

The Baptist Examiner

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

To the law and to the testimony; if they speak not according to this word
it is because there is no light in them.—Isaiah 8:20

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Objections To Close Communion Answered

By W. J. PUCKETT
(Now In Glory)

"Line upon line; precept upon precept." This is the method that must be used by teachers of the Word. We would be glad if we could let primary principles rest awhile. But, no, we are compelled to teach them over and over again; as the non-Baptist world persists in not understanding us clearly, and each generation of Baptists must be taught the principles of the once-declared faith.

With renewed energy and vigor, then, let us consider these objections to one of the primary principles of the Baptist people. "Close Communion looks selfish and bigoted," it is said. Why does barring other Christians from voting in a Baptist business meeting look selfish? Who would

even think of asking the privilege of voting with us? No one blames us for doing our own voting. Why blame us for doing our own communing? But one will say, voting belongs to the church, while communion is not a church but a Christian ordinance. Let's see: Paul says to "the church of God which is at Corinth," etc., "Keep the ordinances as I delivered them to you." I Cor. 11:2; and every reference to the supper, when rightly interpreted, will show it to be a church ordinance.

But for the sake of argument let's grant that close communion looks selfish and bigoted. Suppose the Bible teaches it. Are we going to settle a matter of this kind by what the Word of God says or by sentiment? O, sentiment, thou hast slain thy thousands, and mutilated God's Word! If sentiment

is to be our guide, what becomes of the rite of circumcision? How does it look for a Jewish widow to spit in her brother-in-law's face when he refuses to marry her? Yet that was God's law. Deut. 25:9. Sentiment settles nothing. What does the book teach? That is it. We Baptists most solemnly protest that selfishness and bigotry do not guide us in our practice of communion. A spirit of unyielding obedience prompts us in the matter. No one could persuade us so to do, if we felt that it was not the will of God.

2. "Close Communion unchristianizes other people." I deny the statement for the Baptists in toto for the ten thousand one hundred and fourteenth time. Baring people from the communion has no more to do with unchristianizing them than preventing them from (Continued on page 4, column 1)

A Series Of Studies On How To Be Saved Eternally

AND BE HAPPY IN THE LORD

THE FINAL STEP — SHOW THE ONE TO WHOM YOU ARE
TALKING THE DUTY OF A BELIEVER IN CHRIST

1. Show that it is the duty of a Christian to serve, honor and obey the Lord Jesus Christ.

One who has been saved has new relationships; new obligations and new responsibilities. "Know ye not that . . . ye are not your own? For ye are bought with a price: therefore glorify God." (I Corinthians 6: 19, 20). "Therefore if any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new." (2 Corinthians 5:17.) "Ye call me Master and Lord: and ye say well; for so I am." (John 13:13.) Then he should be obeyed in all things.

One should immediately, upon believing, confess Christ before the world. He should speak out for his Lord and Master anywhere and everywhere. It is the will of the Lord Jesus that all who love him should be his witnesses. "Ye shall be witnesses unto me both in Jerusalem, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8.) Every saved man should have the spirit of Paul: "I am not ashamed of the gospel of Christ," and affirm to the world:

"It is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." (Romans 1: 16.)

"Jesus! and shall it ever be, A mortal man ashamed of Thee? Ashamed of Thee, whom angels praise, Whose glories shine through endless days?"

The believer should promptly obey the command of Christ in regard to baptism. He should not delay. Jesus made a long journey to be baptized. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him." (Matthew 3:13.) He explained to John his reason for desiring to be baptized in these words: "For thus it becometh us to fulfill all righteousness." (Matthew 3:15.) Baptism is an act of righteousness, an act of obedience. And what a wonderful picture baptism is! It presents the gospel to the eye. By it one declares in picture form his faith in Christ Jesus, who "died for our sins according to the Scripture." (Continued on page 6, column 1)

SOUTHERN BAPTIST PAPERS EXALT THE SOUTHERN BAPTIST IDOL

Cooperative Program Is Hailed As "The Arm of God,"
The "Very Life Line" of SBC Work, A "Mighty Plan," Etc.

"The very life line of all of our mission work is the Cooperative Program. Were it not for our cooperative program our whole mission program would collapse." The above statement is only a small portion of a whole page in a recent issue of the Baptist Record (Miss.) which is given over to praising the Dagon of the

Southern Baptist Convention. The Baptist Record's pages are the same size as the pages of most daily newspapers; the name of Christ is referred to seven times on this page, "God" appears nine times and "Lord" is mentioned thrice; the Cooperative Program, however is named 65 times. Then too, Christ, God and Lord are used only in connection with the Program.

Other magnanimous things that are mentioned about the Program are given in the following remarks:

"After all the discussion is over we invariably conclude that giving thru the Cooperative World Mission Program is the wisest and best way to give." (Yet a headline on the page states: "Cooperative Program Began In 1925. Evidently, the Bible way was best until 1925 but since then (Continued on page 8, column 3)

The Importance Of Church Membership

By ROY MASON
Tampa, Florida

Some people place too great stress on church membership, and some others place too little. Some really depend on church membership for salvation, and others who claim to be Christians never take membership with any church. Both are wrong.

Second in importance to salvation is church membership. It is not only important that a Christian be a church member, but likewise that he be a member of a true, Scriptural church!

WHY SHOULD A SAVED PERSON BE A CHURCH MEMBER?

Because Christ Expects it. When He commanded (Matt. 28) that believers be baptized, that involved church membership, for when one is truly baptized, (Continued on page 5, column 2)

Why Baptists Do Not Receive Alien Immersion

C. W. SHAFER
Bancroft, W. Va.

We are often asked why Baptists do not accept baptism from other denominations. The answer is not hard to find if we take a look at the history of the Baptists.

Baptists contend without fear of successful contradiction:

First: The church now known as Baptists was established by our Lord with the apostles at Jerusalem.

Second: The church was commissioned to preach to all the world, baptize and build up believers in the faith. Matt. 28:19-20.

Third: The church was charged with the responsibility of disciplining its members and maintaining a holy walk before God.

Fourth: That every precept necessary to accomplish such a walk was given to the apostles. Matt. 28:20. Such precepts are contained in the Word and are sufficient for all times.

Fifth: Baptists are commanded to contend for these precepts against the assaults of the enemy. Jude 3.

Now that the Baptist position on the whole church question is set forth, let us examine the question of Baptism. If Christ built a church and commanded it to baptize, surely any other institution assuming that responsibility does so in rebellion against Him and cannot be con- (Continued on page 8, col. 1)

UNREGENERATE METHODISTS

Some folk have thought I do not give the Methodists a square deal when I have said more than once that a man did not have to even pretend to be saved to get into a Methodist church.

One Sunday, several years ago, Mr. Combs, the pastor of the biggest Southern Methodist church in Lexington, Ky., said: "I have heard preachers say that no one should be admitted into church membership who has not been converted. I do not agree with that contention . . . And I maintain that when a person sincerely unites himself with the church he shows some interest in his spiritual welfare, and is a great deal safer inside the church than he is outside."

That is as bad as Campbellism or Catholicism. They both teach church salvation. This preacher does not say the church saves, but he does say a sinner is safer on the inside of the church than he is outside. Peter did not think so. He told Simon Magus, a church member, that he "had neither part nor lot in this matter; for thy heart is not right in the sight of God . . . Thou art in the gall of bitterness and the bond of iniquity." Being in a church did not make him any safer. He was still bound by the shackles of sin and as wretched as any outsider. Jesus did not think so either. Judas was both a church-member and a preacher. Yet Jesus said he was a son of perdition and that he was lost. Church membership did not make him any safer.—J.R.G.

CAMPBELLITE TESTIMONY

R. R. Burnett, one of the leading Campbellite editors of a generation gone says: "The Baptists have connection with the Apostles through their line of succession, which extends back three hundred and fifty years, where it connects with the Waldensian line, and reaches to the apostolic line. This is not a Baptist line, the Baptists have connection with this line, and through it have connection with the Apostles. We were speaking about the connection: Baptists have connection with the Apostles in what they teach and practice." (Christian Messenger, Dec. 8, 1886).

Alexander Campbell, the founder of the Campbellite Church says in this testimony on Baptist history: "Mr. Campbell in 'Born of Water' (pp. 69 and 70), says: 'The Baptists can trace their origin to Apostolic times and produce unequivocal testimony of their existence in every century of the present time; and the peculiarities of the present century, Anno Domini, 33, of a large Baptist church which was founded and exhibited a grand model, by the immediate agency of the Holy Spirit; on the day of Pentecost three thousand souls were illuminated, led to repentance, converted, baptized and added to the church. The history of this church, and of many others like it, is clearly and forcibly written (Continued on page 8, column 1)

The Baptist Examiner Pulpit

"MERCY KILLINGS"

SERMON BY PASTOR JOHN R. GILPIN, MECHANICALLY RECORDED

(Repeated at the request of many readers.)

