

Devoted to Evangelism, Missions, and Bible Doctrines.

The Baptist Examiner

The Paper With a National Circulation

"Go ye into all the world and preach the Gospel."

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isa. 8:20)

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In Between The Upper And Nether Millstone

"What Will You Sing In Heaven?" A Good Question For All Moral Men

One night after a church service, a minister accosted a man as he was leaving the church and asked him if he were going to heaven.

"Yes, I believe I will," was the response.

"And what do you expect to do to get there?" queried the minister.

"I do not expect to do anything," was the rather piqued answer. "I think I am all right as I am. I think I am just as good as the Christians."

"You think that your own good works are adequate to earn yourself a place in glory, do you?"

"I certainly do."

"And what do you expect to do when you get to heaven?" then questioned the minister.

A puzzled look crept over the face of the self-righteous man. "Why, I don't know. I suppose we will sing in heaven. Sure — we'll sing."

Then the minister took his Bible and turned to Rev. 5:9 and read, "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for Thou was slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."

And then he turned to Rev. 1:5 and read, "Unto Him that loved us, and washed us from our sins in His own blood."

Thereupon the minister turned to the man and said, "Yes, there will be singing in heaven, but you won't be able to sing the song of heaven. From all that blood-washed throng singing praises to the Lamb of God, (Continued on Page Four)

Do You Know That --

God does not demand a beautiful vessel for His work, but a clean one?

The promises of God are certain, but they do not all mature in ninety days?

The Bible is a letter from God with your personal address on it?

We get no deeper into Christ than we allow Him to get into us?

No one can bear witness to himself and to Christ at the same time?

The three essentials for soul-winning are Grace, Guidance and Gumption?

(Continued On Page Four)

THE LAND OF BEGINNING AGAIN

For each of us who have traveled the road
Of sorrow, misfortune and sin,
There's a wonderful place of courage and hope
Called the Land of Beginning Again!
There our mistakes, like lessons well learned,
May help us to set a new pace
The thousand and one little faults that we have
Will depart in this wonderful place.

There hope, like a cloak that wraps us around,
Makes stronger our purpose to win,
And love, truth and faith are easily found
In this Land of Beginning Again.
Our own selfish thoughts we leave far behind
And give to each person his due;
Our promise we keep, and we do not forget
The things we intended to do!

No grudges in our heart, no malice, no strife,
No words that are ever unkind;
But a smile, and a laugh, and a loving hand-clasp
In the Land of Beginning we find.
The heartaches and griefs that discourage us so,
Will pass away like a cloud from the sky
In this Land of Beginning Again!

—Alice Chase Chinn

"HE CAN DRAW A CROWD."

Since this phrase has been, not infrequently, applied to the writer, he can hardly be accused of being prejudiced against it. On its face, the phrase would seem to carry an unconditional and unvarying compliment. We believe, that on second thought, it will appear, that it is often a doubtful compliment, and quite frequently a censure.

First of all, and above all, it should be the purpose of the preacher, to preach the Gospel, and not to draw a crowd. It is his Christ-commanded duty to declare the whole counsel of God, regardless of the number of his hearers. The faithful minister will usually have a following; but it is his plain duty to preach the Gospel,

with or without a following.

Without doubt, the preacher sometimes pays a tragic price to entice, and hold his hearers. He must soft-pedal the besetting sin and coddle the sinner to gain his presence and effect an entrance to his purse. If he is willing to pay this price, the well-to-do unregenerate will broadcast his praises and periodically "set 'em up" and occasionally, he may pay for a tailor-made, and traitor-obtained suit of clothes. This suit will probably be perfect-fitting, and should, whether it does or not, recall the poisoned shirt of Nessus. At all events, they will look mighty well at a convention, or some other gather-

(Continued On Page Four)

A Scriptural Study Showing The Fallacy Of The Universal Church

"... the nether or the upper millstone." (Deut. 24:6).

Jesus' ecclesia has for nineteen centuries been the subject of human and Satanic on-slaught. First came the Romanists offering a present, visible, universal church composed of all the faithful of the Catholic fold. To off-set this heresy, Protestants invented the idea of a now existing, invisible, universal church, consisting of all the saved of all the world. God's New Testament Church has been ground into powder between these, as between the upper and nether millstones. To honor a particular assembly and its ordinances, one is thwarted either in part or in whole by objections arising from one or the other of these erroneous views. The universal church has been assumed, asserted, and insisted on to the irrevocable damage of Jesus' ecclesia. It is our purpose now to show that the universal church is an inconceivable conception; an unsupportable supposition, and an unspeakable superstition.

