

It is not great talent God blesses so much as the likeness to Jesus.

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

The Baptist Examiner

We Praise Thee, Lord!

Paid Circulation In All States and Many Foreign Countries.

"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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AN ARTICLE FROM A GRAND OLD MAN — BROTHER E. P. ALLDREDGE WHICH THE S. C. COURIER REFUSED TO PRINT

By E. P. Alldredge

Note: The article below was sent to the Baptist Courier in answer to a very misleading article by Bro. E. C. Routh. But Editor Jones of the Baptist Courier declined to give me space for reply when I was attacked and misrepresented in his columns. I am taking this means of letting the main Baptist pastors in South Carolina know the real facts in this case. For a fuller discussion send for my recent book, "While Southern Baptists Sleep," sale price \$1.00. Write to E. P. Alldredge, 407 Elmwood Ave., Nashville, Tenn.

In the June 9th issue of the Baptist Courier will be found an article by Bro. E. C. Routh, also a supplemental statement by the editor of the Baptist Courier in which there are set

forth five serious and misleading statements. Let us review them in order:

1. My connection with the American (Negro) Theological Seminary. I have never been employed by this Seminary, at any time, in any capacity. I have served the Southern Baptist Commission on this Seminary for more than 27 years, giving 24 years of gratis service and nearly four years of half-time paid service. But this commission has never had any sort of connection with the Federal Council of Churches. Not only so, but when the National (Negro) Baptist Convention with whom we were working to establish this Seminary suddenly joined the Federal Council of Churches, our commission refused to go on with this Seminary until the board of directors should work out and adopt

a Confession of Faith for this Seminary which would forever protect us from the Federal Council of Churches and make it absolutely clear to all our people that this Seminary was anchored to all the fundamentals of the faith. Accordingly, on the 13th of September, before this Seminary ever opened its doors for students, the board of directors adopted the fullest, most explicit and most Baptist Confession of Faith ever adopted by any educational institution in the history of Southern Baptists. I shall be glad to send a copy of this Confession of Faith to any pastor requesting it.

2. The Foreign Missions Conference of North America. Bro. Routh makes the categorical statement that Bro. R. J. Willingham was one of the founders (Continued on page four)

Flying along nearly 10,000 feet in the air, at 250 miles per hour between Chicago and Kansas City, I never felt nearer God, nor more of His presence in my life. Has He not said, "If I take the wings of the morning . . . even there shall thy hand lead me."—Ps. 139:9, 10.

Closing my eyes, I meditate upon His continual goodness. His mercies are fresh with each day's experiences and my heart overflows with praise as I remember His countless blessings.

Today, I thank the Lord above everything else for my Saviour who paid on Calvary's Cross the full price of my redemption from past, present, and future sins that I might have a home in Heaven . . . for His providences which though not always understood are known as God's best for me and which have broken "with blessings on my head" . . . (we hit a big air pocket just then) for nearly a million miles in His service by train, car, and air with no serious accident . . . For the greatest church in the world — the church I've been privileged to pastor full twenty years — the First Baptist Church of Russell, Kentucky . . . for an aged moth-

er, a helpful wife, two fine little girls, and a stalwart lad who carries his daddy's name — my family . . . for THE BAPTIST EXAMINER with its 15,000 subscribers and for the opportunity to weekly minister to their spiritual needs . . . for T. B. Grissom and wife of Burnside, Kentucky — most perfect hosts, equal to Mnason (Acts 21:16) and Gaius (III John 1:1-6) — whose home for years has been my second home . . . for L. A. Larson and wife of Sefner, Florida who have repeatedly sent boxes of oranges and grapefruit for the enjoyment of the editor and his family . . . for some missionaries who are dear to me — W. B. Cornutte, working in the mountains of Kentucky; Jakie (the Jew) Rosenthal, working with his own people in Denver, Colorado; R. P. Hallum and Billy Parrott in Peru and Brazil respectively . . . for some great preachers whom I love, H. H. Overbey, Detroit, Michigan; Jack Thompson, Burnside, Kentucky; Virtus Busbee, Jackson, Michigan; L. F. Gill, Mansfield, La.; E. A. Spencer, Five Islands, Maine; Roy Mason, Tampa, Florida; C. (Continued on page four)

Our Readers Continue Their Questions, Saying, "I Should Like To Know."

Is it right for churches to have plays, Xmas to-dos, etc?

It is just as right to have such a Baptist church as it would be to set up an altar to Baal. One is as much out of place as the other. Baal was a heathen god whereas Xmas is a heathen festivity, which was observed by the pagan Babylonians 800 years before Christ.

Did Christ establish His church for such?

He surely did not. The business of each New Testament church is to preach the Word of God and bear witness for Him. Matt. 28:19, 20 tells us that the business of the church

Is it right to have sales of goods to support the W. M. S.?

Let's straighten out this question to begin with. The W. M. S. isn't a scriptural organization. I'll give a \$10 bill to anyone who finds a W. M. S. in the Bible. Come on, give me chapter and verse and the money is waiting for you. Therefore, since the organization isn't scriptural, I don't guess it makes much difference what methods it uses. The W. M. S. is a parasite which ought to be killed—it is a sucker that ought to be broken off the plant, which is the church. Yet, even if the W. M. S. were scriptural, it would surely take a long stretch of imagination to see how the sale of cards could be called "missions."

Is it right to have sales to support the church?

Would you have such to support your family? Would you (Continued on page four)

Will You Buy The Ink?