"Thou shalt not kill."—Exodus 20:13.

I would like to begin my message to you tonight by reminding you of the fact that all of us are going to die, that is, unless Jesus Christ comes back to this world and catches us away before the hour of death.

I would like to emphasize the fact that some of these days the Lord Jesus Christ is coming and that when He comes, He is going to catch away all of the redeemed that are alive then and they are not going to die. Yet, beloved, unless our Lord comes within the next one hundred years, every person in this house will have

died and will be in eternity — either in a Devil's Hell or an angel's paradise.

I realize that most folk don't like to think about death. I realize that the majority of people would rather not think about the time they are going to die. However, beloved, that's the very thing I want you to think about tonight. I want you to remember that death is sure and that some of these days, unless our Saviour comes first to catch away the redeemed, every one of us are going to fold our arms for the last time across a pulseless breast and our friends are going to look down upon our cold dead faces to see us for the last time within this world. As the poet has said—

"Oh, why should the spirit of the mortal be proud
Like a swift flying meteor, a fast flying cloud;
A flash of the lightning, a break of the wave,
Man passeth from life to his rest in the grave."

'Tis the wink of an eye, 'tis the draught of a breath
From the blossom of health to the paleness of death;
From the gilded saloon to the bier and the shroud.
Oh, why should the spirit of mortal be proud."

I would ask you that question tonight. Since you know that some of these days that will be (Continued on page 2, column 2)

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THESE RATES APPLY THROUGHOUT THE WORLD

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"If My Church Is Wrong Doctrinally, Is It Alright To Send My Tithe To TBE?"

A question which we often receive is this: "Since I am in a Convention church that supports the Cooperative Program, thereby supporting false doctrines and heretics, should I continue to give my tithe into this church? If not, would it be alright to send it to TBE?"

Our readers know that we stand for storehouse tithing; that is, the tithe should be given into the church of which one is a member. Each member is a part of the body (I Cor. 12:28) and each member of the body should work in coordination and harmony with the rest of the body. God receives glory "in the church" (Eph. 3:21), so the tithe should be given at the "house of God" (I Tim. 3:15).

However, those in churches that support error have quite a different problem. If they give their money to a program which is actually opposed to the truth, then they are doing wrong. Some try to avoid this fact by saying that their responsibility ends when they give to the church. Not so, for each person is a part of the whole and should have nothing to do with the work of the whole if that work is not right.

Actually, the best solution to such a problem is to find a sound church in which to place one's membership. However, this cannot always be located.

Another solution that some have found is to place their membership in a church that is at a great distance. These folk cannot attend very often, but they still are able to properly support God's work in the church. We have several folk like this in our church membership.

But what if one remains in the Convention church and sends the tithe somewhere else? Is this right? Well, we certainly do not believe it would be right to support heresy by giving to the Cooperative Program; that much is certain. If we had to choose simply between giving to the

Program and giving to the work of another church, we would give to the other church. And until a person could locate a sound church elsewhere, we would say he should give his money to something other than the Cooperative Program. However, give to the work of a church, not to some "radio pastor," evangelistic association, or some other unscriptural religious set-up.

Those who are unable to give their money to a church's program ought to also consider the fact of their influence by way of attendance and membership. If you can't support a church with your money, how can you support it by membership and attendance? We believe you should leave such a church, even if you had nowhere else to go. At least withdraw your membership, even if you do continue to attend services.



"Mercy Killings"

(Continued from page one)
your experience—since you know that sometime death is sure to be yours, then "why should the spirit of mortal be proud?"

I

IN VIEW OF THE FACT THAT SOMETIME ALL OF US ARE GOING TO DIE — IS IT RIGHT OR IS IT WRONG TO END THAT LIFE, AS WE MIGHT SAY PREMATURELY BEFORE GOD'S TIME.

Within the last few weeks, the entire nation has waited with expectancy, wondering what would be the outcome of the trial that was held in an eastern city wherein a doctor was accused of a mercy killing. I could not begin to say how many conversations have been directed to me as a result of that experience in a New England state.

I say, beloved, you and I realize that death is sure, it is positive, it is certain, and the question is — has a doctor any right to bring that death to pass one minute or one second earlier than it would come to pass if nature were allowed to take its course?

I will answer that question by saying that mercy killings are ONE - HUNDRED - THOUSAND PER CENT WRONG, for God says in my text, "Thou shalt not kill." If there were no other verses in the Bible, that's enough for me. It doesn't take but one peg for me to hang my hat on, and it doesn't take but one passage of Scripture to convince me of a truth, and when this one verse speaks so plainly, I can't doubt it—I can't in any wise at all, begin to question it, for God says, "Thou shalt not kill."

For the last twenty-five years there have been brought up before Congress again and again two bills asking that they be

passed. I receive every day the Congressional Record, which is the verbatim report of all that transpires in the Senate and in the House at Washington. I say, beloved, that these two bills have been presented again and again in Washington in the last twenty-five years. What are they? One is a bill to legalize mercy killings and the other is a bill to legalize birth control, and if one were passed, it is just as logical that the other be passed. If one were allowed, it is just as right that the other be allowed. The fact of the matter is, though, beloved, both are contrary to God's Word.

II

MERCY KILLINGS ARE ANTI-MERCIFUL SO FAR AS THE LOST ARE CONCERNED.

A mercy killing just hurries a lost man into worse misery than he has ever had in his life. Suppose this case: Here's a man who is dying, writhing in agony and pain. The doctor administers an opiate and sends that man's soul into eternity. His friends will stand by and say, "Well, he is out of his sufferings."

Some months ago I saw a woman die with trench-mouth. She died a horrible death. I heard one of her friends say, "I'm so glad to see her go, she is out of her misery now." But her mother, who knew the Lord and who knew her daughter died unsaved and had gone to Hell, turned to me and said, "No, Brother Gilpin, her misery and sufferings have just begun."

Mercy killing in itself is a misnomer so far as the unsaved are concerned, for it merely hurries a unsaved man out of what seems to be suffering into real, eternal and unending, suffering throughout the future.

I don't know that it is true, but I have learned, and I think on good authority, that the doctor who was supposed to have committed a mercy killing recently in the east, believed that there is no future and that when a man dies, he is dead—whether saved or lost, it made no difference. As I say, I don't know that to be absolutely true, though I have been informed that such was his religious belief.

Listen, beloved, I want to remind you that there is a future, and I want to burn it into your soul that when you die, you are going to live on. If you die saved, you will live eternally with the Lord. If you die unsaved, you will go into Hell, and it isn't going to be mercy for you to go there. Listen:

"The wicked shall be turned into hell, and all the nations that forget God."—Psa. 9:17.

Don't you let anybody deceive you, and don't you believe that when a man dies he is out of his suffering—he is just getting into his suffering. Listen:

"But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire."—Matthew 5:22.

You say, "Brother Gilpin, do you believe in old-fashioned Hell fire?" I do. I'm not very old in years, beloved, but I'm terribly old-fashioned in my theology. I'm just as old-fashioned as this Book and I believe every word of it from Genesis 1:1 to Revelation 22:21, and when God talks about Hell fire, I believe just exactly what He says. I heard a preacher say some months ago that the fire of Hell was only a figure of speech. The preacher said it—the Word of God didn't say it. The Word of God talks about Hell fire. If you die in your sins and go to Hell, you will go into a lake of fire, for God says so. I believe what God said and you had better believe it too. Listen:

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him

"I Should Like to Know"

(THE BAPTIST EXAMINER welcomes questions, to be answered in this column. Please state questions on separate sheet of paper, rather than including them in correspondence which relates to book orders, subscriptions, or some other matter.)

● Should a woman wear a covering in the church?

According to the teaching of Paul in I Corinthians 11, she should. He says, "For if a woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man . . . For this cause ought the woman to have power (Greek: 'authority,' meaning the sign of the husband's headship) on her head because of the angels." — I Cor. 11:6,7,10.

● Isn't this idea as to covering rather unimportant?

That all depends on how highly one regards God's Word. To the one who respects the Word of God, nothing therein is unimportant. Everything given to us is for our instruction and we ought to heed it. We shouldn't take the Bible piece-meal but we should take it all.

● Doesn't the covering refer to the woman's hair? Paul says in I Corinthians 11:15: "But if a woman have long hair, it is a glory to her: for her hair is given her for a covering."

We should not set one Scripture over against the other. This is the error of those who think this verse does away with what Paul had just previously taught. That long hair is a "covering" is true; but that it is the covering pre-

which is able to destroy both soul and body in hell."—Matthew 10:28.

Why be afraid of any man? As far as I'm personally concerned, I have never known what it was to be afraid of man. It doesn't make any difference what any man can do to you, it doesn't make any difference what man does to your body, but the one you need to fear is He who is able to destroy both soul and body in Hell. If man were to do his worst to your body, the worst that he could do would be to mutilate it, but when you fall into the hands of an angry God, it will mean a lake of fire for both soul and body. Listen again:

"And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day."—Matthew 11:23.