It is conceded in classic Greek that the word "ecclesia" means a "local assembly." In Matt. 16:18, Jesus used this word for the first time. Can it be believed that our Lord in using the word for the first time, would, without any explanation, give a meaning entirely different from what it would be understood to mean by those to whom He spoke? The writer is a teacher of young preachers. In our school, and universally, the word "grace" is understood to mean "unmerited favor." Surely, if I were using this word for the first time, and were intending

(Continued on Page Two)

The First Baptist Pulpit

"WHEN THE LION ROARS AGAINST US."

"Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him. And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done. And he went down, and talked with the woman; and she pleased Samson well. And after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, there was a swarm of bees and honey in the carcase of the lion. And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion." (Judges 14:5-9).

(Continued on Page Three)

Sacrificial Service

If you read the book of Frederick S. Arnot, the African explorer, and pioneer of the missionary cause, you will be surprised at first at the readiness with which the savages listened to his story of God the Father, and Jesus Christ our Saviour. But I think you will find the secret in one of his lion stories.

In passing one day with one of his black "lads" through a clump of reedy grass, a great lion sprang at the hindmost lad, who was carrying the mat and blanket. With light-

(Continued on Page Four)

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OUR RADIO PROGRAM

Since July 1, we have been off the air, but it is now our desire to secure a new contract through WCMI, beginning the first of October.

For over four years our friends supported this program, and made it possible. It can only be made possible now through your continued support. We have never in all of our period of broadcasting made any public appeal over the radio for money, but have rejoiced for what God sent us through our friends.

If you are interested in seeing the Gospel go out in this manner, and want to have a part in it, we invite you to send in your offering at once.

A SCRIPTURAL STUDY SHOWING THE FALLACY OF THE UNIVERSAL CHURCH

(Continued from Page One)

to place a different meaning on it, I would pause to give a word of explanation. Jesus knew that His disciples would understand Him to mean a local assembly by His use of ecclesia. Knowing this, He used the word without explanation. To say that He used it to mean other than a local assembly, is to charge Jesus with ambiguity in speech and lack of candor and frankness. In the light of His character, such a charge is foundationless.

Our Lord used the word "ecclesia" twenty-two times. In Matt. 18:17, He said: "Tell it to the church." This could be nothing but a local assembly. In Revelation, one, two, and three, He uses the word nineteen times. Rev. 1:4, 11, 20; Rev. 2:1, 7, 8, 11, 12, 17, 18, 23, 29; Rev. 3:1, 6, 7, 13, 14, 22. The very wording of the text and the context in each instance, shows that He means nothing less than a local assembly. The same is true in Rev. 22:16. Thus, in twenty-one of the twenty-two times in which Jesus used the word "ecclesia," He used it to mean a local assembly. The odds are 21-0 that He meant a local assembly in Matt. 16:18. Such odds no longer constitute a doubtful probability, but rather, become an absolute certainty.

In this connection, we quote, "Suppose that one should hear a speaker use a certain term, the meaning of which seems doubtful. Later on in his address, the speaker uses the same word at least a score of times,

and in such a way as to be perfectly clear as to its meaning. Would it be wise for one to judge that he meant something totally different in his first use of the word than in the twenty times in which he subsequently used it? Or would it be the part of common sense to interpret the meaning connected with the first use of the term, in the light of his subsequent use? This illustration sets forth the exact situation as regards the interpretation of Matt. 16:18."—(The Church That Jesus Built, p. 43).

In Matt. 16:18, Christ promised to build His church. He only promised to build one. Whenever He used the word afterwards, He used it to mean a local assembly. If He meant anything else than a local assembly in Matt. 16:18, then:

1. He promised to build His church and never made the slightest reference to it afterwards.

2. In speaking on the subject of the church twenty-one times afterwards, in every case He referred to something entirely different from what He promised to build.

The universal church theory is not only unscriptural but postapostolic in its origin. Harnach, in his "History of Dogma," says "The expression, invisible church, is found the first time in Hegessipus. Eusebius, Tertullian, Clement of Alexandria, Hiero, Cornelius, and Cyprian all used the term holy churches and never the Catholic or universal church."

