

When you give someone a cup of milk don't skim it.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

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"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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Should Christians Be Diligent And On Time In The Lord's Work?

By ROY MASON
Tampa, Florida

Let it be understood, at the outset, that when we speak disparagingly of lack of promptness in the Lord's work, we make no reference to those who are sick—those who are providentially hindered—or those who by virtue of their employment are unavoidably detained. We shall refer to people who unnecessarily drag in late to everything, and who lack pep and energy and enthusiasm when it comes to the things of God and religion. One should be on time—even at his own funeral.

Habitual, Lazy-Lateness Does
The Following

1. IT PUTS THE LORD'S BUSINESS IN A POSITION INFERIOR TO THE WORLD'S BUSINESS.

Trains leave on time; stores open on time; schools open on time; factories open on time, and employees expect to be on time, BUT POOR OLD CHURCH MEMBERS COME POKING IN about as fast as cold molasses comes out of a jug on a zero day in January. Unsaved people look on and they see that professing Christians are not really in earnest. No wonder they are contemptuous. What does the Bible say? I Samuel 21:8 furnishes a good motto.

2. IT KNOCKS ALL THE SPIRIT OUT OF A RELI-

GIIOUS SERVICE. To come to church and find about a dozen sitting around listlessly, is to start the service off in a draggy fashion. and often the service never recovers from the poor start it gets. One reason why churches are so devoid of young people as a rule, is the uninteresting, poky, draggy way services are conducted. The Lord's worship and work ought to have just as much life in it as anything else—and more.

3. IT DISTURBS THE SERVICE FOR LARGE NUMBERS TO STALK IN LATE. Clump, Clump. Clump. When half the crowd is late, half don't know what has been going on, and they miss out on things, and (Continued on page four)

M. E. Dodd Said Kagawa Was "Greatest Living Christian." What Do You Say?

We begin with a quotation from the Watchman Examiner, Jan. 25, 1951: "On his recent six-month tour of the United States and Canada, Bro. Toyohiko Kagawa visited about one hundred and fifty cities, making approximately four hundred addresses to an estimated 300,000 people. Of the receipts, according to Bro. J. Henry Carpenter, director of his campaign, \$61,000 remains after expenses for the work of Bro. Kagawa in Japan. This sum will be used largely for the erection of chapels in rural areas."

Before making a few pointed notations this comment should be made in passing. We do not believe the Watchman Examiner has fully discharged its ethical responsibility to its readers by merely passing on this triple-tablespoonful dosage of information concerning such a religious leader as Kagawa. It would be just as proper to report the startling success of a brewery, without comment, as to report the travelings and achievements of Kagawa without comment.

As an introductory word, Kagawa is not just another "jot or

tittle" in the religious world. At least fifteen years ago it was reported that "Kagawa has published more than a hundred books in his own country. In other countries the demand for them is such that missionaries in Japan are banding themselves together to do the translation as rapidly as possible." Anyone who is received in a hundred and fifty different cities, delivering four hundred addresses to approximately 300,000 people, collecting tens of thousands of dollars of American money is not to be treated lightly.

The word evangelist is "alias." Never was a misnomer more flagrantly applied than in the case of the word "evangelist" to describe Kagawa. Helen F. Topping of Kansas City Baptist Theological Seminary, introduces Kagawa in the "Meditations on the Cross," as "evangelist preaching to Japanese." This is pure deception. Mr. Kagawa does not possess the elementary requirements laid down in the Bible for an evangelist. Never did a man move under the religious banner having less of the true blood-gospel.

Kagawa is a most deliberate (Continued on page two)

Communism And Catholicism, Two Of Our Worst Enemies

To those who believe in a true democracy.

This is from a page in News Week:

"Think what you will lose if Communism wins. You won't be able to insure your families future . . . You won't be able to pray in your church . . . You won't be able to argue your brand of politics . . . You won't be able to work where and how you want to . . . You won't live as a free man. Communism can and will destroy all freedom unless we think and work together as free men."

Now dear reader, please substitute the words Roman Catholicism for Communism in the above statement and then tell me what will be the difference. We are being deceived by Vatican inspired propaganda, unless I'm badly mistaken.

Both of these powers would like to take over our government. (Continued on page four)

Bro. Wm. Nevins, Author Of "Alien Baptism And The Baptists" Writes Time Magazine As To Their Heresy Of Church Truth

Editor Time,
9 Rockefeller Plaza,
New York 20, N. Y.

Dear Sir:

I have been subscribing to TIME for years and sending it to others, but never have I seen in it or any other magazine an article with more historical errors than the article under "Religion" which appeared on page 68 of your March 26th issue. It just shows what a mess a writer makes when he writes on a subject that he knows nothing about.

I would like to take the article and one by one point out the false statements, but that would take too much space, and I have decided that the best answer is to give you the historical facts, and ask you to consult the historians, and let them show you your false statements.

By way of preface to the statements of the historians, I make the following affirmations:

tions:

I. The church that Jesus established was not a universal invisible something composed of all believers, but a local, democratic body, self controlled.

II. The Baptists or Anabaptists as they were originally called are not Protestants, but emerged about 200 A. D. in succession to the apostolic churches.

III. The Roman Catholic Church did not emerge as an organization till the fourth century under the reign of Constantine. From that time till the Protestant Reformation and after, she bitterly persecuted the Anabaptists.

Now The Historical Proof Of The Above Affirmations

I. Christ's church was a local, visible, democratic body of baptized believers.

Matthew 16:18, "I (Christ) will build my church."

