

A poor man's all counts for as much with God as a rich man's millions.

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Pay Your Pastor
Too Much?

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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Baptists And Women Preachers

Dear Brother Gilpin:

I may be wrong on some things and if I am, I should appreciate it if my brethren who are more learned than I, would get me straightened out on a few things. I grew up in the country amid old time Missionary Baptists; they were ignorant, but very fine folk. My father was a deacon in the Baptist Church for more than fifty years. He knew the doctrines and practice of Baptists as few men did. He was unlearned but studied His Bible and believed it with all his heart. Coming up in such an ignorant atmosphere, I may have been taught wrong, and most humbly seek some light on some of the modern doctrines and practices of Baptists. I find it hard for me to bring myself to accept some of the things practiced by Baptists today.

I am a Baptist preacher, and

have been pastoring Baptist churches for twenty-three years. I am now pastor of Temple Baptist Church of Jena, La. (I think one of the best churches in our association.) I try to cooperate with my preacher brethren as also the denominational program, but I find it hard to bring myself to the acceptance of some things practiced by our denominational leaders.

Recently in cooperation with our Baptist program we had three fine young ladies come to our church for the purpose of teaching a "Training Union class." They were all college and seminary students, and were given special training for the work they were to do by our departmental leaders before they were sent out. Each was a specialist in her field. One, a social worker, trained in recreation and entertainment; one was in training in the seminary for

work in the good will programs of the city, and one was a missionary volunteer. Well, they were very nice young ladies, each one accomplished in her special field, and we had a very fine Training Union School; our people responded beautifully, and everybody was well pleased. The pastor taught the adult class and cooperated to the fullest.

But here was the thing that did not set well with me. We came to the closing service. Everybody was having a nice time and I was well pleased. But in the closing service each of the girls made a short talk, and the missionary student came last. She got up and preached a short sermon, ordered the pastor to stand up with her to receive those who might respond, made a call for church membership, surrender for service, young or old, man, woman, boy

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A recent conversation ran this way: "We pay our pastor \$... a month, and that is too much for that kind of preacher."

The statement put me to thinking. Perhaps most churches are over-paying their pastors. At least most of them think they are paying him enough. But did you ever stop to think? The average church that has full time preaching pays their pastor about what the corner grocery pays a clerk. Yet you expect your pastor to have an education equal to that of the principal of a school. You expect him to dress equal to the doctors and lawyers in your town. The clerk in a store works eight hours a day and then quits. Your pastor is on the job, subject to calls, 24 hours a day. He needs to be a carpenter. He must spend huge sums for books and papers. He must of necessity lead in giving. His car is used for any and all purposes. He must be present at every service of the church, no matter how few times others may absent themselves. He must entertain visiting preachers, whether in the service of the church or just "passing through" as well as others who call for no reason than that of his position as pastor.

In no other walk of life when a man is employed is there anything expected of his wife and children. With a preacher it is

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We Are All Working For The Same Place?

Last year the writer and his family spent a few days vacationing in Michigan. While there he stayed in a tourist home. It was a real nice place and occupied by just a man and his wife. While carrying in our suitcases, I entered into a brief conversation with the housewife. In the course of the conversation she told me she regularly attended one of the churches there in town. I told her that I was a Baptist preacher. She then said, "Well, we are all working for the same place."

Such a statement implies that salvation is by our works, something we earn, or is by merit. Did you ever stop to consider what would be true if salvation was by OUR works? Let us in this brief message notice three things which would be true if heaven was gained by our doing.

FIRST, the Bible would be full of lies. If men by working could deliver themselves from the penalty and guilt of sin then the Bible, God's Word, is given to falsify. Time and time again the Scriptures plainly state that salvation is not by our works. There are a few of these verses. Eph. 2:9. If salvation was by our works Heaven would be full of self-boasters. But God has so planned it, "that no flesh should glory in His

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Many Of Our Readers Have Gotten A Blessing From This Paper. Have You?

"I pray the Lord to bless you. I enjoy your paper. I am in my 40th year." — Mrs. H. A. Hadley, North Weare, N. H.

"Your paper every week sure brings a joy to me." — Roy J. Barber, DeSoto, Mo.

"I surely enjoy your paper. It will be more needed in the way Baptists are going." — B. Rustin, Statesboro, Ga.

"I wouldn't like to try to get along without THE BAPTIST EXAMINER. I enjoy it very much." — Mrs. W. O. Prewitt, Harrodsburg, Ky.

"I always feel that what little I give to THE BAPTIST EXAMINER is well spent." — Mrs. Clyde Meek, Louisa, Ky.

