

# The Baptist Examiner

Paid Circulation In All States and In 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 8:29.

VOL. 23, NO. 44

RUSSELL, KENTUCKY, DECEMBER 4, 1954

WHOLE NUMBER 861

## The Worst False Attitude In Churches

That Church Members Are To Be Served By Their Church

By ROY MASON  
Tampa, Florida

This that we are to deal with, is not so much a "teaching" as a notion that is widely prevalent among church members. So many church members feel that the main business of their church is to SERVE THEM. When they attend church, if they don't get their hand shaken a certain number of times, they go home half mad. "No one shook hands with me—no one paid me a bit of attention." If they are not furnished with enough suppers and socials, they feel like moving their membership elsewhere. If their pastor doesn't pay them frequent

calls, they are ready to criticize him harshly. "The preacher ain't never been to see me!" is their wail. Do they want him to minister spiritual things? No—they just want to be noticed. They just want their ego flattered. And if they get sick, even though they never visit other sick members, they get mortally offended if the church doesn't afford a stream of visitors. To sum up, they are in the church for what they can get out of it. They want the church to serve them—to notice them—to pamper them. Such persons are

as sensitive as a sore tooth. They are ready to fly mad at both church and pastor at the slightest provocation, and when they get mad they can't do enough dirt with their critical tongues.

Does A Church Exist Primarily To Serve Its Members?

The answer is a loud NO! A church should serve Christ in spreading His gospel. People should join a church with a view to joining with others in serving Christ—not with a view of being babied and pampered. The main thing for which any true church exists is to "preach the gospel to

(Continued on page eight)

1. Was the first day of the passover the first day of the week?

The first day of the passover was just like Easter nowadays. Whatever day full moon came on, that was passover.

2. Jesus said: "No man can come unto Me except the Father draw him:" does He draw the sinner at all times?

No. "My Spirit shall not always strive with man." Gen. 6:3.

3. How many years does Genesis cover?

2369 years.

4. Has a New Testament church scriptural authority for sending women as foreign missionaries?

In the same sense that the Master in Luke 8:1-3 had women helpers and no other sense. Paul also had women helpers. Read Rom. 16.

5. Will any saved man ever see God the Father or God the Son before the judgment?

Yes. The saved depart to be with Christ at death. Mark 16:19.

6. Do the saved go to Paradise at death?

No. Since the resurrection of

Jesus the saved go to Heaven at death. Phil. 1:23.

7. Do you believe in Sunday Schools?

Yes, the kind told about in where they "read the Bible and gave the sense;" where they teach the Bible and take plenty of time to do it. Many Sunday Schools are worse than no account because organized to death. Others are joked or entertained to death. The one business of a Sunday School is to teach God's Word. We believe in a Sunday School where the Bible is taught.

8. When was the new covenant sealed?

The new covenant was made between the Father and the Son before the world was created. Rev. 13:8; 17:8. However, the covenant was not ratified until the Lord carried His own blood into the most holy place and offered it to God for the elect. Heb. 9:12; John 6:37; Heb. 10:19-20; 7:22; 10:10-14.

9. Can anything be added to a covenant after it is signed or sealed?

No. Gal. 3:15-17. That is why after God made and ratified the

(Continued on page eight)

## What Of Our Plans For The Future?

It is just about two months since the editor tendered his resignation to the First Baptist Church of Russell, thus terminating the ministry of more than a quarter of a century. To the glory of my God, I write today both retrospectively, and in prospect of the future.

Patiently, I have learned the meaning of Rom. 8:28.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

I used to know this verse from MEMORY. Now I know it in its MEANING. Even in these two short months I can see God's hand definitely in all this experience, again and again. I have already thanked Him for this providence which He has allowed to come into my life.

Frankly, at the beginning of the severance of my pastorate, I was crushed. The day I wrote the story of my resignation, as it appeared in the October 16 issue, was the darkest day of my life. I have had plenty of problems in connection with my ministry, which have resulted in sunless days and starless nights, but never have I had an experience which has so completely crushed the spirit within me as did this. To think that those who had been tried and trusted friends of years, would

rise up against me to believe base lies against my character, and to oppose the on-going of this paper, even today seems almost unbelievable, yet it has been so.

David had his Ahitophel and his Absalom. The Lord Jesus had His Judas. Paul had his John Mark, and his Alexander the copper-smith. Moses had his Dathan and Abiram. Elijah had his Ahab and his Jezebel. John the Apostle had his domineering Diotrephes.

Well, I think that I've had experience with them all. Not with a kiss, but with the strongest attestations of their love and affection, have professed friends betrayed me. Not figuratively, but literally I can say with the man of God:

"Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me."—Psalm 41:9.

I used to say that only our Lord could go through Gethsemane. Yet in a figurative sense all Christians have such. Well, in the last sixty days, I've been through my Gethsemane.

While I've had a Diotrephes who boasted to me, that he and his wife "run the church," I've also had a good Demetrius — yes, many of them, who have loyally stood with me in these dark hours.

How I truly thank God for each and every one of my friends.

Hundreds of letters from all over America and from foreign countries have poured into my office. I have shared a very few of these with our readers. Time and again as I have read them, I have bowed my head to thank God and at the same time, have wept tears of gratitude for the encouragement which these letters from friends have brought to me.

Speaking of tears, I couldn't begin to estimate how many have written me within the past few days to say that they too wept when they read the letters printed in the issues of November 6 and 13. One young preacher told me a few days ago that his father wept as a child when he read the issue of November 6. One man, a consecrated layman from Ironton, Ohio, who just left my office a few minutes ago, said that he brushed tears from his eyes from the time he read the first letter until he finished the last one.

### OUR RADIO MINISTRY

WWKO—1420 ON THE DIAL

ASHLAND, KENTUCKY

Sunday—8:30-9:00 A. M.

Well, these letters have truly thrilled my soul. They have eased my burden, in that they have helped me to know that there are lots of friends of TBE, all over America who are standing with me. Their prayers and support mean more today than ever before.

To every friend, who by letter or telephone or personal word or act, has shared with me and my family this Gethsemane hour, our hearts go out in unbounded gratitude and affection. Yes, ten thousand times over do I thank every one.

One lesson that has been impressed particularly to me is that there is so little that we actually have to have, that we think we need so badly. It is surprising how little we can get along with, that under normal circumstances, we'd think we couldn't do without. As an example, for thirty years, I've subscribed to, and read some seven daily papers, just to keep abreast of current events within the world. I've cancelled my subscription to all these but one, and have curtailed dozens of other expenditures of various kinds. And in it all, I'm happier than I ever was before in all my ministry.

I believe that in the editing of

this paper, I am doing now the work which God wants me to do, and I long to always follow His will in my ministry. I am happy now thinking that I am definitely in "my field," and that I am doing the thing He wants me to do.

"God moves in a mysterious way His wonders to perform. He plants His footsteps in the sea And rides upon the storm.

Deep in unfathomable mines Of never-failing skill, He treasures up his bright designs And works His sovereign will.

Ye fearful saints, fresh courage take The clouds ye so much dread, Are big with mercy, and shall break In blessings on your head.

Judge not the Lord by feeble sense But trust Him for His grace; Behind a frowning providence, He hides a smiling face.

His purposes will ripen fast, Unfolding every hour; The bud may have a bitter taste But sweet will be the flower.

Blind unbelief is sure to err, And scan His works in vain; (Continued on page eight)

### HOW CATHOLICISM IS DIVIDED

In the year 1054 there was a division of the Catholic Church, and the rift has never been healed, although the Roman Church through the pope has made overtures more than once. The Eastern Church, according to a statement by Everette Gill, accuses the Roman Church of the following heresies:

1. Teaching that the Holy Spirit "proceeds" from the Father and the Son (filioque), instead of from the Father alone.
2. Limiting the right of confirmation to the bishop.
3. Demanding the celibacy of the lower clergy.
4. Use of unleavened bread in the eucharist.
5. Changing of baptism from immersion to sprinkling and pouring.
6. Use of images and statues in the churches.
7. Shaving off of the beards of the clergy.
8. The papacy, instead of national patriarchs.

"But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know that the Lord doth put a difference between the Egyptians and Israel."—Ex. 11:7.

Frankly, beloved, this is not a familiar text. I doubt very seriously if any of you have ever heard it preached from before. I stumbled on to it, humanly speaking, by chance several years ago, and the Lord gave me a message thereby, concerning the differences between the Egyptians and Israelites.

First of all, when God started to plague the land of Egypt, He did not make any difference between the Egyptians and the Israelites. For example, when God brought the plague of the water turned into blood, there was no difference between the Israelites and the Egyptians, for they suffered alike. The same was true in

regard to the plague of the frogs. God did not make any difference. The Israelites suffered from the frogs just the same as the Egyptians did, and the same was true when God caused the plague of lice, the third of the plagues to come upon the land of Egypt. Israel suffered just the same as the Egyptians. However, when the plague of the flies came, which was the fourth plague that fell upon the land of Egypt, God made a difference. While there were flies in the land of Egypt, there was not a single fly in the land of Goshen—where Israel dwelt. God, we might say, put up an invisible barrier whereby all of the flies were kept in the land of Egypt, and not a fly plagued the land of Goshen where the children of Israel were.

The same was true for the balance of those plagues. When the murrain fell upon the beasts and the cattle died, and when all the balance of the plagues fell, God

made a difference to the extent that the plague never came upon the land of Goshen where the children of Israel were, but the plagues fell upon the Egyptians. The fourth, fifth, and sixth, and all the rest of the plagues fell, with a difference being made between the children of Israel and the Egyptians. Now God is getting ready for the tenth and the last plague, the death of the first born throughout all the land of Egypt, and God told the people, through Moses, that He was going to do something to let everybody know that He had put a difference between the Egyptians and the Israelites.

If you will read carefully, beloved, this story of the plagues upon the land of Egypt, you will find that God has made a tremendous difference in it all. Whereas God blessed Israel, God cursed the land of Egypt. Everything that God did became a

(Continued on page two)

## The Baptist Examiner Pulpit

### "The Pure From The Impure"

### HOW GOD PROTECTS HIS OWN

The angel of Jehovah encampeth round about them that fear him, and delivereth them."

When a curate, Bishop King, of Lincoln, was sent to see a dying man. The night was dark and the way lonely, and he trudged on only to find when he reached the house there was no one ill, and he returned puzzled and perplexed. Years passed and when he was a bishop he visited a man in prison under sentence of death, who, to his surprise, asked the bishop if he remembered this incident. "It was I," said the man, "who gave the false message. I wanted to lure you out and rob you." "Why didn't you attack me then?" said the bishop. The reply was extraordinary. "I hadn't the pluck. I lay in hiding, and as you came back I saw you were not alone." "But I was alone," persisted the bishop. "No, you were not," retorted the man, "there was a mysterious looking stranger walking close behind you to your

(Continued on page eight)



# THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR  
PUBLISHED WEEKLY

SUBSCRIPTION PRICE  
(Domestic and Foreign)  
One Year in Advance.....50c  
Send Remittance to Russell, Ky.

Editorial Department, RUSSELL KENTUCKY, where communications should be sent for publication.

Entered as second-class matter May 31, 1941, in the post office at Russell, Ky., under the act of March 3, 1879.

Paid circulation in every state and many foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuation.

## \$ A-MONTH-CLUB \$

Our Dollar-A-Month Club, for the liquidation of the debt against our new press, now stands at \$270.00.

Within the past few days, we have heard from the following persons, whose gifts have brought our total in this fund to \$270.00:

Williard Fields, Coal Grove, O.  
Mrs. F. R. Parrish, Carrsville, Va.

L. E. Jarrell, Lordsburg, N. M.  
Young People's Class, Woodlawn Terrace Baptist Church, Memphis, Tenn.

Clinton H. Craig, Robertsville, W. Va.

Bro. Craig's letter follows:

Dear Bro. Gilpin:

No matter what the enemies may say or do I will always believe you to be a real soldier of the Cross — the Cross of Jesus Christ.