The city dads are wondering how to raise the dough to care for all the drunks and stiffs whose numbers grow and grow; think it would be simple if they'd make the people pay to sell the stuff that made these men.

—Don Ray

The above was contributed by the editor's uncle, Ira A. Johnson, of Boise, Idaho. In sending it, he enclosed a letter saying that this was for buying the ink with which to print it. Our thanks to him for the article and the dollar. Frankly, I wish that a good many of our friends would be as thoughtful of us, as it surely was a lot of grace, grit, and backbone to get this paper out this week. Within the next (Continued on page four)

THE REIGN OF GRACE

This book which was first published in 1768 and which has been reprinted more than twenty times, is now available again and may be ordered from THE BAPTIST EXAMINER at \$2.50 postpaid.

This great book was written by Abraham Booth and it traces (Continued on page four)

Mused Uncle Mose

At de deac'ns meetin' dey wuz talkin' 'bout how to got fo'ks to come to chu'ch. Deac'n Apple-tite, he say, Bruddern, de Lawd fed 'em wid de fruit ob de gya'den, de lam's from de flock, de manna, de ole cawn ob de lan' and wine from Canaan's vine-yahds; he gib 'em watah frum de rock, honey frum de rock, an' milk from de kine of Bashan; he gib 'em de watah ob Life, de bread ob Life, strong meat, an' de sinceah milk ob de word; but dey ain' nuttin' dat'll git 'em dar lak a game ob bingo wid ice cream an' cake.

Book Review Taken From UEA Shows That There Is Grave Heresy In L'ville Seminary

For a long time, I've been saying that the Louisville preacher factory is a hot bed of infidelity which produces a crop of speckled birds, modernists, and near infidels every year. Since others have been reluctant to say aught concerning the many heresies of the seminary, many have thought the editor might be mistaken in his conclusions.

That you might know others feel the same concerning the seminary, I quote a book review published by United Evangelical Action (August 1, 1949). This is a review of Prof. Gaines S. Dobbins' book, "Evangelism According To Christ." The review follows:

The professor of religious education and church administration at Southern Baptist Seminary here purposes a recovery of evangelism according to Christ, as disclosed in the Gospel of John. The volume has many excellencies, although it shows a greater alertness to related non-evangelical sources

than to some, in the conservative tradition, which could have been cited advantageously. Why William James and John Dewey are important, in their analyses of the Christian conversion experience, might well be debated. The centrality of the Holy Spirit for evangelistic success is properly asserted but, in view of the quotation of neo-supernaturalists with favor, one might wish for a statement of the objective authority of Scripture, although the author appears to assume it. THE TREATMENT OF THE ATONEMENT IS DISAPPOINTING (pp. 169-173). It is true, as the author holds, that no theory of the atonement exhausts its meaning, and that there are aspects of truth in all theories, but he implies, by his treatment, that the MORAL INFLUENCE THEORY IS AS CENTRAL AS THE SUBSTITUTIONARY VIEW. Such factors apart, it must be stressed that, in its central aim of finding in the Fourth Gospel a signal manual for evangelism, the volume contributes much that will interest all entrusted with the great commission.

My only comment is that any man who might even imply that the moral influence theory (Continued on page four)

"The Trail Of Blood"

Pastor Harold D. Morris of the Madison Street Baptist Church, Rochester, Pa., has requested that we announce that Eld. T. P. Simmons, of Ashland, Ky., is to be with the church Sept. 5th to 9th for lectures on "The Trail of Blood," speaking each night, Monday through Friday, at 7:45.

These lectures demonstrate that Baptist churches have descended in an unbroken line from apostolic times; not in the sense of "church succession," but in the sense that churches of similar pattern and faith have existed in every age since the days of Christ's earthly ministry; thus fulfilling Matt. 16:18. These lectures are illustrated by a large wall chart giving a bird's eye view of nineteen centuries of church history. The gradual development of Catholicism and its division (Continued on page four)

The First Baptist Pulpit

"AN OCCASIONAL HEARER"

(Read I Kings 14:1-10).

It might we well for us to go back just a little before the Scripture which I have read and get the story of the rise of Jeroboam to his position as king over Israel.

Solomon had just concluded his kingship. In order to keep up a magnificent court and to support all the wives which he had and to build the many buildings which he constructed, it was necessary that Solomon tax the people almost to the breaking point. When he died

and his son Rehoboam ascended to the throne, the people asked Rehoboam what his policies would be as to the future. They reminded Rehoboam of the heavy tax burden under which they had been struggling and of the hardships which they had had in trying to keep up the costly retinue of servants and the wonderful court display of his father Solomon, and they asked him to reduce their taxes. After consulting with both his aged counsellors and his young friends, Rehoboam made the announcement that instead of re-

ducing the taxes he would increase them and whereas his father had chastised them with whips he himself would chastise them with scorpions if they failed to do the things which he demanded them to do.

Immediately there came a rupture as far as the kingdom was concerned. Ten tribes split off and formed the new kingdom with Jeroboam, one of Solomon's trusted lieutenants, being made the king over this new country. Jeroboam immediately realized that he would (Continued on page two)

Most shorts are entirely too short and most slacks have had too much "slack" taken out.