The local assembly is the only kind of church that could have carried out the commission and the ordinances. The writer has studied science, agriculture, theology, and journalism; has travelled extensively; but has never been able to ascertain the whereabouts of the universal church. This ecclesiastical myth never preaches the Gospel, never baptizes anyone, and never gives to the poor. In deed, it does nothing that you expect a church to do. The duties of a church as outlined by Jesus can only be carried out by a local assembly. From the functional viewpoint, the universal church is inconceivable.

In I Cor. 14:32, it is commanded, "Let your women keep silence in the churches." If the church is universal, then she must keep silent in the kitchen and the parlor, for she is everywhere in the universal church. In fact, she will have to keep silent in Heaven, for we are told the universal church will meet in Heaven. How foolishly the universal church does appear when tested by logic!

In Acts 2:47, we read, "The Lord added to the church." Those who believe in the universal church would say that these were in the universal church by virtue of saving faith. These, Jesus added to the church at Jerusalem which He had built. If they were in the universal church by faith, why did Jesus add them to the local body? Won't someone who believes in the universal church explain: "Were there two churches at Jerusalem?"

Jesus told His church that it should expect to suffer persecution. "The gates of Hades" indicates opposition. The only type of church that can be persecuted is a local assembly. How could a universal church be perse-

cuted? An invisible something, men cannot persecute. If Matt. 16:18 means a universal church, either visible or invisible, then Christ's promise is meaningless.

Joseph Cross (Episcopalian) in a book of sermons entitled, "Coals From The Altar," says: "We hear much of the invisible church as contradistinguished from the church visible. Of an invisible church in this world I know nothing, the Word of God says nothing; nor can anything of the kind exist, except in the brain of a heretic. The church is a body; but what sort of a body is that which can neither be seen nor identified? A body is an organism, occupying space and having a definite locality. A mere aggregation is not a body; there must be organization as well. A heap of heads, hands, feet, and other members would not make a body; they must be united in a system, each in its proper place and all pervaded by a common life. So a collection of stones, brick, and timbers would not be a house; the material must be built together in an artistic order, adapted to utility. So a mass of roots, trunks, and branches would not be a vine nor a tree; the several parts must be developed according to the laws of nature from the same seed and nourished by the same vital sap." (Why Be A Baptist, p. 72).

The universal church composed of all the saved, cannot exist on earth since the material has never been brought together and organized and assembled. While all the saved constitute the Kingdom, only baptized believers (namely, Missionary Baptists) are members of the churches of Christ.

We are living in perilous days. Those who believe in the universal church propose to merge. To New Testament Baptists, this means submerge. They suggest we have had holy and unholy wars over the Scriptures all too long. Therefore, they want the wolf and the lamb to lie down together. To do so, means the Baptist lamb on the inside of the universal church wolf, and that is too close. Before the nether and the upper millstones completely destroy Jesus' ecclesia, we want to ask some plain and pointed questions.

We want to know if there is anyone who has ever seen, heard, tasted, smelt, or felt of the universal church?

In Gal. 1:13, Paul says, "I persecuted the church of God." Was this a universal church? If so, how did Paul find it and what was the nature of the persecution?

In James 5:14, we read, "Let him call for the elders of the church." Of what kind of church is he speaking? Surely not the universal church, for it has no elders, and if it did have, you couldn't call them.

How many kinds of churches did Jesus establish? Did He found both the universal church and the local church? If so, cite Scripture as proof.

Is the universal church visible or invisible? If invisible, what characteristics does it possess that we may know it?

The officers of a church spoken of in the New Testament are pastors and deacons. Will someone please tell us who is the pastor and who are the

deacons of the universal church. We have never had the privilege of meeting them!

Was the commission given to the universal church? If so, how does it execute the commission? He does it "go into all the world?" Does it decide matters pertaining to the commission by vote? If so, when is (or was) the vote taken? If otherwise, give Scripture as to when, where, and how.

Is the universal church the body of Christ? Are the denominations of the world, the "branches" of that body? If so, and there is a oneness in that body, what causes the discord among the branches?

How account for the universal church being invisible when all its branches are visible? Is it not contrary to all laws of science for an invisible tree to produce visible branches?

