

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.

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Are You A Worldly Christian?

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father, but of the world. And the world passeth away and the lust thereof; but he that doeth the will of God abideth forever." —I John 2:15-17.

If I love to read the newspapers and magazines better than I love to read the Bible and religious books, is it not a sign that I love the world? To be sure it is well, I suppose, to read the papers sufficiently to know what of im-

portance is going on in the world, and occasionally a magazine article by some thoughtful writer, even if he is not a Christian. But if I find myself more delighted, more at home in these things, than I do over the sacred Book of God and the writings of devout men, is it not a sign that I love the world?

If I love to meet my worldly-minded friends and converse with them better than I enjoy the fellowship of the saints in prayer meeting or godly conversation, is it not a sign that I love the world?

If I feel more at home in an up-to-date outfit of clothing with other people about me in like at-

tire, than I do in plain clothes among people similarly clad, is it not a sign that I love the world and the things of the world?

If I can engage more freely in every-day chit-chat about the weather, other people, politics, topics of the day, and the like, than I can in devout things about the religious life and its great verities, is it not a sign that I love the world?

If I had a radio set in my home and by choice I set the dial for concert music, band playing, popular airs, jokes, and the like, instead of seeking to find a good Gospel song or a sermon on sound (Continued on page six)

1. Is it Scriptural to send out women missionaries?

Personally, I don't think much of the practice. However, such could be done Scripturally. Of course their work should be confined to the limits set by the Holy Spirit in the New Testament. But Paul mentions by name as his helpers on various mission fields, Phoebe, Priscilla, Euodias, Syntyche and others. In Romans 16 he mentions a number of women, who evidently were workers on foreign mission territory.

2. How far should a preacher allow his wife and child to be in need before he works for wages to help support them?

That is a hard question. We have often quoted Hudson Taylor's saying: "God's man in God's place doing God's work in God's way for God's glory never yet lacked God's supplies." The trouble with most of us is pride. We are not content to have actual needs met. We want more. We want to dress and live like the worldly all about us. The Bible says "having food and raiment therewith be content." Master said, "Sufficient unto the day is the evil thereof." Paul said he knew how "to be hungry and how to

abound." He wrote Timothy to come by Bro. Carpus' and bring his old coat he had left there.

3. Does the "new heart" spoken of in Ezek. 11:19 have reference to the divine nature implanted in man at the new birth?

Yes. II Pet. 1:4. In repentance we die to sin and the old life; in faith we receive Christ who is our new life. Col. 3:3-4. John 1:12-13. I John 5:10-13. Our headship passes from self to Christ.

4. Does the carnal nature remain in us after the new birth?

Yes. Before we are saved we are "in the flesh;" after we are saved we are "in the Spirit." A new Master has taken control. The reins of government have passed from self to Christ. But we still are in the body and there is a constant warfare going on between the "new man," of whom Christ is the head and the life and the "old man" of whom self is master. Paul said "I die daily" speaking of this prolonged and continued war-fare.

5. Is the expression "change of heart" correct?

Strictly speaking, no. The (Continued on page eight)

Read This And Bring To God What You Owe Him

Recently the editor gave you his own questionnaire on tithing. This one which is most excellent was contributed by a friend.

1. What is tithe? It is the tenth of one's income. It is associated with the Bible with the "First Fruits," which were HOLY unto the Lord. Ex. 23:19. "All the tithe of the land is the Lord's." Lev. 27:30. It is the rent which we owe to the Lord for the use of all material substance which we hold as his stewards.

2. When was the tithe instituted? The first reference to the tithe in the Bible is in Gen. 14:20, where Abraham paid tithes to Melchizedek, King of Salem and Priest of the Most High God. The second reference is found in Gen. 28:22, where Jacob vowed the tithe to Jehovah. It was an established practice by many heathen nations before the time of Abraham, as secular history proves. Neither was it originally a Mosaic law, for Abraham gave

tithes five hundred years before the law was given to Moses.

3. Who should pay tithes? Everybody. Sinner and saint alike, Mal. 3:9. "Ye are cursed with a curse; for ye have robbed me, EVEN THIS WHOLE NATION."

4. Where should we bring our tithes? Into the storehouse. The place where God's people come together for worship. The church is God's storehouse today. "Bring ye all the tithes into the STOREHOUSE." Mal. 3:10.

5. Have we the right to withhold a portion of our tithes for private or charitable purposes? "Bring ye ALL the tithes." If our tithes are diverted for private or charitable purposes, such as fraternal organizations, community chests, Salvation Army, etc., we are "robbing" God.

6. Is the tithe binding on us today? Beyond a doubt. It occupies the same place in the Bible as the law of the Sabbath. Both are moral laws and are binding upon men in all ages, since they have never been abrogated.

7. Did Jesus approve the tithe? Yes. "Woe unto you Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the law, judgment, mercy and faith: these OUGHT ye to have done, and not leave the other undone." Here Jesus clearly teaches that men ought to tithe.

8. What other New Testament (Continued on page six)

The following clipping from a west Kentucky paper tells its own story of compromise, unionism, and worldliness, as endorsed and participated in, by one so-called Baptist church and pastor.

The annual Thanksgiving service will be conducted again this year at the Christian church, Rev. Calhoun will be in charge of the devotional part of the service. The choir will be composed of members from all the churches in Wickliffe. Mrs. W. W. Morris will be featured as soloist. The message will be brought by Rev. Harting, pastor of the Baptist church. Services will begin at 9 a. m. and last for forty-five minutes.

The public is urged to attend this unusual service and hear Rev. Harting preach on the subject, "Who Threw The Turkey In The Well?"

It might be well for Pastor Harting and the church of which he is pastor to read what God says in His Word relative to unionism and compromise:

"Now I beseech you brethren, MARK them which cause divisions and offences contrary to the doctrine which ye have (Continued on page six)

OUR RADIO MINISTRY

WWKO—1420 ON THE DIAL
ASHLAND, KENTUCKY
Sunday—8:30-9:00 A. M.

THIS IS A WORK
OF FAITH AND
A LABOR OF LOVE
MAY WE ASK FOR YOUR
PRAYERFUL SUPPORT



RAYMOND A. WAUGH

dreams of their scholastic predecessors of other decades, generations, centuries, and millenniums. These insist on an a priori basis—i.e., without reference to primary facts—that theirs is a peculiar advance beyond the "dogmatic" of

other days.

Contrary to their assumption, theirs is a most serious logical and historical error. What these have done is reason positively from a contradictory negative premise. Very simply, they have placed themselves invalidly in apposition to the religious emphasis of other days while at the same time showing their supposedly opposing advance. Actually what they should do is align themselves with the secular positions of the men of other days—not the religious. For in a priority assuming that doubt is the key to the only truth, and that uncertain, they show themselves secularists rather than religionists.

Seen adequately, therefore, the present critical emphasis, designed to do to the death historic Biblical Christianity, has no Biblical basis. Rather, in whatsoever way we look at it, we find that each theory which has been proposed in the interest of destroying the validity of God's Word is based in some secular and natu- (Continued on page six)

WHY DESIGNATE YOUR GIFTS

In stressful times like we are now in, conscientious stewards, who want to please God and invest His money in Biblical works of faith, do well to designate. This is the only way to prevent church and denominational machines from misappropriating your tithes and offerings to machine-end purposes. Here are good reasons for designating your gifts:

1. So God's money will not be wasted on big overhead expenses.
2. So God's money will not be used for unscriptural objects such as enlistment work, supplementing salaries of worthless pastors and hirelings, paying insurance policies of worldly preachers, etc.
3. So mission money will not be used for teaching evolution and other forms of infidelity in our schools.
4. So that God's money will not be used for propagating Modernism, Unionism or Worldliness on Mission fields.
5. So as not to be partakers of other men's sins, II John 10:11.
6. So that none of God's money will go to wicked and godless programs in our schools.
7. So that crooked church politicians or state or south-wide bosses can not use any of your money on Arminians and other heretics, who fight the very truths you want propagated.

EVIDENCES OF FALSE TEACHERS

Bible Says—I John 4:1-3.

Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God.

And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, and that is that spirit of anti-Christ whereof we have heard that it should come; and even now already is it in the world.

Listen—What

SPIRITUALISM states: Jesus Christ was not divine. He is now an advanced spirit in the sixth sphere. He never claimed to be God manifest in the flesh and does not at present.

CHRISTIAN SCIENCE states: Jesus Christ is not God, as He is said to have declared. "Christ is a divine ideal."

THEOSOPHY states: Jesus gave to the world fragments of teaching of value as bases for world religion, as did men like Buddha, Confucius, Plato, Pythagoras, etc.

MODERN THEOLOGY states: A virgin birth and a literal resurrection are no essential part of Christian faith. A man so good His deluded followers took Him (Continued on page six)

The Baptist Examiner Pulpit

"Slumbering At Midnight"

"While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps."—Mt. 25:5-7.

Before discussing this text, I want to give you something I read in a newspaper whereby someone had written a letter and had asked the editor this question:

"If, embodied in one person, were found the knowledge of the greatest scientists and the devoutness of the greatest

spiritual leader—in short, the greatest of all the acts and professions ever known to man—could such a person, with all the wisdom of the human race, employ that wisdom to perpetuate his own survival and live indefinitely?"

Now, beloved, this is a good question. It is a well-worded question, and it is a question that you and I might pause to consider. In reality, the querist is asking, if a person is a leader in every branch and field and profession and act of life that is known to man, if he were to employ all of

the wisdom that he had, would it be possible for him to utilize that wisdom and live forever? Now, I wonder what kind of an answer you would make to that question. I imagine if the Bible were left out of it, that there is many an individual who would say "yes"—that if a man would utilize all of the knowledge of the doctors, all the knowledge of the nurses and the hospitals and the scientists, all the knowledge of the religious profession, and were to strive to do always and only the will of God, certainly that indi- (Continued on page two)

THE BAPTIST EXAMINER

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\$ A-MONTH-CLUB \$

Our Dollar-A-Month Club, for the payment of the debt on our new press (approximately \$1200 due on June 27), has grown to \$329.00, as a result of the following contributions which we have just received:

- Mrs. A. Belle Davis, Bridgeton, N. J., \$2.00.
- Mrs. W. A. Childress, Belleville, Ark., \$1.00.
- W. E. Melton, Fairfax, S. C., \$1.00.
- Mrs. J. T. Rochester, West Point, Ga., \$1.00.
- Mrs. Edith M. Baker, Lincoln Park, Mich., \$1.00.
- Wayland Cantley, Dawes, W. Va., \$8.00.

With these contributions, came some very helpful comments.

Mrs. Childress says, "I'm partial to TBE above all other papers I read."

Mrs. Rochester says, "I don't know what I would do without it."