Matthew 18:17, "If thy brother offended thee, tell it to the

church."

Note: They were to tell it to the church. They could not tell it to a universal invisible body.

Note: They were to tell it to the church, a democratic body, not to some pope or bishop.

II. The Baptists or Anabaptists as they were originally called are not Protestants, but emerged about 200 A. D. in succession to the apostolic churches.

Hear Tertullian, 200 A. D.:

"There is to us one and but one baptism. But heretics have no fellowship in our discipline. Their baptism is not one with ours, either, because it is not the same: a baptism which, since they have it not duly, doubtless they have not at all."—Ante Nicæan Fathers, vol. 3, p. 676.

Hear Neander:

"It was a Roman bishop Stephenas, who, instigated by the spirit of ecclesiastical arrogance (Continued on page four)

Read This And See That Europe Really Needs The Gospel

Czechoslovakia has 14,000,000 people, but only seven per cent are Protestant.

Rumania has 15,000,000 people, but only four per cent are Protestant.

Poland has 25,000,000 people, but only four per cent are Protestant.

Yugoslavia has 15,700,000 people, but only two per cent are Protestant.

Russia has 183,000,000 people, but only two per cent are Protestant.

Greece has 7,000,000 people, but only two per cent are Protestant.

France has 42,000,000 people, but only two per cent are Protestant.

Italy has 45,800,000 people, but only two per cent are Protestant.

Portugal has 7,200,000 people, but only two per cent are Protestant.

Spain has 26,000,000 people, but only one per cent are Protestant.

(Continued on page four)

The First Baptist Pulpit

"THIRSTING FOR GOD"

By C. D. COLE
Mortons Gap, Ky.

"As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God, when shall I come and appear before God."—Psa. 42:1-2.

Thirst is a word that describes the deepest desire and the intensest longing of the human body. There is no craving like the craving for water. There is no physical need like the need

for water. Man can live a long time without food, but not long without water. The deer, tired and hot after being chased by the dogs, pants after the water brooks. The expiring cry of the soldier on the blood-soaked battlefield is the call for water. The hopeless petition of the rich man in Hades was for a little water. The first words of the patient coming out from under the anesthetic, following the operation, is the cry for water.

Abraham sent Hager and her child away from his home with

bread and a bottle of water, and when the water was gone she put the child under a bush, and sat down a good way off, that she might not see it die. But God opened her eyes to a well of water and the child lived. These illustrations show how essential water is to the physical life.

Now man is more than body and has more than physical needs. He is composed of matter and mind or as we prefer to say, body and spirit. There is something about man that is (Continued on page two)

From a French Newspaper in Montreal.—A worker who was fond of beer told his wife and child one morning of the dream he had had. He had seen four rats. The first was large, fat and sleek, two were very thin, and the last was blind. Neither he nor his wife could find any explanation for the dream, but were uneasy, for they had heard that rats brought bad luck.

The little boy, however, had an idea. "The big fat one, father, was the tavern-keeper on the corner who gets all your money. The two thin rats represented mother and me. But your yourself was the blind one."—Selected.

A DREAM OF FOUR REAL RATS

Kagawa

(Continued from page one)
truth denier. Permit him to speak for himself. "Jesus however, never once said that He was the Christ! Even when the disciples said to Him, 'You are the Christ,' He said to them, 'Don't tell it; keep it a secret!' ... Why did Jesus not let people say that He was the Christ? It was because He was not yet qualified to call Himself the Messiah. Until He took the cross, He could not be the Christ, He thought." (Page 9, Meditations). With this accused agnosticism before you, read John 4:26: "I that speak unto thee am He." The same denial, though in different words, appears on page 40 of the same book: "So although He Himself possessed the Messianic consciousness, a Christ-with-a-g-o-o-d-reputation such as He had at that time, was not yet a real Messiah." So in the concept of our Oriental visitor, Christhood was a level into the consciousness of which Christ came by slow stages.

On page 41 of his book, Mr. Kagawa, after quoting Matthew 16:24, makes this assertion: "At the end of the tenth chapter of Matthew, He repeats the same thing. Here, however, Jesus is still vague and indefinite, but when we reach the sixteenth of Matthew, He says clearly, 'Let each one take up his cross and follow me.' ... The position of these words is not accidental. The ambiguity with which Jesus at first held obscurely that the righteous would experience sufferings such as that of Jonah has here given place to the clear statement that He is to die." Certainly such comments play infinite havoc with the omniscience of Christ who was God manifest in the flesh.

Kagawa goes on to strike his theological tomahawk into the body of revealed truth. Listen to this thrust: "Then why did Christ die? This is the question about which, as has been said before, misunderstanding often arises. We take it for granted that Christ was Christ from the beginning, but this was not the case. His first name was Jesus. 'Christ' is a name given Him afterwards as a title of reverence. While he was alive Christ did not think of Himself as great or extraordinary. When the disciples said, 'You are the Son of God,' Christ humbly told them to keep silent." (Check page 30, Meditations.) "Once more, it was immediately after John was put in prison that Jesus got the idea that He also was to be lifted up like that serpent." All this can carry but one clear inference, namely, that Jesus discovered things as He went along quite the same as any depraved mortal among us does.