Paul speaks of one member of the body suffering and all other members suffering with it. This is true of the human body and the local church. It could not be true of the universal church. How could the members in South America know when a member in Africa were suffering? Yea, how could all the members of the universal church know when one member was suffering?

When did the universal church have a meeting and transact business? The word "ekklesia" means a "called out" assembly, and this is the word translated church in the New Testament. When did the universal church assemble? If it cannot assemble, then why call it a church?

Judging by the prophecies, thousands of the elect have not as yet come into existence. How then can a fraction of the whole be universal?

If the commission were given to the universal church, then how does it baptize? Does it authorize some to immerse some to sprinkle and pour, and others to repudiate baptism altogether? Does it authorize some to baptize babies and others none but adults.

We hear much of the universal church. Will some of those who are so fond of this phrase give us chapter and verse as to where it may be located? Do not all students know that it cannot be found in either the Old or New Testament?

If the commission were given to the universal church, how does it make disciples? Does it have a uniform method of discipling the nations? If not, it must send out conflicting voices. Does it have some making disciples of unconscious babies, others making disciples of adults by baptizing them?

How we wish for ten thousand voices to be raised against this ecclesiastical monster! May those of us who are in between the upper and nether millstones, like Socrates, make the supreme decision to choose death rather than surrender the Word of God and the church of God.

To sum up my remarks as to the universal church, I quote from another: "I impeach the invisible, universal theory as an immense, immaterial, imaginary inference; an im-

(Continued On Page Four)

"WHEN THE LION ROARS AGAINST US."

(Continued from Page One)

Samson was truly a great man. We usually lose sight of his greatness because of his many moments of weakness. We view his life as a whole if we are to form a just opinion.

This passage of Scripture shows him at his best. Samson, like all other young men believed the Lord when He said, "It is not good that the man should be alone." Hence when Samson saw a beautiful Philistine maiden at Timnath, he requested his father and mother to secure her for him. As they made this journey a young lion roared against Samson. Though naturally strong, God equipped Samson with superhuman strength for this task. Since the killing of this lion was an unusual feat, he kept the slaying to himself. Later on, as he returned, he found that a swarm of bees had settled about the lion and that the carcass of the lion had become a bee-hive and that there was honey in it. As he went on his way he ate of the honey and gave also to his parents and they ate it with him.

I

Each of us come in life to the place where the lion roars against us. Even in the temporal realm this is true. It is thus in business. It was David's business to herd his father's sheep and in the progress of his work there came a lion which took a lamb out of the flock, 1 Sam. 17:34. In the making of one's living the lion roars against us. If one thinks that society owes him a living, he soon learns that society is unconscious of its debt. Even in love's fair dream often the lion appears. It was thus with Samson that when he would marry the girl of his choice, the lion roared against him.

However if this is true in the temporal realm how much more is it true in the spiritual. The lion that roars against us is none other than Satan. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Pet. 5:8). In our effort to live the Christian life, Satan as a roaring lion, opposes us. In your household task or in your business tomorrow, you will find the lion if you try to live the Christian life. You cannot apply the principles of Jesus without finding opposition. We read that it was said of Enoch: "He walked with God." Why can't this be said of many today? There is only one simple answer that can be made. The lion roars against us.

This is especially true of our inner life. God only knows the battles we fight within. The old nature, controlled by Satan desires to do always that which is wrong. What a roaring lion this is that the new nature has to face day by day. Paul describes it as his own personal experience in the book of Romans. "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no

good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." (Rom. 7:15-25).

In our evangelistic and missionary activities for Christ, we find Satan roaring against us. Even in the days of His fleshly ministry, Jesus faced the lion. Shall we not expect this to be our experience too? Did not Jesus say, "And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of man be come. It is enough for the disciple that he be as his master, and the servant as his Lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" (Mt. 10:22-25). If you want to meet the lion in all of his strength, go after a soul. Michael contended with the Devil about the body of Moses. However the Devil is much more concerned about the humblest soul in Russell than he ever was about that old body of Moses. If the teachers of the Word of God and the preachers of my invisible audience are determined to be at ease in Zion, you may as well quit for you will soon find a lion in your class. It may even be a lioness. Perhaps a cub, or even a full grown lion.

"Am I a soldier of the cross,
A follow'r of the Lamb?
And shall I fear to own His cause,
Or blush to speak His name?"