"Thanks be to God for preachers like you who are not afraid to preach the whole Word," says Bro. Melton.

May the blessings of God rest upon each contributor, and may the group who support us so liberally, continue to grow.



WHY NOT SEND US YOUR PRINTING?

Churches, pastors, business men, doctors, and lawyers, here is a pertinent question we would like to ask you: Why not consider the job department of THE BAPTIST EXAMINER on your next printing order?

We will do your work as good, or better, than you can have it printed elsewhere.

We can do it as quickly as you can have it done usually in your own town.

You will be helping along THE BAPTIST EXAMINER by having us do your printing.

You will be supporting God's own, as Paul says, "Let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6:10).

Many of our readers have remembered this and accordingly, in the past few months we have shipped our printing to Oklahoma, Colorado, Indiana, Illinois, Ohio, West Virginia, Florida, New Hampshire, and to many other states.

On your next order of printing, won't you give us an opportunity to figure with you? There are some unsaved worldly business men, who live at a distance, who send their printing to us regularly, just to help along this paper. We would be mighty happy to serve every Christian business man who reads this paper in the same manner.



"Slumbering"

(Continued from page one)
vidual would live forever. Beloved, not so, and I will tell you why it is not so.

"Wherefore, as by one man sin

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entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." —Rom. 5:12.

Here is the answer to the question. If you get out of the Bible and out of the realm of God's Word, you might answer it differently, but when you take what God says by way of answer to this question, God's answer is positively, emphatically, surely, a negative answer. God says "no," for all have sinned and all must die.

With this thought in mind, I come to these ten virgins of whom I have just read. Thinking of these ten who were professors of the Lord Jesus Christ, I am not discussing them as to whom they may represent. Some people say that they represent all saved people. Some say that five were saved and five were lost. Some say that they represent a different group of saints all together than what we have in this present dispensation. I am not discussing this from the standpoint of whom these ten virgins represent, but the thought that I want you to get is this midnight cry, for the Word of God tells us that at the midnight hour a cry was made that the bridegroom was then approaching.

I

My text tells us that while the bridegroom tarried, they all slumbered and slept, but that they arose and trimmed their lamps. From these verses, you can see the prophecy relative to the coming of the Lord Jesus Christ. That is, beloved at the midnight hour when the Son of God puts in His appearance, and when the Lord Jesus Christ definitely comes back to this world, at that time the Word of God says that all of the virgins are asleep.

Beloved, the fact that part of them were saved and part were unsaved, or that all of them were saved, makes no difference. The fact is that all of them were asleep, which leads me to say that at the midnight cry, at the hour when the Lord Jesus comes again, **HE IS GOING TO FIND THE MAJORITY, IF NOT ALL, INCLUDING THE PROFESSING CHRISTIANS ASLEEP INSTEAD OF WATCHING AND WAITING FOR HIS RETURN.**

I believe that it could be said truthfully of you and of me and of all of God's people scattered over this world at large, that all of us are virtually slumbering at the task instead of watching for the return of the Lord Jesus Christ. Over and over and over again, in the Bible we are admonished that the Son of God is coming back to this world again. Time and time and time again, we are told to watch, for His return draweth nigh. Yet, beloved, in spite of all of these admonitions, and irrespective of what we are told relative to the return of the Son of God, the majority of us live as though the return of the Lord Jesus Christ is months and years and maybe even centuries removed from us. So much so is that true, that Jesus Christ says that at the time of His return, that those of us who are His professing Christians within this world will be found slumbering and asleep at the time when He comes back to this world.

Notice also that these virgins arose and trimmed their lamps. In other words, beloved, there was not one of the ten who were actually ready for the return of the Son of God. There wasn't one of the ten who were actually looking for and expecting His return at that moment. There was not one of the ten but what had something to do before the Lord Jesus Christ put in His appearance.

Beloved friends, if the Lord Jesus Christ were to come tonight, there is probably not one of us, but what would have to set his house in order before the return of the Lord Jesus Christ back to this world. Let me pause to ask you, very simply and very seriously, a question: are you fully ready for the return of the Lord Jesus Christ? Is everything all

(Continued on page seven)

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, JANUARY 30, 1955

JESUS FORGIVES A SINNER

I. The Correcting Word. Vs. 40.

Simon was wholly wrong in his estimate of men and things. However, he was not unwilling to hear Jesus' correcting word, hence he said, "Master, say on."

Every believer needs to be sure that this is his attitude. Our Lord may have something very serious to say to us, just as He had to Simon. In the closing book of inspiration (Revelation), He had something to say to each of the seven churches of Asia. To each of these He said, "He that hath an ear, let him hear what the Spirit saith unto the churches."

When God called Samuel, the little lad said, "Speak, for thy servant heareth."—I Sam. 3:10. This ought to be our attitude every day. We should daily read His Word that we might be corrected thereby.

Sometimes He corrects us through His words and other times through His providences. Always He calls us to renewed humility, faith, love, zeal, devotion and consecration. Are we ready to bow our heads, open our hearts, and like Simon say, "Say on."

II. The Two Debtors. Vs. 41.

In our terms of money, these two debtors owed \$250.00 and \$25.00, respectively.

The application of this parable is simple. God is the creditor. Simon and the woman are each debtors and they represent all of Adam's fallen race. The two amounts represent the deficiencies as to moral character. In the estimation of both, one was ten times better than the other.

The fact remains that both were sinners. We speak of big sinners and little sinners. This is man's estimate. God sees us all as sinners. All are guilty before Him.

Despite culture, refinement, education and worldly advantages, all stand as sinners before God. Cf. Ps. 14:2,3; Rom. 3:23; Gal. 3:20.

III. The Delusion Of Self-Righteousness.

Simon's great mistake was that he considered himself righteous. Both he and the woman knew that she was a sinner, but Simon didn't know that he himself was a sinner. All he had was self-righteousness which in the sight of God is no righteousness at all.

One day Jesus said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven."—Mt. 5:20. The scribes and Pharisees were the best people of Jesus' day, yet Jesus declared that they couldn't be saved by their goodness. If the best people of His day couldn't be saved by their goodness, then there can be no hope for anyone else who trusts in his own righteousness.

Actually no one has any righteousness until he has the imputed righteousness of Jesus. Cf. II Cor. 5:21; Heb. 12:14; Rom. 4:6; Rom. 5:18; I Cor. 1:30; Rom. 10:4.

It can not be too strongly stated that our righteousnesses amount to nothing in God's sight. He speaks of them as filthy rags. Cf. Isa. 64:6. In Paul's day the mistake of the Jews was that they were attempting to be righteous in themselves. Cf. Rom. 10:3. After salvation Paul repudiated all thought of his own righteousness, trusting only in Jesus' righteousness. Cf. Phil. 3:6-9; Titus 3:5. May God deliver every sinner from this delusive pitfall!

IV. All Are Bankrupt. Vs. 42.

"Nothing to pay" was the status of both of these debtors. That is true of all of us, for each is spiritually bankrupt before God.

The sad thing is that the unsaved do not realize that they are spiritually bankrupt—they do not realize that their works can not satisfy God. Ponder well these Scriptures which show us that no sinner can be saved by his own works: Rom. 3:28; Rom. 4:5; Gal. 2:16; Eph. 2:8,9; II Tim. 1:9; Titus 3:5; John 6:28,29.

Every one who depends upon his own worthless works will go to Hell. Cf. Mt. 7:22,23.

Would to God that every sinner might realize his spiritual bankruptcy, and thus turning from self to the Saviour, come to Jesus saying:

"In my hand no price I bring,
Simply to thy cross I cling."

V. Forgiveness For The Worst. Vs. 42.

Since both individuals in this parable were forgiven, we thus see that there is with God full and free forgiveness for the worst.

The O. T. abounds with passages (Cf. Is. 1:18) which attest the greatness of God's mercy for the repentant, yet the Jews of Jesus' day had no place for such in their religious life. They looked upon those who were outwardly bad as hopelessly unrecoverable.

But not so with Jesus. By action and by language He made it clear that the guiltiest of men and the worst of women might come in penitence to Him to be restored.

This passage presents the strongest of assurance that those whom we most unsparingly condemn and most scrupulously exclude, may find mercy at His feet. Note these Scriptures which show that none can be too vile for Him to save: Mt. 9:12,13; Luke 19:10; I Tim. 1:15.

LUKE 7:40

VI. The Basis Of Forgiveness.

While this passage shows the abundance of God's mercy, we do not wish to imply that He has a condoning attitude toward sin.

God does not forgive sinners because they are sorry that they have sinned and ask for forgiveness.

God does not forgive sinners because they are a church or are baptized or subscribe to some religious creed.

God only forgives on the basis of the atonement. There is absolutely no forgiveness apart from redemption. Cf. Eph. 1:7. In 6000 years of earth's history, God has never forgiven one person except on the basis of redemption. Sin must be paid for. Either Christ paid for it on the cross, or the sinner must pay for it in Hell.

VII. Fruit. Vs. 44-47.

Here was a woman who had been saved from the life of sin, who proves that she is saved by her manifest love for her Saviour. Just as a tree is known by its fruit, so her forgiveness is proven by the presence of its appropriate fruit—love. The fullness of her love is the proof (not the ground) of her forgiveness.

A true believer shows that he is saved by the way he lives. Cf. John 14:15.

Just as a sinner is not saved by works, so after he is saved, he proved his salvation by his works. In the life of every believer, there should be an overflowing of love in works, an abundant proof of the salvation wrought within his life. Cf. Eph. 2:10; Titus 2:14; Titus 3:8.

VIII. Great Sinners Become The Greatest Saints. Vs. 47.

Since this woman had been forgiven of much sin, she naturally loved much. This is always true. He had been a great sinner, but when God's grace operated upon his heart, he became a great saint. Through all ages, this has been so, and still true today. Drunkards, libertines, gamblers, and the vilest become the greatest Christians when they realize the depths of God's love and mercy, which rescued them from a Devil's Hell, perhaps more than the moral, respectable man who never been openly flagrant in his violations of God's law.

IX. "Are Forgiven." Vs. 47.

It was not that this woman was just then forgiven. In the original language the perfect passive form of the verb is used, which indicates that she was saved previously, and that this experience was merely the manifestation of her love.

Though I may be accused of repetition, I insist that she was not saved because she loved, rather that she loved, because she had already been saved.

X. How Sins Are Remitted. Vs. 50.

Two thousand years ago, sins were remitted on the basis of faith. In fact, Jesus reminds us of this all through His ministry. Cf. John 3:18; John 3:36; John 5:24; John 6:47; John 20:30,31.