A Vicious Tongue

Paul A. Porter was called on to make a speech, during his economic mission to Greece last year. It was past midnight, so he decided to make his remarks brief. "It's indeed a pleasure to be here tonight with you good citizens of Greece," he said. "You Greeks and we Americans have very much in common. We like to eat. We like to drink. We like to sit around and talk." The next day the communist sheet blazed the accusation that he had insulted the Greeks. "Ambassador Porter said that we are just like Americans — gluttons, drunkards and idlers." — Copied

Note: Isn't that just the way our statements are often converted. Many times we don't recognize our own words when they have passed through three

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CREATION

I was not there. I do not dare
To take my pen
And try to trace just what took place
Ere God made men.
You were not there. How do you dare
Presume you can
Think or dare tell all that befell
Ere God made man?

But God was there—and doth declare
Creation's plan.
Believe His Word—the truest heard.
He knows—not man!

—Rosalie Banta Kirkland

"I like THE BAPTIST EXAMINER better than any paper I ever read. I read it and give it to my neighbors." — K. L. Hall, Erin, Tenn.

Mused Uncle Mose

Peoples say dat de young fo'k is goin' to de debil. Well, dey is, but dey jes' follerin' dey ole fo'ks.

If You Are Confused About The Judgment Then Read This Which Tells Much About It

Roy Mason
Tampa, Florida

The Different Judgments Differentiated

One of the commonest teachings of this day, is the teaching that there is to be a big "Judgment Day" on which there will occur what is called the "General Judgment." In this big judgment all humans are supposed to appear, together with the demons and the fallen angels. At that time it is supposed to be decided as to where people will spend eternity. The wicked are supposed to be sent to Hell, the earth completely destroyed, and the saved carried away off to Heaven. This is the current conception, and the main thing wrong with it is the fact that it is utterly false. The truth is, instead of a "General Judgment" — a sort of last roundup, the Bible teaches several different judgments. Let us take the trouble and time to study some of these.

I. The Judgment Of The Cross

When Christ died to pay the penalty of our sins, past, present, and future, He settled the sin question for all who trust in Him. His death was the carrying out of the sentence of God against sin, for our sins were judged there in Him on the cross. For us to be called into judgment, would mean for Christ to pay, and then for us to have to pay again for the same sins. God does not exact punishment twice for the same offenses. And incidentally, if Christ died for the sins of every man on earth, and then later there are some who are sent to Hell because of their sins, that can mean nothing else than that God punishes Christ and the sinner both for the same sins. The truth is, Christ died

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The Way Of Revival

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The First Baptist Pulpit

"THE NAME OF JESUS"

"Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places. Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."—Eph. 1:20-21.

As you well know, there is a sentiment which clings and clus-

ters about every name. As an example, the name of Washington, the father of our country, or the name of father or mother. There is sentiment about names like these, or the names of great preachers. For example, the Apostle Paul or John Bunyan, the immortal dreamer, or to my mind one of the greatest men of God that has ever lived, Bro. H. Boyce Taylor. Probably you can think of others who

have meant much to you in days gone by, — great preachers of grace, and there is sentiment that clusters about the names of these individuals.

Yet, beloved, there is one name that is greater than all others. There is one name that is sweeter and more precious than all others. There's one name that means more to us than all others, and that, be-

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"The Name of Jesus"

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loved, is the name of Jesus. As the song writer has said:

"The name of Jesus is so sweet
I love its music to repeat;
It makes my joys full and complete,
The precious name of Jesus.

I love the name of Him whose heart,
Knows all my griefs and bears a part.
Who bids all anxious fears depart,
I love the name of Jesus.

That name I fondly love to hear,
It never fails my hurt to cheer,
Its music dries the fallen tear;
Exalt the name of Jesus.

No word of man can ever tell,
How sweet the name I love so well.
Oh, let its praises ever swell!
Oh, praise the name of Jesus."

As much as any other name might mean to you and as much intrigued as you might be with the name of any earthly individual, even by the name of father or mother, surely, there is no name that can begin to compare with the name of Jesus.

I would like for us to notice this morning why it is that this name of Jesus means so much to us.

I

THERE IS SALVATION IN THE NAME OF JESUS. Here are four passages of Scripture each one of which teaches us the same thing, namely, that there is salvation in the name of Jesus. "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall SAVE HIS PEOPLE from their sins."—Matt. 1:21.

"But as many as received him, to them gave he power to become the sons of God, EVEN TO THEM THAT BELIEVE ON HIS NAME."—John 1:12.

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that BELIEVING YE MIGHT HAVE LIFE THROUGH HIS NAME."—John 20:30-31.

These two verses, beloved, that I have just read tell us why the Gospel of John was written. Brethren, the book was written in order that we might believe on the name of the Lord Jesus Christ, and that through thus believing, we might have life.