I shall always be thankful to Bro. Grover C. Musik for sending my name in to you for a sample of THE BAPTIST EXAMINER, which has been a great help in spiritual things to me the last seven or eight years. For all the Christian papers I have seen or received, I wouldn't exchange TBE for them all. I believe you know the truth. I believe you preach and teach the truth, and we certainly do need it in these days of paganism. I am sending you ten dollars which I want to pay for three one year subscriptions and the rest is to go on your Dollar-A-Month Club. I will send more soon if the Lord is willing.

Very sincerely,  
Clinton H. Craig

### "The Pure From The Impure"

(Continued from page one)  
benediction upon the Israelites, but at the same time became a malediction upon the Egyptians. Whenever God looked upon the children of Israel, they rejoiced, but whenever God looked upon the Egyptians, they were troubled. Now God tells us that He is going to bring one last grievous plague upon the land so that the whole world would know that He has made a difference between the children of Israel in the land of Goshen, and the Egyptians in the land of Egypt.

Beloved, I would like to allow these Egyptians to represent the world and the children of Israel to represent God's people today, and I would like to show you that there are a lot of differences existing between the children of God and the people of the world. I would like to show you that so far as unsaved people are concerned, they are just base-born Egyptians, and that the children of God are spiritual Israelites. There are a lot of differences between God's born-again spiritual children of Israel, and the base-born Egyptians of this world.

I

### THERE IS A DIFFERENCE AS TO THE PURPOSE OF ALMIGHTY GOD.

In God's eternal purpose, God

THE BAPTIST EXAMINER

PAGE TWO

DECEMBER 4, 1954

made a difference in the world of lost people and the elect of God.

"But know that the Lord hath set apart him that is godly for himself: the Lord will hear when I call unto him."—Psa. 4:3.

Even in the eternal purposes of God, God has set apart him that is godly from him that is ungodly. I say to you, beloved, before the angels of God ever sang together, and before the angels ever clapped their hands with seraphic praise, yea, beloved, before this world was ever flung out into space—before a blade of grass ever grew out of the ground, yea, before ever that the ground itself had been made—before the sun and the stars and the moon and the constellations had been fashioned, Almighty God in His eternal purposes had already made a difference between saved people and unsaved.

"According as he hath CHOSEN US in him BEFORE THE FOUNDATION OF THE WORLD."

—Eph. 1:4.

I do not know how old this world may be. Scientists argue as to whether it is thousands or billions of years of age. I do not know and I am not particularly concerned just now, but I do know one thing, before this world was ever established, before God had ever made this world, He chose me, and He chose all of the redeemed of the Lord in Christ Jesus, before the foundation of the world. I can look on either side of us and see the rock cliffs overshadowing the river banks, and as I look at these, I wonder how old that those rock cliffs are. I do not know, but I do know that before God ever laid down one single bit of dust, before God ever made one single bit of dirt that makes up this earth, before that one single tiny violet had ever peeped above the sod in the springtime, before Almighty God had ever made this world and caused one tiny drop of rain to fall upon it — God had already chosen you and me, and all the redeemed of the Lord in Christ Jesus.

Beloved, it thrills my heart to know that God chose us before the foundation of the world. Back yonder before the foundation of the world, God had already chosen every man and woman that shall ever be saved. He had already chosen us in Christ Jesus before the foundation of the world. If you are a saved man, you are older than creation. I might ask you how long you have been saved, and you might say that you have been saved for twenty, thirty, forty, or fifty years, and that is true so far as you personally are concerned, but so far as your salvation is concerned, in the mind of God you are older than creation. God chose you in Christ Jesus before the foundation of the world.

II

### THERE IS A DIFFERENCE AS TO THE NATURE OF A SAVED PERSON AND AN UNSAVED PERSON.

I do not know too much about snakes nor angels. I have never had any opportunity to have fellowship with angels, and I have never wanted to have an opportunity to have fellowship with snakes. Therefore, I do not know too much about the nature of either, but I can assure you that there is more difference between the nature of an unsaved man, and a saved man, than there is between a snake on one hand, and an angel of God on the other.

"And you hath he quickened, who were dead in trespasses and sins: Wherein in time past we walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."—Eph. 2:1,2.

Do you want to know what the nature of the unsaved man is? It is dead so far as Almighty God is concerned. I heard a preacher say sometime ago (and a good preacher he was at that, but he was wrong) that an unsaved man has just one nature. It isn't so, beloved, for an unsaved man has two natures. He has a spiritual nature, and he has a fleshly nature. His fleshly nature is alive, but his spiritual nature is dead. He has a

spiritual nature, but it is a dead spiritual nature. He died in Adam.

The Word of God also tells us concerning the nature of a saved man. We read:

"Whereby are given unto us exceeding great and precious promises: that by these ye might be PARTAKERS OF THE DIVINE NATURE, having escaped the corruption that is in the world through lust."—II Pet. 1:4.

Beloved, every unsaved man has a dead spiritual nature, while every saved man has a divine nature. He has been made a partaker of the divine nature of Almighty God. If you are saved, you have something of God on the inside of you. You have the nature of God on the inside of you. That is the reason why I contend that a saved person ought to walk a little like God. He ought to talk a little bit like God. He ought to act a little bit like God, and the world ought to be able to see something of God within his life. I tell you, my brother, there is an awful lot of difference between those of you who are saved and those of you who are unsaved. The unsaved people are just as dead spiritually as a corpse is dead physically in the sight of God, whereas saved people have the nature of God.

III

### THERE IS A DIFFERENCE BETWEEN SAVED PEOPLE AND UNSAVED PEOPLE IN THAT THEY DO NOT REACT THE SAME WHEN THEY SIN.

When an unsaved person sins, that unsaved person will have very, very little hurt in his conscience, especially if he has committed that sin a few times. Regarding a child of God, there is a tremendous difference in regard to his reactions when he sins. I tell you, beloved, when a child of God sins, he will get out of his sins just as quickly as he can.

We have a good illustration of that in the case of the raven and the dove. When the raven went out of the ark and found the putrifying and decaying bodies and carcasses floating around in the water, that old raven enjoyed dabbling in the mud and feeding on those rotting carcasses, and didn't come back. In contrast, beloved, when the dove went forth from the ark, it came back. That dove couldn't find any place to light without soiling her foot. Those carcasses that were food unto the raven were abhorred by the dove. The dove came back.

Let me tell you something, beloved. There is an awful lot of the raven nature in Baptist churches today. All too few with the nature of the dove are afraid that they are going to get soiled by the sin of the world. The difference between this dove and raven is the difference between saved people and unsaved people.

"For a just man falleth seven times, and riseth up again."

—Prov. 24:16.

The just man falls seven times, but he rises up again. That is the way a saved person reacts when he sins. There is not a man nor woman in this house tonight who is living perfectly—not one who is half-way perfect—not one of us who lives as good as we could live if we set ourselves to the task of living for the Lord. My brother, there is one thing certain, every saved person, when he falls, rises again. The wicked may fall into mischief and stay there, but the saved man, though he falls into it seven times, will rise to walk with God.

IV

### THERE IS A DIFFERENCE BETWEEN SAVED PEOPLE AND UNSAVED PEOPLE WHEN THEY ARE UNDER TRIAL.

Does everything go smoothly in your home or at the place where you work, or in the church in which you are a member? Do you have some difficulties and burdens that press your heart and soul from day to day. Everyone of us have our trials and difficulties that vex and worry us from day to day. Beloved, there is a difference in the way in which saved people and unsaved people react.

I remember during the depression two individuals who lost

practically everything they had in one day's time, by the same providence of God. I can see one fellow now as he walked the floor, and wrung his hands, and flung his arms, and pulled his hair, and blamed God for everything that was taking place within his life. I can see the other fellow who, lost everything that he had in the same way, and yet he praised God, knowing that God was in it all. I tell you, beloved, saved people react differently from the unsaved.

Many times in my ministry I have been called upon to try to comfort someone when he was in trouble, especially in the hour of death. Beloved, it is interesting when you talk to a saved person and see how that saved man or woman reacts favorably to the seemingly chastening hand of God, realizing that the hand of God has gone out against that one and that the will of God has been done within his life, whereas unsaved people will swear that God has been unfair and that God has not given them what they deserved. I tell you, my brother, my sister, there is a difference between saved people and unsaved people when in trouble.

An unsaved man will take things in his own hands. An unsaved man will try his best to solve his own problems, but a saved man, when he is in trouble, is willing to wait on God. An unsaved man will complain, but a saved man will look up into God's face and will say, "And we know that all things work together for good to them that love God." While an unsaved man will accuse God of being partial and not fair to him, a child of God will look into the face of God and will say:

"In everything give thanks: for THIS is the will of God in Christ Jesus concerning you."

—I Thess. 5:18.

V

### THERE IS A DIFFERENCE BETWEEN SAVED PEOPLE AND UNSAVED PEOPLE WHEN THEY GO TO CHURCH.

An unsaved person goes to the house of God with a different attitude to that of a saved man. Both may sing, both may enter into the service outwardly the same, but when the services are over, the unsaved man goes away soon forgetting that he has ever been in the house of God, while the child of God goes away with a remembrance of the service in his heart, and a song on his lips. An unsaved man will come into God's house and will look at his watch,

or he will study the knots on the floor beneath him, or he will turn through a song book from one end to the other, and he will wonder why the preacher doesn't hurry up and get through.

The child of God will come into God's house and will revel in an exposition of the Word of God, and when the service is over, he will go out rejoicing that he was there to hear God's Word. An unsaved man may go to a baseball game or to some place of worldly amusement and may sit for three hours' time and never think it tiring, but when he comes to the house of God and stays through thirty or forty minutes of service, he thinks that it is surely terrible that the preacher has to preach so long. In contrast, the child of God is there for God to fill his soul. I tell you, beloved, there is a lot of difference between saved people and unsaved people.

VI

### THERE IS A DIFFERENCE BETWEEN SAVED PEOPLE AND UNSAVED PEOPLE IN THE HOUR OF DEATH.

Did you ever see an unsaved person die? Did you ever see a child of God die? What a contrast! I saw a poor soul who had lived for the flesh, and who had been one of the most worldly of people, pass out of this world unsaved. There isn't a doubt in my mind but what that woman is in torment. There is not one doubt in my mind but what I saw that woman die unsaved, though I had witnessed to her some three or four times in the last days of her illness. There isn't one doubt in my mind but what she is spending her days now, and will spend her days throughout eternity, in a Devil's Hell. I saw her clutch the bed covers and pull them over her head as though she were already suffering the pangs of the damned. Beloved, I have been with over fifty individuals when they died, and this is the only unsaved person that I have ever seen die.

In contrast, in that same hospital, I saw a young girl some seventeen or eighteen years of age, a beautiful Christian character, as she closed her eyes and went out into eternity. You could almost feel God in the room. I almost feel God in the room. I heard her say, "I wish I could go home; I want to go home."

I held a revival meeting at McRoberts, Kentucky, some years ago, and I made mention in one message of the difference of the saved and the unsaved, in the hour of death. A man came to me

(Continued on page seven)

## JUDGE GENTLY

Pray don't find fault with the man who limps  
Or stumbles along the road,  
Unless you have worn the shoes he wears  
Or struggled beneath his load.  
There may be tacks in his shoes that hurt,  
Though hidden away from view,  
Or the burden he bears placed on your back  
Might cause you to stumble too.

Don't sneer at the man who's down today  
Unless you have felt the blow  
That caused his fall, or felt the shame  
That only the fallen know.  
You may be strong, but still the blows  
That were his, if dealt to you  
In the self-same way at the self-same time  
Might cause you to stagger, too.

Don't be too harsh with the man who sins,  
Or pelt him with words of stone,  
Unless you are sure, yes, doubly sure  
That you have no sins of your own,  
For you know, perhaps, if the tempter's voice  
Should whisper as soft to you  
As it did to him, when he went astray,  
'T would cause you to falter too.

—Anonymous.



# God's Challenge To His People--Are You Ready To Accept It?

"Call unto Me and I will answer thee and show thee great and mighty things, which thou knowest not."—Jer. 33:3.

These words constitute the mightiest challenge that the Lord ever made to men. We hear much in these days about the challenge to the churches. True there is a challenge to the people of God, but it is not, as many suppose, from the world, but from God Himself, and is contained in the words of the text.