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OUR DEBT

Since the last issue of this paper, the following contributions have been received and applied against our indebtedness:

- Mr. and Mrs. David Powell, Sciotoville, Ohio \$10.00
Mrs. W. F. Holmes, Tuscaloosa, Alabama 1.50
Tom Turner, Ashland, Ky. 3.00
Mrs. Charles Raymond Ross, Buchanan, Ky. 4.00
Mrs. Ross, Buchanan, Ky. 1.00
Mr. and Mrs. H. S. Fish, Tipton, Mich. 10.00
J. A. Lipham, Branford, Fla. 5.00
Lula M. Ala, Wichita, Kansas 5.00
Ed Alvis, Griffin, Ga. 5.00
Mrs. W. B. Gunther, Huntington, W. Va. 5.00
John Tharp, Plymouth, Ill. 1.00
Eld. O. C. Cooper, Greenfield, Tenn. 2.00
Paul Reese, Russell, Ky. 5.00
Sherman Mitchell, Ashland, Ky. 1.00
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Everett Shepherd, Freedom, Pa. 2.00
Mrs. Grace Sneed, Cabin Creek, W. Va. 1.00
Mrs. J. P. Douglas, Russell, Ky. 1.00
Bona Keith, Borger, Texas 5.00

This leaves our obligation standing at \$2,420.99 as of August 23, 1949.

I do thank God for the response of our friends from week to week. It is an encouragement to me as I press on in the work of our Lord.

I am so anxious to get this burden completely removed as early as possible. I surely hope we can celebrate Thanksgiving this year with no financial obligation resting against THE BAPTIST EXAMINER.



This will be possible if all will only cooperate. May we learn a lesson in cooperation from these lowly mules.

REMEMBER—What none of us can do alone, all of us together can do.

The Colonial Tavern, in Saint Louis, has installed a modern nursery. Mothers will be able to patronize the tavern while the nursery takes care of their children.

GOD OR GODS OF THE SYSTEM

CHRISTIANITY. "God is a spirit, infinite, eternal and unchangeable, in His being, wisdom, power, holiness, justice, goodness and truth."—Westminster Catechism.

"We are the children of the converts of foreign missionaries, and fairness means that I must do to others as men once did for me."—Maltbie D. Babcock.

BRAHMANISM. The gods of the Aryans, who preceded the Brahmans, were transferred, after being renamed, to Brahmanism. Brahma was a new god from whom the Brahmans came. Every Hindu has his Guru (Brahman) for his earthly god.

HINDUISM has a triad of gods:—Brahm the creator, Vishnu the preserver, and Siva, the destroyer. Besides these, the Hindus make any object a god—a tree, stone, cow, or a Brahman. A traveler may step from a waiting train, set up a stone and say his prayers to it.

BUDDHA had no god higher than a perfect man. He declared that he knew no one he ought to worship. His followers have erected his image in every Buddhist temple and millions offer their prayers before them.

TAOISM. The dragon, forces of nature, stars, serpent, tiger, Tsachin (the god of wealth), Lao-tsze, are some of the gods. They did not worship idols until after Buddhism came, when they borrowed its triad system of holy deities.

CONFUCIANISM. The one great god of Confucianism is "Shangte" (supreme ruler of the universe), which is worshipped only by the emperor. Confucius' picture is hung in all the school-rooms and idolized by teachers and scholars. Ancestral worship makes every father a god.

ZOROASTER taught that there is one god named Ormazd, who is the creator of light and all that is good. His description somewhat resembles Moses' description of Jehovah, and it is possible that he had read the Pentateuch. He believed in a spirit of evil, which arose out of chaos.

PARSEEISM has taken the two "spirits" of Zoroastrianism and called them gods. Ormazd and Ahriman, the gods of light and darkness, are bitterly opposed to each other. Ormazd will, however, finally triumph.

SHINTOISM. The supreme god is called "The Central and Supreme God of Heaven." Two gods, Isaname (female), and Isanagi (male), the Adam and Eve of Shintoism, have been the source of created things. They have many other gods and a sun goddess. Heroes are deified.

MOHAMMEDANS believe in a God of only one person. They teach that to admit that Jesus is God is to become a polytheist and therefore an idolator. Their declaration is: "There is no God but Allah, and Mohammed is his prophet."

Your mental furnishings may be small, but if you can live the humble Christian life, go and show it to the heathen for that is what they most need to see.

"An Occasional Hearer"

(Continued from page one) have to use some exceedingly shrewd strategy or else eventually the people would drift back under Rehoboam and to the kingdom that was set up under Rehoboam with its capital city at Jerusalem. He knew that when the people went up to Jerusalem for their religious worship that they naturally would be attracted back, one by one, little by little, until all of his country comprising the ten tribes would sooner or later be amalgamated into the country of which Judah and Rehoboam would be their king. So in order to keep them from going up to Jerusalem for their religious worship, Jeroboam hit upon an ingenious plan. He set up a new religion. To a great extent it was fashioned after the religion of the Jews at Jerusalem and likewise to a great extent it embodied the heathenism of the heathen people living around about in his day. He set up a calf for religious worship in the city of Bethel and he set up another calf in the city of Dan. He had the people of his country to go to either Dan or Bethel for their worship, telling them that it was too far for them to go to Jerusalem and that in order to save them from the laborious journey to the city of Jerusalem he had set up these two new religious centers in the cities of Dan and Bethel. Of course it was merely a ruse in order to hold his people and to keep them from being attracted unto Rehoboam.

This in itself was bad enough, but Jeroboam's sin didn't stop

in setting up these golden calves and inculcating idolatry into the religion of the Jews. Instead, we find he went further and chose priests for his people from the lowest ranks of the people. He forgot about the fact that God demanded that the Levites should be the priests unto the Lord. He ignored what God had said. Listen:

"After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became one of the priests of the high places."—I Kings 13:33.