(Continued on page three)

Soul Winner's Chart

God Answers (In His Word — the Bible) the EXCUSES OF THE UNSAVED

1. "I don't need to be saved, I'm not a great sinner."
Romans 3:10 John 1:12-13 Psalm 14:1-3
Romans 3:23 Jeremiah 17:9 1 John 3:15
Eccl. 7:20 John 3:1-8 Matt. 5:27-28
2. "There is no God."
Psalm 14:1 Romans 1:28 John 7:17; 6:29
3. "I'm too great a sinner."
1 Tim. 1:15 Luke 19:10 Matthew 9:12-13
John 6:37 Rev. 22:17 Luke 23:42-43
4. "Why do folks shy away from Christ and the Gospel?"
John 3:18-21 Hebrews 4:12 Acts 5:33; 7:54
5. "I'm trying to live a good life, I'll get by."
Isaiah 64:6 Ephesians 2:8-9 John 3:1-8
Titus 3:5 Galatians 2:16 John 1:12-13
6. "I tried once and failed, I couldn't hold out."
1 Peter 1:5 Psalm 37:23-24 John 8:31
Jude 1:24 John 10:27-29 John 6:64-66
7. "I'm afraid I would be persecuted."
John 15:18-20 Mark 8:38 Romans 10:11
2 Tim. 3:12 Romans 9:33 Matthew 5:11-12
2 Tim. 2:12 Romans 8:18
8. "There are hypocrites in the church."
Matt. 7:1-2 Matt. 24:51 Romans 2:1-3
9. "God is too good to damn me."
2 Peter 3:9 Psalm 2:4-5 Heb. 10:30-31
Ezek. 33:11 Luke 18:7-8 2 Peter 2:4-9
John 5:40 Rev. 6:9-11
10. "I don't believe in a hell."
Mark 9:43-48 Matt. 13:49-50 Matt. 25:46
Matt. 13:41-42 Luke 16:22-26 Rev. 20:14-15
11. "It's foolishness to me."
1 Cor. 1:18 1 Cor. 1:27 1 Cor. 2:14
12. "I don't want to confess Christ openly."
Rom. 10:9-11 Matt. 10:32-33 Mark 8:38
Rom. 9:33 Rom. 1:16 Matt. 12:30
13. "I can't understand the Bible."
1 Cor. 2:14 John 7:17 (6:29) Psalm 25:14
14. "There is too much to give up."
Mark 8:36-37 1 John 2:15-17 Luke 16:24-25
Mark 9:43-48 Luke 12:20-21 1 Peter 1:24-25
15. "Loved ones are opposed to my becoming a Christian."
Matt. 10:34-39 Luke 14:26-27 Luke 14:33
Matt. 19:29-30
16. "I have crossed the line, I can't be saved."
John 6:37 Romans 10:13 Rev. 22:17
John 3:16
17. "I don't want to give up worldly amusements and the crowd that I travel with."
Luke 13:35 Mark 9:43-48 Gal. 6:7-8
Mark 8:36-37 Luke 16:24-25 Prov. 13:20
James 4:4 John 15:18-20 2 Cor. 5:17
Matt. 12:30 1 John 2:15-17 John 10:27
18. "I feel all right."
Prov. 14:12 2 Tim. 4:3-4 Matt. 24:4-5, 24
Jeremiah 17:9 1 John 4:1 Matt. 7:22-23
19. "I'm doing my best to keep the Ten Commandments."
James 2:10 Gal. 3:24 Rom. 7:6-7
Gal. 3:10-13 Rom. 3:20 Matt. 5:17
Gal. 2:16 Rom. 3:28 Rom. 10:4
20. "I'm trying to be a Christian."
Isaiah 64:6 Eph. 2:8-9 John 3:1-8
Titus 3:5 Rom. 4:2-6 John 1:12-13
21. "I can't forgive those who have wronged me."
Mark 11:25-26 Matt. 18:35 Eph. 4:32
1 John 3:14-15 Luke 17:3-4 Luke 23:34
1 John 4:20 Gal. 6:1 Acts 7:60
22. "I'm all right, I'm a church member."
John 3:1-9 Titus 1:16 Prov. 14:12
John 1:12-13 Matt. 7:21-23 John 14:6
Matt. 15:7-8 Luke 13:24-28
23. "The Christian life is too hard."
John 10:10 Heb. 13:5-6 Prov. 13:15
1 Peter 1:8 Psalm 84:11 Isa. 57:20-21
Phil. 4:7 Matt. 11:28-30 Gal. 6:7-8
24. "I've been baptized."
Luke 23:42-43 John 3:5 with Eph. 5:25-26
Acts 10:45-48 1 Pet. 1:23 and John 1:12-13
25. "If there's a God and Christianity is real, why war—and the horrible conditions of the world."
Matt. 4:8-9 John 18:36 Gal. 6:7-8
John 14:30 John 12:31 2 Tim. 3:4-8
John 16:11 Rom. 3:23; 6:23 Matt. 24:6-7, 21

"Thirsting For God"

(Continued from page one)
invisible, and this invisible part of him has its needs. There is an inner man and an outward man—a visible man and an invisible man in one person. This distinguishes man from the beast. The beast is a lower order of sentient life and has ONLY physical needs. Man is a higher order of sentient life and has more needs than the beast. Man has a larger capacity and therefore has deeper needs. Man has a capacity for God and therefore needs God to satisfy him. Man has an inward craving. He thirsts for something more than food and water. These things satisfy the beast but not man made in the image and likeness of God and with a capacity for God; which capacity was put there by God in creation.