Again, "Neither is there salvation in any other; for there is none other NAME UNDER HEAVEN GIVEN AMONG MEN WHEREBY WE MUST BE SAVED."—Acts 4:12. The names of some men will somehow excite you to deeds of heroism and bravery. I am sure the name of MacArthur, during World War II, or the name of Sherman during the Civil War, or the name of Washington during the Revolutionary War should have

incited any true soldier to deeds of heroism and bravery. But, beloved, there is no name in all the world that will produce salvation in the heart of a sinner except the name of the Lord Jesus Christ. While other names may be the means of causing you to live nobler lives, and while other names may be the means of inspiring you toward greater achievements, there is no name, no not even one name, that might be the means of salvation other than the name of our precious Saviour, Jesus Christ. That is one reason why the name of Jesus means so much to us. We have salvation through this name.

II

WE MUST DO ALL OUR PRAYING IN THE NAME OF JESUS. In fact, beloved, the Word of God doesn't give us any hope of answered prayer except when that prayer is prayed in the name of Jesus. Listen: "And if ye shall ASK ANYTHING IN MY NAME, I will do it."—John 14:14. Or again: "And in that day ye shall ask me nothing. Verily, verily, I say unto you whatsoever ye shall ask the Father IN MY NAME, He shall give it to you. Hitherto ye have asked nothing in My name; ask and ye shall receive that your joy may be full. At that day ye shall ask IN MY NAME and I say not unto you, that I will pray the Father for you."—John 16:23-24-26.

Here are verses, beloved, that tell us the only prayers that are to gain audience in Heaven and the only prayers that God will answer, are prayers that are prayed in the name of the Lord Jesus Christ. Suppose this morning I give you a check on the First National Bank of Chicago, maybe, we will say for the small sum of \$2.00 and I sign it in my own name. That check would be worthless to you for the simple reason that I have no account at that bank. But, suppose you were to go to that bank this morning, with a check for a half-million dollars properly endorsed and properly identified, with that check signed by one of the strongest stockholders and depositors within that bank. Without a moment's hesitancy, beloved, after proper identification, the money would be handed over to you for the simple reason that the individual has money in that institution. Suppose I come to Heaven, in my own name, or you come to God in prayer in your own name; there's no answer, my brother, for you have no merit. Yet may I say, there's a frag-

rance about the name of Jesus Christ that makes all prayers and petitions acceptable unto God which come to Him in the name of His Son, Jesus Christ. I tell you, it thrills me to know that when I pray in the name of Jesus that there is an answer in store, for my God has already made the promise that if we ask anything in His name He will do it.

That is one reason why I could never be a member of the Masonic Lodge. There used to be a man within our church who would become quite furious when I would say a man couldn't pray in the name of Jesus in a Masonic Lodge, until one day I showed him in Makey's Lexicon on Masonry that in the thirty-six form prayers given that the author assiduously made the attempt to keep the name of Jesus out of everyone of those prayers. He further stated that no prayer, even if prayed extemporaneously, should ever be prayed in the name of Jesus for there might be some Hindu or some Jew present and that that Hindu or Jew would be offended by the name of Jesus. My brother, that is one more reason why I could not be a member of that Godless, pagan organization. If my Lord Jesus Christ is shut out, then brother, I would be shut out. If I could not pray in the name of my Saviour, I would not want to pray at all, for, my brother, there is no promise that God will answer any prayer that is not prayed in the name of the Lord Jesus Christ.

III

THE NAME OF JESUS IS PRECIOUS BECAUSE ALL OF OUR SERVICE IS TO BE IN HIS NAME. Listen: "And whatsoever ye shall do in word or deed, DO ALL IN THE NAME OF THE LORD JESUS, giving thanks to God the Father by Him."

I have no right, and neither have you any right whatsoever, to attempt to render any service other than in the name of Jesus Christ. I have no right to render any service in the name of any organization. My service is to be in the name of Jesus.

Some people take pride in doing things that will reflect favorably upon them. Some people get a great deal of joy out of doing things whereby their name is magnified. I can remember when I was in college and all the way through my ministerial experience how that individuals would do things that

would bring honor and glory primarily to their own name. I have seen people make proposals in college class meetings that were for no other purpose in this world than to honor the name of the individual who was making the proposal. I have seen individuals sing in Baptist churches when, I am satisfied, that they were not singing for the glory of God, but rather were singing to bring honor to their own name. It certainly never brought any honor to the name of Jesus for you couldn't understand a word that was being spoken. I have in mind, brethren, that sometimes even preachers get off on the wrong foot, and sometimes preach with the thought in mind that such is lifting the prestige of a preacher. Brethren, I say this morning, that all the service that you or I can render to our God today or tomorrow or any day to come, — that service is to be in the name of Jesus Christ, that our God might be glorified thereby.