We need pay no attention to the world's challenge until we have first attended to God's challenge. Then when we have given heed to God's challenge He will attend to the world's challenge. The challenge still holds and has held through these thousands of years since it was uttered. No one has ever fully explored its depths. No one has ever yet scaled its top-most peak. No one has ever yet measured its full length. No one has ever yet spanned its breadth.

There the challenge stands. It has come ringing to us today, clear and strong, across the centuries, but our weak and powerless and backslidden churches are afraid or too indifferent to accept the challenge and release the power of God upon a doomed world. Shall we dare to accept the challenge today? Shall we come up to the help of the Lord against the mighty? Yea shall we go to our closets, and there call upon God, confident that He will answer us and show us the great and mighty things He has promised?

The text suggests four divisions. They are: The Method of Prayer, The Majesty of Prayer, The Mightiness of Prayer, and the Mystery of Prayer. Let us consider each one of these divisions separately.

## The Method Of Prayer

"Call unto me." These words were addressed by God to all that

was left of the once prosperous and blessed nation of Israel, at a time of great national need. The great and mighty Babylon was crowding her hard and was about to take her captive. A captivity from which she would never recover until Jesus should come to earth a second time.

But Israel was flirting with Egypt and trying to get the king of Egypt to send men and munitions with which to resist Babylon. It was at this juncture that God said unto His people, "Call unto Me." Do not turn back to Egypt from which I have redeemed you, but "call unto Me." Do not turn to the beggarly elements of the world, but turn to Me," said the Lord.

Just as the nation of Babylon was besetting the people of God in that day, so today the system of Babylon is besetting the churches of Christ. And the fact is also true, that as with the nation of Israel, so it is with the churches. They are flirting with Egypt and turning to worldly methods. But thank God, His method is still the same today as it was then and it is—"call unto Me."

This is a challenge to our faith. For one to get on one's knees and talk into space, with apparently no one to talk to, when great and important issues are at stake, looks like foolishness and is a test of one's faith. We cannot discern God by any of our five senses. We cannot see Him, we cannot hear Him, we cannot feel Him, we cannot taste Him, we cannot smell Him. In the natural we cannot comprehend God and naturally we want to turn to things that we can understand, for help. When we are sick we want to call for the doctors instead of the elders. When we need money we want to call upon the rich and when we are in distress we want to call upon our friends. But faith makes God so real to us that He becomes a living reality. Through

faith we get a vision of God and Egypt is lost sight of.

This is the challenge of our love. When in need the child instinctively calls upon its mother for help because it loves and trusts her. The wife naturally calls upon her husband because she loves him and the same is true of the husband. Likewise the real child of God instinctively calls upon his Heavenly Father because he loves Him. One can judge of one's love for God by the way one calls upon Him. When love for God begins to wane, just in that proportion does one begin to call upon Egypt for help.

It is a challenge to our simplicity. How simple a call is. Anyone can call. The merest babe as well as the most mature can call. Ignorant and educated alike can call. Not even do we have to utter a word to call. The heart can call. Sometimes the call is so deep that it cannot be expressed in words, but it is a call nevertheless. God has made the method of prayer so simple that it has come within the reach of everyone. Some say, I do not know how to pray. If you know how to call you know how to pray. A call is the instinctive utterance of the human heart, and God wants prayer to be the instinctive utterance of the redeemed heart. The flesh naturally wants to form some high sounding, oratorical plea or else use its pull and influence in order to bring things to pass; but God says, "Be simple, be natural and 'call unto Me.'"

This is a challenge to our patience. Naturally, the impatient flesh, when it does not see things come to pass as rapidly as it would like, wants to plunge in and do things. But God's ways are not our ways and often He delays His answers for the very purpose of teaching us patience. To simply lay aside every other help, and call unto God, and then wait for Him to answer, when it seems as if any moment the whole house would crash in on our heads, is surely a test of and challenge to our patience.

Beloved, while the world's Babylon is pressing hard on every hand, shall we call upon Egypt for help, or shall we in patient faith and love and simplicity call unto God?

## The Majesty Of Prayer

"I will answer thee." Can you comprehend the majesty of these words? Only God could have answered them. No display here, no trying to show off what God can do. Simply the marvelous, mighty, majestic God says, "I will." This ought to be enough to calm the most turbulent heart and bring rest and assurance to the most troubled soul.

There is no limitation to the answer, nor a suggestion that more might be asked than God is able to give. With an earthly monarch his "I will" is limited by his power to perform. But not so with our God. There is a majesty and a dignity here of which the rulers of this world know nothing. It speaks of the bounty and unlimited power of our God, in being able and willing to answer the smallest as well as the largest request of His child.

Nothing is too hard for our God. Beloved, if you will call, God will answer. To the one who dares to accept this challenge of God there will come into his life a majesty and dignity and poise that will be the marvel of the world. Even the most unlettered saint can possess this majesty because he is resting in the assurance of God's "I will answer thee" to undergird and strengthen him.

When Israel called upon the king of Egypt for help, the king hesitated, because he wanted first to know what Israel would pay him for his help, if Israel was able to pay what she had promised to pay, and if Egypt was able to defeat Babylon after she had promised to help Israel. But not so with our God. The mere fact that one of His churches is

calling upon Him is enough, and with alacrity. He flees to answer the call. He does not stop to consider what he can pay, because He knows that we are bankrupt, and besides in the person of His Son the price is already paid, and we are the beneficiaries of free grace. Neither does He stop to consider if He is able to defeat Babylon, for all power in Heaven and earth is His.

That God who cannot lie has said, "I will answer thee." Beloved, shall we believe Him, by calling upon Him, or shall we turn to Egypt for help?

## The Mightiness Of Prayer

"And show thee great and mighty things." Israel had been looking at, and was terrified by the greatness and mightiness of Babylon. She could not see God's greatness and mightiness at all, hence the above promise from God. Looking at Babylon had taken all the strength out of her, and rendered her weak and helpless in the hands of her enemy. It made her flee to Egypt for help. So it will do for you, beloved. If your eyes dwell upon the greatness and mightiness of the Babylonian systems of this world, it will rob you of your power and effectiveness for God, and you too will be forced to flee to Egypt for help.

God allowed this adversity to come into the lives of His chosen people to take their eyes off the great and mighty Babylon and to fix them upon His greatness and all-mightiness. And so today, God bids us not to be discouraged by the increasing might of the Babylonian systems of this world. Remember that He is almighty, and that if one will call, He will answer and show that one "great and mighty things."

The day is coming when a terrified cry is going to ring through the world, "Babylon the mighty has fallen." Then the great whore will be judged, and the kingdoms of this world will become the kingdoms of our Christ. This will be a sight worth seeing, and God is going to show this great and mighty thing to those who have called upon Him and not to those who have called upon Egypt.

There is all-mightiness in prayer. To the one who calls upon Him, God pulls away the curtain and shows him the mighty armies of Heaven working to answer him, as He did with Elisha and his servant at Dothan. Prayer is like the electric switch, which when thrown in place, instantly connects with the mighty generators at the power house, and puts in motion a city's machinery, runs its street cars, lights its streets, and is a blessing to every home. So when we pray the switch is thrown into place which connects the finite with the infinite, and we are shown "great and mighty things" which are generated only in the heart of God.

## The Mystery Of Prayer

"Which thou knowest not." In all true prayer there is always present an element of mystery. A mystery is something that is concealed in the heart of God which has not yet been revealed unto man. Prayer has its mysteries because we are calling upon a God who deals in mysteries. "God works in mysterious ways His wonders to perform." Prayer has its mysteries because we know not how and when the answer will come. We know only two things: that God hath said, "I will answer thee," and that the answer will reveal "great and mighty things." God deems this enough for us to know at present, and the balance remains a mystery until God chooses to reveal it.

Tucked away in the heart of God, for sake keeping, so that demons nor men can not discover it, and mar its blessedness, is the mysterious answer to our prayers. God will not let us know beforehand what the answer is, because then we would try to help God bring the answer to pass.

Thus we would spoil the answer, hinder God, and rob Him of His glory. No, beloved, "thou knowest not" the answer until God is ready to reveal it and "show you great and mighty things." It remains a mystery until God chooses to reveal it and no man can discover it.

Did you ever have your mother tell you to shut your eyes and open your mouth and then she would give you something good? Concealed in her hand behind her back, was a hidden something that she was anxious to give you, and you were anxious to have. The conditions were, that you should shut your eyes and open your mouth. Concealed in the heart of God is a mysterious blessing, that He is anxious to give you, and that you are anxious to receive. The conditions are that you shut your eyes in blind faith and open your mouth wide to receive it.

What you do with your mother's request depends upon how much you love and trust her. If you love and trust her much, you will be quick to shut your eyes and open your mouth, waiting for her to deposit that good thing in your mouth. If you doubt her a little, your eyes would be half shut and your mouth half open to catch the thing in your teeth, and taste it before you let it go into your mouth. If you had no confidence in her at all you would work to get around behind her back and see what she had in her hand.

What shall be your attitude toward God? Shall we by our works try to get behind the back of God, and bring the answer to pass in our own way, and thereby prove how little we really love and trust Him? Shall we with our eyes half shut, in a trembling faith, and our mouth half open in a faltering call, wait in anxious fear, to see what the answer will be? Or shall we shut our eyes in implicit love and trust and open our mouth wide to call, knowing that He will answer and show us "great and mighty things."

Babylon is crowding the churches hard on every hand these days and it is getting worse and worse. Dare we be numbered among the few now, as in Jeremiah's time, and accept God's challenge to His churches and call upon Him that He may answer us and show us great and mighty things that we know not?



## A Scriptural Study On God's Correction

### 1. Whom God Corrects

"For whom the Lord loveth, He correcteth."—Prov. 3:12.

"A rod is for the back of him that is void of understanding."—Prov. 10:13.

### 2. Why God Corrects.

"When Thou with rebukes dost correct man for iniquity, Thou makest his beauty to consume away like a moth."—Psa. 39:11.

"And the revolvers are profound to make slaughter, though I have been a correction of them all."—Num. 5:2.

"Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know therefore and see that it is an evil thing and bitter that thou hast forsaken the Lord thy God and that my fear is not in thee, saith the Lord God of hosts."—Jer. 2:19.

"Correction is grievous to him that forsaketh the way."—Prov. 15:10.

### 3. How God Corrects.

"Rain to come . . . for correction . . ."—Job 27:13.

(Continued on page seven)

## A VERY PRESENT HELP

*He's helping me now this moment,  
Though I may not see it or hear,  
Perhaps by a friend far distant,  
Perhaps by a stranger near,  
Perhaps by a spoken message,  
Perhaps by the printed word;  
In ways that I know and know not  
I have the help of the Lord.*

*He's keeping me now -- this moment,  
However I need it most  
Perhaps by a single angel,  
Perhaps by a mighty host,  
Perhaps by the chain that fetters me,  
Or the walls that shut me in;  
In ways that I know and know not,  
He keeps me from harm and sin.*

*He's guiding me now -- this moment,  
In pathways easy or hard,  
Perhaps by a door wide open,  
Perhaps by a door fast barred,  
Perhaps by a joy withholden,  
Perhaps by a gladness given;  
In ways that I know and know not,  
He's leading me unto heaven.*

*He's using me now -- this moment,  
And whether I go or stand,  
Perhaps by a plan accomplished,  
Perhaps when He stays my hand,  
Perhaps by a word in season,  
Perhaps by a silent prayer;  
In ways that I know and know not,  
His labor of love I share.*

--Annie Johnson Flint



# A True Story As To How A Church Was Transformed When A Good Deacon Spoke

We were not expecting anything unusual that day, but we got it just the same. It was a warm Sunday, and the annual foreign missionary sermon was to be preached and the offering taken. That didn't excite us for we had slept through both sermon and collection many a time before. It wasn't the sermon either, for that was ordinary, but it went home to the deacon.

As I remember, the preacher's text was "Go ye into the world and preach the Gospel to every creature." He dwelt considerably on "Go ye." He said it didn't say anything about taking up a collection, but it did say "TO GO."

Our collections, he told us, didn't amount to much and always reminded him of the story he had heard of a little boy. Seems the little fellow was saving some of the best meat on his plate for his dog. The mother noticed that and told him to eat that himself, and after dinner he could take what was left on his plate and give to the dog. So after dinner he picked up the bits of fat, bone, and gristle that were left and took them out to the dog and said: "I meant to bring you an offering, Fido, but I've only got a collection."