Now thirst is used to describe the craving of the soul or the inner man. And soul blessings or spiritual blessings are represented in the Bible under the figure of water. Isaiah is speaking of blessings for the inner man when he cries, "Ho every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat: yea, come buy wine and milk without money and without price."—Isa. 55:1. Our Lord was referring to spiritual blessings under the figure of water when he said to the woman at Jacob's well, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of living water springing up into everlasting life." And again it was to spiritual blessings He referred when at the feast of Tabernacles, He stood and cried, saying, if any man thirst, let him come unto me."

Thirst is a word that denotes the dependency of man. Man is NOT self-sufficient and independent. He must look out of himself for his needs. All creatures have their needs, otherwise every creature would be a God. We never read of God thirsting. He alone knows nothing of need. He is self-sufficient and independent. He carries within Himself all that is needed for satisfaction. But not so with man. Man does not have springs within himself from which he can slake the thirst of the soul. All supplies for the human soul must come from God. Of Him we read: "For He satisfieth the longing soul and filleth the hungry soul with goodness."—Psa. 107:9.

Let us consider the thirst of the human soul in three states or conditions of existence:

1. In the state of nature of the fallen state.
2. In the state of grace or after regeneration.

3. In the state of glory or the sinless state.

1. In his natural or fallen state man has an unconscious and unsatisfied thirst or longing after God. Every man has a soul that thirsts for God. No man is made to be satisfied from himself. For the comfort of our own hearts, for the satisfying of our own natures, for the joy and strength of our being, we must go beyond ourselves and fix our hope upon something external to ourselves. "I thirst," is the voice of man ever.

But here is a sad fact. Man in his natural state—man without the Spirit of God, misinterprets the thirst of his soul. He cannot say, "My soul thirsteth for God." This is indeed what his soul does thirst for, but he does not know it. Sin has ruined human judgment and the unbeliever thinks he can get along without God. He is mistaken as to the crying needs of the soul. The sinner thinks his soul is crying for THINGS, and that it will be satisfied with things and when he gets the thing they are ashes in his mouth, and the soul still cries out in its thirst. The sinner takes the wrong medicine for his soul's needs. Like Adam and Eve in the long ago he takes Satan's prescription for soul-happiness rather than God's. He goes to Satan's mud puddles, to slake his thirst instead of to the water of life provided by God in Christ. I Israel of old the sinner forsake God, the fountain of living waters, and hews him out cisterns, broken cisterns that can hold no water. Fallen human nature is in a state of unrest, panting, and desperately thirsty—but deceiving itself as to where it should go to slake its thirst.

Think of what men do in an effort to satisfy the longing of their souls. Some think that soul rest can be found in wealth and so they dedicate all their powers to the service of mammon and perhaps they get their coveted prize—they become rich in money and things. But are they satisfied? No; for God's Word says that he that loveth silver shall not be satisfied with silver. Eccl. 5:10. And others think that soul satisfaction comes through the eye. They frequent the movies, they travel and look upon works of human achievement; they gaze upon the wonders of nature; but they are not satisfied for God's Word says that the eye is not satisfied with seeing—Eccl. 1:8. And some search for the satisfaction of the age, though we cannot find rest for the soul in the ways of the world even though the whole world looks to us for the fashions. Paul says "She that liveth in pleasure is dead while she liveth." 1 Tim. 5:6.

(Continued on page three)

26. "As long as I'm sincere I'll get by."
Prov. 14:12 John 5:39-40 John 3:1-8
Matt. 7:21-23 2 Thess. 2:10-12 John 1:12-13
27. "There'll be another chance after death."
Heb. 9:27 Luke 16:22-26 Rev. 20:14-15
Matt. 25:46
28. "Everybody will be saved eventually."
(See Scriptures on "Hell" — No. 10)
29. "Not now, some other time."
Prov. 27:1 Heb. 10:26-29 2 Cor. 6:2
Prov. 29:1 Heb. 6:4-6 Gen. 6:3
James 4:14
30. "Mind your own business."
2 Cor. 5:14-15 Mark 16:15 Luke 19:10
2 Cor. 5:17-20 Luke 14:23 John 10:27
Ezekiel 33:8 Rev. 22:17
31. "I don't believe in the Bible," etc.
2 Tim. 3:16-17 1 Cor. 1:18 John 7:17; 6:29
2 Pet. 1:21 1 Cor. 2:14 Psalm 25:14
1 Pet. 1:23-25 John 8:24

"Thirsting For God"

(Continued from page two)

God who made us is the only One who can satisfy us, "For he satisfieth the longing soul, and filleth the hungry soul with goodness." Soul rest is to be found in a person, not in things! God's satisfying portion is to be found in the LORD JESUS CHRIST! To the longing soul our Lord met at at Jacob's well, He said, "If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink; thou wouldst have asked of Him, and He would have given thee living water." And of all earthly wells, He said, "Whosoever drinketh of the water of this well shall thirst again," but concerning the blessings to be found in Him, He said "But whosoever drinketh of the water that I shall give him shall never thirst." Jesus satisfies!

The Jewish feast of Tabernacles, commemorative of Israel's wilderness life, was supposed to be a happy occasion. The people were to rejoice before the Lord seven days. Our Lord attended one of these feasts, and knowing the longing of the human heart, and knowing the emptiness of ceremonial religion, He stood in the midst of the people, and said "If any man thirst let him come unto me and drink. He that believeth on me, as the Scripture hath said, of his belly shall flow rivers of living water." In Scripture He stands for the desires of the inner man, the longing of the human soul. Our Saviour promised a full and overflowing cup of joyful satisfaction to all who would look to Him.