This was the preaching of the early apostles without exception. It was the preaching of Peter. Cf. Acts 3:16; Acts 10:43. Paul preached thus. Cf. Rom. 3:28; Eph. 2:8,9; II Tim. 1:12. It was thus that the Apostle John preached. I John 5:1.

This verse, as well as all the rest of the Bible, offers a death blow to Campbellism. The Campbellites say that one's sins are remitted by baptism, yet Jesus said that it was by faith, which proves that Campbellism and the teachings of Jesus are as far apart as the North Pole is from the South Pole.

XI. Courageously Professing Christ. Vs. 44-46.

It took real courage to profess Christ in Simon's house. Simon and his guests, belonging to the Pharisaic party, loathed and repulsed her. It was a place where she was certain to be scorned perhaps expelled.

However, her sense of obligation to Jesus and her love for His Person were so great that she could not forego her desire to make her way to His feet. This is perhaps the greatest illustration of Christian courage in all the New Testament. Would to God that every believer might have the same courage to his faith and thus take his stand for Jesus regardless of the cost. Cf. Rom. 10:17.

XII. Befriended.

In this experience, we see that Jesus will ways take our part against those who mistake motives or despise us.

In the next world, we are sure that all who have truly professed Him in this life, will be acknowledged by Him. Cf. Mt. 10:32. This is encouraging, but it is even more encouraging now to know that even in this life, He is present to befriend us. Cf. John 9:35-38; 28:18-20; II Cor. 12:9.

Simon made several mistakes. He thought the woman was unpardoned and unpardonable, thought Jesus was undiscerning and ignorant, thought himself nearer God's kingdom than Jesus took up her cause and vindicated her character as a changed person. In the same way, we will defend and befriend us if we are courageous in following him.

Some Grievous Errors Of The Jehovah Witness Crowd The Greatest Of All Hindrances To A Genuine Revival

According to "Time" magazine, the largest religious gathering in the United States got under way when Jehovah Witnesses swept down on New York City for their convention. There were some 65,000 of them in all. As usual, the Witnesses were as well organized as they were numerous. For an estimated 30,000 that came by car and trailer, there was a 1-acre parking lot across the Hudson River in New Market, New Jersey, with reserved parking sites, food stores, a cafeteria, showers, and two big laundries equipped with washing machines. For those who came by train, bus, and oceanliner (the Georgic one brought 244 of the 22,000 Witnesses coming from abroad) there were billets aplenty from the Grand Concourse. Those in officious for this multitude were processed on the 100th floor of the Empire State Building. The entire second floor of the Goths was turned into one 20,000-square-foot kitchen equipped with 41 giant steam ovens. Maintenance men, butchers, guides, electricians, steamfitters, carpenters, cooks, sign painters, and dietitians to the number of 20,000 were enrolled to work with the Lord.

Estimate market value of their contributed services was more than one million five hundred thousand.

This false cult was founded by a man styled "Pastor Russell," who according to hearsay died with a great fall from a Santa Fe train in 1887. After his death, the cult was carried on by Judge Rutherford, who is now also dead. It has been shown by a dozen different names, among them Russellism, Millennial Dawnism, Zion Watchtower, International Bible Students, and now Jehovah Witnesses. It is propagated by millions of copies of books in some thirty different languages, books in which there is no mention of such spiritual leaders as Luther, Wesley, Bourgeois, or Moody, who all were alike commend.

The writers quote an abundance of Scriptures but only their own passages and they are repeated again and again. Most of them are from the Old Testament, very much in the New. They ignore, appropriate, or interpret symbolically all Scripture that contradicts their erroneous teachings. Their papers present the Truths which are held by all evangelical Christians as though they were the only one proclaiming them. Now, let us examine this false doctrine and its erroneous teachings.

I like Spiritualism, Christian Science, Christadelphianism, Unitarianism, Theosophy, Mormonism, and many other false cults. They deny the deity of Jesus. They claim that before His birth He was an arch-angel created by God, that while on earth He was only a man and that He died as a man; now He is some kind of an exalted Spirit. For nearly 2000 years the church universally has believed in the deity of Jesus Christ. Only the false cults, those who reject the Bible as the inspired Word of God, have ever denied it.

They all admit that the Scriptures teach it. I do not have to prove it, it is up to the unbeliever to disprove it. He will have to answer the notes in the Scofield Reference Bible on John 20:1. There he will find what the book itself has to say about it. He

may twist the Scriptures and interpret them to suit himself, by explaining away the definite and clear-cut and emphatic statement regarding the deity of Christ. But he can never change what God has said. If he is honest, he will bow in worship and exclaim "My Lord and My God. I have set forth the teaching of the Bible on this subject in many of my writings from time to time. I challenge the false cults to answer my arguments. All they can do is to explain away the passages I have quoted. They dare not take them as they read."

2. They deny the physical resurrection of Christ. His body, they say, may have dissolved into gasses or maybe somehow preserved. But Jesus said in Luke 24:39, "Behold my hands and my feet that it is I myself. Handle me and see for a Spirit hath not flesh and bones as ye see me have." John 20:27, "Reach hither thy finger" He said to Thomas, and "behold my hands and reach thither thy hand and thrust it into my side. Be not faithless, but believing." Nothing further needs to be said.

There is no suggestion of anything but a bodily resurrection. The tomb was empty. If we reject the physical resurrection of Christ we'll have to destroy the whole of the New Testament. If we insist that it was a spirit and not the body that arose, then there was no resurrection for the spirit does not die.

3. They claim that Christ came in 1874. If so, then none of the prophecies were fulfilled and there is no millennium yet. Acts 1:11 and I Thess. 4:17-18 must be fulfilled when Christ returns. They have not been.

4. They believe in soul-sleeping, and teach that the "grave" is all the Hell there is. But the Bible tells us that those who have died out of Christ are alive and conscious—such terms as Hades and Gehenna describe the doom of the impenitent. The grave is for the body only. Hades is a place of conscious suffering. It contradicts all their teaching, so they have to change the reference in Luke 16:19-31 to a parable, and then invent the symbolic interpretations to defend their position, and it forever settles the question of soul-sleeping.

All the characters are alive and conscious. I dare them to take it as it reads. Remember that it is not the final Hell. "Hell," or Gehenna is used twelve times in the New Testament and in every instance but one it is used by Jesus Christ Himself. So there is a Hell, in spite of what Jehovah Witnesses say, and it is a picture of a lake of fire.

When Jacob said, "I will go down in Sheol with my son," he did not mean the grave, for his son was not even in a grave. He had been eaten, as he thought, by wild beasts. The two are not synonymous. Abraham, Samuel, Moses, Elijah, and others are all alive, active and conscious after death. Paul says in II Corinthians 5:8, "absent from the body, present with the Lord." And since our Lord is alive and conscious, we too will be. Phil. 1:23 says, "Depart and be with Christ which is far better."

Is it better to depart and be unconscious? No! It is better to be with Him, for we will be as He is. In Luke 23:43, Jesus said, "Today, shalt thou be with me in

GO—One of the greatest of revival hindrances is differences between believers. This neglected breeds hardness, and leads to backsliding. One of the fruits of a genuine revival is their removal. Whether the person is the injured or the injurer, Christ has given commandments which applies to both parties: "And if thy brother sin against thee, go show him his fault between thee and him alone: if he hear thee thou hast gained thy brother" (Matt. 18:15). This commandment compels the injured brother to go, not to wife and neighbors, but to the offender, and show him in a Christian spirit his fault (Greek, convict him). Have you been wronged? Have you obeyed this command of Christ? Is not a Christian one who keeps His commandments? Then how dare you claim to be one when you do not? Again: "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23,24). This applies to (Continued on page five)

Paradise." How would the thief know he was in Paradise with Christ if he were unconscious? Jehovah's Witnesses dare not take this statement as it reads. They are compelled to change the punctuation, and explain it away. And the God of Abraham, and the God of Isaac, and the God of Jacob, said Jesus in Matt. 22:32, is the God of those who are alive and know it.

5. They hold out no assurance of a present salvation; they claim there will be an opportunity to be saved after death. Yet they produce no proof, for there is none. They quote Jeremiah 31:15-17 but it has no bearing whatsoever on the subject. I challenge them to produce a single clear-cut New Testament statement. Most certainly the rich man in Luke 16 had no second chance, but to disprove it they invent a symbolical interpretation. God said, "Now is the acceptable time, now is the day of salvation." II Cor. 6:2. He holds out no other and no offer for the future. It is clear that only present salvation is available. "He that believeth hath everlasting life." John 3:36; John 5:24. "He that hath the Son hath life." John 5:12. "Ye may know that you have eternal life." I John 5:13. It is always a present possession.

Jehovah Witnesses know nothing of the New Testament experience of conversion, regeneration or the new Birth. The words Faith and Belief are not in their vocabulary. Life with them is on a basis of obedience, namely works, and in none of their books do they tell a sinner how to be saved now. May I suggest that they study the Gospel of John, and that then they open their hearts to the Lord Jesus Christ and accept Him as their Saviour here and now, for there will be no chance hereafter. "But these are written," said John 20:31, "that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through His name."

—From "The Western Voice."

GOD WILL REWARD A CHEERFUL GIVER

I've formed a partnership with God
It's free of all expense
He furnishes all the capital,
And I get nine-tenths.

He gives me wisdom, guidance, strength
And powers for all details.
I pay one-tenth for all of that.
My partner never fails.

HAPPY IS A TITHER

Was The Baptism Of John Baptist, Christian Baptism?

We maintain it was and more than that we maintain that Baptist baptism, which began with John is the only Christian baptism on this earth today and that all other baptisms came from Rome and that all who receive them are harlot churches, daughters or granddaughters of Rome. In Matt. 15:12, the disciples came to the Master and told Him, the Pharisees were offended at what He had said. Note His answer: "Every plant which My Heavenly Father hath not planted, shall be rooted up." More insult: no apology. The only plant or church that God planted was the first Missionary Baptist. God sent John the Baptist to make ready a people out of whom His Son, my Lord and Saviour, organized His church. He promised that, the gates of Hell shall not prevail against the church He built. All the balance of them will be plucked up by the roots and that will be done before the end of this age, as Revelation 17:19 abundantly proves. All of the hypocritical Unionists, who invite the harlot daughters and granddaughters of Rome, to go into any kind of a Union service, with the Virgin betrothed of the Son of God (II Cor. 11:2), James calls "adulterers and adulteresses." The Scribes and Pharisees and Sadducees and Herodians and Herod and Pilate and the heathen and Jews all combined (Acts 4:27) against Jesus and the Baptists. But where the Baptists were hardest fought was where they multiplied the fastest. My Master called all that bunch of Unionists hypocrites over and over again in Matt. 23:1-39. The Lord Jesus called all Unionists vipers and serpents and personally I have as little use for Unionists as for a rattlesnake. Now note some of the reasons why we say John's baptism was the only Christian baptism then and now:

1. Mark 1:1,2 says that John's preaching was the beginning of the Gospel of Jesus Christ the Son of God. If the Christian dispensation began with John the Baptist then every thing belonging to the Christian dispensation began with the ministry of John the Baptist.