IV

WE ARE TO BEAR THE NAME OF JESUS. God's Word doesn't leave you in any doubt as to this fact. I say, beloved, we are to bear the name of Jesus. Listen: "But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, TO BEAR MY NAME before the Gentiles, and kings, and the children of Israel." Acts 9:15. Notice, "He is a chosen vessel UNTO ME TO BEAR MY NAME." God chose Paul to bear the name of Jesus Christ. The men and women you meet today as you go out from the house of God and those you associate with, and work with for the week to come, — you are to bear to them the name of the Lord Jesus Christ. When you come here into the house of God where we gather for the preaching service, I ought to bear to you the name of Jesus Christ. When we send out missionaries that go to foreign lands or may perhaps be servants of God here within the home land, we want those missionaries to bear the name of Jesus Christ. I can say to you, brethren, that I never send out a copy of The Baptist Examiner that it is not my sincere prayer that it may be the means of bearing the name of Jesus to some lost soul.

In that respect, I would like to pause just long enough to read to you the first paragraph of a letter we received this past week:

"Dear Bro. Gilpin:

I have been intending to write to you for sometime and tell you what your paper has done for me. Praise the Lord, it was the instrument to my salvation. It opened my eyes and made me see and I want to thank you from the bottom of my heart for it. I am sure that God only knows how many souls you have brought to Christ through the paper, and personally, I love it next to the Bible. It has been so helpful to me and has thrown so much light on the Bible for me that I just don't feel that I could do without it. I know that you have many blessings in editing it. How I thank God for what He has done for me. When my husband and I were married, he was a backslider and I was unsaved although at that time I thought I was saved. My daddy is a deacon in a Baptist church and I was brought up in the church so to speak, but I know now that I was depending on being good and on my works to contribute to my salvation. How thankful I am that God opened my eyes through your paper."

I will not take time to read the balance of the letter whereby the writer to ask questions as to what she ought to do. I told her this, when I replied yesterday: Go to her church and tell her church that she had been an unsaved woman though a member thereof; to ask them to withdraw the hand of fellowship from her as an unsaved person; then to present herself at the same time as a candidate

for baptism to be baptized in the fellowship of that church. Certainly it is the only thing to do.

Brethren, I thank God for this letter, and I rejoice, brethren, for this truth, that irrespective of what our work may be, it is that we may bear the name of Jesus. I am invited much to Bible conferences and for one or two days' special service in churches. I always like to go to these meetings, — as much as God may make it possible to attend. Wherever I go I want to do one thing; namely, to bear the name of Jesus. As the song says:

"We have heard the joyful sound, Jesus saves, Jesus saves,
Spread the tidings all around, Jesus saves, Jesus saves,
Bear the news to every land, climb the steep and rugged mountain, the waves,
Onward 'tis our Lord's command, Jesus saves, Jesus saves."

Brethren, this morning, we ought to bear the name of Jesus every day.

V

WE ARE TO WORSHIP THE NAME OF JESUS. When we come together, beloved, we are not to worship in the name of some pope or priest, nor are we to worship in the name of some individual, hoping that that individual will bear our petitions unto God. We are not to worship in the name of Ghandi nor any Hindu or heathen god. I might say that we are rather conspicuous than in two months after Ghandi died that his image has been placed within the temple as one of the gods of India.

I say, this morning, beloved, we are to worship only in the name of Jesus Christ. Listen: "For where two or three are gathered together in my name, there am I in the midst of them."—Matt. 18:20. You will see that this Bible in vain to ever where God promises to be with any group when they meet in any other name than the name of Jesus. My brethren, blessed it is this morning to know that we have His promise that when we worship in His name, He will be at that place.

I say, brethren, this certainly changes the outlook on worship services if people would only listen. We are not to go to the house of God for a good time. We are to worship in His name. We are not to go to the house of God to visit with our neighbors and to create a clapping commotion in the beginning of the services before the services have begun and after the services have begun, by way of conversation in God's house. Nay, my brethren, we don't go to the house of God for such purposes. We go there to worship His name. We are not to go to the house of God for excitement, to hear some sensational sermon. We are not to go to the house of God for the sensational nor for the spectacular, nor for excitement. We are to worship in His name. We are not to go to the house of God out of curiosity. Some people, beloved, never get to the house of God unless their nose is hurting them and they are expecting something to be placed. They come, brethren, of curiosity.