Must I be carried to the skies,
On flow'ry beds of ease,
While others fought to win the prize,
And sailed thro' bloody seas?

Are there no foes for me to face?
Must I not stem the flood?
Is this vile world a friend to grace,
To help me on to God?

Sure I must fight, if I would reign;
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by Thy word."

II

Since it is true that in both the temporal and spiritual realm the lion roars against us, a question logically arises. How can we overcome the lion? Samson overcame him through the spirit of the Lord. "And the spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done." (Judges 14:6). Though he was naturally strong from birth, God equipped Samson with miraculous superhuman strength for this experience

I believe that as the spirit of God aided Samson, He will help us even in the material things of life as we would attempt to overcome the lion. As long as we are in the flesh, we must walk this earth. We must wade through snow and mud. We must face the question of unemployment; rent; coal; bread and butter. There comes a time in the lives of many of us when we wonder how to make five loaves and two fishes supply the needs of a family for a week. In fact, if the religion of Jesus does not help us, then I don't know what it is for. In the days of His flesh He healed man's bodies and fed them. When talking to His disciples about food, clothing, and drink, he said, "Your Heavenly Father knoweth that you have need of all these things." (Mt. 6:32).

Just as the spirit of the Lord aided Samson in overcoming the lion, so He aids us. Not only in the material things of life but He actually helps us win the victory over the lion of our dispositions. What a lion our natural disposition proves to be! When things go wrong, how easy it is for one's temper to become his Master. Truly we are dangerous men if left to ourselves. How we do rejoice that we can, through the spirit of the Lord, win the victory over this lion of temper in the office, machine shop, garage, or even on a road with a flat tire.

But greatest of all, the spirit of God will help us win the victory in our daily spiritual lives. Paul had a thorn in the flesh. Three times he petitioned the Lord to remove this thorn but each time God said, "My grace is sufficient for thee." (II Cor. 12:9). Speaking to the Jews to encourage them, God said, "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be." (Deut. 33:25). Perhaps some one who is listening to this message may think that he has no strength. Will you not listen: "God is our refuge and strength, a very present help in trouble." (Ps. 46:1). Perhaps there is someone who feels he will not endure. Then hear the Lord: "He only is my rock and my salvation: he is my defence; I shall not be moved." (Ps. 62:6). Do you feel your need of someone to protect you? then may you pray the prayer of David. "O Lord my God, in thee do I put my trust: save me from all them that persecute me, and deliver me: Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver." (Ps. 7:1, 2).

Yes, it is true that in our daily spiritual lives through the spirit of God we overcome the lion as he roars upon us. In Pilgrim's Progress the Interpreter shows Christian a fire burning against a wall; one stood by casting water upon it to quench it, yet the fire burned higher and hotter. The Interpreter said, "The fire is the work of grace in the heart and Devil tries to extinguish it." Then he took Christian around to the back of the wall where a man secretly cast oil into the fire. The Interpreter said, "This is Christ who with the oil of the grace maintains the work begun in the heart."

You will notice that Samson not only won the victory through the

spirit of the Lord but that the victory was easily won. The spirit came upon him "mightily." All victories which we win over Satan are thus won for there is always a surplus of spiritual power which God gives us. Did not Paul say, "Nay, in all these things we are more than conquerors through him that loved us." (Rom. 8:37). When Jesus fed the 5,000, there were twelve baskets of fragments which remained. When He fed the 4,000, there were seven baskets taken up after that all had fed. Thus in all His work there is always a surplus. We do not "just barely" overcome the roaring lion. Rather the victory, as was true with Samson, is easily won.

Further, Samson's victory was won without instruments. It was not only a single handed but an empty handed victory which He won. Just so are we to lean upon God depending entirely and completely upon Him. "Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts." (Zech. 4:6).

This victory which Samson won was not spoken of. He might have boasted of his conquest of the lion but he didn't. I do not like to see one boasting over the number of lions he has slain. Usually it means very few, if any. When Moses came back from the top of the mountain after 80 days communion with God, it is said his face shown with Shekinah glory. He did not go about saying to others, "Do you not see my shining face?" His audience could see it without him calling attention to it. Today if we through the spirit of God win a victory over the lion, it won't be necessary that we tell others concerning it but others will be able to see in our lives that the victory has been won.