2. If by Christian baptism is meant the baptism of no one but Christians, then John's baptism was more Christian than ours; for he refused to baptize any one unless he brought forth fruit mete for repentance. In other words he demanded evidences of a new life in Christ before he baptized them. Seventy-five per cent of the members of Baptist churches gave no evidence of being born again.

3. John's baptism was Scriptural because it had Scriptural authority. It came from Heaven. Matt. 21:25. It was on the question of authority, raised by Jesus Himself, that He put all Jews to silence about John's baptism. In Luke 7:29-30 the Master plainly said that all who rejected John's baptism rejected the counsel of God against themselves. That is true of all who reject Baptist baptism today. They are no better than Pharisees and all other ritualists. No other baptism is

Scriptural or valid because all others have only the authority of men behind them.

4. John's baptism was Scriptural because they baptized none but disciples or Christians — no infants, no seekers, no probationers. He was so strict that he refused to baptize all, who brought forth no fruit proving they had received new life. John 4:1; Acts 11:26. Acts 19:1-4 shows that all, who had not received the Holy Spirit before baptism, had to be baptized again, when they were really born again and received the Holy Spirit. Acts 10:47.

5. John's baptism was Scriptural because his design was Scriptural. This was true in the baptism of Jesus. He was baptized to fulfill all righteousness. Matt. 3:15. If Christ submitted to baptism only as an act of obedience, then he fulfilled only one act of righteousness. If on the other hand He pictured in His baptism His finished work, including not only His sinless life, but His atoning death and His burial and resurrection, then in type He fulfilled all righteousness. So when by faith we have died to our old life of sin and have been made new creatures in Christ Jesus, then in symbol we fulfill all righteousness because of our oneness with Him.

6. John's baptism was Scriptural because the act was Scriptural. Every requirement of God's Word was complied with. There was much water. John 3:23. They went to the water. Matt. 3:13. The preacher and the candidate went into the water. Acts 8:38. There was a burial and a resurrection. Rom. 6:3-4. There was a coming up out of the water. Mark 1:10. The preacher handled the subject, not the water. Acts 8:38. The grammatical construction necessitates the preacher handling the one baptized, not the water. You do not sprinkle or pour him. You sprinkle or pour water on him. In immersion the preacher immerses him: him is the direct object of the verb baptize, not the indirect.

7. John's baptism is the only baptism that justifies God: because the only one that came from God direct. It was the only baptism that all three persons of the Godhead gave their sanction and approval to. God spoke His approval in audible voice: the Spirit gave His approval by descending upon Christ in the form of a dove: and Christ gave His approval by submitting to Baptist baptism. God still gives His approval by making those happy, who submit to it, if they have received the Holy Spirit before baptism.

Speech distinguishes men from animals, but speech rising into prayer distinguishes the children of God from the children of this world.

Questions For Discussion Of Sunday School Lesson

1. How much does a sinner have to do to be saved?
2. Do moral people or sinners make the greatest sins?
3. Are sins remitted by baptism, by works, or by faith in Jesus Christ?
4. What is the one basis of forgiveness of sins?
5. Is anyone ever righteous until he has received the imputed righteousness of Christ?
6. Show from this story how Jesus befriends all believers in Him.
7. What proof of forgiveness does this passage

- present to us?
8. Note carefully the delusion of self-righteousness as illustrated in the character of Simon.
9. Shouldn't the same attitude which prompted Simon to say, "Master, say on," be our attitude toward God's Word every day?
10. Is any sinner too far gone morally to be beyond the reach of the Lord Jesus? Can He save the vilest?
11. How are all men spiritually bankrupt?
12. Aren't all in need of God's saving grace just the same as Simon and this unnamed woman?

Cooperating God's Way, Through The Local Church, On Bible Basis

"We then as workers together with Him."—II Cor. 6:1.

The writer is a denominationalist and a co-operationist. He has no sympathy with fundamentalism; because all the fundamentalists he has ever known have been unionists. And all unionists are traitors to the truth. As a citizen I can and do cooperate with other good citizens, even though they are not believers in support of the Anti-Saloon League, law enforcement, humanitarian enterprises like the Children's Home Society of Kentucky, and other worthy causes. We work together there because we are agreed as to the needs and the righteousness of their appeals. But we work together in these things because we are in agreement as to the principles of cooperation. The principles on which we agree to cooperate are that the cause is worthy; that all good citizens ought to help a worthy cause; and that our cooperation shall be as citizens and shall be voluntary. No compromise is made in that kind of cooperation. In the work of the Lord Jesus Christ I do not cooperate with anybody but Baptists, because nobody but Baptists even try to do the Lord's work in the Lord's way. Here are three concrete examples. In Neh. 6:1-16 Sanballat, Tobiah, Geshem and other enemies of Israel asked the privilege of helping in building the walls of Jerusalem. Why not? Were they not all citizens of that godly city? Why should there not be cooperation in that building enterprise? Nehemiah refused to meet them for conference and maintained his separateness, because there could be no cooperation even in building the walls of the city, without compromising both the Jews' separateness and their teachings. Again, Jehosaphat made an alliance with Ahab to fight the enemies of Israel. They were all Jews and the alliance was not for worship, but for fighting the Lord's enemies at Ramoth-Gilead. God helped Jehosaphat and delivered him, but after he got home, God sent Hanani to him with these words: "Shouldest thou help the ungodly and love them that hate the Lord?" (II Chron. 19:1-3). Again later, on Jehosaphat joined with Ahaziah in a trading venture to make ships to go to Tarshish. They made the ships at Ezion-gaber. God sent Eliezer, the prophet, to tell him that all his ships would be broken up because he "joined himself with Ahaziah" in a business venture (II Chron. 20:35-37). In all of the ventures the Lord refused to work with His own servants because in each case God's servants were in cooperation with those who were His enemies. Even when the proposed cooperation was for the purpose of helping to build up the Lord's work, the Lord refused to let His servants go into the cooperation or destroyed their works, when they entered the cooperative work without consulting Him. The New Testament plainly forbids all such cooperation in II Cor. 6:14-18. No cooperation where there is no fellowship, no concord, no agreement, no communion, but a clear and ringing call to absolute separation.

Baptists can not work with God, if they go into partnership with anybody but Baptists. Let us look into the Word of God and see if we can find out some principles of cooperation laid down in His Book.

1. Working God's Way

That is what the text says. "Workers together with Him." The only way we can work with Him, is by finding what He is working at and what His plans are and do it His way. We have failed in all the plans we have made from the Seventy-five Million Campaign and all succeeding

campaigns up to now (1928) because we have made our own plans, instead of finding out His plans from His Word and working with Him. Instead of working with Him, we have gotten the cart before the horse. We have made the plans and wanted Him to work with us. God does not work that way. It is His work. He has very definite and clear plans as to how He wants His work done. He will not bless it unless it is done His way. When we give up our own plans and accept His plans and let Him be the potter and we nothing but clay, His work always succeeds. Our cooperation is not primarily with each other. Our cooperation is primarily with God. When we cooperate with God, we work together in harmony and unity and accord. Then the work goes gloriously and it looks so easy we wonder why we failed. We failed for the same reason Moses failed in Numbers 11:10-25. Moses had been trying Jethro's plan. He failed and wanted to die because he had made such an inglorious failure. Then he was ready to turn things over to God and God brought enlargement and victory. The price of cooperation is giving up your own way and going God's way. The method of cooperation is tracking the Book. The Book contains the blue prints of God's work. His instructions are to make all things according to pattern showed us in the Book.

2. The Local Church The Center Of Cooperation

We are not discussing details of cooperation, but principles of cooperation. The very first principle of cooperation is that we must work with God. He does not cooperate unless we work His way. His way means that He is in the lead, makes all the plans, decides all doubtful questions, furnishes all finances, supplies both wisdom and power (Dan. 2:20; Acts 1:8; II Cor. 2:14-16; 3:5), and has His way about everything. Hudson Taylor's shibboleth still works: "God's man in God's place doing God's work in God's way for God's glory never yet lacked God's supplies."

The second principle of cooperation in the Lord's work is that the local church must be the center of cooperation. There's a reason. Each local church is a body of Christ. If we cooperate with the head, the Lord Jesus, we must cooperate with His body. That is the weakest place in Baptist cooperation. There is no cooperation with the head, the Lord Jesus, because there is no cooperation with and through His body, the local Baptist church, to which we belong. The appeal that is being made everywhere is for cooperation with a program. The facts prove conclusively that the Lord Jesus is not cooperating with us. Receipts have been falling off year after year. Something is radically wrong. What is it? Southern Baptists are off center. They have put a program of men's or mostly women's making at the center instead of putting the body of Christ, the local church at the center of our cooperation. No board, no schools, no W. M. U., no south-wide or state-wide conventions, no executive committee, no body of men or women or both, however wise, can be the center of Baptist cooperation. The only thing the Lord Jesus is the head of is a local church. He is the head over all things to each local church. Read Eph. 1:21-23. Some Baptists will cooperate with any body and any thing; because they themselves are off center and not rightly related to the Head, the Lord Jesus. But most Baptists in their hearts are loyal to the Lord Jesus and will not continue to cooperate except with Him. And no Baptist can or will long continue to cooperate except with the Lord Jesus and through His body, the local church.

What saith the Scriptures? "Hath put all things under His feet and gave Him to be theoperation is with Christ the head

head over all things to the church, which is His body, the fulness of Him that filleth all things."—Eph. 1:22-23. Jesus is the head of the body. The body is the local church (I Cor. 12:27). Jesus is the head over all things to each local church. That means He is head of all cooperation and all cooperation must be through the local church, if He is head over all things to the church and the church is His body. If cooperation is through the W. M. U. then Jesus is not head over all things to the church. The W. M. U. is the head over the church in cooperation. Whatever is included in that cooperation is taken out of the hands of the church and is done independent of the body of Christ. If done independent of the body of Christ, it is done independent of Christ the head also; for there can be no cooperation with the head without cooperation with the body. Here is another Scripture that is equally clear or more so (I Cor. 16:1-4). The orders of Jesus the head, not only to the church at Corinth, but to the churches of Macedonia also, included weekly giving of every member. This giving was for the poor saints in another continent. Corinth was in Europe and Judea was in Asia. It was not a local budget, but a benevolence budget. This benevolent budget was not a charity gift but proportionate giving, according as God had prospered them. But the two main things about this giving was that the giving was to be done through each local church; and each church was to choose one of their members through whom the gifts were to be sent. That covers the very point at issue in this discussion, namely, the giving to be done through the church as a body of Christ; and the various churches were to select one each of their own members to go along to carry their cooperative gifts. This cooperation was under the headship of Christ and through His body, the local church. Church cooperation, under church control is Scriptural cooperation. The local church as the body of Christ, is to be the center of Baptist cooperation. No other cooperation honors either Christ the head or the church, which is His body. That is why He is not blessing our so-called cooperative work. It isn't Scriptural cooperation. The church as a body has nothing to do with it. Our present plans of cooperation head up in the convention or the executive committee or our boards.