Now, beloved, God lets sin go on for a while, but remember this—only for a while. God may allow you to thrive in sin and prosper for a while, but only for a while until God calls a halt. Thus it was in the experience with Jeroboam. He got along pretty nicely for a while with his new religion and kept his people from going back to Jerusalem and kept them in at least a pretended loyalty unto himself. However, God wasn't through and the record says that God struck at Jeroboam in the most vital spot. I think that is God's way of doing business usually with the most of us. He ordinarily strikes us where it hurts the most. He ordinarily hits us in the manner that will cause us the greatest pain. So God struck Jeroboam for his sins by smiting the son of Jeroboam by the name of Abijah. Incidentally, Abijah was the only Godly member of the family of Jeroboam, but God smote him with sickness and he lay on his bed hovering on the brink

of eternity, just between life and death, until Jeroboam said to his wife, "You had better call the preacher."

of eternity, just between life and death, until Jeroboam said to his wife, "You had better call the preacher."

Jeroboam had not thought about the preacher for a long period of time. To be sure, he knew the preacher. One day when Jeroboam was walking down the road with a new suit of clothes upon his back, the preacher came up to Jeroboam and stripped it from him and tore it into twelve pieces. He then gave ten of the pieces back to Jeroboam, saying that the kingdom was going to be divided and that he, Jeroboam, was to have ten of the tribes and Rehoboam was to have two. Jeroboam remembered that experience. Months, maybe years, passed before it came to pass, but eventually the very thing that Ahijah had said unto Jeroboam—eventually that very thing came to pass. Now that Jeroboam is king he remembers the preacher. Surely he ought to remember him—the preacher that tore his new suit of clothes into twelve pieces—the preacher that said he was going to be king over ten tribes—the preacher that offered a prophecy concerning Jeroboam's future. Surely Jeroboam ought to have remembered that kind of preacher especially since all his prophecies had come to pass.

Jeroboam inquires and finds that the preacher, Ahijah, is living in Shiloh, and he is old, decrepid, and nearly blind. Jeroboam said to his wife, "It would not do for you to go as the king's wife. He knows what kind of life I have been living. He knows how we have been doing contrary to the will of God. Disguise yourself and put on some old clothes and make it appear that you are a country woman. Get a little bit of honey and some cracknels and some other things like a country woman might possess, and take these gifts to the preacher."

Beloved, you know it is strange but God has ways of telling his preachers things. Sometimes you wonder how it is that a preacher says something that fits you so perfectly. God has ways of telling His preachers what to say and of giving them information they need to know.

Here came Sister Jeroboam unto the door of Ahijah's home. God whispered to him and said, "It is the wife of Jeroboam standing at the door. She has disguised herself as another woman but she is still Jeroboam's wife." About that time she knocked on the door. Without opening it, without sending a messenger out, without sending a servant to escort her in, Ahijah the prophet shouts to the top of his voice to her, "Come in, thou wife of Jeroboam: why feignest thou thyself to be another? As for your kingdom, great grief and destruction is in store for you, and as for your child, he is going to die. Goodbye."

You may think that Ahijah was a strange preacher in that he didn't try to comfort and console Jeroboam's wife or to be nice to her. Listen, beloved, you can't be nice to a person that is living in sin when you talk to them about the things of God. If Ahijah the prophet had even shown the least sympathy for a woman that was acting under disguise hoping to get a blessing that she didn't deserve—if he had shown the least bit of sympathy he would have been a compromiser in his position as a prophet of God.

Now, beloved, from this rather lengthy Scripture story which I have told you, let's get a few lessons that will bless your soul today and tomorrow.

JEROBOAM'S WIFE WAS AN OCCASIONAL HEARER. She didn't go often to hear Brother Ahijah's exhortations on the Word of God. She feared not God and regarded not God's prophet and it was only rarely, if ever, that she had heard Ahijah preach. She was, as I said, an occasional hearer.

I wonder if I speak to someone today who might be an occasional hearer of the Word of God. Some people only come to church occasionally. Many could be called three-timers—they worship Easter, Christmas, and funerals. Sometimes they come out of curiosity, sometimes the mere strain and stress of circumstances impels them to come to the house of God. The fact remains that they are just occasional hearers. It may be that there is someone here today of whom it could be said that this characterization describes you.

JEROBOAM'S WIFE WAS DESTITUTE OF THE LORD. She had heard this prophet of God preach but mighty little, if any; and surely, beloved, she was more destitute of the Lord than she had been of God's man. If she hadn't been destitute of the Lord, she wouldn't have come feigning herself as a country woman. She wouldn't have come in disguise to see God's man.

Beloved, most occasional hearers are destitute of the Lord. I have a feeling that if a person only goes to church on rare occasions and only comes to the house of God under rare circumstances, unless there be some condition that would stand as a legitimate excuse, then I have this feeling that such an occasional hearer surely must be destitute of the Lord.

I tell you, beloved, God's people love to go to the house of the Lord. Whenever you have a hard time to get a church member up on Sunday morning get him into the house of God; it is mighty good evidence to me that that individual is destitute of the Lord. If a man or woman is saved, that person likes to go to the house of God and would rather go to God's house than to any other place in all the world. Knowing that Sister Jeroboam was thus destitute of the Lord, I am inclined to say that the majority of occasional hearers are likewise destitute of the Lord.