Well it hit home, for most of us hadn't been giving much of an offering—only enough to look respectable.

But the preacher went on until he showed us that the command, "Go ye," meant just what it said that we had to go. He told us that everybody had to go. I had always thought that there was some special kind of a call that comes to one here and another there; and when they felt that they had to be a missionary. But he said that was not in the Bible, that **everybody** was commanded to go unless they had a call to stay at home. And even if they had a call to stay at home they were bound to do their best to find a substitute to go for them, and to help everybody to go that could.

Then he asked us how we would feel if we had no Jesus to go to for forgiveness of our sins, for help in our trials, for strength against temptation, comfort in sorrow, for guidance in perplexity; no Jesus to tell us how to live here, and especially no Jesus to tell us about the love of God and where our loved ones go after death. This was what made life so dark for the heathen, and in our gifts we were to remember the heathen's need for us to go.

Then he prayed and the choir didn't sing that day, but the organ played softly while the collection was being taken. Old Deacon Bright got up to pass the plate on his side. The old deacon was a fine man as you could meet in a day's journey, good neighbor, and as honest a man as ever lived—nice 200 acre farm and a fine family, all members of the church, Jim, the oldest, ran the farm; Jack, the second boy, was just ready to go to college; and Mary had her diploma as a teacher and was studying to be a nurse in the Toronto hospital. Mother too, was as nice a woman as you could find anywhere. The old deacon was considerably deaf of late years, and sat alone in the front pew. I guess he got to dreaming over the sermon, for as he rose to get the collection plate he began to talk to himself out loud.

So, he took the plate and began to talk. As I remember, this is what he said: "So that 'Go ye,' means me and every one of us, and this is the Lord's plate, and what we put in is our substitute and shows how much we love Him and how much we'd have been worth to Him, seeing we don't go ourselves." Then he got to the back seat and passed the plate. Our back seats are al-

ways full of young men; and as they put their money on the plate, the old man went on: "Twenty-five cents from Sam Jones. My boy, you'd have been worth more than that to the Lord. Ten cents from David Brown, five cents from Tommy Smith, and nothing from Steve Jackson, forty cents for four boys, and every one of them could go, too. They're worth \$600 a year to their fathers and only 40 cents to the Lord."

In the next pew sat Mr. Allen and his family. He put on a dollar for the family, and the old deacon moved on, saying, "The price of one of your dinners down town, half of that pair of gloves you have, almost as much as you spent for ice cream last week, a box of candy," were the deacon's comments as the coins fell from the hands of the judge and family.

Then Father John Robb put in a bill rolled up, Mrs. Robb put in another, Johnny Robb a little envelope with pennies, and Maggie helped the baby to put in another little bag; and the old deacon said: "God bless them!"

You may be sure we were all listening by this time though we didn't dare turn around; and there were lots of us mighty glad the deacon wasn't taking the collection in our aisle.

John McClay's pew came. "Worth a dollar a year to the Lord and two thousand a year to himself," said the deacon. "Seventy-five dollars for a bicycle and twenty-five cents for the Lord don't match, Tommy McClay."

"Ah, Miss Eden, it looks queer for a hand with a fifty-dollar ring to drop five cents in the plate." "A new house for yourself and an old quarter for your Lord, Alex Bovey?"

"You take in washing and can give five dollars to the Lord! God bless you, Mrs. Dean. What? Minnie has some, too, and wee Robbie?"

Fifty, seventy-five, ninety. Oh, your dinner will cost more than you have given, Mr. Steele." "A bright, new dollar bill, and spread out too. Mr. Perkins, I am afraid ninety-five cents was for show."

A check from Mr. Hay. It will be a good one, too, for he gives a tenth to the Lord."

"Two dollars from you, Harry Atkins, is a small gift to the Lord that healed your wife."

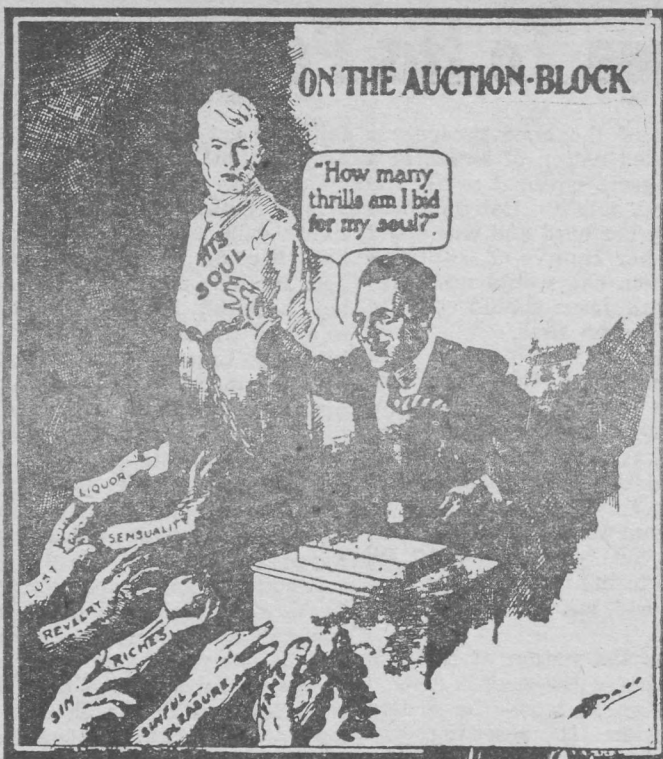
"Ah, Miss Kitty Hughes, that fifty cents never cost you a thought; and you Miss Marion, only a quarter, when both of you could go and support yourselves." Five cents from the father and a cent from each of the family. I guess John Hull and family don't love the heathen brother very hard."

Ah, Mrs. McRunion, that means a good deal to you. The Lord keep you until you join the good man that's gone." Charlie Bakers, and you too, Effie—I doubt the Lord will take any substitute for you." "Nothing from Mr. Cantile? Heathen at Home? Perhaps you are one of them." "Five cents, Mr. Donald. I doubt if you'd want to put that in the Lord's hand."

Then the old man came to his own pew and his wife put in an envelope. Ah, Mary, my dear, I am afraid that we have been robbing the Lord all these years. I doubt we'd have put Jack on the plate, wife. Jim, my boy, you'd be worth far more than that to the Lord." Jack and Mary sat in the choir.

So it went from pew to pew till the old man came to the front again, and there he stood a moment, the plate in his left hand and after fumbling in his vest pocket for a while he said: "No, that isn't enough, Lord you ought to get more than that; you've been very good to me." So he put the plate down and taking out an old leathern wallet counted out some bills on the plate, and said: "I am sorry, Lord, I didn't know you wanted me to go, and Jim will keep mother and me on the farm, now we're getting

(Continued on page six)



## Dying Words Of Infidels Prove Reality Of Eternity

So many people will not be honest with themselves and face the facts squarely during their lifetime; but when they come down to die they see how they really stand with God. In the past, many infidels have spent their lives denying the very existence of God and continually blaspheming His Holy Name; but as they were dying they realized their mistake. In many cases they received such a fearful revelation of their impending doom that their family and friends fled from the scene.

We are indebted to Edgar J. Wrigley for compiling from various sources the last words of some of these infidels and other notorious unbelievers: and we herewith quote some of them.

"I would gladly give one hundred and fifty thousand dollars," said Charteres, "to have it proved there is no Hell."

"Until this moment," said Sir Walter Scott, "I thought there was neither a God nor a Hell. Now I KNOW and FEEL that there are both, and I am doomed to perdition by the just judgment of the Almighty."

"I am suffering the pangs of the damned!" exclaimed Tallyrand, the French statesman.

"I am taking a fearful leap into the dark!" said Hobbs.

"I'm lost! Lost! Lost!" cried Infidel Adams when dying. "I'm damned! Damned! Damned forever!" His agony was so great that he tore his hair from his head as he passed away.

"I am damned to all eternity!" exclaimed Edwards.

"O Christ!" cried Voltaire. "O Lord Jesus! I must die—abandoned by God and of men." For his condition had become so frightful that his infidel associates were afraid to approach his bedside. After he passed away, his nurse said repeatedly, "For all the wealth of Europe I would never see another infidel die."

"Stay with me," pleaded Paine. "Stay with me, for God's sake! I cannot bear to be left alone!"

"I would rather lie on that stove fire," said M. F. Rich, "and broil for one million years than to go into eternity with the eternal horrors that hang over my soul! I have given my immortality for gold; and its weight sinks me into an endless, hopeless Hell!"

"The devils are come! The devils are come! Hell and damnation!" cried Freedom as he passed away.

The anguish of Volney, the atheist, concerning the future was something awful to behold. Nothing could calm his fears. He kept crying out, "My God! My God! My God!" until he fell back dead.

"Give me more laudanum," pleaded Mirabeau, "That I may not think of ETERNITY!"

"I can see the old devil in the bedroom!" exclaimed A. T. Adams as he passed away.

"Devils are in the room," cried Brown, "Ready to drag my soul down to Hell! It's no use looking to Jesus now; it's too late!"

When Kay was dying he cried, "Hell! Hell! Hell!" with a terror which no pen can describe. It was more than his family could endure and they fled from the house until everything was quiet.

"O Thou blasphemed, yet indulgent Lord!" prayed the dying Altamont. "Hell itself is a refuge if it hide me from Thy frown!"

"What argument is there now to assist me against matters of fact?" asked Sir Francis Newport. "Do I assert there is no hell while I feel one in my own bosom? That there is a God I know, because I continually feel the effect of His wrath. That there is a Hell, I am equally certain, having received an earnest of my inheritance already in my own breast."

Lest his friends should think he was going insane, he said to them: "You imagine me melancholy or distracted: I wish it were either; but it is part of my judgment that I am not. My appreciation of persons and things is more quick and vigorous than when I was in perfect health. O! that I was to lie

(Continued on page seven)

## Infidelity And Christian Science Are Very Similar

Quotations from Thomas Paine, the noted infidel, and front Mrs. Eddy. Note how nearly they agree.

"Moral justice cannot take the innocent for the guilty, even if the innocent would offer itself."—Age of Reason, by Thomas Paine.

"The outrage offers to the moral unsufficiency to pay the debt of sin. The atonement requires constant self-emulation on the sinner's part."

Again, "Another's suffering cannot lessen our own liability." Again, "The time is not distant when the ordinary theological views of atonement will undergo a great change—a change as radical as that which has come over popular opinion in regard to predestination and future punishment. Does erudite theology regard the justice of God, by supposing him to make the innocent suffer for the guilty."—The Age of Reason, by Thomas Paine.

"An execution is an object for gratitude; the preachers daub themselves with the blood like a troop of assassins, and pretend to admire the brilliancy it gives them."—The Age of Reason, by Thomas Paine.

Tom Paine does not masquerade under the name "Christian." Why should Mrs. Eddy and those who advocate her soul-destroying agencies do so? Jesus Christ is our sin-bearer, our redeemer, or He is nothing.

## Tract Distribution—A Ministry All Can Have A Part In

The circulation of tracts as a means of preaching the Gospel is older than the art of printing. Wickliffe, the Reformer, was a great writer and distributor of tracts, employing his pupils and friends to multiply copies. Luther was a worker on the same line, but with the help, however, of the printing press, which came to his aid. Two hundred years after, Count Zinzendorf, another devoted reformer, made extensive use of the printing press in the spreading of gospel tracts. Toward the close of the eighteenth century, Hannah Moore, from her own pen, produced the Repository tracts, which were so extensively used in her day.

All these years our God has been watching over these silent messengers, and who can tell into how many hands they have fallen, and how many hearts have been moved to receive the truth as to God's salvation through our Lord Jesus Christ.

Richard Gibbs wrote a tract entitled, "The Bruised Reed," a tin-peddler gave it to a man named Richard Baxter; through reading it he was brought to Christ. He wrote: "A Call to the Unconverted." Among the thousands saved through it was Phillip Doddridge, who wrote, "The Rise and Progress of Religion in the Soul." It fell into the hands of William Wilberforce, the emancipator of the slaves in the British Colonies, and led him to Christ. Wilberforce wrote, "A Practical View of Christianity," which fired the heart of Leigh Richmond. He wrote "The Dairyman's Daughter." Before 1849 as many as 4,000,000 copies were circulated, and it has testified for Christ in over fifty different languages.