The churches have no say-so in the cooperation, except to pay the bills. The budget ought to be made by the churches. The budget ought to be put on by the pastors and the churches. The money out to be disbursed by the churches. Biblical cooperation is cooperation with Christ through His body, the local church of which the donor is a member. In these churches, who had a part in this cooperative work, in the passage we are studying, all dividing the funds was done in the local church; and all gifts were designated gifts, when they left the local church. That way every church knew exactly where their money went and one of their members went along to see where their money went and came back and reported. With our mail facilities, now the churches can dispatch their funds; but the principle that the local church should divide the funds and report back to the church where every dollar of their money went still holds good. That is one fundamental principle in Biblical cooperation. The churches decide where the money goes and when it leaves the church treasurer every dollar of it is already designated. That is the way to do away with big salaries and overhead expenses too. Let the churches say where the money goes.

But says some one, suppose the church has no budget or includes things in its budget, which are not Scriptural, what must we do then? The answer is easy. Co-

operation is with Christ the head through His body the church. If the church is out of fellowship with the head and the body is not in cooperation with the head, then your first allegiance is to Christ. He is the head of every man, as well as the head of every local church (I Cor. 11:1-3). The Lord Jesus never made a woman the head of any thing. Headship belongs first to God, then to Christ and then to men. No man is under any obligation to cooperate with anything that has a woman as the head of it. He is a sissy, if he does. If your church is run by women, then do your own cooperating directly with Christ the head and wait until His body, the church, acknowledges the headship of Christ before you cooperate with them. To cooperate with a church out of cooperation with Christ would be to be a party to and partaker of their rebellion against the authority of Christ, the head. No member of any Baptist church is under any obligation to cooperate with any organization that puts a program instead of the Lord Jesus as that for which an appeal for cooperation is made. No Baptist is under obligation to cooperate with an executive committee or board or any thing else, that makes itself the center of cooperation, instead of making the Lord Jesus and His body, the local church, the center of all cooperation. Baptists have no need of an executive committee, such as the Southern Baptist Convention now has. It has not a single Scriptural function. There is a place for district, state, home and foreign boards, who receive and disburse funds for the objects given by the churches and employ workers and direct the work entrusted to them by the churches. The very fact that God the Spirit has so many missionaries ready to go to the foreign fields and no money to send them speaks volumes as to the ability of God the Spirit to get the funds we need, when the getting of the funds is under His sovereign control, just as the calling out of the workers now is. The heart of cooperation of each member of each local church with the body of Christ of which he is a member is thus described by Paul: "From Whom (the Lord Jesus) the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of it-

self in love."—Eph. 4:16.

3. No Cooperation Except On The Book

The first principle of Baptist cooperation is that it must be operation with Christ the Lord the lead. The plans must be His. The power must be His. The must be financed by Him. workers must be of His choice. His spirit must be acknowledged as His vice-gerent and His authority must be unquestioned. must be given the benefit of doubt on every question comes up. No quibbling with but on the contrary unquestioned obedience to Him in all things. He brooks no rivals. He div honors and authority with no He must in all things have pre-eminence. There can be cooperation with Him except His terms. That is the very principle in all cooperation in work of Christ. And then, in cooperative work, the very of it is that the individual operates as a member of the body of Christ, with the body of which he is a member. The head and body and each individual member work together. That is Scriptural cooperation. Each member cooperates with and through body of Christ, His church, not through any other body, side or outside of the church. Biblical cooperation is with Lord Jesus and through His body the local church. You may some other way, but you are cooperating with Christ and church. If you work by your own and independent of your church you may be operating, but you are not cooperating with the church which is His body. Cooperation is Christ head and each member of body working together to carry out His plans. Biblical cooperation is church cooperation, independent nor individual, society nor class cooperation. Baptists never learn to work together until they make the local church the center and heart of their operation. The letter to the church at Ephesus, which is the church epistle, is full of cooperation, through the local church the body of Christ. That is what Southern Baptists are weak and our leaders are responsive. They do not magnify the church; neither do they make cooperation through the church as the body of Christ. Baptists

(Continued on page five)

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Cooperation

(Continued from page four)

ought to magnify Christ the head, and each local church a body of Christ. That is the only way in which Baptists can or ever will cooperate. They are too individualistic to ever cooperate with any plan, except the Bible and Baptist plan, which is church cooperation.

The third essential in Baptist cooperation is that there can be no cooperation except on the Book. Baptists are a people of one Book. If you read it out of the Book, they will receive it. If you can not read it out of the Book, they will be shy of it. That is why five-sixths or perhaps nine-tenths of our Baptist people in the South are not cooperating with our mission work. Our leaders have too many things in our South wide program, which the common people can not find in the Book. And in many states, the number, who are cooperating, grows beautifully less all the time, instead of growing and multiplying. The reason is that cooperation is not asked on the Book. Too many things are in the cooperative program, that are not in the Bible. Make our programs read like the Book and Baptists will take to them, just like they now take to the other things, preached to them out of the Bible. Without discussing them at length, here are some of the things in our cooperative program, that are not in the Bible. They are the flies in the ointment. They are neither Biblical nor Baptist. Unless you can find them in the Bible, Baptists are always shy of taking hold of any thing, they can not read right out of the Bible. Baptists will sooner or later reject any thing they do not read about in the Word of God. And no man has to be educated in order to find the truth on any question in the Bible. The Bible was written for the common people. Lincoln said that God must have loved the common people or He would not have made so many of them. Baptists are mostly common people and the Baptist Book God made, He has made so clear and plain that the simplest of the common people can read right out of the Book the things God wants them to know and do. It takes no long and labored argument to show the truth to the common people. If it is the truth, you can read it to them right out of the Book. For that reason Southern Baptists are not taking hold nor supporting these things in our present denominational program: standardized and modernized schools; sub-

sidized papers; enormous overhead expense; presiding elders under the alias of enlistment men; the executive committee of the Southern Baptist Convention; an Episcopal budget handed down to the churches instead of a Biblical budget made by the churches and handed down to their servants, the various boards, for there is just as much Bible for handing down pastors to the churches, as for handing down a budget to the churches. Baptists are a self-governing, self-propagating and self-supporting people, when they follow the Bible. Where subsidies thrive, self-support dies. Where enlistment thrives, missions die. Where handed-down budgets thrive, local self-government dies. Where overhead expenses multiply, contributions dwindle. Where education is magnified, the gospel of grace, which is the child of humility, is unknown. Where standardization is supreme, the Lord Jesus is dethroned. Where education is the standard, the head is the main thing, mind is master, faith is only a form of intellectual assent and Campbellism, Unitarianism and Modernism prosper. Back to the Bible should be the watch-word of Baptists everywhere. The Baptists are the people of one Book, the Book, the Bible. They never thrive anywhere unless the Bible is supreme. That is why in so many educational centers spirituality is dead and formalism and infidelity have right of way. If the Bible is the final authority, then Christ is first in all things and the heart is the center of man's being. If education is standard, then the mind is exalted above the heart; intellectualism is first and the Lord Jesus takes a back seat and all things center in the head. If the Bible is the truth, then of the heart, not the head, are the issues of life. If the Bible is the truth, then psychology, pedagogy, biology and all the other ologies are soulish, but not spiritual. They leave out the real man. They say man is body and soul. The Bible says man is body, soul and spirit. All education, whether simply modern or modernistic, has no appeal and can make none to the spirit of man. All they know is the intellectual or soulish man. James tells us that the wisdom that comes from psychology and the other ologies, "descendeth not from above, but is earthly, sensual, devilish" (James 3:15). The word translated "sensual" is the adjective form of the word psuche, from which the first half of the word, psychology, comes. Four things are said about soulish or psychical education. First, it is

LIFTING AN AILING WORLD



"THE LORD IS MY STRENGTH AND SONG"
—EX. 15:2

JACK HAMM

not from above. That is true of all education acquired in the schools, standard or otherwise. It is all from beneath. Its tendency is downward. It does not come from above and no stream can rise higher than its source. The second thing said about this soulish education is that it is earthly. Green's Greek Lexicon translates this word "low, grovelling" and cites James 3:15 as the example where it has that meaning. That is the Holy Spirit's estimate of all worldly education. Third, the wisdom of the world acquired in the schools is sensual or soulish. And fourth, this wisdom is devilish. The vital distinction is as to where it came from. The wisdom acquired in the schools is from beneath and for that very reason is low, grovelling, sensual and devilish. The wisdom that God gives is from above. It is not acquired. It is God-given and is received by revelation. The Bible is the only source of this wisdom. The Holy Spirit is the teacher of it. That is why so many children of missionaries, as well as hosts of young preachers in this country, turn out to be confirmed worldlings. They send them to the schools to acquire wisdom from beneath, instead of centering all their teaching in the Bible and receiving God's wisdom from above. The Bible is the true university. The Bible is the only source of wisdom. All other education is from beneath. Psychology takes cognizance only of the body and soul. It knows nothing of the spirit. When a man is born anew, Jesus said: "That which is born of the Spirit is spirit." The spiritual man is the new man. This new man lives in a world that the psychologist and all other worldlings, however well educated, know absolutely nothing about. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—I Cor. 2:14.

The new man, the spiritual man, feeds and grows upon the Word of God. (I Peter 2:2).

I may have gotten a long way from cooperation. But the longest way around is sometimes the

shortest way through. That was true in this case. Cooperation is a matter of the spirit—the new man. The Bible says: "All Thy children shall be taught of the Lord; and great shall be the peace of Thy children."—Isa. 54:13. Cooperation is one of the things of the Spirit, that Jesus spoke of in these words: "Every man therefore that hath heard and hath learned of the Father, cometh unto Me."—John 6:45. Cooperation is first of all taught of God. We are workers together with God. Cooperation is with Jesus Christ and His body, the church, to which we belong. Just as Jesus opened the Scriptures and taught His disciples all things from the Scriptures, concerning Himself and His world-wide mission program, so all real cooperation today must be based on and grow out of His eternal and infallible Word of truth (Luke 24:25-27; 44-45). John the beloved, in writing to his well-beloved friend, one of the New Testament's big laymen, Gaius, shows that the heart of all cooperation is in being fellow-helpers to the truth. Note his words, in a rather free translation of III John 1:8. "Beloved, thou doest faithfully whatsoever thou doest to the brethren and to strangers (foreign missionaries); which have borne witness of thy love before the church; whom if thou bring forward on their journey after a godly sort, thou shalt do well: because that for His name's sake they went forth, taking nothing of the heathen. We therefore ought to support such (these foreign missionaries) that we might be fellow-helpers to the truth." That is cooperation of the Biblical order, the Lord Jesus and each individual member of His body, the local church, cooperating in the support of His missionaries, as fellow-helpers to the truth.—H. Boyce Taylor.