Do I speak to somebody whose soul thirst has never been satisfied? Is there an aching void in your heart? Let me ask you, Have you ever tried the Lord Jesus Christ; have you ever looked upon Him as the Lamb of God that taketh away the sin of the world; have you ever trusted Him as the One who put away sin by the sacrifice of Himself? God says that there is eternal life in His Son. Do you believe it? No sinner can save himself. God does not ask a sinner to do anything to save himself. Christ died to save sinners. He bore the sins of sinners in His own body on the tree. He can put the guilt of sin away because He paid its penalty with His own blood. This is why we tell you to believe on the Lord Jesus Christ for salvation. May the Holy Spirit cause you to do it now!

Every man who is not trusting Christ is thirsting after God, and not knowing it, his thirst is not satisfied. They do not know the truth about their soul needs. "If thou knewest the gift of God," you would hurry to Him and find rest.

2. In the state of grace there is a conscious, imperfect longing that is answered. David was in a state of grace, when he said, "My soul thirsteth after God, yea for the living God." He knew God, but was away from the temple where God's presence was seen in the shekinah glory. He was craving the manifest glory of the presence of God. He wanted to be closer to God. He wanted to behold His beauty and to inquire in His temple. David was in a state of spiritual depression and this is the healthy state of the soul. Our Lord said, "Blessed are they that mourn, for they shall be comforted," and "Blessed are the poor in spirit, for theirs is the kingdom of heaven." "Blessed are ye that hunger and thirst after righteousness, for ye shall be filled." There is one sense in which the

believer is satisfied, and another sense in which he is not satisfied. He is satisfied with God, but he is not satisfied with what he has of God. He longs for more of the Divine fullness.

Someone has asked how we can harmonize the words of Christ to the woman when He said, "He that drinketh of the water that I shall give him shall never thirst," with the Beatitudes we have just quoted? This way: The soul that trusts Christ for salvation is satisfied with Christ and will never search or thirst after another Saviour; but at the same time is dissatisfied with self, and mourns over his sins. While rejoicing in Christ and His imputed (credited) righteousness, the believer is still thirsting after personal and practical righteousness. While rich in Christ, the believer is poor in spirit. While rejoicing in Christ, the believer is grieved with himself. He is sick of self and fond of Christ. Frances Havergal (1836-1879) put it in verse:

"We could not do without Thee,
O Saviour of the lost,
Whose precious blood redeemed us,
at such tremendous cost!
Thy righteousness, Thy pardon,
Thy precious blood
must be
Our only hope and comfort, Our
glory and our plea.

"We could not do without Thee!
We cannot stand alone,
We have no strength or goodness,
No wisdom of our own.
How could we do without Thee?
We do not know the way;
Thou knowest and Thou leadest,
and wilt not let us stray.

"We could not do without Thee,
O Jesus, Saviour dear!
E'en when our eyes are holden,
We know that Thou art near.
How dreary and how lonely this
changeable life would be,
Without the sweet communion,
the secret rest in Thee."

3. In the sinless and glorified and heavenly state, there will be a perfect longing perfectly satisfied. The believer in Christ will never be self-sufficient and independent. He will always need constant filling from the fullness of God. Of that future life in glory with its continual longing after God and its immediate and perpetual filling from God, we can do no better than to quote from Alexander McLaren, the great English preacher and expositor. He says:

"That future life gives us two elements, an infinite God, and an indefinitely expandable human spirit; an infinite God to fill, and a soul to be filled, the measure and capacity of which has no limit set to it that we can see. What will be the consequence of the contact of these two? Why this—for the first thing there will at every moment of that blessed life be a perpetual and perfect fruition, a perpetual satisfaction, a deep and full fountain filling the whole soul with the refreshment of its waves and the music of its flow. And yet, and yet—though at every moment in Heaven we shall be satisfied, filled full of God, full to overflowing in all our powers—yet the very fact that the God who dwells in us, and fills our whole nature with unsullied and perfect blessedness, is an infinite God; and that we in whom the infinite Father dwells are men with souls that can grow, and can grow forever—will result in this, that at every moment our capacities will expand; that at every moment therefore, the de-

sire will grow and spring afresh; that every moment God will be seen unveiling undreamed-of beauties and revealing hitherto unknown heights of blessedness before us; and that at the sight of that transcendent, unapproached, unapproachable, and yet attracting and transforming glory, will draw us onward as by an impulse from above, and the possession of some portion of it will bear us upward as by a power from within; and so, nearer, ever nearer to the throne of light the center of blessedness, the growing, and glorifying and greatening souls of the perfectly and increasing blessed shall mount up with wings as eagles." Heaven is endless longing, accompanied with endless fruition—a longing that is blessedness."

What McLaren is saying is that in the glory the cups of our capacity for God and for happiness will get larger and larger and will always be filled to overflowing. How seldom are we ever in such a state of ecstasy that we can say that our cup is running over. David wrote many Psalms but in only one do we read where he said, "My cup runneth over." But in the glory our soul will always be like cups running over.