"Cast thy bread upon the waters: for thou shalt find it after many days" (Eccl. 11:1).

In an American city a godly young woman placed a searching tract upon the dressing-table of her mistress, whose eyes fell upon it while dressing for a fashionable fete. Her attention was arrested, her heart was touched, deep conviction of sin was wrought in her soul by the Spirit of God, and she was led to trust in the Lord Jesus for her salvation. Through posses-

(Continued on page eight)



# How God Is Working In Israel, Even Today

By JACOB GARTENHAUS

The communications from our missionaries and friends in Israel read like chapters in the Book of Acts. No sooner did the Lord begin to perform miracles, wonders and signs in the midst of the people than Satan intervened and we read that the high priest rose up and all that were with him and were filled with indignation and laid their hands on the apostles and imprisoned them, forbidding them to testify. But the more the apostles were persecuted, the more the Word of God spread, and the more the disciples multiplied, so much so that we read that even a great company of the priests themselves were obedient to the faith.

The turning to Christ on the part of hundreds of Jews in Israel as a result of the widespread distribution of the Word of God has been a little too much for some of the fanatical present day pharisees. They have organized mass meetings inciting mobs to attack some of the mission buildings and threaten the lives of those who would be seen near them. Some time ago individuals invaded the home of one of the missionaries, beat him, and broke some of the furniture. More recently, one of the missionaries, returning from a Bible class one evening, was attacked and stab-

ception back in the settlement, but the delegates attending from all over Israel heard this wonderful testimony and no doubt many of them reported it to their towns.

One immediate result of that meeting was that two Jews sought out one of the missionaries and asked him to come to their town more than thirty miles from Jerusalem and teach them, saying that there were a number of families there who wanted to know more about the Bible. He went there and found marvelous opportunities for witnessing and he was urged to return once a week.

From other communities calls came for more information, requests for Bibles, New Testaments, someone to teach them. How wonderful are the ways of God.

## A CHALLENGE TO AMERICA

America:  
Zenith of glory;  
Bulwark of might;  
Anchor of hope  
To a world in sad plight;  
Founded on freedom,  
Heritage from God;  
Land of liberty  
Where tyrant ne'er trod;  
Recipient of blessings  
At God's gracious hand—  
Ho, our America—  
How do you stand?

America:  
With industry's wheels  
Grinding like mad,  
Supplying demand  
For the latest fad;  
Military genius  
Plotting strategy  
To hinder foes  
Ultimate victory;  
Diplomats bargaining  
For peace in each land—  
Ho, our America—  
How do you stand?

America:  
With beer can-strewn hi-ways,  
Harbinger of doom,  
Can a man think  
With his senses so dim?  
Divorce rate increasing  
At alarming speed;  
Juvenile delinquents  
Pay authority no heed;  
Crime, accidents, disease,  
Rampant through the land—  
Ho, our America—  
How do you stand?

America:  
Land of the free,  
Home of the blest,  
Where persecuted Christians  
Came to find rest;  
To worship God,  
Unmolested:  
Blessed heritage,  
Time-honored and tested;  
Sacrifice it  
To the lust of man?  
Ho, our America—  
How do you stand?

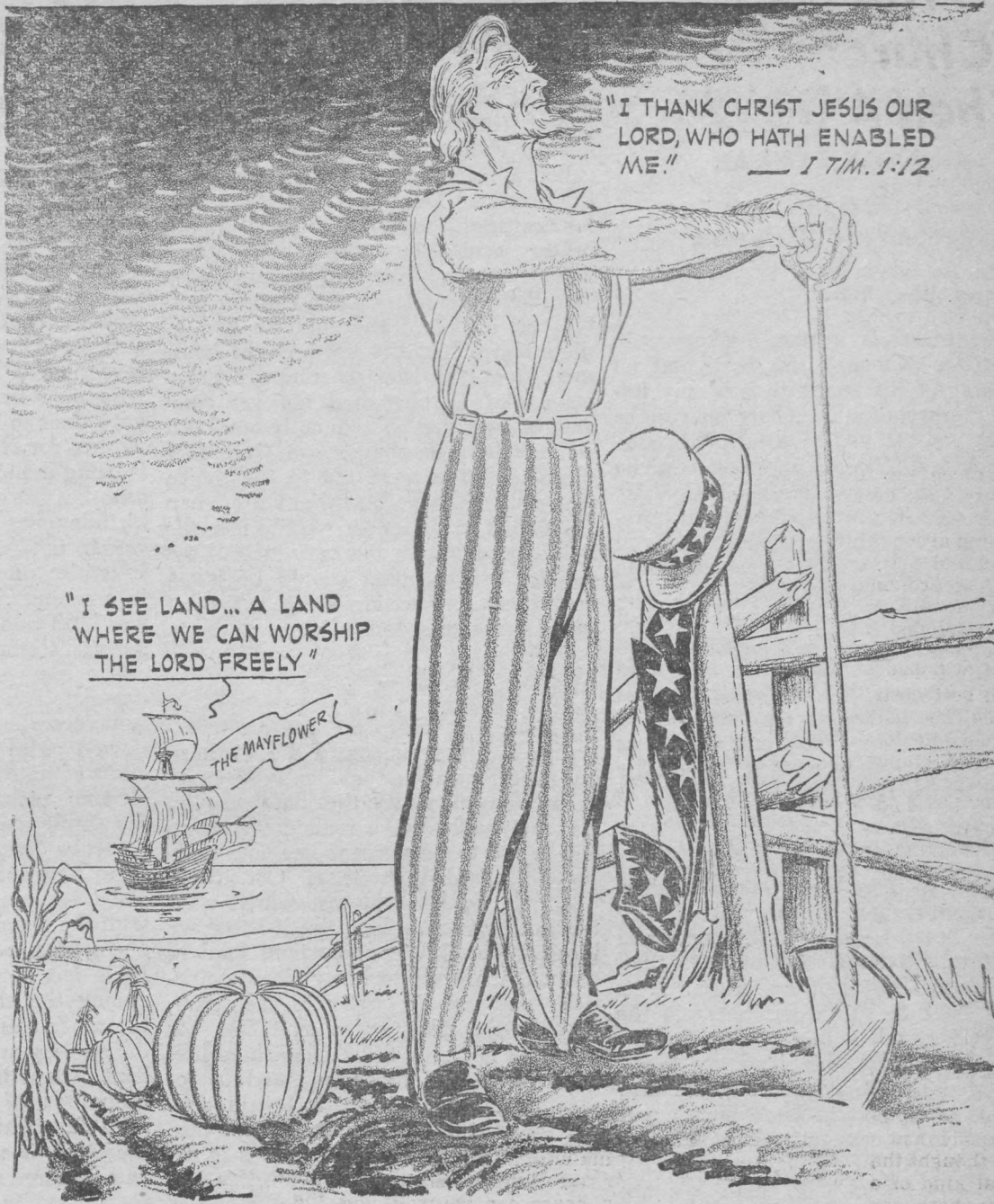
—Mrs. Haley Hughes

## God Has A Purpose In Stirring Your Nest

"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So the Lord alone did lead him."—Deut. 32:11,12.

He stirs up your nest. He disappoints your hopes. He brings down your confidence. He makes you fear and tremble, as all your strength fails, and you feel utterly weary and helpless. And all the while He is spreading His strong wings for you to rest your weakness on, and offering His everlasting Creator-strength to work in you. And all He asks is that you should sink down in your weariness and wait upon Him; and allow Him in His Jehovah strength to carry you as you ride on the wings of His omnipotence.

## THANKSGIVING HERITAGE



## Are You Willing To Meet God's Terms That Revival Fires Burn In Your Church?

Many who pray for revival seem to expect a sudden opening of the heavens while a veritable deluge of spiritual power and blessing descends upon the church. But it is doubtful if ever a revival came that way. The manifestation of blessing may sometimes be sudden, but invariably there has been long preparation for its coming.

Spring marks a revival in the natural world, but it does not come suddenly. It is due to a changed relation of the earth to the sun. When the sun's rays fall more directly upon its surface then the frost king flees away. The ice and snow gradually disappear; the earth responds to the warmer atmosphere about it; the sap rises until it reaches the uttermost twig of the giant oak; the buds appear; and then the plough-share turns back the soil, and opens the earth to the sun's re-invigorating rays. The seed is cast into the ground, and presently the barren fields are green. As spring advances into summer they become rich with their golden harvest, and the branches of the trees are bowed with the weight of luscious fruit. The birds have long since returned from other climes, and fill the summer air with music, as the flowers with fragrance—and this is revival.

Not unlike the coming of spring is the advent of revival in the spiritual world. In that realm, too, a new relation to Heaven must be established. The ice must be dissolved, the trees must be pruned, the fallow ground must be broken up, the seed must be sown—only then can real revival come. And just as surely as the fields of the sluggard, who will not plough by reason of the cold, shall want the golden wealth of harvest, so surely will the religious sluggard—whether church or individual, wait in vain for spiritual blessing.

It may be well to think of one or two Biblical revivals, and consider how they were brought about. One of the outstanding re-

vivals of Old Testament times was that which marked the climax of Elijah's prophetic ministry, when the fire came down from Heaven, and but a short time afterwards the skies were black with clouds, and there was a sound of abundance of rain.

But did that revival come suddenly? We have the warrant both of the New Testament and of the Old for believing that before Elijah prayed for revival he prayed for greater dearth and deeper want. He prayed that it might not rain for three and a half years. Elijah sought the discipline of Heaven upon a rebellious people; and shared the privations of that discipline in no small measure himself. How almost unendurable to him, as to others, must the brazen skies of those three and a half years have been! How weary must he have become of the scorched and barren fields, and of the gaping earth as it opened for rain from Heaven! How his bravely righteous soul must have suffered at the forced necessity for hiding from the murderous Ahab until the time appointed! What a fearful price this loyal prophet paid through the three and a half years of patient waiting for revival!

And is revival less easily promoted now than then? Can the hearts of men, without discipline of privation, suddenly be made tender? Are there no Ahab's and no Jezebels to be taken into account when they pray, "O Lord, revive thy work?" And can the three and a half years of persevering, self-sacrificing, faith be condensed into a week of prayer in January or a few special services conducted by a visiting preacher at some other season of the year? Is God so fickle that, having withheld His blessing from a people out of fellowship with Him, He can suddenly be induced to open the windows of Heaven by a few pious phrases, or a few minutes of superficial religious

zeal? Are there no inexorable laws in the spiritual realm. Can the sun be tempted out of its orbit? or can a mutual relation between earth and sun, which produces the frost of mid-winter, be ignored? And without such change of relationship, can a religious December be converted into a summer day in June? Can churches, crippled and almost paralyzed with the cancer of worldliness and unbelief, be transformed in a moment into the picture of one in buoyant health and prepared as a bride for the bridegroom? Is the preaching that produces revival like a physician's phial of morphia, an opiate to ease the pain that follows disobedience? Or is it to be like the surgeon's knife, sharper than any two-edged sword?

Can the garden of the Lord do without the ploughshare, or the pruning knife, and yet be ready in abounding beauty and fruitfulness for the Beloved to come into His garden and eat His pleasant fruits? Is it of any avail for the South wind to blow, without the awakening of the wind from the North? Is there no cross in our religion, or is it only objective? May we have revival by merely believing that Christ was crucified for us, while refusing to be crucified with Him?

Who is willing to face three and a half years of obscurity, of privation, of loneliness, of oblivion, of obloquy, of ignominy, of hiding away from Ahab?

Nor is this all. For a day of action must inevitably follow. The time will come when the preacher must show himself to Ahab, and lay the responsibility for a nation's bankruptcy upon the conscience of a wicked leader. The

(Continued on page seven)

THE BAPTIST EXAMINER

PAGE FIVE

DECEMBER 4, 1954



# Christmas Is Coming! Read This And Get Ready For It

## TEN REASONS WHY CHRIST-MAS IS UNSCRIPTURAL

By L. Bontrager  
Greenwood, Delaware

### Reason No. 1—

"Christmas" is a word unknown in the Bible. "Knowing this first, that no prophecy of the scripture is of any private interpretation . . . holy men spake as they were moved by the Holy Spirit."—II Pet. 1:20, 21. "All scripture is given by inspiration of God."—II Tim. 3:16. "But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. 1:8. Paul did not know anything of a gospel called Christmas. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book."—Rev. 22:18. Here we are warned not to add to the Word, and Christmas is an uninspired word and cannot be added to the Holy Scriptures.