Hindrance

(Continued from page three)
the injuring person. When you knowingly wrong another you cut down the wires between your own soul and God, and they can be

replaced only by following the above instructions of the Saviour. All excuses must be thrust aside, and God obeyed at any cost. Regeneration imparts the spirit of obedience to these and all other commandments of the great Head of the Church. The baptism with the Holy Ghost eliminates inbred sin, the great bosom foe, and makes obedience effective and easy. In most cases, these directions followed will "gain thy brother." They obey them and — Go charitably, remembering that there may be palliating circumstances.

Go filled and led by the Spirit, as you may need great grace to do your part. God can give it.

Go prayerfully, looking for God to guide and bless.

Go soon, giving the Devil as little time as possible to widen the breach.

Go tenderly, remembering how God treats you when you wrong Him.

TAKE—Satan fosters hard feelings among believers by inducing them to neglect the means ordained by God to cure them. When the Gospel "Go" does not win the offending brother, what should be done? Christ's answer is very plain: "But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established" (Matt. 18:16). Have you thus labored with the one who wronged you? Or have you neglected this God-given duty? If so, you must meet the consequences of the past of the Judgment.

The present you may be able to redeem by prompt obedience.

TELL—If, under the gracious influence of your "Going" and "Taking," the offender is still obdurate, what then? The Lord answers: "And if he refuses to hear them, tell it unto the church (Greek, ekklesia, assembly of true believers); and if he refuse to hear the church, also let him (Continued on page six)

Commandments For Church Goers

- Thou shalt not come to services late
Nor for the Amen refuse to wait,
- Thou shalt follow the usher up the aisle
Since to turn from him is not proper style,
- Thy noisy tongue thou shalt restrain
When the piano speaks its refrain,
- But when the hymns are sounded out
Thou shalt lift up thy voice and shout,
- The end-most seat thou shalt leave free
For more must share the pew with thee,
- The offering box, thou shalt not fear
But give thy offering tithes with cheer,
- Thou shalt the minister give heed
Nor blame him when thou art disagreed,
- Thou shalt be careful not to nod
Remembering you're in the house of God,
- The song-book thou shalt not destroy
But use them with the uttermost joy,
- And when the entire service is o'er
Thou shalt speak to all that pass out the door,
- Thou shalt in every way be kind,
Compassionate, of tender mind,
- And so, by all thy spirit's grace
Thou shalt show God within this place.

The Bible

(Continued from page one)
ralistic approach to the Universe and its several component parts. Therefore, a pseudo-religious approach to the Bible and the historic Biblical faith in the name of religious interest or for the avowed purpose of correcting the Biblical picture is dishonest scholarship.

In the realm of the naturalistic, the scientific, honest scholar's work from premises developed in their specialties. And these do not propose the invalidity of another's specialty on the basis of premises developed in their own. Whenever there is a seeming contradiction, or at least some opposing evidences or tendencies between two specialists, there is no assumption of untruth. Rather the several scientists involved simply and broadly assume the probability of both in the supposed advance in science's relative truth.

Though the contemporary host of pseudo-religious critics would have us believe their approach to the destruction of the literal validity of God's Word, the Bible, is something modern and new, in the secular realm, which is their actual and true area of operation, this is not some new approach. Rather, it is as old as the scientific ideology itself. Aristotle, the scientist, more than 2000 years ago, recognized the uncertainty of any conclusion drawn from collected data or abstracted experiences. Certainly then the secular question concerning probability today is not to be considered an authority for the possibility of a fanciful Mosaic error or an assumed ignorance on the part of Christ Jesus. Rather, the secular agnostic and his question are to be aligned with Pilate, who, in the very presence of Absolute and Eternal Truth, inspired, "What is truth?"

Therefore the dishonest scholastic appeal to acceptance on the basis of modernity or the latest level of relative truth is to be vigorously rejected by all who know the truth as God has proclaimed it Biblically and also by all who in their spiritual relationship with Jesus Christ know truth experimentally. And in the rejection of the relativists approach it is not to be assumed that the continued or renewed appeal to Scripture is unscientific except as "scientific" pertains to the naturalistic. Rather, it should be noted that all so-called scientific "disbelief" is based upon an unscientific and critical assumption that the Bible is not God's Word; this is manifest dishonesty and a violation of the principle of "scientific specialty." Whereas those of us who know the truth of God to be both Biblical and experimental establish all of our logical superstructure upon the premise of certainty which is grounded in the faith that the Bible is God's Word! Though this seems to be a truism, it should not be thought less valid logically than scientific disproof resulting from theories established in the interest of confirming secular doubt.

The question of the Bible actually being God's Holy Word or Verbally Inspired, then, is not one which can be determined by scientists whose premises are grounded in the naturalistic. The appeal to an Hegelian "dynamic" or Darwinian "progress" in the interest of an evolutionistic critique (J-E-D-P) and destruction of the Scriptures, then, has an opposite—not an apposite—relation to those whose premises do not include the agnostic's doubt! The matter of Verbal Inspiration, thus, can have vital import only to those whose premises are grounded in God-given Faith.

It may be easily seen, therefore, that in the world today, as in every generation, there are two opposing camps: (1) The Spiritual and (2) the material, or (1) the natural and (2) the supernatural, or (1) the secular and (2) the religious. Many because of poor intellectual delineations assume the

religious to be secular and the supernatural to be natural. But all such proclaim most graphically, no matter what their professional attainment, their ultimate ignorance. Thus confusion reigns in both the secular and religious realms. Some scientists in a professional capacity insist on being religious to the extent that they apply their prejudiced findings to the destruction of faith in God's Word, the Bible. And many religionists on the other hand insist on utilizing data grounded in the natural in their proofs and disproofs of the Biblical.

Both have failed to see that there is a "great gulf" fixed between their secular reason and their religious faith. This truth is expressed on the one hand by the ultra-naturalistic scientist who repudiates any appeal to the religious. And on the other hand there is Paul, the apostle, who, through his faith in the Word of God and Jesus Christ, repudiated his former appeal to a scholarship based on natural reason! ("What things were gain for me, those I counted loss for Christ."—Phil. 3:7).

And to this very hour the line is just as sharply drawn! If we reject the Bible as God's Word, if we reject it as the Verbally Inspired Word of God we do so on the basis of premise grounded in the relativity of this godless-age or some fanciful theory drawn from some phase of probability. If, on the other hand, we receive the Bible as God's Holy and Verbally Inspired Word we do so supernaturally through inexplicable faith.

The line still is drawn between the believers and the disbelievers, between men of faith and those of fanciful theory grounded in so-called scientific doubt. The line still is drawn between Paul who said, "All Scripture is given by inspiration of God," and Pilate who questioned, "What is truth?" The line of demarcation should be clear to all; even to the dishonest. Men of faith, grounded in a Verbally Inspired Bible, are men of certainty. While men of doubt, grounded in the natural reason, are men of probability or relativity.

Wherever doubt raises its dishonest head ("Because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools."—Rom. 1:21,22) no man is certain that there is a Bible, or that there is a God, or that there is sin which required the death of God's Son, or that Jesus was raised from the dead and now sits at the Right Hand of the Father in Heaven. But wherever faith becomes the key to victorious life there is accession to the cry of Jesus Christ, "Oh, fools and slow of heart to believe all that the prophets have written," Peter's proclamation, "We have also a more sure word of prophecy," and Paul's enunciation, "So then faith cometh by hearing and hearing by the Word of God."

The Verbal Inspiration of the Bible is the testimony of all men who are in the world but who are not of the world; the men of faith. The children of this world are as Pilate and 'advance' to ultimate decisions despite their uncertain and relative truths which are grounded in doubt. But those whose citizenship is in Heaven are as Paul, the apostle, and rest their temporary and their eternal determinations in the certain and established truth as proclaimed in God's Verbally Inspired Word, the Bible.

False Teachers

(Continued from page one)
for a god.

RUSSELLISM states: The man Christ Jesus never rose from the dead. The man Jesus is dead, forever dead.

SEVENTH DAY ADVENTISM states: Christ returned in 1844 not to earth but to the sanctuary (somewhere in Heaven). He is engaged in examining the sins committed by His people.

MORMONISM states: Jesus was married at Cana to the Marys and

Martha whereby "he could see His seed" before He was crucified.

Joseph Smith is a descendant of Christ.

Beware Of False Doctrine.

II Cor. 11:23.

"Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ."

II John 9.

"Whoso transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son"

II Peter 2:1.

"There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that brought them and bring upon themselves swift destruction."

Thanksgiving

(Continued from page one)
learned; and AVOID them."

—Rom. 16:17.

"Now we command you brethren, in the name of our Lord Jesus Christ, that ye WITHDRAW yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."

—II Thess. 3:6.

"And if any man obey not our word by this epistle, NOTE that man, and HAVE NO COMPANY with him, that he may be ashamed."—II Thess. 3:14.

"Having a form of godliness, but denying the power thereof: from such TURN AWAY."

—II Tim. 3:5.

"Can two walk together, except they be AGREED."

—Amos 3:3.

"If any come unto you, and bring not this doctrine, RECEIVE HIM NOT into your house, neither bid him God speed: for he that BIDDETH him God speed is PARTAKER of his evil deeds."—II John 1:10,11.

Paul speaks of those "whose God is their belly" (Phil. 3:19). The subject announced has all the ear-marks of worldliness, and indicates a fulfillment of Phil 3:19.

Tithing

(Continued from page one)
passage teaches TITHING? Heb. 7:21 says, "Thou (Christ) art a priest forever after the order of Melchizedek." What kind of a priest was Melchizedek? He was a tithe-receiving priest. "And he (Abraham) gave him (Melchizedek) tithes of all." Certainly Christ is a tithe-receiving priest also.

9. What blessings does God promise those who pay the tithe? He will "Open you the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it." Mal. 3:10. "And I will rebuke the devourer for your sake." Mal. 3:11.

10. What does He promise those who fail to pay the tithe? Although not stated directly in this passage, it is implied. He promises just the opposite. This may be the answer to the epidemics, pestilences, famines, etc., in this and other lands. God will get that which is His own some way or other.