May I divulge a personal secret? I remember a woman used to be a member of a church and I speak advisedly when I say a member of a church

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THE TRUTH PERCEIVED	THE GOSPEL BELIEVED	THE SOUL RELIEVED
		
COMPASSED ABOUT WITH SORROWS "The sorrows of hell compassed me about" Psalm 115.	COMPASSED ABOUT WITH MERCY "He that trusteth in the Lord, mercy shall compass him about." Psalm 118.	COMPASSED ABOUT WITH SONGS "Thou shalt compass me about with songs of deliverance." Psalm 124.

"The Name of Jesus"

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church, — that is all she was. She was not saved. She was not my sister; I am not her brother. I wish she were saved. I wish she were a child of God. But if she were to die this morning she would go straight to a devil's Hell. I can remember how that one Wednesday night when her presence had been conspicuous by its absence for a space of two years, that she came in to the service because she thought something unusual was going to happen. And then I remember, beloved, that for seven years we never saw her joyous face in the house of God one time until on a Monday night in Sept., 1942, when the Devil brought her right back into the house of God again. She came in with a look of curiosity. Well do I remember she shook her fist in my face and boasted that she hadn't been there for seven years but that she was glad to be there to vote against me. She did not have the name of Jesus in her heart. She wasn't concerned about the name of God's own Son. My brother, sister, when you and I come to this house of God, we ought to come with one purpose only in mind, that this is my Father's house and that my Father's Son's name is to be magnified. When we come, all thoughts of curiosity, excitement, sensationalism, good time, visiting with our friends and neighbors,—all these are to be put out of our minds. We are to come as little children in worship unto the name of the Lord Jesus Christ.

VI

WE ARE TO LIVE PURE IN HIS NAME. The old song well expresses it when it says:

"Must I be carried to the sky,
On flowery beds of ease,
While others fought to win the
prize,
And sailed through bloody
seas?"

Brother, Sister, this morning, God's people have to suffer for the name of Jesus. You can't tell me today that if you stand for the name of Jesus Christ in you are not going to suffer for His name. Listen: "For I will suffer for my name's sake." — Acts 9:16. Paul did suffer. If you will read through the Word of God, beloved, as recorded in the book of Acts and as it is written in the book of Corinthians, you will find that Paul did suffer for the cause of Christ. Five times he was beaten. Forty stripes fell across his bare back on five different occasions. He was stoned until they thought he was dead and if they had not thought for one moment's time there was one breath of life in him, they would have thrown him to the stones. He was abused, reviled, above our comprehension and above our imagination. He suffered for the cause of Christ.

God's people that stand up for the name of Jesus today suffer for the cause of Jesus Christ and suffer in that name today. Let me read to you from the book of Acts: "And they departed from the presence of the council and rejoiced that they were counted worthy to suffer for His name." — Acts 5:41. That is after the first persecution were brought into the court

of Gamaliel. Afterward that they were presented in this court, they were beaten and then they were sent out with this stinging rebuke: "Do not preach any more in the name of Jesus." Instead, beloved, of going away silently those disciples went out and showed the scars; they showed the marks on their body; they were glad that they might suffer shame for the name of Jesus Christ. I say to you, this morning, no child of God can live for Jesus in this 20th century and live in the light of this Bible and stand for the doctrine of this Book without having to suffer shame for the name of Jesus Christ. Then, beloved, if God called Paul for that purpose and gave grace to him, He has doubtless called you for the same purpose and He will give grace to you just the same.

VII

WE ARE TO LIVE PURE IN THE NAME OF JESUS. So many people have a false conception of salvation by grace. They think that if a man is saved by grace that he can live just any kind of life and get to Heaven after a while. THAT IS A LIE, beloved! No preacher of the Word of God ever preached that. Only a satanic inspired minister, — only one who had gotten his message from the Devil would leave the impression that a man could trust Jesus and be saved by grace today, and live like the Devil tomorrow. That is not the teaching of the Word of God.

Instead, beloved, God's Word teaches us that if we have been saved by His name, we ought to live pure in that name. Listen: "Nevertheless, the foundation of God standeth sure having this seal, the Lord knoweth them that are his and LET EVERYONE THAT NAMETH THE NAME OF CHRIST DEPART FROM INIQUITY." Have you named the name of Jesus? Have you taken His name, that blessed name of divinity, — that blessed name of salvation upon your lips? If you have named the name of Jesus then the instruction is to depart from iniquity. Well, that is not anything new, — that is just like the balance of the Word of God, for this Book carries the same message, that the child of God who has been saved is to live in the light of his salvation.

Listen: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, ZEALOUS OF GOOD WORKS." — Titus 2:14.