Here our Lord was speaking of those cities which had been favored by His personal ministry, and He said, "You are going to be brought down to hell." He went further and said that it would be more tolerable for those Old Testament cities which had never heard the Gospel as they had heard it.

Lost sinner, you had better (Continued on page 3, column 1)

viously referred to is wrong for at least two reasons: (1) A different Greek word is used than the one previously used, thus showing he is not referring to the same thing. (2) In previous verses Paul had said that if a woman be not covered, let her be shorn. That shows he was speaking of women who had hair, for who else could be shorn? It would be foolish to talk of a bald-headed woman's being shorn!

And we might say this: it has been our observation that those who reject the teaching of Paul as to wearing a covering, saying he meant only the hair, do not even wear long hair! They usually have bobbed hair. Furthermore, most of them likewise reject I Cor. 14:34.

● Wasn't wearing a covering only a custom in those days?

Well, the women most likely wore coverings on their heads, just as they have always done. But if you mean it was a custom rather than a Scriptural command, you are wrong. Paul does not even hint that it is a mere custom. Verse 16 is often perverted to get around Paul's teaching, but if carefully examined it will be seen that Paul is saying that the man who is contentious and does not receive what he is setting forth, is teaching that which is contrary to the practice of the churches of God and the commandment of God. "We have no such custom" means that Paul and the churches had no such doctrine as set forth by the man who taught otherwise than Paul here taught.

● Weren't the immoral women of Corinth going without a covering and for this reason Paul told the women of the church to wear a covering to distinguish them from these?

If so, Paul didn't mention it. He gives two reasons why a woman is to wear a covering: (1) To show her position as being under man as the head of the race and (2) because of "angels." Nothing is said about "immoral women." Let's take the Bible, then.

● Isn't it true that many who wear a covering are not subject to their husbands?

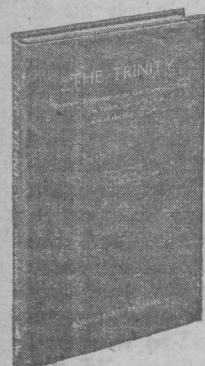
Be that as it may, it does not set aside God's commandment. The idea is that man is head of the race and the woman is to show this truth by wearing a covering, regardless of her attitude toward her own husband.

● Does not verse 5 contradict your view as to women's speaking?

Not at all. Study the matter carefully and you will see that Paul neither condones nor teaches that women have the right to pray and prophesy publicly. He is here simply showing the evil of the women's not wearing a covering. The fact that he mentions their praying and prophesying does not mean he approved them; rather, he magnifies the evil of not having a covering by showing that these women were even praying and prophesying without one. It was wrong for them to speak and be without coverings; how much greater their wrong when they spoke without a covering! Paul takes one thing at a time and when he comes to the matter of women's speaking in chapter 14, he tells the church that the women are not to speak in church. And if you will notice the context of I Cor. 14:34, you will see that he is discussing the matter of prophesying in particular. You cannot find any place where Paul ever approved of women's speaking publicly, though he mentions it in chapter 11 in discussing the matter of a covering.

The Trinity

By E. H. Bickersteth



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"Mercy Killings"

(Continued from page two)

earn something tonight—those of you who have been coming to this church for years and who are still unsaved. If you were to die and go to Hell tonight, it would be a lot hotter for you than for the man in Africa. There will be degrees in Hell just like there will be degrees in Heaven, and to the man who has heard the Gospel, Hell for you will be ten thousand times hotter than it will be for the man who has never heard the story of the Son of God. Listen again:

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" — Matthew 23:33.

Our Lord was talking here to the religious leaders of His day, and He called them a bunch of snakes. If He were back here tonight, He would call the majority of the religious leaders a bunch of snakes. Snakes have more principle than a lot of Baptist preachers, to say nothing of the other crowd. Some people think that so long as they are members of some church, they are going to Heaven when they die. They expect there are people here who think because they have joined the church, they are going to Heaven. Jesus was talking to religious people, and He said, "You look like a bunch of snakes to me—how are you going to keep out of Hell?" Don't think that because you are religious because you have your name in some church record book that you are saved. Our Lord Jesus Christ, in talking to religious people, said, "How are you going to keep out of Hell? If religious people go to Hell with Jesus, how about the irreverent, the ungodly who have never yet professed faith in the Son of God?

"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having thy hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into life one-eyed, than having two eyes to be cast into hell, into the fire that never shall be quenched."

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into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched."—Mark 9:43-48.

Our Lord Jesus Christ was speaking of drastic operations—the most drastic operations that could be suggested, for He said that if your hand, if your foot, or if your eye causes you to be offended, you had better get rid of that offending member—you had better go to Heaven with a mutilated body than to go to Hell with a body that was perfect. Oh, beloved, listen to me, there is a Hell of fire and brimstone and suffering awaiting every man who dies outside the Lord Jesus Christ. Listen again:

"There was a certain rich man, which was clothed in purple and fine linen and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried: And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he might dip the tip of his finger in water, and cool my tongue for I am tormented in this flame."—Luke 16:19-24.

Tell me there is any mercy in hurrying a man into a state like that? Tell me that mercy killing is anything but a misnomer when you hurry a man out of this life into eternity—when you hurry a man from his physical suffering into not only physical suffering but soul suffering as well. This is the story of two men of whom Jesus knew. They lived on after death. You are now alive, you are going to die and you are going to live on after death. These two men were alive. One man had a new suit of clothes for every day of the week; his table groaned beneath the weight of the food; while the other fellow was just as poor in contrast with the riches of this rich man. One was poor and the other rich, but by and by the great leveler of society—death—took over. Death, which levels every man and reduces all to the same plane, caught hold of the rich man and Lazarus, the beggar. Now they stand on the same plane of equality. However, in their death, there was a difference, for that poor man who knew the Lord Jesus Christ as his Saviour, had the angels for his pallbearers. The angels carried him into Abraham's bosom. It is wonderful when a child of God dies. Just think—angelic pallbearers to carry the soul into the presence of God. The rich man also died. I imagine he had a grand funeral. If he had lived in Ashland, I'm sure that there would have been a tremendous distinction made in the way in which the report of these two deaths was given. Over on the classified ad page occupying about one inch of space in the daily paper would be an account of the death of the beggar. Over on the front page you would have had a picture of that rich man, listing all the lodges of which he was a member, the folk who sent floral offerings and an account of all the good things he had ever done. But listen, beloved, the editor nor the reporter for the daily paper didn't write this story. This is God's story. God says that the rich man died. Not one word is said about his burial. The next thing we see is that the rich man is in Hell. Beloved, before your breath gets all the way out of your body, your soul will be in Hell. Don't tell me it is mercy to hurry a man into Hell.

What kind of place is Hell, to which this man went? It says,

"In hell he lifted up his eyes, being in torments." You say, "I don't believe in a Hell of torment." Well, all of your denials won't put the fire out. Hell is still hot whether you believe it or not. Here's a man who died and went there and the Word of God said that he was in torments. Does that sound like it was mercy for him to die? Do you want to know how he suffered? Listen to him as he cried and said, "Let Lazarus dip his finger down into a glass of water—I won't ask for a glass—I won't ask for a drink—I won't even ask for enough to quench my thirst—all I'll ask for is just let him dip his finger into a glass of water and all the water that will cling to his finger, let him put it on my tongue that it might cool me." Tell me there is any mercy in sending a man to a place like that! The worst suffering any individual ever went through in this world is a picnic—it is a pleasure in comparison to what a man will pass through the moment the breath leaves his body and his soul gets

—Rev. 14:10, 11.

Stand by a bedside and see a man that I looked upon a short while ago, who was afflicted with a spinal condition—the same that I had in 1934. See that man's head drawn until it touches his hips. See that man in all of his suffering, how the pain is so great that when he would squeeze his hands together, even though his nails had been cut as short as possible, almost into the quick, that when those hands were unclasped, those nails had bitten into his very flesh. Hear his cries and his shrieks of pain as he suffers. You say, "it's a shame to see that man in his agony—it is a shame to see him suffer in that way." Beloved, see that man when he goes into eternity. He was an unsaved man, and when his breath left his body, then began a suffering that would beggar description—smoke, fire, brimstone, torment. How long? For ever and ever. The physical suffering that this man went through lasted only a short week, but, beloved, there is no end, no time limit in eternity. When a man dies, time comes to a close, and it is all just one eternity for ever and ever. You tell me it is mercy to send a man out into that!

Let me ask you a question—you that are unsaved? If you were dying, would you consider it an act of mercy for somebody to end your suffering and send you out into eternity where not only your body would suffer, but your soul would suffer throughout eternity?