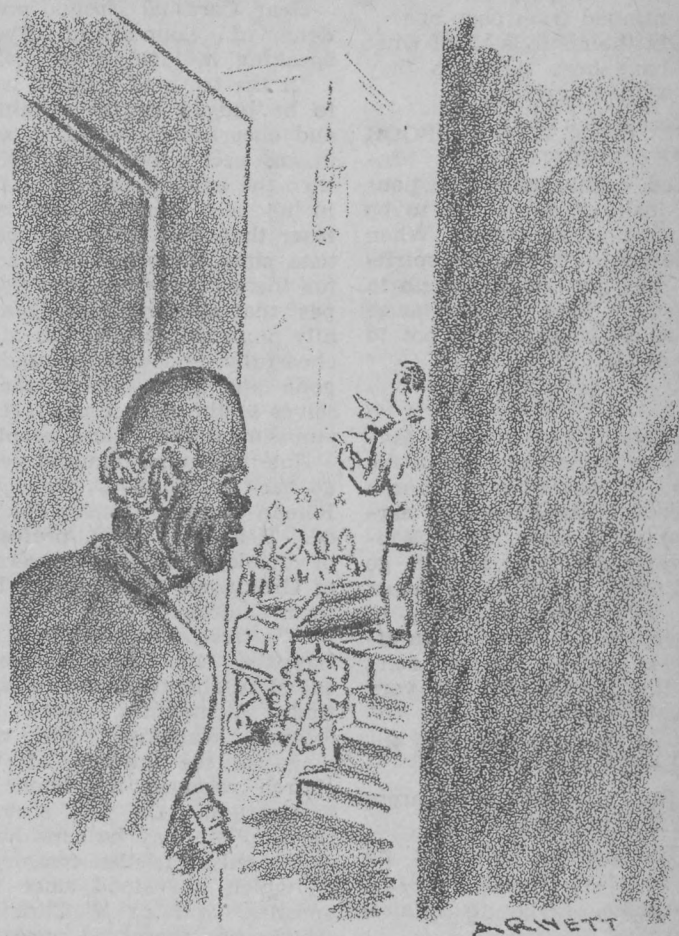
In South America there is a strange plant that is called the pitcher plant. Under each leaf on the stalk there is a cup like formation which is always filled with water. It is full when the plant is small; it is full as the plant gets larger, and it is still full when the plant is grown. In Heaven our cup of joy will never fail us. Like the pitcher plant we may continue to grow in our capacity for God, but just as fast as we grow and our thirst for God increases, this thirst will be immediately and perfectly satisfied.

In the 21st chapter of Revelation we have John's description of the home of the saints. John saw a new Heaven and a new earth, and the holy city New Jerusalem coming down from God out of Heaven, prepared as a bride adorned for her husband. And he heard a great voice out of Heaven, saying, "Behold, the tabernacle of God is with men, and He will dwell with them . . . and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Then John describes another company of people and shows us their eternal dwelling place. He says, "But the fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: this is the second death. This covers everyone who forgets God; who scorns the salvation provided by Him in the gift of His Son, Jesus; for all who do not consciously thirst for God. Thank God, that we shall always need Him. We need Him now, and we have Him, but our cups are so small that we do not seem to have much of Him, even after we have trusted Him. But we know Him and thirst for a closer walk with Him. We anticipate the coming day when we shall be filled with all the fullness of God. In the meantime we sing:

"Abide with me! Fast falls the eventide;
The darkness deepens. Lord, with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me!

A PAGE FROM "MUSED UNCLE MOSE"



Hit wouldn' be neah so hahd to preach a fun'ral ef de relates wuzn't present.

"Mused Uncle Mose" is a 64-page book, of over 200 philosophical sayings, similar to the above, containing 20 full-page pictures. It costs \$1.00 postpaid, and is worth every penny. Order from us.

"Swift to its close ebbs out life's
little day,
Earth's joys grow dim, its
glories pass away;
Change and decay is all around
I see,
O Thou, who changest not, abide
with me!"

Kagawa

(Continued from page two)

Kagawa labeled: He is a social revolutionist exploiting the gullibility of the spiritually blind in our land. In support of that, please read on page 31, "Religion is the creation of values." It is making worthless people over into worthy ones. Real Christianity consists, not in handsome placards before church edifices, but in tearing down such signs if need be, in order to be able to win and save even one victim of unemployment."

Note the advice given by this twentieth century Marxist to a youth of years ago: "In Kobe, a young man once came to me and said he wanted to be an evangelist. 'Have you the courage to go to prison?' I asked him. 'Have you the grit to lead a strike?' 'No,' he answered. 'Then give up the idea of becoming an evangelist,' I said." How plain that an evangelist is not who comes with a glorious, saving evangel, but one who heads up a social solidarity with a view to overthrowing the existing form of government. "In 1919 I wrote a book called 'Adoration of the Laborer' and was hailed into court for it for the first time in my experience. The court records on this occasion read as follows: 'Although he appears moderate, temperate and sound, he is really crafty, sly, subtle, insidious, designing, treacherous and double-faced; and through advancing radical theories gives the impression of cherishing revolutionary ideas.' How will the religious leaders

of the "National Council of the Churches of Christ" vindicate themselves in receiving a man whose own native land, paints him in such black hue? We quote against page 62, Meditations, "There are many biographies of Karl Marx, but the biography of Jesus Christ is the one that grips men more." It will be noted there is no criticism of Karl Marx, the Lord Jesus is merely alleged to have been a superior socialist.

Note how Kagawa deals with murder. Among the slum dwellers I have known, there have been murderers — some even among my former Sunday School children, (we are not surprised that his teaching would have no more restraining value) but those who had same Christian teaching agonized over their sins. One of these was Fujita Sanzo, a bean-curd seller. One day Fujita killed a drunken man accidentally, by striking him in anger when the drunk overturned and ruined his day's supply of precious bean-curd. After that Fujita was tormented by the ghost of the dead man. Fujita came to me and said, 'God is with you, and if I may take hold of your hand when I go to sleep, the ghost will not come.' So after that, every night he slept with me, holding my hand. While he continued to hold my hand, the ghost did not come, but if he was separated from me for even a moment he would begin to groan." We conclude with the question, When will American people, especially our Baptist church people, awaken to the fact that they are being duped by their own religious leaders? No responsible shepherd of the souls of men could ever turn them over without warning to the counsels and preachments of such a leader as "Kagawa."

