miracles, as recorded in the New Testament were in part imaginary, and in part accountable by natural theories; that the raising of Lazarus never occurred, since the Gospel of John is a forgery from first to last; that the atonement is a doctrine to be scouted as bloody and unrighteous; that Paul was a fanatic who wrote unthinkingly; and that much of what bears his name was never written by him at all. Thus is the Bible rubbed through the tribulum of criti-

cism from Genesis to Revelation, until, in the faith of the age in which we live, as represented by its so-called leaders there are but a few inspiring fragments here and there remaining."

We must be decided. We have Dissenters been doing a great exent lately but try to be fine? How many of our ministers are laboring to grand orators or intellectual thinkers? That is not the thing. Our young ministers have been dazzled by that, and have gone off to bray like wild asses under the notion that they would be reputed to have come from Jerusalem, or to have been reared in Germany. The world has found them out. There is nothing now I believe that gives true Christians despise more than the foolish affectation of intellectualism. You will hear a good old deacon say, "Mr. S. and-so, whom we had here, a very clever man, and preached wonderful sermons, but his cause had gone down throughly. We can hardly pay the minister, and we mean next time have one of the old-fashioned ministers back again who believe in something and preach it. There will be no additions to our church else." Will you out and tell the people that believe you can say something, but you hardly know what; are not quite sure that what you preach is correct, but trust-deed requires you to it, and therefore you say, "Why, you may cause fools and idiots to be pleased with it, and you will be sure to promote infidelity, but you can't more. When a prophet comes forward he must speak as from the Lord, and if he cannot that, let him go back to his friends. It is quite certain, dear friend, that now or never we must be decided, because the age is manifestly drifting. You can watch for twelve months without seeing how it is going down the tide; the anchors are pulled up, and the vessel is floating in destruction. It is drifting as near as I can tell you, south-east, and is nearing Cape Horn, and if it drives much farther in that direction, it will be on the rocks of the Roman Empire. We must get aboard her, and connect her with the glorious steam-tug of gospel truth, and drag her back. I should be if I could take her round Cape Calvin, right up into the of Calvary, and anchor her in the fair haven which is covered by Vera Cruz, or the God grant us grace to do it, must have a strong hand, have our steam up, and the current; and so by grace we shall both save the age and the generations yet to come.

"HOLY WEEK"

(Continued from Page 1) of course he does not believe that Jesus was divine. The man who made the film was Mr. B. DeMille, and his yacht was raided in New York harbor the other day and a lot of boot-liquor was seized." Then I said, "Mr. B— we just don't think that the Savior's life should be handled with such unholy hands as the hands of these men described."

We still feel the same about it! To have the Savior's life under the direction of that kind, then the parts played by Hollywood actors (and Hollywood is notorious), then it presented in a movie where the Lord's Day is created by Sunday movies, all sorts of dirt is shown, well, we just can't see a sort of thing as right!