Listen once again—I want you to see that Hell is sure and Hell is hot, and, beloved, it is a place for every man to avoid: "And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:15.

Did you ever go to a Rolling Mill and take a trip of inspection through it? Did you ever see those furnaces with the hot metal? Put on a pair of smoked glasses and gaze into that furnace if you want to know what a lot of fire looks like. Twenty-five or thirty years ago, a man here at the Armco fell into one of those furnaces and the man who told me about it, said that it looked like he dissolved into nothingness as his body fell into that molten metal. He hardly knew what hurt him, for he died immediately.

What is it going to be like for you to go into a lake of fire when you will know what is happening? You will be conscious and you will know all that happens from then on throughout all eternity. You can not tell me there is any mercy in sending a man into a place like that.

III

FOR THE CHRISTIAN IT IS ANTI-TRUSTFUL TO THINK ABOUT MERCY KILLING.

When you go to your work tomorrow morning, suppose you turn around and say to your foreman, "This looks like a long day. I surely will be glad when five o'clock comes." About one-half hour later you look up at the clock and say, "I never saw time pass so slowly. I surely will be glad when this day is over." All throughout the day you keep wishing for quitting time. All throughout the day you keep lamenting the fact that you have to stay on the job and keep watching the clock, wishing the hands would hurry by to five o'clock. Would you be very valuable to your employer tomorrow under those circumstances?

Well, tonight, beloved, suppose you are sick, suppose your body is suffering with pain, suppose tonight your old body aches in every joint. You know you would be better off dead than alive, because you know you would be with the Lord, and like that laboring man, you keep saying, "Oh, God, I will be glad when quitting time comes—will be glad when you take me out of this world." Beloved, I ask you, how valuable an employee of the

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GALLAGHER, W. VA.

7:00 P.M., Oct. 28

SPEAKER:

BOB L. ROSS

Calvary Baptist Church
ASHLAND, KENTUCKY

EDITOR OF THE
BAPTIST EXAMINER

EVERYBODY WELCOME

to Hell. Listen to another Scripture:

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with EVERLASTING DESTRUCTION from the presence of the Lord, and from the glory of his power."—2 Thess. 1:7-9.

How long? Everlasting destruction. Do you want to know what Hell is like? Listen:

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name."

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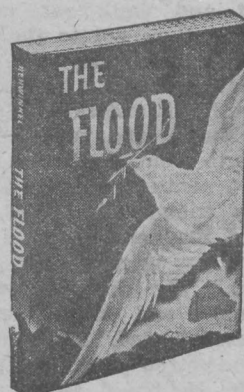
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Lord Jesus Christ would you be? As His people, the Lord wants us to keep busy in His service until quitting time comes—when the Lord calls us home.

IV

MERCY KILLINGS ARE A REBELLION AGAINST GOD.

God has a time appointed for every man to leave this world. Listen:

"To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; A time to kill, and a time to heal; a time to break down, and a time to build up."—Eccl. 3:1-3.

Beloved, there it is. God has a time for you to be born and He has a time for you to die. Listen again:

"Known unto God are all his works from the beginning of the world."—Acts 15:18.

There are no accidents with God. Nothing ever slips up on Him. Nothing takes place by chance. God has a time for every thing that happens in our lives. God knows when you are going to die. God knows the manner—He knows just exactly the time, the place and the circumstances that will attend it. Mercy killings are an attempt at rebellion and revolt against a sovereign God.

Let's think about the Apostle Paul. He had a lot of suffering. Did you ever read and study how Paul suffered in order that he might preach the Gospel to lost sinners? I think sometimes that I have difficulties and problems, but did you ever stop to think how the Apostle Paul suffered in his preaching of the Gospel? Listen:

"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watching often, in hunger and thirst, in fastings often, in cold and nakedness."—2 Cor. 11:24-27.

I never did get whipped published. (Continued on page 7, column 5)

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PHOTOGRAPHIC STORY OF THE NATIVES OF NEW GUINEA WITH

NOTE: All the pictures in this group were taken in and around the Koroba area, in the Southern Highlands, where I spent the 20 days on my last trip, and where we are making preparations to start a mission. These people are not the Duna people that we will be working with, but they are next door neighbours and their looks and habits are about the same. They speak a different language and that is about the only noticeable difference in them.



This is a picture of the house that I lived in for nearly a month, and something similar to what I will build for us to live in. These houses keep you dry, but in this area especially where it rains nearly every day they stay damp and most every night fire is needed. This house consists of one bedroom, large living room with a big fire place, a small kitchen, pantry and shower room. All cooking is done on an old fashioned wood stove. The water supply is rain water caught from the roof.



This is a native man. You will notice that he, too, has a bag but he is wearing it different and for a different purpose than that of the women. All the men and boys carry bags, swung across their shoulder and hip, and in them they carry a few potatoes for food for the day and their personal belongings, such as pipe, tobacco, small bones used for tools, dogs' teeth and shells used for money, etc.



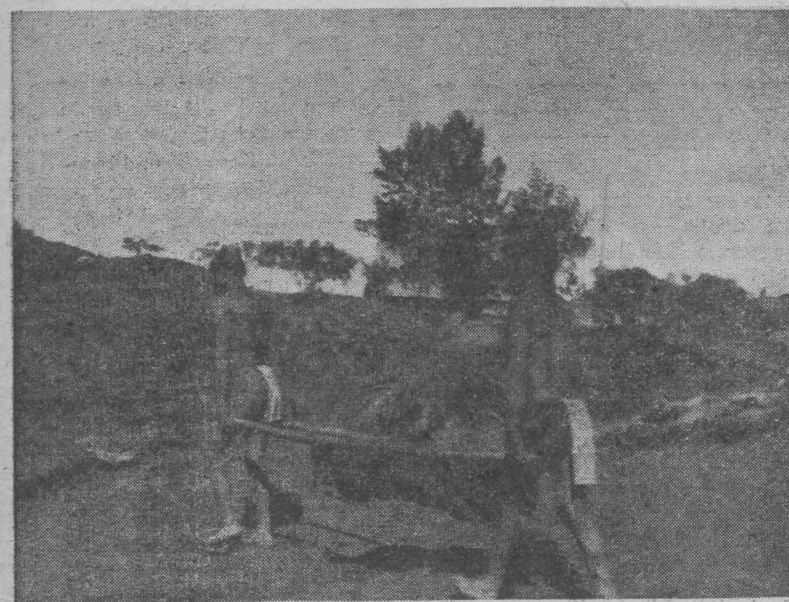
The people you see in this picture are native women bringing large bags of sweet potatoes to the government store house to trade for salt. They will gladly trade a large bag of potatoes for about two tablespoons full of salt. There are several native police, some with families, that live on the station and they live mainly from these potatoes supplied by the government. More than a ton is consumed here every week.



These are pictures of native prisoners. This is how they build the roads. These human earth removers work 7 A. M. to 4:30 P. M. removing the dirt from the high places and filling in the low places. Some of these men (there were about 30 in all), were serving terms for murder and others for tribal war fighting. They were from somewhere close to the general area to where we will be going.



In this picture can be seen a different kind of trade goods being brought in by the native women—bundles of grass and wood. The grass is used to make roofs for houses and the wood is used for fire wood and cooking.



Here is an old man and myself. This man is about the average size of the men in this area. I am 5 feet 11 1/2 inches tall and in this picture weighing about 160 pounds.



These are native women of the Koroba area. These people are not pigmies but most of the women run well under five feet tall; their average weight would be about 100 pounds.

Close Communion

(Continued from page one)
looking at the man in the moon does. It no more unchristianizes folk than preventing them from voting in a Baptist business meeting unchristianizes them. Why will they persist in making this charge? Communion no more unchristianizes Pedobaptists and other groups than rejecting their baptism does. Baptists are the one people, thank God, who stand out

and contend that baptism and the supper have nothing whatever to do with salvation. As our accusers seem to be dull at this point, here is an illustration that may help them to understand us:

Brother W. H. Smith, who is now dead, was one of the best Bible preachers in southern Kentucky. He had a very dear friend who was a Presbyterian. They would be in the best of humor and twit each other as to doctrinal differences. At the friend's sup-

per table he said, "Brother Smith, I just can't understand you Baptists. Don't you consider me a gentleman and a Christian?" Brother Smith said, "Yes," "Well, why don't you invite me to your communion table?" Bro. Smith made no answer then. After supper the friend said, "Bro. Smith, you sit and chat with the family, I will step over to my lodge a few minutes." Smith said, "I'll get my hat and walk out with you." When they got to the door that opened into the lodge hall Bro. Smith made as if he was going in, too. His friend said, "You are not a Mason, are you?" "No," said Smith, "but, don't you regard me as a gentleman and a Christian?" His friend said, "Yes," "Well," said Brother Smith, "I can't see why you won't let me go in with you." The friend saw he was caught and said, "You haven't been initiated," and shut the door, leaving the preacher on the outside. He could see very plainly why Bro. Smith should not come into the lodge hall, but was blind as to why for the same reason he was barred from the Lord's table. He had not received the initiatory

rite of baptism.