### Reason No. 2—

Historical records in encyclopedias, which are available in any city library and are noted for their authenticity and reliability, give us these facts that Christmas is of heathen origin. It is traced back to sun worshippers in the time of Nimrod, a mighty one in that day (Gen. 10:8), his birthday being celebrated by the ancient Babylonians. All this originated in heathendom and resulted in pagan festivals. Centuries later the birth of Christ was blended into this — called Christmas. We are warned by the Scriptures to "Learn not the way of the heathen."—Jer. 10:2. But somehow the Christian has learned it.

### Reason No. 3—

Various records show us that the blending of Christ's birth with Christmas came from Catholicism. The Catholic Church claims authorship of choosing the name "Christ" to connect with their "mass." Here we see that Christmas is a human invention therefore unscriptural. So, why will Christians follow the path of Catholicism? This church is portrayed in Rev. 17:5 where it says: "Upon her forehead was the name written, Mystery, Babylon the Great, the mother of harlots and abominations of the earth." God brands this church as a mother of harlots. Where are those Christians who wish to follow such examples?

### Reason No. 4—

We have no scriptural record that the disciples ever celebrated the birth of Christ, why should we? However, history reveals that about the fourth century (A.D. 440) the Church at Jerusalem commenced to celebrate this day,

when it became more defiled with the pagan world, when this mother of harlots attached the name Christ to it and called it Christmas, and placed it in the month of December which has now for centuries been the traditional month of the year. Adam Clark in his commentary writes: "We find that the sheep were kept out in the open country during the whole of the summer and as these sheep had not yet brought home their flocks, it is a presumptive argument that October had not yet commenced and that consequently our Lord was not born on the 25th of December when no flocks were out in the fields; nor could He have been born later than September as the flocks were still in the fields by night. On this very ground the nativity in December should be given up." Clark's reasoning on this subject sounds true and sensible.

### Reason No. 5—

Nowhere in Scripture are we commanded to commemorate the birth of our Lord, and God evidently deemed it unwise to make the date known. Hence it will always remain unknown, and is not to be remembered and celebrated. Paul says in II Cor. 5:16: "Though we have known Christ after the flesh, yet now henceforth know we him no more." We understand Paul to mean that we are to know Christ spiritually and not according to the letter, or after the flesh, or as an infant, for this is of no value to us as spiritual life. But notice—we are commanded to remember Him in His death, but no special day of the year is specified for this. He Himself said: "Take eat, this is my body which is broken for you, this DO in remembrance of me."—Luke 22:19. I Cor. 11:24. To commemorate His death is scriptural, any day of the year will do—to commemorate His birth is non-scriptural, and Paul the apostle says: "God forbid that I should glory in anything except in the cross (not the birth) of our Lord Jesus Christ."—Gal. 6:14 (Weymouth Trans). We find no salvation in the birth of our Lord but salvation was only possible through His death. Our faith is in the cross, not in the birth.

### Reason No. 6—

The fact that there are only two incidents of birthday celebrations recorded in the Bible is evidently given for our warning and our learning, that the Lord has no pleasure in birthday celebrations or anniversaries. One is Pharaoh's big ado and the final results were the chief baker got hung. Thus ended the tragedy of a big special day. Gen. 40:20-22. The other incident was a big day for Herod and his celebration ended up in the beheading of John the Baptist. Mark 6:21-27. And now for centuries this modern special day, called Christmas, is a similar day with numerous fatalities which ends the day

in thousands of homes with untold misery, sorrow and grief.

### Reason No. 7—

By searching the Word of God we find that the birth of Christ, the shepherds, and the wise men have no connection with this day called Christmas whatsoever. Christmas is human invention, but Christ came into the world to save sinners. It has no comparison. The wise men from the far east came and gave their gifts to Jesus or rather to His mother for Him, not to one another as is being done by the unwise to this day, and this gift giving was not even on His birthday but a number of days afterwards, not in a stable but in a house. It is also often quoted Jesus was born in a manger. This is also not true. He was born in a stable and laid in a manger. This story is greatly misconstrued and a mass of conglomeration has accumulated in the minds of the people. Annually the Yuletide season is overflowed with literature and greeting cards of untrue representations. We can observe pictures with the parents in the stable and three wise men in their presence giving gifts. The Bible is silent as to how many wise men there were. Then we can see these Yuletide cards with the shepherds out with their flocks and a star in the distance. Again, the Bible has nothing to mention of a star among the shepherds. Then again we see other scenes with snow to beautify the scenery and that mystical god, "The Santa Claus lie," connected with it and thousands of people are confused by such falsification simply because such literature is made to sell. Oh, let the true children of God abhor such Satanic paganism.

### Reason No. 8—

Then we think of the untold sum of the Lord's money (Haggai 2:8) that is being spent for such foolishness of worthless and useless trinkets and toys of every description, in connection with the eating and over-eating of nuts and candies, feasting on roast turkey and chicken, and all kinds of dainties. Much of it results in headaches and stomach disorders and other ailments which go with it. All this is outright heathendom and an insult to the Master, and has no connection with the scriptural story of the Saviour's birth.

### Reason No. 9—

The partiality which is often exercised in the giving of gifts is another sign in failing to harmonize with scriptural principles. We do not object to the spirit of giving gifts, but why wait until this traditional month of December? Too often the method of giving fails to reveal the spirit of charity. The major method of giving is to those whom we expect to receive again in return. This is entirely beside the Scrip-

tures, and all such already have their reward. Listen: The greatest gift that ever was given to the world was Jesus Christ Himself, NOT as a babe but as a sacrificed lamb, a crucified Saviour in the redemptive work to salvation. This is by far the greater gift than His birth, and the Lord God revealed a much greater concern in this redemption on the cross than as an infant in a manger. The most essential part of our giving a gift is our all to Him in consecration, holiness and service. How foolish and even embarrassing does our method of giving look to the Lord Jesus? For instance, think of the inconsistency of us giving Henry Jones a gift because John Brown has a birthday. But that is the way we use Christ when this special pagan feast day comes. Then we give every Tom, Dick and Harry a present and our feeble mind is stirred, thinking we have done a great deed. Who gets the glory for all this? Certainly Christ does not. "Think on these things."

### Reason No. 10—

Why celebrate holidays anyhow? Gal. 4:9-11 and Col. 2:16 are absolute Scriptures pointing to the disapproval of all special holidays or new moons or Sabbath. Paul reproved the Galatians for "turning back again to the weak and beggarly elements." He says, "Ye observe days, months, times and years, I am afraid of you . . ." No doubt Paul had a vision of the inconsistencies of observing such special holidays by what the prophet Amos had in view of God's displeasure of Israel's festivals when He said: "I hate, I despise your feast days and I will not smell in your solemn assemblies."—Amos 5:21. It is our firm belief that God saw fit to annul all these special holidays with the ceremonial laws since Israel, the Galatians, and in our day the people will blend so much tradition and idolatries to these holidays. To this day God has not told us one jot to observe any special days. How could any Christian Bible reader harbor the thought that Paul was encouraging any special days with the above references? He writes that they were only a "shadow of things to come." Let us not worship the shadow any more since the real sacrifice was made. God placed one day in seven as a "rest day" for us and to "keep it holy." Why do Christians still want to celebrate a day call Christ-mass? It was never blended together by Christ. The Catholic Church did this and let the Church of God in Christ be free from Catholicism. Our chief text is: "LEARN NOT THE WAY OF THE HEATHEN . . . for the customs of the people are vain." Jer. 10:2-4. Truly God's people have learned it. "BUT FROM THE BEGINNING IT WAS NOT SO."—Matt. 19:8. "Let the redeemed of the Lord say so."—Ps. 107:2.

## The Deacon Talked

(Continued from page four)  
old; but I won't keep back Jack any longer; and Mary's been wanting to go, too, only I wouldn't let her. Take them both Lord."

Then while the old man sat down and buried his face in his hands, Deacon Wise jumped up and said: "Dear Pastor, we haven't done our duty. Let's take up the offering again next Sunday." And a chorus of "Amen's" came from all over the church. Then the pastor got up, with tears in his eyes, and said: "My friend; I haven't done all I could, either. I want to give more next Sunday, and I'll give my boy too."

Then we sang a hymn as we closed, but it sounded different than it ever had before:

(Continued on page seven)

## JEREMIAH 10: 2, 4.

"The customs of the people are vain!"

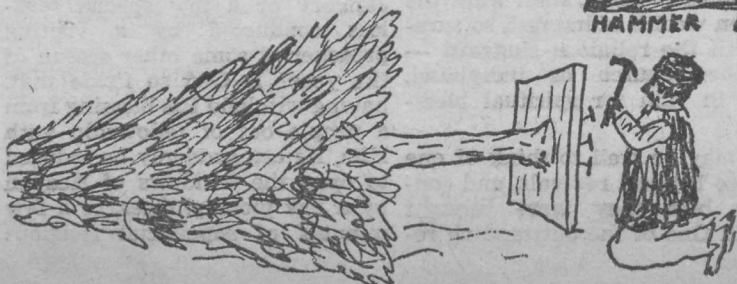
"for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe."



"they fasten it with nails, and with hammers,"



"they deck it with silver and with gold"





## "The Pure From The Impure"

(Continued from page two)

at the close of the service, and said, "Brother Gilpin, there is one thing that I know to be true in my own experience. My wife and my wife's sister died in the same room, in the same house, of the same disease. My wife was saved, but my wife's sister was unsaved. When my wife's sister died, she would scream and cry, and while she was still in the flesh, she would wail because she felt the demons of Hell were reaching down to get her. When my wife died, she looked up at me and said, 'You know I was happy the day we were wed, but you will forgive me when I say that I am happier today than I was on our wedding day.'" Then he said, "My wife sang a hymn and she prayed and she turned to me again and said, 'You know, I am happier now than I ever was in all of my life.'"

Beloved, talk about the Egyptians on the one hand and the Israelites on the other as to the differences between them. They are nothing compared to the spiritual Israelites and the base-born Egyptians of the world today.

### VII

## THERE IS GOING TO BE A DIFFERENCE BETWEEN THE SAVED AND THE UNSAVED WHEN THEY COME TO THE JUDGMENT.

Now do not misunderstand me: I do not mean that they will come to the same judgment. I believe that the Word of God makes it abundantly clear that there will be one thousand years that will separate the judgment of the saved and the judgment of the unsaved. The judgment of the saved will take place at the beginning of the Millennium, while the judgment of the unsaved will take place at the judgment of the Great White Throne at the close of the Millennium, a thousand years hence. Beloved, what a difference there is going to be at that judgment from the judgment of the saved!

Do you realize when a saved person comes to the judgment bar of God that he is not coming there to be judged for his sins? All of his sins were judged at Calvary two thousand years ago and were laid on the Person of the Son of God and He bore the penalty of those sins. When you come to the judgment of the saved, you will be judged for the life that you have lived. You will be judged for your rewards. But how about the unsaved? The Word of God tells us that when an unsaved person goes to the judgment, he is going there to meet the deeds that he has done outside of Jesus Christ.

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

—Rev. 20:12.

When I stand before God, I will not have to face a single sin, because they were all put on Christ the day that He died on Calvary, but when an unsaved man comes before God, he will have to face the sins of his life.

I wonder how many times the average person sins in his life. Do you suppose that the average person sins ten times a day, 365 days

out of the year? That is 3,650 sins a year, and God doesn't forget a one of them. In ten years, that is 36,500 sins. In thirty years, it is over 100,000 sins. If a man lives to be sixty or seventy years of age, he has probably a quarter of a million sins written in the books of God, that he is going to have to face, one by one, at the judgment of the Great White Throne.