—Bro. Earle G. Griffith

On Time

(Continued from page one)
folk get their minds off of what they have been doing as they stare at new arrivals.

4. IT INDICATES A POOR STATE SPIRITUALLY. Interested, enthusiastic Christians don't make it a practice to be late most of the time. When people begin to decline spiritually they get late and begin to sit further back in the house as a rule. Next step is not to come at all.

Excuses

Baptists do not compare favorably with the Catholics in the matter of devotion to church services. Catholics get up early and go to mass, while Baptists can't get up in time to go to Sunday school three hours later. Too little is asked of Baptists and too excusing an attitude is shown. We just don't take the Lord's business very seriously, that's all.

Let us think of what the Bible has to say—

1. The prophet who arose EARLY. (2 Kings 6:15).

2. The Saviour who got up early to pray. (Mark 1:35).

3. Awake early to praise. (Psa. 57:8).

4. The women who were early at the tomb. (Luke 24:22).

These arose early because they were interested. Lack of interest is what causes church members to drag out of bed too late for church.

We are counseled to do whatever we do, "heartily as unto the Lord." (See Coloss. 3:23). This is one of the greatest failures that can be charged to Christians—the failure to work and serve with interest, enthusiasm and spirit. People often show such in other things, but when it comes to the Lord's affairs they immediately slow down.

Likewise we are charged to be DILIGENT. (2 Peter 3:14). (See also Heb. 11:6; Heb. 12:15). Often a man who is an excellent business man, when he becomes clerk of a church will neglect to mail out church letters for weeks at a time. Many a Sunday school teacher goes before classes without ever studying the lesson. And so it goes. No diligence—no concern. Christianity is the most important thing in the world—else it means nothing.



Letter To Time

(Continued from page one)
ance, issued a sentence of excommunication against the pastors of Asia Minor, Cappadocia, Galatia and Cilicia, stigmatizing them as Anabaptists, a name, however, which they could justly affirm they did not deserve by their principles: for it was not their wish to administer a second baptism, but they contended that the previous baptism given by heretics (other sects) could not be recognized as a true one. Vol. 1, pp. 318-319.

Hear Mosheim, Lutheran historian:

"The true origin of that sect which acquired the name of Anabaptists by administering anew the rite of baptism to those who came over to their communion is hid in the remote depths of antiquity, and is consequently extremely difficult to be ascertained. Vol. 4, p. 427.

Hear Cardinal Hosius, president of Council of Trent, speaking in 1560:

"If the truth of religion were to be judged by the readiness and cheerfulness which a man in any sect shows in suffering, then the opinion and persuasion in no sect can be surer and truer than that of the Anabaptists, since there has been none for these twelve hundred years past that has been more generally punished, or that has more cheerfully and steadily undergone and even offered themselves to the most cruel sort of punishment than these people."

Note: Twelve hundred years go back to 360 A. D. when the Roman Catholic Church emerged. Hear Dr. Ypeig, professor of theology in the University of Groningen of the Dutch Reformed Church:

"We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, and who long in the history of the church received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood since the apostles, and as a Christian society has preserved pure the doctrine of the gospel through all the ages."

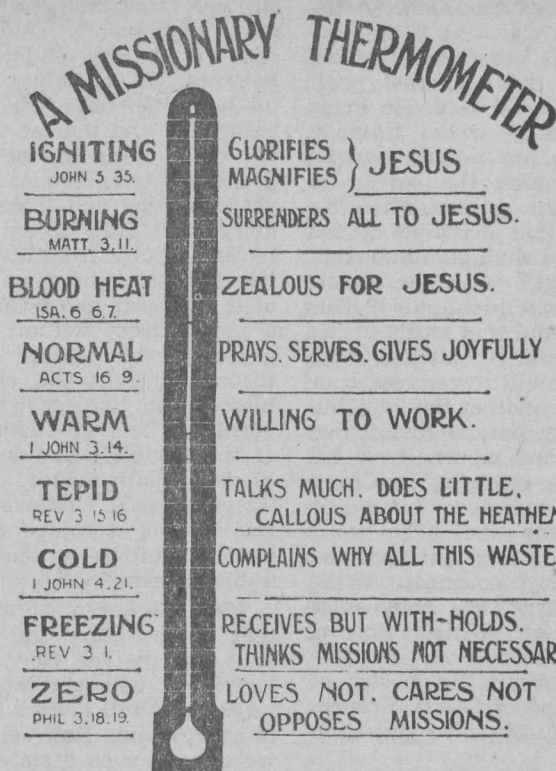
Hear McClintock and Strong: "The term Anabaptist, or re-baptizers, is connected with the controversies of the third century. In Asia Minor and in Africa, where the spirit of controversy had raged long and bitterly, baptism was considered only valid when administered by the orthodox church. So high were the disputes on the question, that two synods were convened to investigate it, one at Iconium, and one at Synnada in Phrygia, which confirmed the opinion of the invalidity of heretical baptism. From Asia the question passed to northern Africa. Tertullian accorded with the decisions of the Asiatic councils in opposition to the practice of the Roman Church. Agrippinus convened a council at Carthage which came to a similar decision with those of Asia. Thus the matter rested till Stephen, bishop of Rome, prompted by ambition, proceeded to excommunicate the bishops (pastors) of Asia Minor, Cappadocia, Galatia and Cilicia, and applied to them the epithet of Re-baptizers and Anabaptists." Vol. I, p. 210.