III

The story does not end with the mere slaying of the lion. Later on when Samson returned he found a swarm of bees and honey in the carcass of the lion. "And after a time he returned to take her, and he turned aside to see the carcass of the lion: and behold, there was a swarm of bees and honey in the carcass of the lion." (Judges 14:8). May I ask you a simple question: "Are you confronted with some lion now? Are you facing some superhuman task tonight?" If so, do not pray to miss the lion. Do not ask for a task which is equal to your strength; rather may you ask for strength which is equal to any task, for in the overcoming of life's conflicts, we find our greatest joys. Surely there is a joy in overcoming the lion.

A long while ago I read a legend concerning a king who placed a great boulder in the path of his subjects. Some paused to examine it; some went to the left; others went to the right. As they came near it, some touched it, to see if it were particularly heavy. One man came by who said, "This should not be here." He touched it. He put his shoulder to it but he couldn't move it. He found a lever and with great exertion moved this boulder. Under the rock in a

(Continued on Page Four)

'WHEN THE LION ROARS AGAINST US.'

(Continued from Page Three)

pocket in the road was a large amount of gold, which the king left there for the man who should move this boulder. Truly this is how the King of Kings deals with us. In the place of difficulty and confusion you will find the gold and sweetness.

You will notice that there was enough honey that Samson might share it with others, for the Scriptures say that he gave of the honey to his mother and his father. Yes, the victorious life is one whose sweetness can be shared with others. You cannot win a victory over the lion even in secret without having that sweetness to overflow to others. If you get a victory over your lion of temper, your whole family will think at least, and perhaps say, "How sweet he is today; how lovely she is today."

Samson didn't understand the lion's roaring when he moved out of the thicket upon him. It would surely seem that in view of the fact that he was on his way to marry a bride that this lion might have roared at some other time. Often it seems to us that the lion roars upon us at the most inopportune time. There may be someone listening to this message tonight upon whom the lion is roaring now. You may not be able to see any way out of your difficulties. You cannot understand why such an experience has had to befall you. When the outlook is dark, may I urge you to try the uplook.

An engineering firm advertised:

"Got any rivers you think are uncrossable?"

Got any mountains you can't tunnel through

We specialize in the wholly impossible,

We do the things that no one can do."

Yes, God works just like that. Even the things that you and I cannot understand are part of His program and His plan and though we do not understand why the lion roars upon us, eventually all will be well.

He leadeth me,

"In pastures green? not always; sometimes He

Who knoweth best, in kindness leadeth me

In weary ways where heavy shadows be:

Out of the sunshine, warm and soft and bright

Out of the sunshine, into darkest night.

I oft would faint with sorrow and afright,

Only for this — I know He holds my hand!

So whether in the green or desert land,

I trust, although I may not understand.

So, whether on the hilltops high and fair

I dwell, or in the sunless valleys where

The shadows lie — what matter? He is there!

Where'er He leads me I can safely go;

And in the blest hereafter I shall know

Why in His wisdom He hath lead me so."

I read sometime ago an incident given in the Jewish Talmud of Rabbi Akiba. He was traveling through a

certain section of Palestine and was refused admission in a village where he desired to spend the night. He had his only possessions with him, namely, a lamp, a rooster, and a donkey. Not being able to enter the town he was forced to spend the night in the open. During the night his light was extinguished by the wind; his donkey strayed away and a lion killed him; and a fox caught his rooster. Thus during the night he was beggared of all his earthly possessions. The next morning he learned that the Ishmaelites had sacked the town during the night and killed all of the inhabitants. Thus his misfortunes and losses had been the means of his salvation.

I know not what may be around the corner of this winding trial of life, but with my hand in the hand of another, I face the future. If I feel a bit disturbed, I shall move my finger in the palm of that hand until I find the scar left by the nails of the cross, and then I know, no matter where I go, He will go with me, for did He not say, "And, lo, I am with you always, even unto the end of the world." (Mt. 28:20). In the end, I shall enter the King's palace, singing,

"Light after darkness, gain after loss,
Strength after weakness, crown after cross;

Sweet after bitter, hope after fears,
Home after wandering, praise after tears.

Sheaves after sowing, sun after rain,
Sight after mystery, peace after pain,

Joy after sorrow, calm after blast,
Rest after weariness, sweet rest at last.

Near after distant, gleam after gloom,
Love after loneliness, life after tomb,

After long agony, rapture of bliss,
Right was the pathway leading to this."