Beloved, when I go to the judgment bar of the Lord Jesus Christ, I won't have to meet a single one of my sins because they were all laid on Jesus Christ at Calvary some 1900 years ago, but when the unsaved die and stand before the judgment bar of the Lord Jesus Christ as their judge, they meet the sins and the wrong-doings of their lives—that God has kept a record of every day. I tell you, beloved, there is going to be a difference between saved people and unsaved people at the judgment.

### VIII

## THERE IS GOING TO BE A DIFFERENCE BETWEEN THE SAVED AND THE UNSAVED THROUGHOUT ALL ETERNITY.

Do you know where saved people are going to be? Every saved person is going to be in Heaven. Do you know where unsaved people are going to be? They are not going to be in Heaven, nor in Purgatory, but unsaved people are going to be in Hell. What a contrast! God's people with the angels, the archangel, the cherubim and the seraphim, and with Jesus throughout eternity. God's people will have a glorious and happy reunion with all of the saints of God who have lived throughout all ages, and will have communion and fellowship with their loved ones throughout eternity. God's people will walk the streets of the New Jerusalem with Abraham and Isaac and Jacob and will listen to the songs of the angels. God's people will live a life of celestial bliss in an angel's paradise, throughout a never-ending eternity.

The unsaved will continue with a sinful nature, to hate and continue to hate, to gnash upon one another as dogs gnash and growl over their food in the dark, to stumble through the darkness and to fall continually, as God says, into a bottomless pit, and suffer throughout a never-ending eternity, the sufferings of the damned.

Beloved, as I have said, there was a difference in the days of the children of Israel when God separated the children of Israel from the Egyptians, and there is as great a difference between the base-born Egyptians of the world today and God's spiritual Israel. The question is: which are you?

May God bless you!

## The Deacon Talked

(Continued from page six)

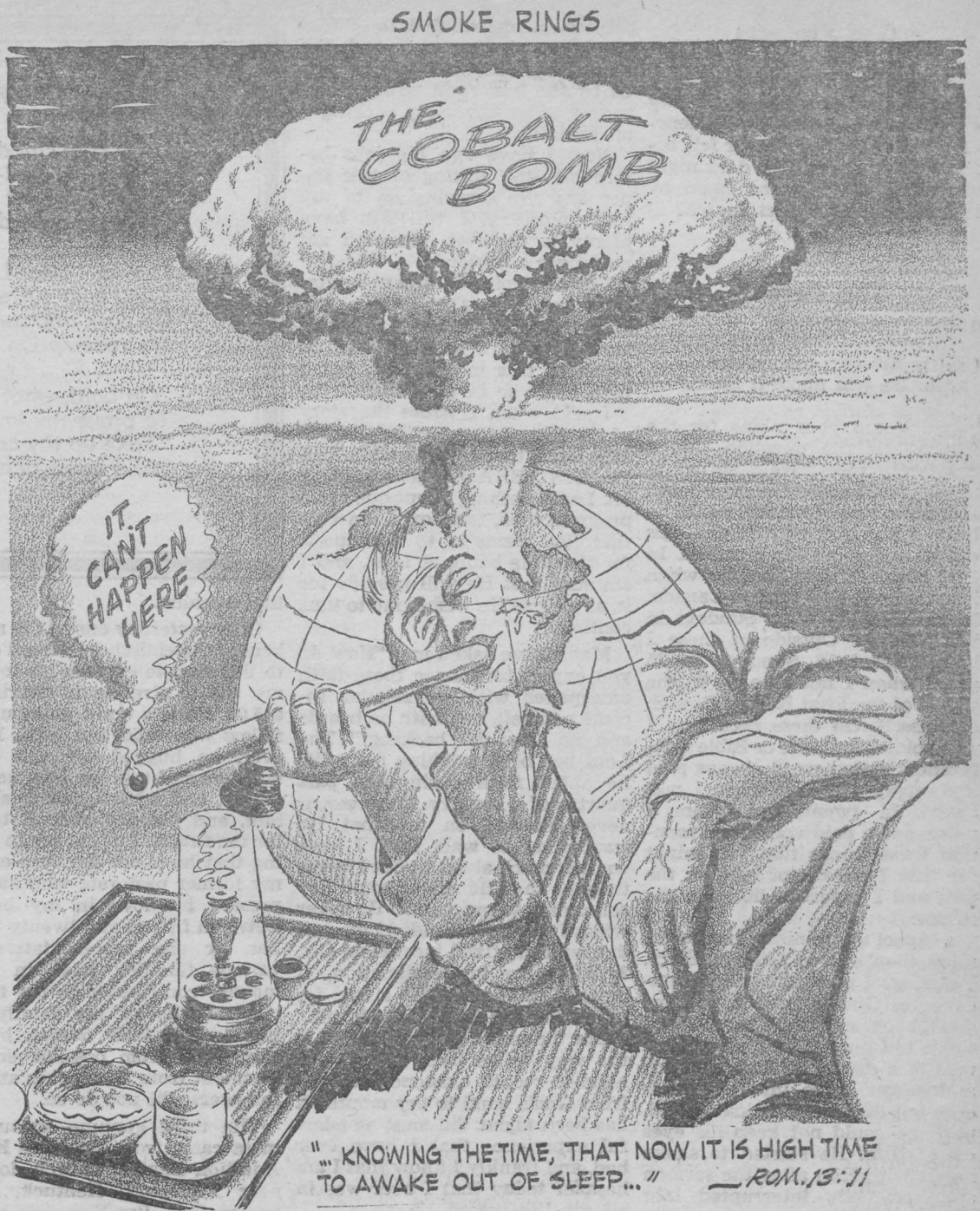
"Love so amazing, so divine, Demands my soul, my life, my all."

The organist said she believed it went through the roof, and I guess the Lord thought so, too.

I think that old deacon felt pretty bad when he found that his day dreaming had been done aloud. And one or two felt pretty hard at first, but they knew it was true. So that was what started our missionary church, and we've kept on ever since. Six of our best young men, and eight of our brightest girls have gone as missionaries during the last six years.

Jack Bright? He married the organist, and they are on the border of Tibet, where his zeal is winning a way for Christ. Mary Bright married the minister's son, and they went to Africa.

The old deacon has gone to his rest now. I wish we had more like him. Jim keeps his mother on the farm yet, she's getting pretty feeble. You're much obliged? O, that's nothing. I'm glad to tell you. You see I have two of my own boys that are in the work, one in India and the other in China, and another getting ready to go. My name? John Donald. You're laughing? Yes, I was the one who gave only five cents that day. What the old man said about putting it in the Lord's hand



struck me. But I hope to give the Lord a boy or girl for every one of those five cents. Even my two youngest are talking about going already. You see the Lord said, "Go ye, so we're going. Good-bye."

"Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."—Luke 10:2.

## Infidels

(Continued from page four)

a thousand years upon the fire that never is quenched to purchase the favor of God, and be reunited to Him again! But it is a fruitless wish. Millions and millions of years will bring me no nearer to the end of my torments than one poor hour! O Eternity! Eternity! Eternity! As death seized him, he uttered a groan of inexpressible horror and cried out, "O! the insufferable pangs of Hell! O Eternity! Forever and forever!"

## Revival Fires

(Continued from page five)

time must come when the real troublemakers of Israel must be identified. It is necessary to cast up the highway, and gather out the stones, to prepare the way of the Lord, and to make straight in the desert a highway for our God. For this phase of revival, courage, faithfulness, unswerving devotion to duty, are indispensable.

Nor need we ever expect the fire to fall from Heaven while there is no sacrifice upon which the fire may fall, and no altar upon which the sacrifice may be laid. In many a life, in many a home, in many a church, the broken altar must needs be repaired, and the wood must be put upon the altar, and the sacrifice upon the wood. The bullocks must, for a while, be harnessed to the plough, but their ultimate place

is on the altar. Not until then is the time to pray.

Nor is it fitting that the prophets of Jehovah should be content to the end of time silently to submit to the insolence of the prophets of Baal. A minister must sometimes magnify his office in the name of the Lord, and by the conviction of a conquering faith, dare to challenge the world, the flesh and the devil; and to put God to the proof. When this is done, and the miracle is ensured by trenches full of water that compel supernatural intervention, then, let us repeat, it is time to pray.

And when for three and a half years a man or people have prayed with every faculty of the mind, with every emotion of the soul, with every drop of blood of the body, and now at last the altar is erected and the sacrifice awaiting the fire, a very brief prayer will suffice in that day! And then the fire will come! And then the prophets of Baal must be slain, and all that is false and ignoble and ungod-like, must be put to the sword. Only then will the brazen skies be draped with clouds and a merciful Heaven will stoop to quench the thirst of those who thirst for God even as the heart panteth after the water brooks.

All of which, being translated, means what? That whoever will sincerely pray, "O Lord, revive thy work," must resolve to accept Heaven's stipulations, and face Elijah's three and a half years. Is it a pastor who reads these words? We venture to say that we ought all of us thus to pray, to determine to face our difficulties, and to continue to wait upon God, and to trust Him to lead us to the brook Cherith or to the house in Zarephath, until God's hour shall strike for the discovery and removal of Ahab and Jezebel and their prophets of Baal.

Why, brother pastor, leave the church you have in the hope of finding a better one? Seek revival where you are. It were wiser to bear the ills you have than fly to others that you know not of. Probably the altar will have to be

restored wherever you go—why not rebuild it where you are? The terms of revival must be fulfilled no matter what your situation—why not determine that they shall be fulfilled where you are?

Again may we suggest that it be difficult to find a pastor anywhere whose situation is more difficult than that of the Tishbite, or who personally is more lonely and isolated, than was Elijah. If God used one man then He can use one man now; and through one man's devotion, blessing may come to multitudes.

In the end of the chapter Elijah will not be alone. Others will herald the coming of the revival showers, and in the enjoyment of their refreshing Elijah may be all but forgotten, and may seemingly have but little share. But what boots it? Some day he will stand on the mount with his Master. A cup of cold water shall not go unrewarded, and whoever will build for that day of trial, gold, silver, and precious stones, shall receive a crown of righteousness which fadeth not away.

## Correction

(Continued from page three)

"With rebukes dost correct man for iniquity."—Psa. 39:11.

"All Scripture is . . . profitable . . . for correction."—II Tim. 3:16.

"A whip for the horse, a bridle for the ass and a rod for the back of fools."—Prov. 26:3.

"The Lord scourgeth every son, whom He receiveth."—Heb. 12:6.

## 4. How Receive Correction.

My son despise not the chastening of the Lord; neither be weary of His correction."—Prov. 3:11.

"Furthermore we have had fathers of our flesh which corrected us and we gave them reverence; shall we not much rather be in subjection to the Father of spirits and live."—Heb. 12:9.

## THE CHURCH THAT JESUS BUILT

Greatest Book On Church History In Print

136 PAGES  
PAPER COVER

\$1.00 Postpaid  
\$9.00 A Dozen  
\$32.50 For Fifty  
\$55.00 For 100

— Order From —

THE BAPTIST EXAMINER  
RUSSELL, KENTUCKY



## God Protects

(Continued from page one)  
house and then disappeared. My chance was gone, and I experienced a sensation I had never felt before. Can it be on that dark night the angel of the Lord stood by him and made the fact known?

## The Future

(Continued from page one)  
God is His own interpreter  
And He will make it plain."

"What are your plans for the future?" is the question that I constantly meet. Well, suffice it to say, that I expect to keep busy. It wouldn't seem natural not to be busy. I was sick in 1931 and was out of my pulpit for a season. In 1934 I took off two Sundays when I needed rest and went to Canada. In 1940 I spent three Sundays in Hot Springs. Outside of these I have missed 13 Sundays in 25 years when I failed to be in the pulpit of the First Baptist Church of Russell. On these occasions, I was holding revivals or Bible Conferences elsewhere. I always paid my supply preacher when I was away. In twenty-five years I never had a paid vacation. I mention these things that you might see that I have kept busy in the past and I expect to do so in the future.