Hear Zuinglius, Swiss historian, contemporary with Luther:

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WHAT IS YOUR TEMPERATURE?

"The institution of Anabaptism is no novelty, but for thirteen hundred years has caused great disturbance in the church, and has acquired such strength that the attempt in this age to contend with it appeared futile for a time."

Note: this was written in 1525, and carries Baptist history, according to this historian back to 225 A. D.

There are many more but why multiply them? Do you not think that it is due your readers that they have the truth instead of the garbled mess of statements in your article unsupported by facts?

For the sake of truth, I am asking that you give this the same prominence that you gave the other article, and enclose a rude chart which is in accord with the historical truth, which I shall ask you to publish in answer to the other.

If you believe in truth and fair play, you will gladly do this.

Most truly yours,
W. W. Nevins,
51 Mentelle Park
Lexington, Ky.

HISTORICAL CHART

Apostolic churches 30 A. D. to 200 A. D.

Anabaptist churches 200 A. D. to present.

Roman Catholic church 350 A. D. to present.

Lutheran church 1521 A. D. to present.

Presbyterian churches 1532 A. D. to present.

Episcopalian church 1533 A. D. to present.

Methodist church 1730 A. D. to present.

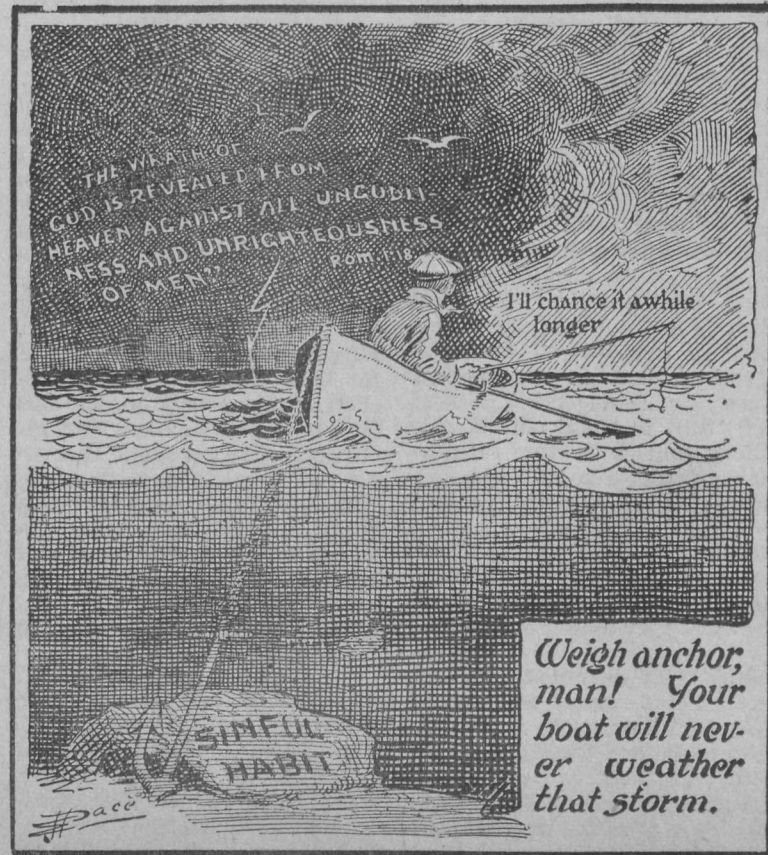
Christian (Disciples) 1827 A. D. to present.

Mormons 1830 A. D. to present.

Christian Science 1879 A. D. to present.

Note: In Revelation, Christ never speaks of the church, but always the churches. "He that hath an ear let him hear what the Spirit saith in the churches."

A Kansas City church brooks no such flimsy excuses as "I overslept on Sunday morning." According to R. N. S., the of that city has a "wake-'em-up" service guaranteed to work. Heavy sleepers may leave a request with the church office which telephones them between 7:00 and 9:00 a.m. — in plenty of time to get to church. And there is no charge for the service.



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Our Greatest Enemies

(Continued from page one)
ment. Therefore both are our enemies. Both are totalitarian governments, destructive of a true democracy. Why should we be bled white helping one enemy destroy the other? How and who a man worships does not enter into this controversy. Please enlighten me if I'm wrong. May God help us if I'm right.

Europe Needs Gospel

(Continued from page one)
Bulgaria has 6,100,000 people, but only one per cent are Protestant.

Belgium has 8,500,000 people, but only one per cent are Protestant.

Southern Holland is ninety-seven per cent Roman Catholic. Albania has only fifty Protestants out of 1,003,000 people. It is forbidden to read the Bible in Spain.

Russia allows no foreign mission within its borders.

Millions in Europe have never once in their lives seen a copy of a Bible.—Selected.

Faith Healing

(Continued from page one)
sick." Notice the sick were to call on the preacher. Some preachers go around in pulp healing services calling on the sick to come to them. This is not taught in God's Word. It also says that the preacher is to go to the sick person. Most likely this would mean a home or hospital.

We do not believe it is God's will to heal everybody. We do believe that some sickness and physical trouble is to the glory of God. Never forget that Paul was never healed as far as we know from his "thorn in the flesh."—Rod of God.

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