JEROBOAM'S WIFE ONLY CAME TO THE PROPHECY BECAUSE SHE WAS IN TROUBLE. She wouldn't have come to see the prophet then if she hadn't had a son at home sick, if her pride and joy—the darling of her home—had not been hovering between life and death, on the very brink of eternity. She only came because she was in trouble.

Haven't you seen people like that? I remember a fellow right here in Russell who all of a sudden started coming to the house of the Lord to worship with us, and I wondered why he would have completely renounced his false doctrine that he had espoused through the years. I wondered why all of a sudden the change had come. Later on I learned through a very close friend that the only reason that he came was, that he was in trouble.

Jeroboam's wife was in trouble. Her boy was sick and at the point of death. She wanted to see the preacher to learn (Continued on page three)

Trust God to overcome your difficulties. He has had thousands of years of experience.

An Occasional Hearer

(Continued from page two)

What God had in store for her. This reminds me of a man who was reputed to be an atheist. One day on a ship when a storm arose at sea and it looked like he was going down with the vessel, he fell on his knees and prayed before God. You know, beloved, it just takes trouble to shake the atheism and agnosticism and unbelief and infidelity out of any man. You can take the worst devil in this town or any place else who denies God and repudiates the Word of the Lord, and when he faces death, he will quickly lose his infidelity. This man had boasted of his atheism and infidelity. When it looked like he was going down with this vessel, he fell on his knees in prayer before God. Later when the vessel was saved and he likewise survived with the vessel, some of his atheistic friends laughed at him and made fun of him because he had fallen on his knees in prayer to God when he thought he was going to die. Immediately the fellow leaped on his feet and shouted a challenge at the man who was laughing at him and mocking him for his short-lived religion. That man accepted the challenge and they fought a duel and the atheist fell wounded. When the doctor bound up his wounds, he asked the doctor concerning his condition. The doctor asked, "What would you do if you thought you were seriously wounded?" He replied, "I'd pray." The doctor said, "Well, then, I'll tell you. It is only a flesh wound." Then he said, "I am a thorough going atheist to the end." I tell of this instance that I might illustrate this truth concerning Jeroboam's wife. She only came to the prophet because she was in trouble. Listen, beloved, if you were in trouble, the fellow that would look the best to you would be God's man or maybe God's woman—somebody that can talk to you and tell you about the Word. Why wait until you have hartaches and sickness and pain, before you think about the Word? Why wait until the Lord beats you flat of your back before you talk to Him? Why wait until you have a hot water bottle at your feet and an ice cap on your head? Why wait until you come to the time to die before you think about God? Why not think about God today when you are up and walking around in good health and when you can give God the glory of your

the Lord. I am thinking of a home where a lad who was saved in my ministry, lay dying. Both his father and mother were unsaved and the brothers and sisters of that home never went to church. The only member of that family that was saved was this one boy, fifteen or sixteen years of age. Some two or three months after he was stricken ill, I visited him on numerous occasions. I stood in a room one day to see the only Godly member of that home depart to be with the Lord. I heard him as he witnessed to a father in his sin on one side of the bed and to his mother in her unsaved condition on the other side. I heard him when he said, "See this lace curtain? The only thing between me and Heaven is this lace curtain." In a moment I saw his face light up with a smile and that soul was at home with the Lord. The only Godly member of that family was taken.

I remember in my first pastorate a man who was to lead prayer meeting. I could not be present, at least I didn't think I would be, but it happened that I got there late for the service. This country layman, rather illiterate and yet at the same time spiritually minded, was leading the prayer meeting. As I came in I heard him say that a little girl in his home years before had taken sick. He said that she was the only child in his family that was religiously inclined, and that from a babe she was interested in the Bible and in going to Sunday School and church. The other members of the family would not go to church and laughed at the little girl for doing so. He said as she grew older that her religious inclination deepened. Then one day she sickened, and died almost as soon as she had sickened. He said that he followed that little casket down to that church building and as he sat there on that church bench he never heard a thing that the preacher said, but he said that it seemed like he could hear that little girl saying, "Daddy, come home. Daddy, come home." He said that the only Godly member of his family had sickened and died and had called him to be saved.

Beloved, this is the case in the family of Jeroboam. Both Jeroboam and his wife were ungodly and had no place for God in their lives. The only Godly member of the family was Abijah and he was now ill at the point of death. The only reason that Jeroboam's wife came to this prophet of God was because this Godly child had been stricken.

I wonder about some of you today, if God is going to have to take some Godly member of your home in order to cause you to trust the Lord Jesus as a Saviour. I am sure that everyone who is here has been reading of recent date of this tragedy at Prestonsburg, Ky., when a young 17-year-old girl was murdered. They tell me that she was the only member of the family that was saved and that the next Sunday following her death her father and two sisters united with the Baptist Church at Prestonsburg. I don't know whether they were saved, but I trust they were. How much better it would have been if while that Godly one was living, that the father and two sisters had thought about the Lord Jesus and had gone to the house of God with her while she was alive and could go. Jeroboam's wife never came to the Lord nor thought about the preacher until that Godly one was stricken ill.

JEROBOAM'S WIFE'S DISGUISE WAS USELESS. She didn't look like Mrs. Jeroboam when she stood outside the door. She wanted to look like a woman of the country and she dressed in the garb of a woman of the country. With only gifts that a country woman could bring, she stood there with some loaves of bread and with some cracknels and a little jar of honey. She stood there so perfectly—so completely disguised.