Worldly?

(Continued from page one)
Gospel lines (they are hard to find), do I not thereby admit to myself that I love the world?

If I had an automobile and found more satisfaction in a pleasure ride than I did in going to church by its help, would I not thereby reveal the fact that I love the world?

If I had a piano in the home and knew how to play it and found more satisfaction in playing some of the popular airs than I did in playing the good old Gospel hymns, would I not thereby

Hindrance

(Continued from page five)

be unto thee as the Gentile and the publican" (Matt. 18:17). Namely, treat him as an object of prayer, love and evangelization, withdrawing Christian communion, but doing him all the good you can.

These three commandments, "Go," "Take," "Tell," are so plain that all can understand them, and so simple that all can heed them. Obey them. They will bring a blessing to your heart, and help win "brothers" who otherwise might be lost to you. If all who read these lines will evidence the divinity of their profession by humbly heeding these words, difficulties will be adjusted, homes and churches blessed, God honored, and the way prepared for revivals of Pentecostal power.

SATAN'S SUBSTITUTES — Satan has many substitutes which he tries to palm off on God's people for Christ's commandments to "Go, Take, Tell." Divisions and dissensions and disagreements among believers are fed by him. He will not let them be put out without a struggle. He suggests that following Christ's command: "Will do more hurt than good."

If it does God will be responsible. That "it will bring abuse upon you." If it does, it will give you a good chance to show what grace can do.

That "you let the other party alone, give him a wide berth." It may be your obedience will win him.

That "the other party is the most to blame anyway." Well, if you are least to blame, then it should be easier for you to make the first advances.

That you go "half way, and that only." Christ came all the way to save you, and commands you to go all the way to the brother.

Listen to Satan and you will fan flames of discord that may burn you and others. Listen to Jesus and you will put them out. Which shall it be?

presents than I have given for missions in the year, am I not wholly worldly?

—The Gospel Minister.

WHAT THEN?

(John 3:16; Malachi 4:1)

By J. WHITFIELD GREEN

When the great plants of our cities
Have turned out their last finished work;
When our merchants have sold their last yard of silk
And dismissed the last tired clerk;
When our banks have raked in their last dollar
And paid the last dividend;
When the Judge of earth says:
"Close for the night,"
And ask for a balance—
WHAT THEN?

When the choir has sung its last anthem,
And the preacher has made his last prayer;
When the people have heard their last sermon
And the sound has died on the air;
When the Bible lies closed on the altar
And the pews are all empty of men
And each one stands facing his record—
And the great Book is opened—
WHAT THEN?

When the actors have played their last drama,
And the mimic has made his last fun,
When the film has flashed its last picture,
And the billboard displayed its last run,
When the crowds seeking pleasure have vanished
And gone out in the darkness again—
When the trumpet of ages is sounded,
And we stand up before Him—
WHAT THEN?

When the bugle's call sinks into silence
And the long marching columns stand still,
When the captain repeats his last orders,
And they've captured the last fort and hill,
And the flag has been hauled from the mast head,
And the wounded afield checked in
And a world that rejected its Saviour,
Is asked for a reason—
WHAT THEN?

"Slumbering"

(Continued from page two)
right between you and God? Is everything all right between you and man and God? Are all of your tithes paid? Have all of the prayers been uttered that you feel like you ought to pray? Have you done everything for the cause of Christ mentioned in our missionary endeavor to the ends of the age? I ask you, beloved, is there anything that you feel like right now that you ought to do before Jesus Christ comes back to this world again? Well, beloved, if your answer to my question is an affirmative answer, if you say that there is something that you ought to do before Jesus Christ comes back, then that shows that you need to trim your own lamp and set your own house in order, just like these virgins of whom we have read.

This leads me to say that at the midnight hour, when the midnight cry sounds that the Son of God is coming back to this world, there is going to be found a terrible falling away and a general apostasy from the truth.

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they WILL NOT ENDURE SOUND DOCTRINE; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables."—II Tim. 4:2-4.

These were the words of the Apostle Paul as he neared the end of life's way, and as he looked backward across his life, and looked forward to the coming of the Lord Jesus Christ, he said to young Timothy, "My charge to you is that you preach the Word, for the day is coming when men will not endure sound doctrine." Paul even went so far as to declare that the day would come when men would want a preacher who, instead of preaching the truth, would preach a fable—who, instead of preaching God's Word, would tell them a fairy story which would be nothing more nor less than tickling their itching ears.

Beloved, I am wondering if this passage of Scripture is not well nigh fulfilled all about us today. I am wondering if there are not all over America thousands of churches where the Word of God is not wanted, but rather, instead where a preacher is desired who will preach some fable, something that will suit man's fancy, that will be an instrument of scratching the itching ears, and just merely tickling the fancy of the audience that may listen unto him. I rather think that my correspondence, growing out of my position as editor of THE BAPTIST EXAMINER, is rather widespread so far as religious conditions are concerned, and, beloved, from all over America, from every section of the United States comes the same truth, that it is so far to go where one can hear the Word of God, and that there are so few places where the Word of God is really preached. I say to you, I believe that we are living in the light of this passage of Scripture. I believe that we are living to see it fulfilled every day, that men do not want the Word of God, but instead, they want anything and everything else except God's Word. As a result, Paul's admonition rings more clearly to us every day than

it did the day before, when he said, "Preach the word; for the time will come when they will not endure sound doctrine."

Now, beloved, couple these verses with the verses that I have read for my text, and you will see that as the virgins were slumbering and sleeping when the bridegroom came, so this text declares that when the Lord Jesus Christ comes, He will find that people have turned their ears from the truth, and they are more interested in fairy stories and fables than they are to the listening of the Word of God.

Let's notice another Scripture which links very closely to this.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away."

—II Tim. 3:1-5.

You can not read this portion of the Word of God without realizing that the Apostle Paul is predicting an apostasy, and that he is telling us what we can look for and expect in the last days. I do not believe that there is any sane-thinking individual in the world who knows anything about the Word of God but what will realize that we are living in the light of this text of Scripture. Here are a number of things that Paul says will characterize the last days before Jesus Christ returns back to this world, and he sums it up by saying that people will have a form of godliness, but will deny the power thereof, and that they will be lovers of pleasure more than lovers of God.

I challenge you to disprove this statement that the majority of professing Christians today are greater lovers of pleasure than they are lovers of the house of God, and the things of God, and the teachings of God Almighty's Word. I dare say that there are church members who know positively that what I speak is true, that men today, generally speaking, love the pleasures of the world far more than they love the things of God. I dare say that there are church members who participate in things that they know God definitely forbids—which things God says will characterize the last days before He comes back to this world again.

Beloved, it is no trouble to find some people today who have a form of godliness. It is no trouble today to find folk who say that they have their name on some church record book. In fact, most every one is a member of some church—some form, some fashion, some kind of a church organization, but, beloved, how many of that group really show that they have the power of God in their lives? You can talk to some folk today about salvation by grace and there will be a far-away look in their eyes. You can talk to them about their church membership and they can tell you frankly and fully where their church membership is, but when you talk about sovereign grace and the calling of the Holy Spirit and the things of God's Word that are dear to the child of God, there comes a far-away blank look in the eyes of that individual, which shows that he is a stranger to the things of the Word of God. It may be that he has a form of godliness, but he denies the power thereof in his own life.

I say, beloved, when you couple my text with this Scripture when Paul talks about the last days, you can surely see that at the time when Jesus comes back, the virgins, representing those who are professing Christians, will be sleeping—just slumbering, needing to trim their lamps, needing to set their house in order, needing to get ready for the return of the Lord Jesus Christ.

"Now the Spirit speaketh expressly, that in the latter times

NEEDED: LAUGHTER WITH HAPPINESS BEHIND IT



some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

—I Tim. 4:1.

This verse does not say that everybody is going to depart from the faith, but it does say that some will depart from the faith.

I am often reminded, by those who write to me, scattered at large over the country, how much of a departure there is from the Word of God. Beloved, I do not have to take the correspondence that comes to me to know this, but I can merely open my eyes and look around and know that there is a definite departure from the faith. I ask you to go anywhere you please, and to worship in any of the so-called churches, and you will find very few men who will ring true so far as the Word of Almighty God is concerned. Beloved, God's Word tells us that this will be so.

We have another Scripture which tells us that there is going to be a falling away before the Lord Jesus Christ returns.

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."—II Thess. 2:3.

Brother Boyce Taylor, who died in 1934, meant much to me, but I used to have an argument with him every time we got together. Brother Taylor said that there was going to be a general revival before the return of the Lord Jesus Christ. He said that there would be a revival that would sweep every church in America before the return of the Son of God back to this world. Every time that we were together, and sometimes when I would write him, I would ask him for further confirmation and proof of what he had to say. Well, beloved, Brother Taylor went home to Glory twenty years ago and that revival has not come yet, and I will venture this suggestion, that if the Lord Jesus Christ carries another twenty years, that there will not be a general revival that will sweep the churches of America. Instead, beloved, the Word of God says that there is going to be a falling

away before the return of the Lord Jesus Christ back to this world.

I read my text again where it tells us that all of those virgins were slumbering and sleeping and that they had to trim their lamps when they heard that the Lord Jesus Christ was approaching by way of return, and I say that you can not read this text in II Thessalonians and compare it with my text, without the realization that there will not be a revival, but that there will be a falling away from the teachings of God's Word before the return of the Son of God back to this world.

I want to read to you another text which will show you the same truth.

"And because iniquity shall abound, the love of many shall wax cold."—Mt. 24:12.

Here is a statement that our Lord made by way of His Olivet discourse referring to His return back to this world, and He says that at the time when He returns to this world, that iniquity is going to abound.

Beloved, I think that you will grant me this privilege of declaring in your presence that iniquity is surely abounding today. You can look in any direction that you want and the eyes of men are turned toward sin. You can turn in any direction and see that men's thoughts are centered solely and wholly, you might say, on the things of this world. Iniquity is abounding all over America. Iniquity is abounding at flood-tide. I say to you, iniquity is surely and truly abounding at this present time, and the Word of God says that because iniquity does abound, the love of many shall wax cold.

Beloved, it ought to have just exactly the opposite effect. When you see sin, and when you see iniquity, and when you see wrong, and when you see vice, it ought to cause you to stand for God's Word as you never stood for it before. But what is the result? The Word of God says that because iniquity abounds within the world, it has its cooling, soothing effect upon Christian people and causes God's people to

wax cold spiritually. That is what Jesus said we could expect to find when He comes back to this world. When you see those virgins slumbering and sleeping, and then rising to trim their lamps just before the Lord Jesus comes back to this world, surely you can see in it the meaning of this text of Scripture when it declares to us that iniquity is going to cause the love of God's people to wax cold within this world.