I expect my ministry now to be more than ever a faith ministry. Years ago I was led by the Providence of God to read A. J. Gordon's book, entitled, "How Christ Came to Church." In that book he tells of a dream he had in which a Stranger came into His audience one day, who fascinated him, until he could not keep his eyes off of Him. He started to shake hands with Him after the sermon and somebody interrupted him and he looked around and the Stranger was gone. He asked one and another who the Stranger was and finally one more spiritual than the balance, said: "Why didn't you know Him? That was the Master." And then he awoke and with almost a startled cry, he searched his own soul to find out during days of crucial self-examination what he thought that Stranger would think of their worldly choir and their indifference to missions and a great many other things, that the Spirit told him in their church life, that did not please his Lord. One by one the worldly rich were all prayed out of his church and in one foreign mission offering, without any subscriptions or pledges, they brought forward \$20,000.00 cash for Foreign Missions.

Then also, I have read considerable of the work of Muller and Hudson Taylor. From God's Word and their testimony, I have learned what little I know of faith. Over 25 years ago I led the church at Russell to adopt the box plan of giving—my first real step of faith. It worked with A. J. Gordon, and we tried it, and it worked for us.

Then in 1939, without one penny to start with, I felt led of God to launch THE BAPTIST EXAMINER. I agreed to pay the printer \$50.00 weekly for his work. His first question was, "How much money do you have on hand?" When I told him that I didn't have a penny, he walked off in disgust. A few days later he gave me the proof to read on the first issue. When I corrected it and handed it back to him to print, I gave him his check for \$50. For five years I hired other shops to print this paper for me before I bought my own equipment. I did the same with every printer. There was never one issue of the paper printed until after I had given the printer his money. In 1944, we started doing the printing personally, and God has richly blessed our efforts through these years. TBE was thus my second real step in walking by faith.

Space and time would fail me in telling of the tracts we have

printed and distributed, the Bibles we have given away, and the radio programs we have conducted by the hundreds, without any money and without any backing—all by faith.

Now I have two big jobs before me—the editing of this paper and the carrying on of my radio ministry. I will still have plenty to do, even though I am no longer a pastor.

I'm also going to accept invitations for Bible Conferences and special services as the Lord may lead. I haven't been able to do much of this in the past, but I plan to do so in the future.

I said when I wrote the story of my resignation for the October 16th issue, that I was certain THE BAPTIST EXAMINER would go on. I said nothing about our radio program then, but now I am sure that God wants us to continue it for the time being at least, and I am sure that He will provide for it, as long as He wishes me to thus continue.

Many have asked me: "How do you expect to finance these faith enterprises with no regular income yourself, and with no boards and no financial backing?" The Lord has been teaching me a little about faith during the past quarter of a century. However, it never dawned on me that He wanted me to walk thus. I have written much about it, but I never thought that He might some day call on me to practice it. However when I was left stranded high and dry, with no fixed income on Oct. 3, following my resignation, it dawned on me that He aimed for me to try the faith plan myself.

For the past two months that is the way we've been living—a hand to mouth existence—that is from God's hand to my mouth. It has been about the most wonderful experience that I have ever had, and frankly I know that I am happier today than I ever was in all my life before.

Jeremiah tells of eating something that was sweet to his mouth, but bitter to his belly. So far, mine has been good all the way down. My notion is from the way some of them look, that I have a good deal better taste in my mouth than some of the folk have, who listened to the lies of Diotrephes. At any rate I wouldn't swap places with them.

For nearly twenty-five years, I've not had a stipulated salary. I received a percentage of that which came into the treasury of the church. In this way the church could never go in debt, nor get behind on pastor's salary. During the depression years it was a mighty small salary, but for the last few years it has been a mighty good salary.

When any of the wards of my faith ran short, I have paid the deficit out of my own salary. Now by my new plan, I unload, instead of taking on more load. Now having no income of my own, I unload all my wards on Him. I feel that Phil. 4:19 is surer than any bank in the country, when Paul said, "But my God shall supply all your need according to his riches in glory by Christ Jesus."

Hudson Taylor's shibboleth still holds good: "God's man in God's place doing God's work in God's way for God's glory never lacked God's supplies yet." May I make one request: please pray for these wards, these enterprises and children of my faith, that God shall bless them.

During these days of difficulty through which I have been passing, I have had some of the most heart-warming, soul-cheering experiences of my entire ministry. Let me tell you of three of these.

A few nights ago when I came home, I was told that a certain man, who lived in Russell, but who was not a member of any church, had been calling for me. Before I could change clothes to go to his home, he called again, and when he insisted that I come to his home, I wondered what he wished. On going there, he and his wife gave me a little better than \$40.00—money he wanted me to use, dividing it between the radio and THE BAPTIST EXAMINER. No one would ever make me believe that God had not been talking with this man that day, in view of his attitude toward me

## MY LIFE

I saw Him stand with outstretched hand,  
With cruel nail-scars riven;  
With His great love the gulf He spanned  
From sin-cursed earth to Heaven.

I cried, "Dear Lord, it was for me  
Thou hast suffered, bled and died  
On dark and awesome Calvary,  
My redemption to provide!"

"Oh Lord, what great life can I lead  
To prove my love for Thee?"  
"Take up thy cross, my child," He said,  
"And come and follow Me."

Mrs. Haley Hughes

that evening.

Only yesterday one of the members of the church in Russell came to the shop to express his love to me, and to give me an offering of \$15.00. He is a quiet unassuming fellow who talks but little. However, he hugged me and cried with me and told me how he loved me, and what I had meant to him, and pledged himself to me for the future. I might say in passing that he is not the only one of my former pastorate who has expressed his love in my behalf. Between fifteen and twenty families, or else representatives of various families, have in some manner contributed to the financial security of my family. I'd like to call their names, but to save them from possible embarrassment from Diotrephes and his followers, I'll not do so.

The third genuine encouragement came from the little King's Addition Baptist Church, located near Fullerton, Kentucky. The pastor, Bro. Jim Everman is one of the finest fellows I have ever known. Just as soon as this difficulty came up, he came to see me, pledging his loyalty and inviting me to worship with him. I told him that I appreciated his kindness, but that I did not want to do anything that would hinder his work. The church then voted unanimously to extend an invitation to me to worship with them, and for the past few Sundays, I have had rich fellowship with these dear folk of this church. It has been a joy to have my soul fed by Bro. Everman. He has been just the spiritual tonic that I have needed, and the fellowship with his people has been most wonderful. They will never know until they get to glory just what a blessing that they have been to me.

May I say to all those who have shown a kindness to me in any way during the past few weeks, "God bless you all; you've been most wonderful; and your graciousness will never be forgotten."

## Worst Attitude

(Continued from page one)  
every creature." (Mark 16:). Note several Scriptures:

I Cor. 14:12: "Seek that ye may excel to the edifying of the church."

Rom. 16:1: "Phebe . . . which is a SERVANT of the church . . ." Note that Phebe was a servant of the church, instead of being one who was being served by the church. Eph. 4:11-12. Note that the ministry specified here is given of God to the church for "the perfecting of the saints, for the work of MINISTERING." (Correct translation). Pastors are to lead churches into ministering—not in being ministered unto. Jesus Himself said, "I am not come to be ministered unto, but to minister . . ." Such should be the spirit of every church member. So very often church members idle around and do nothing. They are indifferent concerning church attendance, they win no one to Christ—they just don't do anything, yet they are ready to criticize their church. No institution in the world gets lambasted so frequently or so hard as the church, and by its own members. And most of

it comes from the idea people have that they don't owe anything to their church—their church owes them every attention.

### Worth While Church Members

What kind of people are really worth while church members? Let us make a few suggestions:

1. **Worth while members** are first of all GENUINELY SAVED PERSONS. Many of the no-accounts and dead-heads are people who have never been truly born again.

2. **Worth while members realize that they were SAVED to SERVE**—not to be served. They are in the church for what they CAN GIVE—not for what they can get.

3. **Worth while members** have this attitude toward their pastor, "Pastor, don't spend the major portion of your time pampering us—we are behind you anyhow. Give yourself to the preaching of the Gospel and to dealing with those who are not saved."

4. **Worth while members will not be IDLERS, LOAFERS and CRITICS.** They will realize that they are to be the Lord's army to push forward His cause. They do not call a pastor to do all the fighting—but to lead them under the Lord's banner as they together do battle for the Lord.

## I Should Like To Know

(Continued from page one)  
covenant in Gen. 15:6-18 no condition could be added to faith in Christ for salvation: for all believers are the spiritual seed of Abraham, Jew or heathen, before Christ or after. Gal. 3:8; 3:26-29.

10. **If not, when was Sunday instituted in the covenant?**

When Christ died the veil of the temple was rent from top to bottom as a sign that the old covenant was nailed to the cross. Every thing connected with the law covenant was caused to cease according to Hos. 2:11, including the Sabbath, the new moon, passover, pentecost, tabernacles and all other feasts. God made a new day according to Psa. 118:22-24; Col. 2:14-17. From the very first Sunday of the resurrection on, the disciples gathered on the first day of the week, which is called the Lord's Day.

11. **Is the soul transmitted to the infant by its parents?**

Yes.

12. **If so, what is its condition?**  
"Conceived in sin and born in iniquity." Psa. 51:5. "Go astray as soon as they be born." Isa. 58:3. "By nature a child of wrath." Eph. 2:3. "Unclean." Job 14:4.

13. **Prove there are tears in Heaven?**

Rev. 7:17. God could not wipe them away, if there were none shed. In Rev. 21:4, for the first time it is said there will be no more crying. That is after the millennium and after there is a new Heaven and a new earth and after the resurrection of the body and after former things have passed away.

14. **If the command to love God with all the heart (Mark 12:30) is the greatest commandment, is not the violation of it the greatest sin?**

The greatest sin under law.

15. **Explain Job 31:26-28.**

The sin here described is the sin of nature worship, common in all heathen lands in Job's day and ever since. Rom. 1 describes it also.

16. **Should a church be called the Missionary Baptist Church of Christ? Are the last two necessary? Are they helpful?**

Not absolutely necessary perhaps but often they clarify things.

17. **According to Acts 13:2 could a church justify herself in ordaining a man to the ministry, who has not separated himself from all secular means of livelihood?**

Hard to answer dogmatically. That is talking about Paul: but Paul made tents after that. But Paul did not quit preaching to make tents; neither did he let making tents interfere with his preaching; neither did he let it tie him down to stay in a city; neither did he make that work permanent; neither did he make tents because he was not willing to preach at great sacrifice. He made tents only as a necessity so he could preach, not as an excuse for not preaching. It was only temporary to make possible his preaching in a great city, to which he could not have preached except by self-support while he preached. The general tenor of Scripture teaching is that the preacher ought to be separated unto the gospel and give his whole time to the ministry, even if he has to live on starvation rations. Read I Cor. chapters 11 and 12. This further fact ought to be said, namely, that Paul made tents to stay on the field where he was preaching, not to stay in a city for greater luxuries and conveniences. Paul's whole life was one of self-abnegation to live on the fields where he preached.

## Tracts

(Continued from page four)  
sed of great wealth and worldly honors, being a leader in society, she laid them aside, became a humble Christian, and devoted her talents to the Lord, giving part of her time to tract work.

Many years ago a lady gave some leaflets to two actors, accompanied by some earnest words about their personal salvation. One of the actors was led by the tract to attend church, and as a result was converted to Christ. He is now known as George Lormer, a pastor of Tremont Temple, Boston, Mass. Through his influence Russell H. Conwell was led into the ministry and thus the great Baptist Temple in Philadelphia, the Samaritan Hospital and Temple College with its 6,000 students are all traceable to one little leaflet in the hands of an earnest faithful woman.

Yes, tracts can go everywhere. Tracts know no fear. Tracts never tire. Tracts can travel with but little expense. They do not require a public room to tell their story. They can tell it in the kitchen or the shop; the parlor or the closet; the railway train, steamboat or stage. They take no note of scoffs, jeers, taunts or threats. No one can betray them into hasty or random expressions. They can speak on every subject. They do not engage in argument. They can be made the vehicles of truth to every class and in all languages. "And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).

Beloved, think of the tens of thousands of tracts which you may have fellowship in sending forth. Know assuredly that the DAY OF CHRIST will reveal the faithfulness of God's people in this particular and discover to us a vast host of redeemed, saved through the instrumentality of TRACTS. If we cannot do much distributing of tracts personally, because of the secular work in which we might be engaged, we can have fellowship with others, who are far more free to do so by helping to supply the tracts.