3. "Close Communion is a bar to Christian Union." Again, we enter a most emphatic denial. In the first place, how can truth and right prevent Christians from communionists, such errors as uniting? It is freely granted that close communion prevents some people from joining the Baptists. It acts as the flaming sword on the East of Eden turning every way to guard the church, the pillar and ground of the once-delivered truth. But as to preventing what is commonly understood by Christian union, it does not and cannot do anything of the kind. The little boy ran in and said, "Mama, make Johnnie behave himself; he cries every time I hit him." Which boy was to blame? One of the unsavory kings of Israel blamed Elijah for troubling Israel, but the burly

old prophet put the blame somewhere else. The real bar to Christian union is not close communion, but the adoption of hurtful errors on the part of open communionists. Such errors as in no way endorse. Again, if close communion is a bar to Christian union, why is it that open communionists do not unite among themselves? As far as we Baptists can see they are about as far from uniting as they were a generation ago. Please show us. Don't talk so much. The proof of the pudding is the eating. Ah, my brethren, sincerity is a great thing. There isn't as much overflowing love for the Baptists, and desire for Christian union as sometimes appear on the surface. Bro. Armitage, who wrote on (Continued on page 5, column 1)

WHOM BROTHER HALLIMAN WILL BE LABORING VERY SHORTLY



This is a mother and her daughter on their way to the Government station with wood and grass. Note that the little girl has a bag of potatoes on her back as well as her mother. These women can carry most unbelievable loads on their heads and backs.



This is an unusual picture of a native woman, in that she is walking alone. Seldom do you ever see a native woman out on the road alone. Even when there are two or more they will usually scurry off into the bush when they meet a white man.



This picture was made on the way from Koroba to where we will be living. Two women and two little girls can be seen in this picture. Their house was just beyond where they were standing. They probably thought I was going to harm them in some way as they motioned with their hands for me to move on.



These are two young boys about 15 years old. These native boys, for the most part live a life of leisure. The men and boys are warriors and the women and girls bring the material to the house site) build houses.



This picture was made at the camp site where we spent the night, and is typical of the native men that I will be dealing with. Among other things that he is wearing can be seen a large bone at his waist line. This bone is sharp on one end and is used as a personal defense weapon and for many other purposes.



This is a picture of the old man that was with me in one of the other pictures, along with another old man. Note that the one standing on the left facing you, has something resembling a band on his left arm. This object is an old tin can that he has found and when he put it there it was shiny and to him attractive, but when I saw it it was rusty. There is no telling how long he had been wearing it.

Close Communion

Continued from page 4)

history, was requested by open-communication preachers each close communion. He protested, but at last a fine congregation of him. While discussing the we are now considering he something like this: "Brethren, there is a little Free-Will, communion Baptist Church at the corner here that has struggling for years for its of you brethren taking up action to help them." Sure, communion is no bar to union.

"We'll all commune together, heaven, why not here on Just a word on this point. A fine congregation was once in a home where the was a Campbellite. She into the conversation on being else and said, "Brother together in Heaven, why Brother S. re-olutely silent, and says about our communing to- in Heaven," and went on conversation. I am told the Campbellites in that com- for demanding chapter for everything, from one shut up, and never used on the heads of Baptists

Church Membership

(Continued from page one)

he is baptized into a local church. This is made plain in Acts 2:41, 47.

Because of the example of New Testament Christians. Read the story of New Testament conversions, and you will find that they immediately followed Christ in baptism and church membership. It was so on Pentecost. It was so wherever Paul preached, for churches sprang up everywhere. People of New Testament times did not turn to Christ, then refuse to be baptized and to have fellowship with a church.

Because the nature and development of Christians depends largely upon church membership. When people do not associate themselves with a church, it is seldom that they learn much about the Scriptures or develop in the Christian life. It isn't enough to merely have spiritual life — there should be growth. (See 2 Peter 3:18).

Because churches have kept alive the gospel through the centuries. Had churches been entirely blotted out, the gospel would have ceased to be preached, and all of us would be lost in our sins. Jesus knew this, so he promised that the institution which he designated "my church" would never be put out of business during this age. (See Matt. 16:18).

Because the church (consider-

ed as an institution) is precious to Christ. (See Ephes. 5:25) If Christ loved and gave Himself for the church, can any true believer be indifferent concerning it?

Because Christ left his affairs in the hands of the church that he begun. The Great Commission stated in Matt. 28 makes clear that Jesus addressed those disciples — not as individuals — but in "corporate capacity" as constituting an organized group that would be perpetuated unto the end of the age. He promised "I am with you always . . ." He could not be with something that ceased to exist. Jesus never committed his work to any institution save the one that He started. No club, lodge, or organization of any kind, save the church, has any commission from Christ. And remember — no so-called church that was started by men this side of Jesus, has any divine commission.

Because nearly all conversions are brought about through the influence and work of churches. Question almost any one you please, and you will find that they were saved through the activity of some church. If in connection with a revival meeting — that

meeting was sponsored by some church. If under the ministry of some preacher — that preacher was ordained by some church. With all their imperfections, churches are directly or indirectly responsible for the conversion of perhaps 99 per cent of those who are saved.

Because every Christian needs the fellowship and encouragement furnished by a good church. Association with those who have a like faith, like ambitions, similar outlook, and same hopes, cannot fail to help and encourage in the Christian life.

TOO MUCH MEAN CRITICISM

Churches are often bemeaned and criticized. Some of the criticism is merited, but much of it is unjust. To be sure there are counterfeit churches. To be sure there are glaring imperfection. Is it not to be expected that Satan would counterfeit and hinder? Some of the biggest critics of churches are persons who know little about them through personal experience.

Say what you please, it remains true that every Christian should seek membership in a good, Scriptural church, then should seek to serve in a way that will make that church to function as Christ purposes that it should do.

SPEECH HUNTERS LEFT SPEECHLESS BY REPLY

ST. LOUIS (BP)—Paul Brooks Leath of Fresno, Calif., concluded a session of the 1961 Southern Baptist Convention in St. Louis by quoting from memory the Sermon on the Mount.

This created some interesting moments at the booth where Convention speeches were being sold.

Halfway through Leath's recitation, a man rushed to the booth. "Can you sell me Leath's speech?" he asked anxiously. "I have to leave to catch my plane, and he isn't through with the Scripture yet!"

This episode was topped at the close of the service when several hurried to buy a copy of the speech. They became red-faced when told that they could find the message word for word in their own Bibles.

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Time: 9:00-9:15 a.m.

—Eld. Jim Everman, Pastor

A Believer's Duty

(Continued from page one)
tures; and that he was buried, and that he rose again the third day, according to the Scriptures." (I Corinthians 15: 3, 4.) In baptism, one also vividly pictures the burial of his old life and his rising to walk in newness of life. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Romans 6: 4.)

"Buried beneath the yielding wave,
The great Redeemer lies;
Faith views him in the watery grave,
And thence beholds him rise.

"Thus do his willing saints to-day,
Their ardent zeal express,
And, in the Lord's appointed way,
Fulfill all righteousness."

Every Christian should be an enthusiastic church member. Christ established His church so that His people could carry out His plans. In the local church, believers can unitedly worship God. There they will find nurture for their spiritual life. And as a band of Christ's followers they can go out to win disciples for the Master. Every believer should join the church at once. It is the Lord's army for training and for conquest. Every believer should make the best possible soldier for Jesus Christ. The value of a local church of Jesus Christ is beyond all power of men to estimate. It is by all odds the greatest institution upon earth. Its work surpasses all other organizations in importance and far-reaching influence. It not only touches the needs of this present life, but it reaches out beyond this life and does a work that will last throughout all eternity. What an honor to belong to such an institution! What glory to help in a work that not only touches the tides of time, but that will flow on through the eternal ages!

"I love thy Church, O God;
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thine hand.

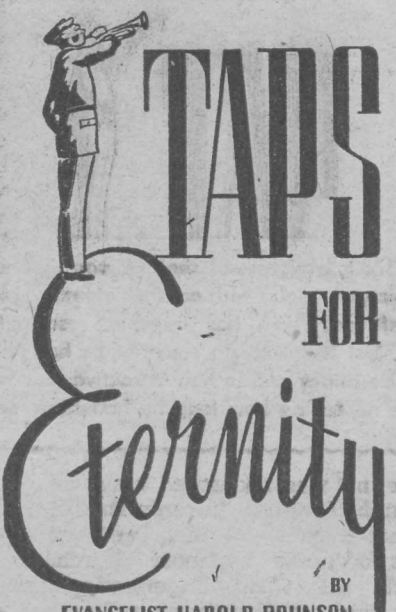
"For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end.

"Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise."

A Christian should not only devote himself to work in the local church, but he should be interested in Christ's worldwide program and have some share in it. That Christ has a world-wide program all should know. Jesus after his resurrection said to his

disciples: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24:46, 47.) The great commandment of Jesus, which includes his commission to his people, maps out a wonderful program. Note the majesty and the sweep of it: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matthew 28: 18-20.)

It is the duty of every Christian to study the field. "The field is the world." A careful study of the field and its need will set one on fire with a desire to aid in the evangelization of the whole world. Everyone should



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look into the methods employed and make himself familiar with the movements that have been put in operation for carrying out the Master's command. Then he should settle his own relationship to the world-wide plan, and decide what his personal duty is in the matter.

"We have heard the joyful sound:
Jesus saves! Jesus saves!
Spread the tidings all around:
Jesus saves! Jesus saves!

"Bear the news to ev'ry land,
Climb the steepes and cross the waves;
Onward!—'tis our Lord's command;
Jesus saves! Jesus saves!"

2. Explain that the faithful servant of Christ will be rewarded by the Master when he comes.

Many seem not to understand the relation of salvation and rewards. But there should be no trouble on this point, for they are entirely different. Salvation, eternal life, is a gift. Rewards are earned by works. One does not merit or deserve rewards. Make it clear that one does not work to get salvation, or to keep it. But the rewards of a Christian depend entirely upon his works—upon his faithfulness.

Study a few of the many passages of Scripture that declare eternal life—salvation—to be the gift of God. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23.) "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." (Ephesians 2:8,9). The beloved John uttered some strong and serious words on this point: "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." (I John 5:10-12). Can any words be plainer or more emphatic than these? Eternal life is the gift of God! What a blessed and glorious fact!

There are a multitude of passages in God's Word that speak about rewards, and they all deserve careful study. But only a few of them can here be given. Take your concordance and look up others. To the ones who are persecuted for his sake, Jesus says: "Rejoice, and be exceedingly glad: for great is your reward in heaven." (Matthew 5:12). Jesus warned his people against parading their deeds of charity before men in order to receive their compliments. "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven." (Matthew 6:1). Concerning almsgiving and prayers in secret, Jesus affirms: "Thy Father which seeth in secret himself shall reward thee openly." (Matthew 6:4,6). Of the one who treats kindly a disciple of Christ, Jesus says: "He shall in no wise lose his reward." (Read Matthew 10: 40-42). In his message, given after his return to the glory land, our Lord says: "And, behold, I come quickly; and my reward is with me, to give every man according as his works shall be." (Revelation 22:12). Paul gives the principle upon which rewards are made: "Now to him that worketh is the reward not reckoned of grace, but of debt." (Romans 4: 4).

Let us illustrate the difference between salvation and rewards: Suppose that for some reason a great steamship company should announce that in sixty days one of its greatest ships is going to sail from New York for Liverpool, and that the company will give free passage to all who go on that ship. The ship's quota of passengers is soon secured. Suppose we are among the favored

God's Way

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

"Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs
And works His sov'reign will.

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

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

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

"Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain."

—COWPER, 1779

number. The day for sailing arrives. We are all on board, with free tickets. We sail out of the harbor, turning our back on our native land. When we have been out in the open sea for a few hours, with everything gloriously beautiful and marvelous, the captain of the vessel approaches a group of men.

"Gentlemen," says the captain, "I am in a very serious situation. One of my men has suddenly taken sick. The ship's physician tells me that the man will not be able to perform his duties on this trip. While the work he was doing is of great importance, I am glad to say that it does not require any skill. I can show anyone how to do it in ten minutes. But it is imperative that I have a man to take his place."

"Captain, I shall be glad to take the man's place," one of our number volunteers.

The captain explains the duties of the task to him. For a certain number of hours each day the volunteer works for the captain. When we reach Liverpool, the captain hands this man a good-sized check.

"What is this for?" our friend asks.

"Oh, that is to pay you for your service. I could not have gotten along without you," replies the captain.

"But," the man says, "I don't charge you anything. I got my passage free, you know."

"That is just it," comes the answer. "You do get your passage free, as all the others do. My company promised you a free trip and I shall carry out that promise. You must accept pay for your services."

Now that illustrates the difference between salvation, the free gift of God, and rewards that are earned by service rendered. God gives us a free ticket, a through ticket, if you please, on the old ship of Zion and it will surely land us in the haven of eternal rest and peace. Over and beyond this, the Master will pay—reward—us for all the service we may render on the trip over. Yes, it is as Paul declares: "Every man shall receive his own reward according to his own labor." (Read I Corinthians 3:8-8).

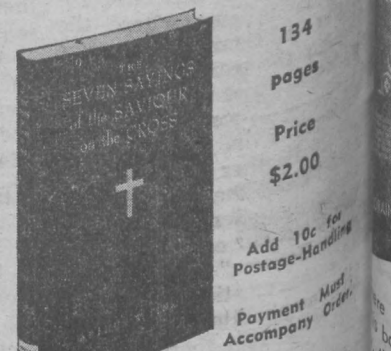
Read and study this illuminating passage from the great apostle. Paul says: "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereupon. But let

every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." (I Corinthians 3:10-15). Here we have two men who are both building upon the one foundation—Jesus Christ. One of them builds out of material that fire cannot hurt, "gold, silver, precious stones." The other one builds out of inflammable material, "wood, hay, stubble." When the test of fire is made, the one stands and the other goes down in ashes. Now, what about them? Is one saved and the other lost? No, indeed! Both are saved, but there is a vast difference between them. One of them receives a reward, but the other suffers loss. "But he himself shall be saved; yet so as by fire." It is a serious thing that your works and mine are to be tested by the fire of God. How careful we should be in building!

"I am thinking to-day of that beautiful land
I shall reach when the sun goeth down;
(Continued on page 7, column 1)

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There have been many books written on the seven last statements of Christ as He hung on the cross, but we believe this one tops them all.

HIS IS CAMPBELLISM, ALL RIGHT!

heard a preacher the other tell about visiting in a jail. He came across a woman and daughter that were in jail for drinking whiskey. That was in prohibition days, and this wasn't doing the real bootlegging — they were just stooges for the others and had the whiskey on their premises. The preacher talked to them and told him their people were certain religious persuasion. He said, "Will you see the pastor of a church of that denomination and ask him to come and with us?" He said, "I certainly will." He went to the pastor of a church of that denomination and gave him the pastor of the two women, and the pastor said "No, I'm not going to see them." "Why?" The pastor said, "To be perfectly honest, it is none of your business. The preacher said to

him, "It is my business, for I promised those women to bring you their request, and I want to be able to tell them why you refuse to come to see them." "Well, if you insist, I'll tell you," said the pastor. "There isn't any facilities for baptizing those women there at that jail, so they couldn't be saved even if they wanted to. What's the use of going to see them, when I can't benefit them?" There was a pastor who mixed water with blood. He didn't believe that the blood of Jesus Christ cleanseth from sin. He thought that it took water — and when he had no baptism, he had no message of salvation for those two lost women. I thank the Lord as a Baptist and a believer in the Bible, I have a message of salvation for a person anywhere.

—Mason

A Believer's Duty

continued from page six) through wonderful grace my Saviour I stand, there be any stars in my crown? the strength of the Lord let me labor and pray, me watch as a winner of souls; bright stars may be mine in the glorious day, when His praise like the sea-flow rolls.

what joy it will be when His face I behold, g gems at His feet to lay down; old sweeten my bliss in the way of gold, could there be any stars in my crown."

make clear the fact that the disobedient servant of Christ will be chastised in due season. Attention to the difference between chastisement and punishment. Ordinarily we use "punishment" to include both ideas. There is an important distinction to be made. A state executes a man for his crime, to vindicate the law and to protect society. A father chastises or whips a child for the good of the son, to make him better. God will chastise the unsaved in the life to come. In this life, God will not punish his disobedient child in the life to come.

one passage is here given where that God does whp, or chastise his disobedient children: "For I have forgotten the exhortation which speaketh unto me, saying, 'My son, do not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he loveth. If ye endure chastening, God dealeth with you as

with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness." (Hebrews 12:5-11.)

Someone asks: "How will God whip me if I sin?" I do not know. God has various methods. He does not chastise all alike. In a home where there are several children, parents do not deal with all alike. For one boy, nothing does so well as the old-fashioned rod. But, perhaps, for another boy that would not be wise. Sometimes a mother sends a boy to bed on a holiday for his disobedience. I know intimately one who has a dislike for an althea bush. Oh, he admits that the leaves are pretty and that the flower is beautiful and all that, but he does not care for the althea. Why? Well, that is another story.