Listen to another Scripture that will show us the same truth:

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."—Mt. 24:37-39.

"And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they built; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."—Mt. 17:26-30.

Now what does Jesus say characterized the days of Noe and the days of Lot? They ate, they drank, they married wives, they gave in marriage, they bought, they sold, they planted, and they built. Now is there anything wrong with those things in themselves? No, there is not one thing wrong with marrying, drinking, giving in marriage, buying, sell-

(Continued on page eight)

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The eye's a better pupil
And more willing than the ear;
Fine counsel is confusing
But example's always clear.

And the best of all the preachers
Are the one who live their creed,
For to see good put in action
Is what everybody needs.

I soon can learn to do it,
If you let me see it done
I can watch your hands in action
But your tongue too fast may run.

And the sermon you deliver
May be the very wise and true,
But I'd rather get my lesson
By observing what you do;

For I might misunderstand you
And the high advice you give;
But there's no misunderstanding
How you act and how you live.

"Slumbering"

(Continued from page seven)
ing, building, and planting. There is not one thing wrong with those things in themselves, but where was the wrong? The wrong was that in the days of Noe and Lot, they only did those very things. The wrong was that that was all they did.

Likewise, those things are characterizing us today. People today are eating, drinking, marrying, and giving in marriage. Only the material things of the world take first place so far as their minds are concerned. Just as it says here, as it was in the days of Lot, so it is today. People buy and sell. They plant and build. We have had for the last few years a building spree. Houses by the millions have gone up since World War II came to an end. A few days ago I read a statistical survey as to the number of houses that are being built this year, and when I read that survey with its tremendous proportions—where the figures run up into the thousands so far as the houses that are being built this year, I couldn't help but think of this text of Scripture. That is what they did in the days of Lot. That is what they did in the days of Noe. They were not thinking about God. They were not thinking about spiritual truths. They were not thinking about spiritual factors and spiritual verities. They were thinking wholly of material things. That is the way the majority of Christians are living today.

My text says that these virgins were asleep, and when the cry came that Jesus was near, they had to trim their lamps. There was lots to get ready when they heard that the Son of God was about to approach.

II

I WONDER IF THE SAME IS NOT TRUE CONCERNING YOU TODAY. Suppose at the midnight hour the cry would go forth that the bridegroom was returning. I wonder if there would be anything that you would want to make right so far as your life is concerned. I wonder if there are any of you who are slumbering and who are asleep, and who need to trim your lamps and set your house in order and get ready for the return of the Lord Jesus Christ. These texts of Scripture which I have read to you indicate that there is a definite apostasy and a definite departure from the faith and a definite falling away so far as God's people are con-

cerned.

We have an evidence of this in the new, modern unholy Bible which was put on the market a few months ago. That in itself is an evidence of the falling away at this present time. Beloved, if there is not a falling away, that Bible would have hit the garbage cans instead of hitting the streets of America as the world's best seller. The only reason that that Bible has been sold, is that denominations have adopted it in a wholesale manner, and have accepted it fully and freely, showing how the religious world has drifted far from its moorings and from the spiritual verities of God Almighty's Word.

Another good illustration is the lack of church attendance. As I was making some little mental preparation for this message, I wondered if it would be possible to find the actual percentage of Americans who would be present in the house of God today, and I thought if that could be possible on this Fourth of July holiday to learn how many of the actual professing Christians really went to God's house, I imagine that you and I would be shocked and amazed at the pitiable and the smallness of the per cent who were in the house of God today. Oh, brother, sister, listen to me, church attendance is at a low ebb. The Golden Rule Foundation of New York City said in the last report that church attendance in America is at its lowest ebb since 1776, since this country became a reality. Beloved, it is an evidence of the falling away and of the departure from the faith.

Look at Christian living. Look how few really try to live for the Lord. Look how few of God's children really try to put God first by way of Christian living. Beloved, the majority of church members today live like the world, and if you were to take most any two individuals, one a church member and the other a non-church member, and observe the lives of those two for a week's time, you would find mighty little difference in those two individuals. Christian living is at a mighty low ebb today.

I might say that the same thing is true so far as the doctrine of God's Word are concerned. There are mighty few churches who dare to preach a positive doctrine. There are mighty few preachers who would even dare to preach to you a positive message. I could not tell you how many preachers write me in a year's time and say, "Brother Gilpin, I believe just exactly what you preach, and I would give anything in this world if I were free to preach it in my own pulpit." I often think of those individuals who indicate by their letters that they are not free to preach the whole Word of God. I think how

pitiable it must be for a man to be pastor of a church where the great teachings and truths of God's Word have been repudiated and relegated to the garbage heap by the membership thereof. Beloved, it is just an evidence of the departure and of the falling away, and that God's people need to trim their lamps, that they need to set their house in order, and that they need to get ready for the return of the Lord Jesus Christ.

I might say that the message of salvation that is preached today is even further an indication of the falling away and the departure from the faith. You know as well as I that there are mighty few places where the doctrine of election is preached and sovereign grace is upheld. There are mighty few places where you can go and hear the Word of God preached where it will magnify the grace of Almighty God, and yet, beloved, if a man is not saved by sovereign grace, he will never be saved at all. If a man is not saved on the basis that God elected him and chose him in Christ Jesus before the foundation of the world, and then paid for his sins by way of redemption at the Cross of Calvary—if a man does not believe that, he will never be saved. No man will ever go to Heaven without believing it. I am saying to you, beloved, that all over America it is mighty easy to join a church, because there is mighty little of sovereign grace that is preached today.

I say these things in order that I might say to you that as time goes on, we can expect more and more of the slumber and sleeping and more and more of the drift away from the things of God. Beloved, I do not expect things to get better for the cause of Christ. I do not expect things to get one bit better spiritually than they are today. Rather, beloved, I expect them to get worse. It is true that if you want to put on a fleshly program, you can attract and appeal to the flesh of man, but, beloved, when you have done it, all you are doing is competing with the theatre and the movies. All you are doing is just attracting and appealing to man's flesh.

I say to you, beloved, spiritual verities are being relegated to the background. We need to remember when the midnight cry comes, we are going to find people slumbering and sleeping instead of watchful, awakened and looking for His return.

CONCLUSION

Let me say in closing that I believe that we are living in the soon-approaching days of the Lord Jesus Christ. I do not say that the Son of God is coming before midnight, for I do not know. I do not say that the Lord Jesus Christ is going to put in His appearance before I finish my message, for I do not know. I only wish that He would. God knows that my prayer is, "Even so, come Lord Jesus." I want to see His return. I am living, looking, and expecting His return, and I would be happy to see Him put in His appearance even before this message comes to a close. Brother, sister, I am not saying when He is coming, but I am saying that He is coming. When He does come, He is going to find the most of us slumbering, sleeping, tarrying, and indifferent to spiritual things. Would to God that you would heed His message, trim your lamp, set your house in order, and get ready for the return of the Lord Jesus Christ.

I ask you a simple question, do you need to trim your lamp? Is there anything that you need to do to get ready for His return? Would you be happy if the Lord Jesus Christ were to come now and find you in the position that you are in tonight? Not knowing when He is coming and not knowing when the midnight cry will go out that the Lord Jesus is returning, God help you now to trim your lamp and get ready for the return of the Lord Jesus Christ.

Sinner friend, surely you are not ready to meet Him. You need to get ready for the return of the Lord Jesus Christ back to this earth.

I read a rather interesting incident in the newspaper recently. Over in New York City, the man who has charge of the water industry in New York said that it took over a billion gallons of water a day in that city in order to take care of, and supply the needs of the people. He wrote a letter to all of the hotel owners in the city of New York asking them not to serve water with meals unless their patrons asked for it. In other words, if you were to go into a restaurant in New York City now, in order to get water with your meals you would have to ask for it. Because of the shortage of water, they are restricting restaurant owners of serving water with the meals unless the patron asks for it. When I read that, I thought about a passage of Scripture here within the Word of God. I remember that one day there was a woman who met Jesus at a well, and when she hesitated to give Him a drink of water that He asked for, the Son of God said to her:

"If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water."—John 4:10.

Beloved, this thrills my soul. The Lord Jesus Christ offers living water free—no restrictions in any wise at all. You do not even have to ask for it. The Word of God tells us that it is free. Oh, might you avail yourself of this opportunity. Might you see Jesus Christ as your Saviour and be saved.

May God bless you!



I Should Like To Know

(Continued from page one)

born-again have a "new heart" and a "new spirit" indwelt by the Holy Spirit, who works in us "to will and to do" of His good pleasure, thereby "causing us to walk in His statutes and to keep His judgments and do them."

6. Please explain Luke 16:9.

The mammon of unrighteousness is money. We are to use our money so as to help God's poor, God's missionaries, God's needy ones of all classes, so that when we fail, i. e., go to Heaven, they, who have passed on before may be waiting for us to give us an abundant entrance into the Heavenly home.

7. Explain Amos 8:11-12.

It possibly has reference to the

days of the great tribulation when the Jews shall want some one to teach them the Bible and can find no one.

It is also true today. In the majority of towns in America one who believes the principles taught in this paper, would not find any spiritual food if he visited any attended services there. In most places a man would starve to death—choked on program-itis.

8. Explain Mal. 3:16-17.

This has reference to the testimony meetings of God's people and God's remembrance thereof and His faithfulness to care for His own in all kinds of trials. The first application may be to the Jews, but not exclusively to them. It is a promise to any remnant anytime, or anywhere, that faithfully contend for God's Word.

9. What does the Bible say about one who calls his brother a fool?

If done in anger and vengeance it says he shall be in danger of "hell-fire." But that is a vastly different thing from telling me that God says they are fools. No Christian ever commits the sin spoken of in Matt. 5:21-22.

10. What is the promise to those persecuted for the Gospel's sake?

Great reward in Heaven (Matt. 5:12) and abundant earthly blessings (Mark 10:29-30).

11. Do you endorse the Vaughan song book?

We do not. The words of many of the songs teach the rankest heresy and the music of many more of them is of the rag-time jazz type that kills all the spirit of true worship and turns God's house into a playhouse instead of a house of prayer.

12. Should the B. T. U. buy and use Vaughan's book when the church has endorsed another?

They should not. If the church has passed upon the song book question in church conference and the B. T. U. openly goes ahead and introduces another song book, they are guilty of flagrant contempt of the church and its authority. We do not know a Baptist church that uses Vaughan's song books that has any spirituality. Most of them are dead and don't know it. There is no true worship in such silly duties. If the B. T. U. has the big head so bad that it thinks it is bigger than the church, the sooner it dies the better off the church will be.

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