Listen again: "This is a faithful saying and these things I will that thou affirm constantly, that they which have believed in God might be CAREFUL TO MAINTAIN GOOD WORKS. These things are good and profitable unto men." — Titus 3:8.

Those who do not live in the light of their profession, blaspheme the very name of Jesus Christ, the name whereby they have been called. I say, this morning, beloved, as much as the name of Jesus may mean to us, we certainly need to pause with this thought in mind, that we are to live pure under the name of Jesus.

VIII

THE NAME OF JESUS IS A CONQUERING NAME. Let us come back to my text. It tells us how that when He was raised from the dead, God set Him on His right hand. That is where Jesus is this morning. He is on the right hand of God, His Father in the Heavenly places. What is His position there? Far above all principalities and power and dominion and everything

that is made. What a conquering name is the name of Jesus! When He was born, He was given the name of Jesus and the book of Hebrews says He was then a little lower than the angels. But today His name is a conquering name for His name is above every principality and above all power.

His name is above all the names of the angels, the archangel, the cherubim, seraphim, and the names of all the prophets of God who have lived in the Old Testament dispensation. Likewise His name is above the name of all the martyrs who have died since the days of Jesus. I say, beloved, when the Son of God was raised from the dead He was set on high far above all these, with a name that is above every name. Brethren, the name of Jesus is a conquering name. But Paul tells us this again within the Word of God. Listen:

"Let this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God; But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and GIVEN HIM A NAME WHICH IS ABOVE EVERY NAME: That AT THE NAME OF JESUS EVERY KNEE SHOULD BOW, of things in heaven, and things in earth, and things under the earth; And that every TONGUE SHOULD CONFESS that Jesus Christ is Lord, to the glory of God the Father." — Phil. 2:5-11.

His name is a conquering name. I look forward to that glorious day when the name of Jesus will conquer. Oh, that day hasn't come yet, but, it is coming some blessed day, when at the name of Jesus every man within this world is going to bow. Every individual who has blasphemed His name is going to fall on his knees before Him. What a conquering name is the name of Jesus! I grant you, beloved, it isn't going to do those individuals any good in that day to fall upon their faces before Him and to cry out that He has conquered. It will be of no value. It is too late. But, brethren, some day every unsaved person in this world and all those that are in the earth and all those that are in Heaven and all those that are under the earth are going to bow in submission to the name, — the conquering name of the Lord Jesus Christ.

Some folk, beloved, refuse to come out on the side of Jesus and own Him publicly. If they are saved, beloved, they will be saved in that day, but brethren, how much better it would be for you to be definitely on the side of the conquering name of Jesus, that when that day comes when Jesus stands as conqueror over Heaven, over earth and the sea, — how much better it will be for you to stand identified with Him and to know that you have been identified with Him in His church here in the days gone by.

Brethren, I am glad for the conquering name of Jesus. I am glad it conquered me, aren't you? Aren't you glad this morning that there came a time in your life when Jesus' name became precious to you and when you were conquered by the name of Jesus? Aren't you glad, beloved, that that day came in your life and that this morning you know that when He comes to conquer the world you are going to be identified with the Lord Jesus Christ Himself? In

JUST AHEAD . . .



"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." — John 14:3.

"The Devil Went To Church"

The church was well filled. The organist was playing softly a beautiful hymn prior to the opening service. The earnest and conscientious minister was seated upon the rostrum to the right of the pulpit, looking out over his congregation.

The sound of low voices spoken in an undertone reached his ears. He glanced to the rear of the church. Two ushers were talking to each other. He caught the words "beer," "taste," "olden days," and assumed that they were discussing the taste of the new beer, comparing it with that of olden days.

Coarse whispers came from the left side of the church. Two

view of this fact then, beloved, I am rejoicing and I know you are rejoicing too as a child of God. I am happy, beloved, that some day I am going to sing:

"All hail the power of Jesus' name,
Let angels prostrate fall,
Bring forth the royal diadem,
And crown Him Lord of all."

I am glad, brethren, that in that day I am going to be able to say:

"Oh, that with that yonder ransomed throng,
We at His feet may fall,
We will join the everlasting song,
And crown Him Lord of all."

Brother, Sister, I am glad He has conquered me. I am glad that when that day comes I will be in that group that is going to crown Him Lord of all. In view of this fact, I am going to offer you a simple exhortation. Let me exhort you, beloved, this morning, to submit to Jesus now. Let me exhort you if you are saved this morning, come out on God's side and say so and ask for believer's baptism.

Let me exhort you this morning: Submit to my Saviour now! Take your stand for Christ Jesus as your Saviour this morning and go out from this place to live, to suffer, to bear and to pray, through the name of the Lord Jesus Christ. Precious name! May it become precious to you this morning! May God bless you!

women with their heads close

to each other were conversing — conversing and forgetting.