Beloved, lots of people come to God's house in disguise. I do not mean that they are disguised as to their clothes but they are disguised as to their manner and their appearance. I remember a woman that used to sit out here some five or six seats in front of me. She came because I insisted upon it and because other friends had insisted upon it. She came because she felt that it was more or less a matter of obligation that she had to pay. While I was preaching she would look me straight in the eye and would just stare at me so completely. When I asked her about her listening, she said, "I can look you straight in the eye for an hour but my mind be 100 miles away." Yes, she came in disguise and I didn't know any better, but the prophet of God saw through Jeroboam's wife's disguise.

Yes, folk come to church in disguise. Some come to church with solemn looks and reverent faces. Maybe you are here looking solemnly devout and so reverent and pious but your heart is far from God. Maybe you are putting on a bold face to make it appear that you are so good and righteous and so solemnly devout. I don't know what is in your heart today, but listen, beloved, you are not deceiving God. Mrs. Jeroboam didn't deceive God nor God's man. She didn't deceive him and you are not deceiving God today. Just as she came up to the door and the prophet of God heard her, he said, "Come in, thou wife of Jeroboam; why feignest thou thyself to be another?" Immediately he proceeded to give to her those heavy tidings which were nothing more or less than a rebuke to her for her life of sin and her unbelief before God.

Beloved, you may put on a disguise today that will fool the preacher. You may deceive the person who is sitting next to you. You may put on a disguise whereby you may even kid yourself into thinking that you are all right. But one of these days you are going to stand before the judgment bar of God and you are going to be uncovered in your disguise when you stand before the Lord. God will say to you, "You have deceived the minister, you have deceived the deacons, you have deceived your friends, you have deceived your own relations, you have deceived everybody else, but you didn't deceive me I saw through your disguise all the time."

Oh, brother, sister, you can't fool God. You may deceive others but you can never deceive God. God sees you as you are. He sees through your disguises now.

VI

AHIJAH DELIVERED A MESSAGE OF HEAVY TIDINGS, SINCE SHE HAD DESPISED THE WORD OF GOD. Here was a woman who had no place for the Word of God in her life, and because she despised God's Word Ahijah delivered a message of heavy tidings to her. Listen, sinner friend, that is exactly what you

Was Your Grandfather An Ape?



Said an ape as he swung by his tail,
To his children, both male and female,
"From your offspring, my dears,
In a couple of years,
May evolve a professor at Yale."

—Yale Record

God's Book says:

"All things were made by him; and without him was not any thing made that was made."—John 1:3.

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him."—Col. 1:16.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."—Heb. 1:2.

have done all of your life. You have despised the Word of God. You say, "Oh, no, Brother Gilpin, I haven't hated it." I didn't say that you hated it. I said that you despised it. There is a world of difference between "hate" and "despise." The word "despise" means "to look down upon; to hold in disrepute." That is exactly the way, sinner friend, that you have treated the Word of God. You have held it in disrepute; you have looked down upon it. You have arrogated yourself above it and have gone your way, ignoring God's way and despising the Word of God. Some of these days you are going to come to the judgment bar of God just like Jeroboam's wife came to the prophet and received a message of heavy tidings. When you come to stand in God's presence you will find that God has a message of heavy tidings for your soul. Listen:

"The soul that sinneth, it shall DIE."—Ezek. 18:4.

"For the wages of sin is DEATH."—Romans 6:23.

"And as it is appointed unto men ONCE TO DIE, but after this the JUDGMENT."—Hebrews 9:27.

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever

receiveth the mark of his name."—Rev. 14:10, 11.

These are the tidings which will come to the man or woman who has only been an occasional hearer, who has despised the Word of God.

Listen, sinner friend, I have good tidings for you today. I have the best news that ever came out of Heaven—news of salvation for you. Instead of waiting for the judgment and to hear the heavy tidings of God as to Hell, why not listen today and hear the tidings of God, the best news that a sinner ever received, when our Lord Jesus gives us this truth:

"Christ died for our sins."—I Cor. 15:3.

"Who his own self BARE OUR SINS in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed."—I Peter 2:24.

"For he hath made HIM TO BE SIN FOR US, who knew no sin; that we might be made the righteousness of God in him."—II Cor. 5:21.

Do you want good tidings today that will bless your soul? Oh, may God in His grace, lost sinner, man, sinner woman, touch your heart and may you today receive Jesus Christ as your personal Saviour. May the good tidings of God come to your soul now and may you be saved.

May God bless you!

COMING FOR HIS BRIDE

"The Lord Himself shall descend from Heaven with a shout."—1 Thess 4:16.

He is coming! He is coming! The blest Bridegroom from the skies!

And His shout of holy rapture shall His waiting Bride arise!

Oh, the overwhelming wonder of that meeting in the air,
When the Bride first sees her Bridegroom, in the glory He will wear.

He is coming! He is coming! The Almighty Son of God!
He is coming for the partner He has purchased with His blood;

With what eagerness and yearning He is waiting for the hour

When He'll come for His beloved, robed in beauty, glory, power.

He is coming! He is coming! He will soon be on His way!
With what great anticipation He is longing for that day!

The home He's been preparing must by now all ready be;
It awaits the occupation of most queenly majesty.

He is coming! He is coming! Yes the certainty grows bright!
His voice shall sound love's summons, at morn, or noon, or night!