How is God going to chastise? I do not know. It may be that he will take away a loved one, as in the case of David. It may be that God will send financial disaster, sweep away your property. He may bring bodily affliction upon you, place you upon a bed of illness. And if you persist in your disobedience, if you are wilful and stubborn, God may remove you from this world and thereby thwart the highest ambition of your life. That shocks you, does it? I am using plain English, because I want to press this point home.

"Oh," you ask, "you do not really mean to say that God would take the life of one of his servants for his sins, do you?"

"That is correct. You have my meaning exactly."

God has not left us in the dark on this point. He tells about taking the life of a very prominent servant of his. That one is none other than Moses. It had been the fondest dream of Moses to lead the Children of Israel into Canaan. He wanted to see his beloved people settled in their own land and living "under their own vine and fig tree." But God did not permit Moses to lead the Children of Israel into the Land of Canaan. Why? Because he had sinned. Turn to Deuteronomy and read:

"And the Lord spake unto Moses that selfsame day, saying, get thee up into this mountain, Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession: and die in the mount, whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people: because ye trespassed

against me among the Children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel." (Deuteronomy 32:48-51.)

Note — "Die in the mount . . . because ye trespassed against me." God takes special pains to tell us that when Moses died: "His eye was not dim, nor his natural force abated." (Deuteronomy 34:7.) He did not die from disease or old age. God kissed away his life, as the Rabbis express it. Moses died at the time he did because of his sin, because he trespassed against God. Here is the scene: Yonder are the Israelites in the wilderness. They are complaining because they have no water. Moses and Aaron cried unto God. God told them to assemble the children of Israel before the rock and to "speak unto the rock before their eyes; and it shall give forth his water." They assembled the children of Israel as God instructed, but Moses said: "Hear me, ye rebels; must we fetch you water out of this rock?" Then he smote the rock and the water came. But listen to what God said: "And the Lord spake unto Moses and Aaron, because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." (Numbers 20:12.) A little while after that "the Lord spake unto Moses and Aaron in Mount Hor, by the coast of the land of Edom, saying, Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah. Take Aaron and Eleazer, his son, and bring them up unto Mount Hor; and strip Aaron of his garments, and put them upon Eleazar his son; and Aaron shall be gathered unto his people, and shall die there. And Moses did as the Lord commanded: and they went up into Mount Hor in the sight of all the congregation. And Moses stripped Aaron of his garments, and put them upon Eleazar, his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount." Later on God said to Moses: "Get thee up into this mountain Abarim . . . and die in the mount whither thou goest up . . . because ye trespassed against me."

"Well," you say, "then Moses was lost."

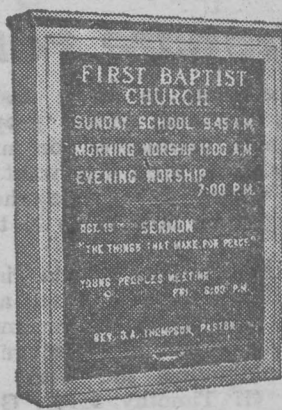
No, no. Leap over the centuries and stand on the Mount of Transfiguration. Here Jesus is transfigured before his disciples. Look, coming yonder are two heavenly messengers — Moses and Elijah! They come to talk with Jesus about his death, soon to take place in Jerusalem. Leap over the centuries and stand with John on the Isle of Patmos. Look upon that heavenly host with him. Listen, they are singing! And these are the songs they sing: "And they sing the song of Moses the servant of God, and the song of the Lamb." (Revelation 15:3.) Moses lost? No, no. I do not believe that the name of a lost soul would be linked with the blessed Lamb of God! Neither do I believe that the heavenly host would ever sing the song of one in hell! Moses sinned and God cut short his life, but he was not

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lost.

God may not take your life for your sin, but he will bring some affliction upon you. Read the story of David in 2 Samuel 12: 1-23. See there that Nathan said to David: "Thou art the man." "And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, the Lord also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die." Look, that child is sick. The king in his distress flings down his scepter, hurls his crown from him, tears his royal robes, and lies down upon the ground. There he cries and mourns and prays for the child to be spared, but God said: "No, David, you have sinned. The child must die." In reading the record of David's life from then on, it is found that the sword never did depart from his house. But the story is too long and too sad to be recorded here.

May we all be such faithful servants of Christ that we will escape sore and severe whippings here and have great and glorious rewards yonder. Oh, to hear the Master say: "Well done, thou good and faithful servant!"

4. Point out the fact that all acceptable service to Christ springs from love and gratitude.

"My Jesus, I love Thee, I know Thou art mine, For Thee all the follies of sin I resign: My gracious Redeemer, my Saviour, art Thou; If ever I loved Thee, my Jesus, 'tis now."

No one ever surpassed the Apostle Paul in zeal for the Master. He delights to call himself the servant, the bond-slave of Jesus Christ. He explained his zeal by saying: "The love of Christ constraineth us." (2 Corinthians 5:14.) John, before he began to paint the scenes of his apocalyptic vision, broke in heavenly rhapsody, saying: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever." (Revelation 1:5, 6.)

"When I survey the wondrous cross On which the Prince of Glory died, My richest gain I count but loss, And pour contempt on all my pride.

"See from His head, His hands, His feet, Sorrow and love flow mingled down: Did e'er such love and sorrow

meet, Or thorns compose so rich a crown?

"Were the whole realm of nature mine, That were a present far too small; Love so amazing, so divine, Demands my soul, my life, my all."

"Mercy Killings"

(Continued from page 3)

lily for preaching the Gospel. I never was beaten with rods. Think how Paul suffered. Why didn't Paul say, "I'm getting tired of it." Why didn't he say, "I have taken these whippings just about as long as I can. I can't go through another ordeal like I have." Why didn't he say, "Dr. Luke, you have been my attendant, you have gone around with me, you have cared for me physically, you have been my personal doctor all through my ministry; now just open up my veins and inject some air into my veins and let me die—get me out of these sufferings. They have whipped me five times, 199 times the lash has fallen on my body. I am tired of being the target for stones and beatings. Dr. Luke, be merciful — let's have a mercy killing — send me out into eternity." But, beloved, he didn't do that. I'll tell you what he did do. Paul as God's great man, went right on serving the Lord. It didn't make any difference what happened, he went right on serving the Lord. When it came down to the time when he was going to die, he said:

"For I am now ready to be offered, and the time of my departure is at hand." — 2 Timothy 4:6.

Paul is now taking a downward look into the grave. Paul had always looked up and out in the service of the Lord. Now he looks down and says, "Oh, (Continued on page 8, column 1)

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Alien Immersion

(Continued from page one)
sidered anything other than a Satanic inspired imitation or counterfeit. When Baptists accept such baptism, they have no right to expect their work to endure the fire.

Campbellite Testimony

(Continued from page one)
by an inspired writer, styled Luke the physician. This Luke is the oldest ecclesiastical writer in the world. He writes a history of the Christian church for a little better than thirty years. See his treatise styled 'Acts of the Apostles' 2:41, 42."—J.R.G.

"Mercy Killings"

(Continued from page 7)
yes, I know I'm going to die. I know the time for my departure is at hand." Oh, listen, beloved, he might have ended all of those sufferings a long time before, but he didn't. He went through them and came down to the end still looking up, trusting, depending upon the Lord, saying, "The Lord, the righteous judge, has a crown of righteousness awaiting me."

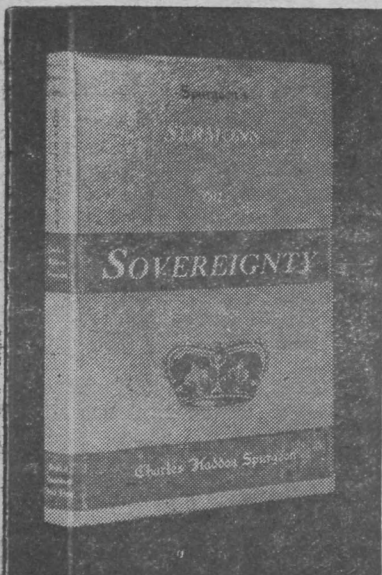
YOU NEED MERCY TONIGHT, BUT YOU DON'T NEED A MERCY KILLING — YOU NEED THE ONE WHO DIED, WHO WAS KILLED THAT YOU MIGHT HAVE MERCY, THAT THE GRACE OF GOD MIGHT BE YOURS.

That's the mercy you need tonight. I look out over this congregation and think of men and women who are here lost, some trying to save yourselves, some depending upon the church — what you need tonight is mercy — not a mercy killing, but you need Him who was killed for you at Calvary that mercy might be yours in Him.

Go back to the day when Abraham was about to offer his son, Isaac, as a burnt offering. He looked behind him and saw a ram

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How Young People Should Prepare For Mission Work

There seems to be a desire among Christian young people to prepare themselves for missionary work. First they want to know where to receive their training, then how to go to the field.