Giggling sounds drifted to his ears. Four modernly dressed girls were mentally somewhere else.

The minister bowed his head and prayed silently. A "let-down" was entering into his being. He was losing the vigor and "pep" that he had stored up for his sermon that morning. Everything was suddenly going wrong, and he could not understand.

A few minutes later he regained some of his lost spirit—he was a fighting man. But he did not hold it long. Someone came in late, and right when he was trying to drive a "point home," everybody seemed to forget him and God. It seemed to him as if the whole congregation had craned their necks around, looking to see who had just entered.

He paused a brief second. The thought, "What do they care?" came to his mind. His sermon that he had worked on, had prayed about, seemed to become just mere words.

Again he tried to regain the inspiration that had flowed throughout the preparation of his discourse, but something pulled it farther away from him. He sensed it drifting away into space. It bothered him.

Finally, he came to the end of his sermon, and he hardly realized it. With the dark cloud of wonderment in his mind, he pronounced the benediction.

The congregation filed out. People went on their way, conversing about worldly topics as they had when they went into the church.

Two visitors, man and wife, spoke to each other. The wife said, "What an unholy atmosphere this church seems to have. We'll go to some other church next Sunday."

The two ushers spoke. One said, "The preacher's sermons aren't what I expect from a man of his education."

The giggling girls remarked, "What a dry sermon that was!" "How does he expect the younger generation to go to church when he preaches like that?"

And the minister? He went to his study, and there, upon bended knees prayed, "Oh, God, give me strength and wisdom. It's so hard to fight the Devil through the minds of so many of my congregation."

Surely the Devil went to church that day.

What good will it do to paint the pump if there is poison in the water? That's what reformation is.

A VICIOUS TONGUE

(Continued from page one)
or four mouths.

If we say all are born depraved, some will declare that we preached babies into Hell.

If we say that no one but Baptists have the right to baptize, some enemy will be sure to declare that we said all non-Baptists are lost.

If we declare that Jesus established only a Baptist church, some critics will twist this and say that all non-Baptists are sure for Hell.

How the world does delight in twisting our words! Beware, lest yours become "a vicious tongue."

PEOPLE ARE CONFUSED ABOUT JUDGMENT DAY

(Continued from page one)
for the elect. That is a "narrow" view, but any other view is irreconcilable with many other teachings of the Bible.

II. Self Judgment (Read I Cor. 1:31)

It is up to us to recognize the fact of our sins and to judge ourselves to be in the wrong when we are, and to confess and seek forgiveness. When we do this, it is not necessary for God to chastise us. But when we hold out wilfully, then the Lord judges us, and He lays on the rod. (See I Cor. 11:31.)

III. The Judgment Of Works (Read Romans 14:10)

While Christians are not to appear in the judgment of the unsaved to have it determined as to whether they shall go to Heaven or Hell, it is true that they shall have to appear before Christ in the judgment of works, that it may be determined as to what their rewards shall be. If you want a description of this, read I Cor. 3:11-15. This judgment shall determine our position and standing and place during the millennium. Rewards have to do—not with Heaven—but with

this earth and our rule here.

IV. The Judgment Of Christians Over The World

See I Cor. 6:2, 3. The word "judge" in this passage, may be translated "rule." It is judge, in the sense that the ancient judges judged, back in the early history of the Israelites.

V. The Judgment Of The Living Nations When Jesus Comes

(See Mat. 25:31-33 and 45, 46. Remember that there will be living nations of mortals enter into the millennium. Remember also that there will be unruly sinners when Christ returns who will not submit to His rule. These shall have to be dealt with summarily.

VI. The Final Judgment

See Rev. 20:11-15. This is the judgment of the Great White Throne, and is a judgment of the wicked only. It occurs after the millennium. It is not to be confused with the other judgments at all. Notice that it is a judgment of the "dead." It must be the wicked dead, since the saved dead were raised one thousand years previous to this time. Note that these wicked are judged according to their works, which signifies that there will be "degrees" in the matter of punishment. This is an argument against annihilation, for if the wicked are to be blotted out, then all would share the same fate. No, bookkeeping would be necessary if all are to share the same fate. Christians ought to be glad that they shall not have to appear in the judgment of the wicked. Note John 5:24.

Perhaps this list of judgments could be extended, but we have noted the more important ones.

Yours is a great paper. It should be in every home. I am hospitalized with tuberculosis due to army service. I pray the Lord to bless you. You are doing a great work by His grace."
— McClellan Sebastian, Outwood, Ky.