How blest if we are ready, through sovereign grace, to go,
And unashamed shall meet Him and His wondrous welcome know.

By J. Danson Smith,
--Scotland's Christian Poet

We Praise Thee, Lord!

(Continued from page one)

H. Shafer, Poca, W. Va.; T. P. Simmons, Ashland, Ky.; Jim Masterson, Lexington, Ky.; R. G. Richardson, Cedarville, W. Va.; Hollis Spurlock, Huntington, W. Va.; Eli Williams, Ashland, Ky.; R. B. Kays, Richmond, Ky.; Grady Higgs, Pueblo, Colorado; . . . for the privilege of fighting Feminism, Arminianism, Unionism, Lodgism, Modernism, and every heresy taught by heretical preachers . . . for my enemies—God bless them all—I hold no malice against any man . . . for my friends scattered over the globe (how they parade before me so rapidly in my memory, just now) Mr. and Mrs. Archie Staley, Prichard, W. Va.; E. W. Sparks, Ashland, Kentucky; A. C. Stogner, Evansville, Indiana; Lon Bellomy, Orlando, Florida; Mrs. Martha Fisher and her daughter, Elma, of Ashland, Kentucky; Mr. and Mrs. William Bell, Elberon, Virginia; Dewey Steed, Marion, Ohio; Dr. V. Savage, Kennedy, Alabama; Zack Savage, Gainesville, Fla.; Zack's secretary, Irene Ayers (how I wish I had her in my office); Columbus Savage, Dayton, Ohio; B. R. Matheny, Clendenin, W. Va.; R. E. Pinson, Ferguson, W. Va.; the Winters family of Los Angeles (God bless this dear family particularly); Clyde and Willis Everman, Greenup, Kentucky; Mr. and Mrs. David Powell, Sciotoville, Ohio; Burton Pedigo, Sweetwater, Tenn.; Mrs. Eva Riggles, Kitts Hill, Ohio; Mr. and Mrs. W. H. "Daddy" Thomas (as close to me as any parents), Huntington, W. Va.; Wayne Jordan, Lexington, Ky.; Joe Willis and family (lovers of the truth), Arabia, Ohio; Dr. Mac Whitis, East Bernstadt, Ky.; E. R. Vaughan (not many like him), Louisa, Ky.; Judson VanHoose, Greenup, Kentucky; dear old

Brother West, Pueblo, Colorado (what a layman!); Lavona White, Ashland, Kentucky; Mr. and Mrs. John Schmidt, San Bernardino, California; Mrs. Ellen D. Coxen, Evansville, Indiana; Edna Antusch, Brooklyn, N. Y.; Mr. and Mrs. F. R. Parrish, Zuni, Virginia; Sally Mae Wyly, Stephenville, Texas; Mrs. Mae Conrad, Melbourne, Florida; J. Oscar Pierce, Salem, Kentucky; W. H. Purdy, Venice Center, N. Y.; Mrs. Dawn Pack, Chillicothe, Ohio; Jake Siebert, Cannelton, Indiana; Carey Witt, Franklin, Kentucky.

Well, I guess I would have just kept on naming them and thanking God for them if it had not dawned on me that we were circling the field and crossing the river, swooping lower just ready to land at the Kansas City airport . . . but wait, there's one more, an un-named friend who has meant so much to me personally, whose help and influence will never be forgotten, and who in numerous ways has been a blessing to me, as I have tried to serve Him.

We're one the ground now . . . and for hundreds of others who have meant much I thank you Lord . . . and now Lord as we get ready to leave the plane I thank you for a safe journey . . . my next flight aloft may be when I meet all these friends in the air . . . what a meeting that will be!

"The Trail Of Blood"

(Continued from page one) into the Greek and Roman branches are clearly depicted, as is also the rise of Protestantism. Baptist churches are shown to be apostolic rather than Protestant. Doctrinal emphasis and exposition of Scripture are given a major place.

Prof. N. A. Moore, head of the Bible Department of Hardin-Simmons University, of Abilene, Texas, after hearing these lectures, wrote as follows concerning them:

"I consider 'The Trail of

Blood' an unusual presentation of the Baptist position both in Scripture and in history. It has been prepared with much study and research, and its effectiveness is further enhanced by the author's clear and forceful exposition.

"The chart used is correlated with the accepted facts of Baptist continuity through the various groups of Christians of like faith and order from apostolic times. It is designed to give spiritual backbone and stamina to Baptists wherever delivered.

"Pastor T. P. Simmons is a constant and capable student, and his work in both religious and historical fields is highly creditable, instructive, and inspiring."

All our readers within reach of Rochester are urged to attend.

Other churches interested in having the lectures may contact Brother Simmons by addressing him at 2817 Carter Ave., Ashland, Ky. Do it today!

Bro. Routh's Misleading Statements

(Continued from page one) of the Foreign Missions Conference. I am unable to verify this statement; but we do know that Bro. Willingham and a Committee of Conference attended the yearly meetings of the Foreign Missions Conference, also that he was twice made president of this Conference—evidently in the hope that the Foreign Mission Board of our Convention would come in as a full dues paying member of this organization. But the financial reports of the Foreign Mission Board clearly indicate that, during Bro. Willingham's lifetime, our Foreign Mission Board never spent over \$175.00 a year on this Conference—and this for traveling expenses; whereas our Foreign Mission Board is now handing to the Foreign Missions Conference from \$5,000 to \$10,000 a year of our mission funds, having given them \$25,750 since Bro. M. Theron Rankin became our executive secretary.