The Apostle Paul said to Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth" (II Timothy 2:15). God uses young people who are prepared as Christian warriors to go out and fight against the enemies of God and the souls of men. We do not fight against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, and against spiritual wickedness in heavenly places. This is exactly what the missionary finds he is doing when he is on the foreign field. The power of the Devil is real and strong.

HOW SHOULD YOU PREPARE YOURSELF FOR MISSIONARY WORK?

Perhaps you are a young person of high school age. You say, "I believe that God has called me to be a missionary. Now what shall I do? How should I get myself ready for the mission field?"

There are two kinds of preparation. There is heart preparation, and then there is intellectual preparation — the educational side. As to your heart's preparation, there must be complete surrender to the will of God. Romans 12:1, 2 says that you must "present your body a living sacrifice"

caught in the thicket and offered him up instead of his son. Beloved, Isaac needed someone to die in his place and God provided a ram that died for him.

And now come down to Calvary. You and I needed someone to die for us. We had to die for our own sins unless we could find a substitute who might die, in our behalf. God found that substitute in the person of His Son, and His Son went to Calvary where they drove the nails in His hands and feet. They made Him suffer every way they could. Jesus Christ died on the cross of Calvary for what purpose? To keep you and me out of Hell. The mercy we need tonight is that which is ours in the Lord Jesus Christ.

Do you know Him tonight? You need Him. You don't know what day nor hour you are going to leave this world. Sooner or later all are going to die unless Jesus comes.

One day this last week I was standing in the front of the printing shop talking to a preacher. We looked across the street as an ambulance drove up in front of a restaurant. They brought a man out on a cot and took him to the hospital. The dishwasher had been stricken with a heart attack. He didn't know when he came to work that morning that they would haul him away before the day passed by.

Sometime ago I saw them bring a man out of a hotel dead, in Huntington, West Virginia, a man who had rented a room the night before. When he went to bed and to sleep, he didn't know he would never see this earth again.

You never know when that hour of death is coming. I say it is coming. You may be in Hell before I finish this sentence, or if you are saved, you may be in Heaven. It will all depend on one thing — do you know Jesus Christ as your Saviour? I don't say that if you join the church and do the best you can, maybe you will get to Heaven after a while. I want to be honest with you. It is either Jesus Christ or a Devil's Hell. Oh, may God save your soul tonight, and if He saves you, come out on God's side and publicly profess your faith in Him.

fice, holy, acceptable unto God, which is your reasonable service."

If you are to be a missionary and want to be used of God in His service, you must make a complete surrender of your life, your talents, your plans, your possessions, and your desires. Everything must be surrendered. You will have to climb up on God's altar, lie down in submission to the will of God, and say, "Lord, here I am. I am ready to be a sacrifice for You." This is an absolutely essential step. No one is ever prepared to be a missionary until by Divine Grace he has made a full and complete surrender to the will of God.

You must begin being a witness for the Lord Jesus Christ right where you are. Be a true witness among your chums and companions at school. Do not be afraid to take a stand for Christ. If you are afraid to take your stand for Him firmly now, you will find that it will be much harder out on the mission field. You may have to risk your very life out there. Prepare yourself in heart by taking a stand for Christ right where you are. Stand out boldly for the Lord Jesus during your high-school years.

As for intellectual preparation or education, a thorough knowledge of the Bible is absolutely necessary for any kind of Christian work. Whether you go to the foreign field, or whether you stay in your own land in some Christian capacity, a thorough knowledge of God's Word is indispensable if you are to be a workman for God.—Selected.

So. Baptist Idol

(Continued from page one)
the Program has taken its place).

"We can always think of the Cooperative Program as THE ARM OF GOD reaching out to a needy world."

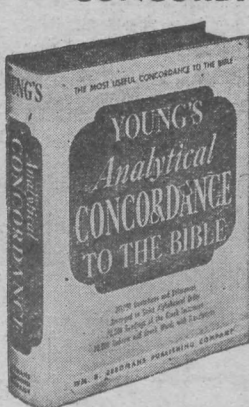
Evidently, God sprouted an arm in 1925 that He did not have before! To a Southern Baptist devotee that might sound rather silly and sarcastic; however, to call the man-made, unscriptural, usurping Cooperative Program "the arm of God" is not only sarcastic and silly, it is downright blasphemy.

Another eulogy says:

"Nine and one-half million Baptists working together TO WIN THE WORLD TO CHRIST through thirty-two thousand churches is much more effective than scattered Baptist churches working alone. My church may not be large itself, but when considered a part of THIS GREAT MISSION FORCES through the Cooperative Program it certainly is important!"

This reveals that Southern Baptists are endeavoring to do something that the Bible nowhere tells us to do, nor does the Bible teach that it shall be done — that is, the winning of the world to Christ. We are to witness to the world, but it is not within our power nor God's purpose to win

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Also, Southern Baptists think they have found something "more effective" than God's own plan. That, of course, is the Cooperative Program.

Then, too, the "important" feeling is important to Southern Baptists. To be a part of the "great" Cooperative Program makes them feel important.

Other statements praising the Program inform us:

"The Cooperative Program is a channel through which the individuals in the churches MAY RESPOND TO THE GREAT COMMISSION to send the good news of Jesus Christ unto the ends of the earth." (Too bad the Lord didn't know about this type of "response" before Southern Baptists came up with it in 1925!)

"It is a plan DEvised BY THE CHURCHES TO DISCOVER THE TRUTH, and then act on the basis of that discovery." (The truth is, the churches have as little to say about the matter as people under communism have to say about governmental affairs. Let a church try to have some "say-so" in matters and see what happens. As for "discovering the truth," we always thought churches had to have the truth before they could be churches!)

"Through the gifts I make to the Cooperative Program I can teach in a seminary, preach in the deserts and the mountains, talk to Africans and Indians, sit beside the suffering in hospitals and care for orphans." (And don't forget, you also can pad the pockets of the heretics that are on Southern Baptist payrolls — like Dale Moody of Louisville seminary who denies security and Frank Stagg of New Orleans seminary who denies the substitutionary atonement of Christ. More, many more, could be cited, so don't forget them!)

"The Southern Baptist Convention in 1925 called into being what is now known as the Cooperative Program." (We are glad to read this frank acknowledgement that the Convention gave this Program its birth. We have run into some "mixed up" persons who tried to blame this thing on the Lord.)

"We must let our lives be guided with the conviction that God's work is in every field and that our obligation is to HELP HIM MAKE THAT WORK SUCCEED." (We always thought the Lord was big enough to make His work succeed without any man-made schemes. But if not, the 1925 discovery was certainly far behind time!)

"In the beginning many Baptists felt that the Cooperative Program was a violation of their freedom of choice. Gradually their objections were overcome by measures designed to safeguard their freedom of choice." (Not only so, but many Baptists at the beginning and right now know that the Program is an unscriptural, man-made usurper and will have nothing to do with it.)

On this same page in the Baptist Record a quotation from

Duke McCall, president of the Louisville seminary, is given. It McCall refers to the "vote of the messengers" of the churches at the Convention and implies that everything is done by the churches. He says, "With these instructions coming directly from your church," etc., as if that the churches give the top brass their instructions. The truth is, the churches are never consulted concerning the vast majority of things performed and enacted by the Convention leaders (such as approval of integration at the recent Conventions, for instance). And the messengers have little more to do with SBC affairs than to vote. A very few men actually ramrod Convention affairs.

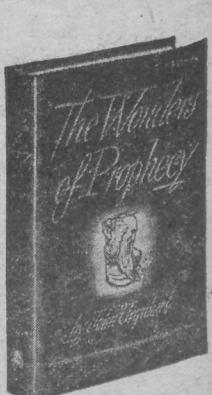
The glory that this Convention paper gives to the Cooperative Program certainly leaves one without any doubt as to the primary concern of these publications. That purpose is not to exalt Christ and His Word, but to push the program. It needs pushing, for the Lord has neither part nor lot in it.

In a recent issue of the Baptist Standard (Texas), in which a very special emphasis is placed upon the Cooperative Program, we find the following statement in an editorial:

"About 20 years ago we heard Dr. E. Hermond Westmoreland say, 'The Cooperative Program has made us what we are, and the Cooperative Program will carry us onward if we stay with it.' No man among us has made a more pertinent observation — could never have become what we are as a denomination without it, and until we find a better method of sustaining all Baptist work we will do well to give it a first place in all our denominational plans. It is indeed the best Baptist effort."

Notice, the Cooperative Program "made us what we are," the man says. Well, then, the Lord did not make them what they are. No wonder they praise the Program as if it were their god!—B. L. R.

THE WONDERS OF PROPHECY



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241 pages

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Fulfilled prophecy is an incontestable testimony to the inspiration and accuracy of the Bible, and this book shows how marvelously the very latest have been fulfilled to the very letter. This book is now in its ninth edition, and will probably go through many, many more, if the Lord's coming doesn't take place soon.