Women Preachers

(Continued from page one)
or girl, singing five verses of a song and preaching between each verse. To keep from creating a scene that would not be understood by the people, the pastor stood. But I could not bring myself to accept such a service conducted by a woman. Tell me, is a service of this kind conducted by a woman in line with Baptist practice? I should like to know for I have been preaching twenty-three years and have never had an experience of this kind. If the young lady had spoken to me about it, I would not have allowed it.

Please tell me if I am wrong about this new business of women preachers. Were our Baptist fathers wrong in not allowing women to preach? Have I misinterpreted the Scripture in I Cor. 14:34-35 and I Tim. 2:11-12? Have I been wrong in not encouraging girls and young women to preach? Well, you say that is not preaching. Please give me a name for it then.

Do Baptists have women preachers? Yes, they do. I hold in my hand a "Baptist Message," our state Baptist paper, and on page 6 we have this report:

"Mrs. Cosby Hall, student at the New Orleans Seminary, says of this worthy field: 'Recently I went to the LaPlace Mission as pastor. After a rather brief survey of the field, there seems to be about 2,000 residents there most of whom are in the employment of the oil companies.'"

Well, there you have it, a female pastor. I suppose I have been wrong about this.

Sincerely,
Henry H. Powell

No, Bro. Powell, you are not wrong. The young woman who usurped authority and preached to your people is the one who is wrong. The school which taught her to do so is the one who is wrong. Those who encourage her to speak in the presence of men are the ones who are wrong. The denominational board who supports her is wrong. If she goes to the foreign fields as a missionary, the Foreign Mission Board will be wrong in supporting her. Furthermore, every Baptist who gives even one penny to support the cooperative program, which in turn supports this girl, is wrong.

God's Word says:

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." I Cor. 14:34.

"But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." I Tim. 2:12.

I know that these Scriptures were written a long time ago in the First Century and that we are living now in the Twentieth Century. However, instead of changing the Word of God to suit the needs of the Twentieth Century, we'd better change this Twentieth Century to meet the demands of God's Word.

PAY YOUR PASTOR

(Continued from page one)
otherwise.

No other man in all the world is criticized by those whom he serves as the pastor. Seldom does he stoop to the plane of self-defense. He just suffers in silence, leaving vindication with the Lord. If things go well, he is criticized by those who are honest and sincere. If the work does not go well, he is criticized by those who are glad that it

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isn't going well. Often his critics are those whom he has befriended most—who have been led to Christ through his ministry.

I have known pastors to be hated because they refused to stoop to the plain of dishonesty and "preach people into Heaven" when they died, when he knew better. Often the naked truth cuts to the heart of a worldling and offense is the result. The slightest excuses are often picked up and magnified as a reason for getting revenge. Falsehoods are not uncommon.

One can best understand what God meant when He said to Annanias when He told him to go and tell Saul "what great things he must suffer for My sake."

All of this the preacher should expect and be prepared for. Jesus set the example, and left to the world the message that it would be so. — The Lockland Baptist Witness

WE ARE ALL WORKING FOR THE SAME PLACE?

(Continued from Page One)
presence." In His presence we will sing of Him who saved us. "And they sung a new song, saying, Thou art worthy . . . ; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Rev. 5:9. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Spirit." Tit. 3:5.

The writer asked a man if he were saved. He replied by telling what he did. He supported his family, paid his debts, tried to help others, etc. Why did he mention these things? Because he thought these things would save. But "works of righteousness" will not do it. "But to him that worketh not, but believeth on him that justified the ungodly, his faith is counted for righteousness." Rom. 4:5. "Therefore by the deeds of the law (works of men) there shall no flesh be justified in his sight." Rom. 3:20 (a). "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified." Gal. 2:16. All of these verses explicitly teach that salvation is not by our doing.

SECOND, if salvation were by merit then it would not be by grace, a free gift. God could not speak of giving it to us freely as He does so many times. "For by grace are we saved, through faith: and that not of ourselves: it is the gift of God." Eph. 2:8. "And I give (not something we merit or earn) unto them eternal life, and they

shall never perish, neither shall any man pluck them out of my hand." John 10:28. "For every wages (that which we earn) is sin; sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. "Whoever will, let him take the water of life freely (without price, without working for it)." Rev. 22:17.

THIRD, if Heaven were gained by our working then Christ died in vain. If men could earn their good deeds enter Heaven, then Christ needlessly died when the Father did a cruel thing when He gave Him as a sacrifice for sin at Calvary. This is Paul's reasoning in Gal. 2:21. "I do not frustrate the grace of God; for if righteousness (salvation) come by the law (works), Christ is dead in vain (uselessly)." Was it necessary for us to die if we were to have salvation? Let the Scripture speak. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life." (John 3:14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 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