Also, during Bro. Willingham's lifetime, the Foreign Missions Conference was not aligned with any of the great unionizing organizations; whereas in 1938 and in 1946 the Foreign Missions Conference went into compacts or confederations both moral and legal, with the two greatest unionizing organizations on earth—the Inter-Council Field Department in 1938 and the Church World Service in May 1946. In 1938, for example, the Foreign Missions Conference of North America joined the Federal Council of Churches and five other great national councils, all working through the Inter-Council Field Department, in the greatest unionizing organization and program this nation has ever known. These seven great national organizations—the Foreign Missions Conference among them—have a threefold program: (1) To set up state and local councils in every state, city, county and community in the United States; (2) To institute a full program of Cooperative Christianity in every community in this nation. (3) To work out 36 lines of unified work in all the local churches they have access to (see 1947-48 Plan Book of American Cooperative Christianity). Then in May 1946 this same Foreign Missions Conference of North America entered into another compact or confederation with the Federal Council and the Committee on the World Council

of Churches and with these organizations chartered the Church World Service which exists for the sole purpose of cornering or monopolizing and unionizing all the charitable gifts for relief throughout the whole world. And not only has our Foreign Mission Board continued to cooperate with and to patronize the Foreign Missions Conference since it entered into these two greatest unionizing organizations on earth, it has been giving it large sums of our mission funds, and in 1946, 1947 and most of 1948 it sent all Southern Baptists gifts for relief through this great unionizing organization of which Bro. Sadler is a member of its board. In Bro. Willingham's day, the Foreign Missions Conference was not united to the Federal Council and the World Council of Churches in two of the greatest unionizing organizations on earth. But as Bro. Routh knows only too well, since 1938 and 1946 it has been tied up in two such unionizing organizations. In Bro. Willingham's day they were not charging our Foreign Mission Board heavily for every committee that our staff workers took part in; but they are doing just that today—as their Constitution plainly specifies.

3. Bro. Routh claims great credit for our Foreign Mission Board, in fighting off the proposed National Christian Council. That is easy to understand, since our Foreign Mission Board is lined up with the Foreign Missions Conference and since this Conference is already morally and legally tied up with the two greatest unionizing organizations on earth, why should they change such a blessed relation and create a new and simpler organization?

4. Bro. Routh shudders to think how my proposed amendment would shut out "some of the most loyal men and women" and "the most faithful friends of missions." I beg his pardon, but my proposed amendment is very clear and specific—it would shut out no one who had not compromised his convictions and defied all the actions of the Southern Baptist Convention by joining or affiliating with a unionizing interdenominational organization. Loyal men and women—not one of them would be touched!

5. The editor of the Courier suggests that we should not allow ourselves to be "stampeded into an action that would hurt our work and endanger the unity of our people." May I say, frankly, that I had no serious objection to deferring action on my proposed amendment for a year, and if the brother who presented the motion to refer it to a committee to report next year at Chicago had consulted me I would have accepted his substitute.

Since my proposed amendment was in fact a proposal to uphold (and stop violation of) the Convention's three most solemn and unanimous actions ever taken, how could it endanger the fellowship of the Convention?

Are we taking hasty and ill-advised action when we know that, at the beginning of 1949, some 30 of our board members, almost 5% of our pastors, some 50 to 55 of our churches, the Committee on Negro Ministerial Education and the Foreign Mission Board were all in definite alignment with some local, state or national unionizing organization in defiance of all three of the great actions of the Convention? And not only so, but we know that more and more of our people are going into these compromising organ-

izations. Suppose then we do not take any immediate action. Suppose that we wait another five or ten years. What will come of our Convention? The fact is, we are endangering the fellowship and the work, as well as the unity of our Southern Baptist people, every hour we delay action on this union movement.

Will You Buy The Ink?

(Continued from page one) month, we'll have to buy a whole barrel of ink, which will cost us approximately \$60.00. I wonder if there isn't some friend who might assume this burden in our behalf? Our eternal thanks to such a one forever.

Modernism In Seminary

(Continued from page one) is as central as the substitutionary view is a most dangerous teacher. Surely we can say concerning Bro. Dobbins' book that God's Word has been stabbed again.

The Reign Of Grace

(Continued from page one) the grace of God from its due to its consummation. All the great doctrines of salvation are shown interwoven with grace. This book deals with election, effectual calling, justification, sanctification, perseverance, and many, many great truths, which are most precious to the child of God.

It is literally a gold mine of truth and every Bible student should own a copy of it.

I Should Like To Know

(Continued from page one) put up a sign in front of your house stating that you were the beneficiary of an oyster supper? If you wouldn't support your family thus, then why treat God in this manner?

All the anti-missionary Missionary Baptists and all the penny givers need to read, study, accept, and practice God's commands as to tithing.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

"Ye are cursed with a curse: for ye have robbed me, even this whole nation.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3: 8-10.

Do such practices as Xmas plays, sales, suppers, etc., lead to spiritual growth?

Absolutely not. They cater to the flesh. You can't expect spiritual growth when you are living in the realm of the flesh.

In fact nothing will kill the spiritual life of a church faster. Ice cream suppers chill spiritual ardor. Depending upon sales rather than bringing one's tithes and offerings is absolute rebellion against the authority of God and His Word.

Why do you call heretics "Brother"? Isn't that unscriptural?

No, for if I miss him in Christ, I'll hit him in Adam.