In view of these facts when the lion roars against you, may you overcome sin through the spirit of the Lord, realizing that the victorious life is the life of sweetness. May God help the lost ones of my audience tonight to get a victory over Satan through the Lord Jesus Christ.

"HE CAN DRAW A CROWD."

(Continued from Page One)

ing of the saints.

By all means, the preacher who expects to prove a "drawing card," must preserve a "dignified silence" concerning gambling, dancing, the theater and the picture show. By so doing, he can gain the reputation of being "broad" and "liberal" — just about as broad and liberal as the Devil wishes him to be. If he will occasionally show that he is "of the world, worldly," by attending the theater or card party, he will earn a good report and gain great reward from the Christless crowd.

The "popular preacher" is rarely a denominationalist. He is altogether too broad to be bound by denominational ties. He specializes on the love of Christ, and wilfully ignores all divisive doctrines. He will not dare preach the distinctive doctrines of his own faith for fear of offending some of the "little ones" of a different faith. He reasons in a vicious circle that they cannot hear without a preacher, and that they will not

hear a preacher who preaches "doctrine" and that therefore, for their sake, must not "give offense" even by preaching the truth as it is in Christ Jesus. He seems to believe that he pleases God by pleasing the people. He is a firm believer in the old and false adage — vox populi vox dei — and at all costs he must please the people. Without doubt, the "popular preacher" has done far more than "the fighting parson" to discount and discredit Baptists. His acts and attitude are antithetic to the Baptist position. By nature and practice he is a unionitarian, and his soul delights in the amalgamation of the saints. Nothing appeals to him so much as a great union meeting, in which the Gospel is trimmed and tortured to please everybody. He loves to participate in a pow-wow where Romanist, Jew and Gentile will all feel at home, and all "chip in" cheerfully when the collection plate is passed. Right well he knows, that a union meeting is financially, a far greater success than a denominational meeting, and he governs himself accordingly. He enjoys the "loaves" and is very fond of the "fishes." Evidently, he is blest with a good appetite in this connection.

The preacher who prostitutes his pulpit for popularity is usually quite "confectionery." His is love at "first sight," or lunacy at first look. He puts his arm around the men with the affectionate salutation, "my dear man"; or "my good sister." His lingering handgrasp testifies to his deathless devotion. Love is his middle name. He has the new-time religion, that makes him love everybody — the Lord, the flesh, and the Devil. The mystery is that he does not die of enlargement of the heart; or vanish into etherial nothingness. He is so sweet that sugar would taste like vinegar when compared to him. His daily prayer might well be:

"Sure I must be sweet, if
I would regin,
Increase my sweetness, Lord,
I'll shirk the toil,
Escape the pain,
Unsupported by thy word."

Flattery is one of his "drawing cards." Full well he realizes that fulsome flattery is the sure road to the average heart. With consummate skill he plies this well-mastered art. He has the happy knack of making many of his members believe that they are indispensable to the Kingdom, and that each of them is his "favorite." He coddles and flatters them as long as they live, and when they die, whether saint or sinner, he funeralizes them to that "happy land" where at least they discover themselves and are free from further flattery. Selah!

—J. W. Porter
(Now with His Lord)

"WHAT WILL YOU SING IN HEAVEN?" — A GOOD QUESTION FOR ALL MORAL MEN

you will be standing apart singing about what you have done to get there." — H. H. Steward in "Grace and Truth."

A SCRIPTURAL STUDY SHOWING THE FALLACY OF THE UNIVERSAL CHURCH

(Continued from Page Two)

modest, impracticable, imbecile; an impetuous, implacable, impervious impertinence; an impossible, improbable, imperiling, imposter; an incredulous, inconsistent, insane impossibility; an indefinite injudicious, inscrutable insanity; an invidious, invalid invention, spreading out into shallowness, enlarging into littleness, and increasing into nothingness."

Beloved, this is the most dangerous heresy that is preached today. It depreciates Christ's earth-church, "The pillar and ground of the truth."

Wherever the doctrine of the universal church predominates, Baptists are on losing ground. We lay our heads in the lap of the Delilah of error when we accept the universal church. It opens the door for all heresies on the church question — open communion, pulpit affiliation, union meetings, and open membership. Loose thinking, teaching and preaching on the question of the church of God on earth is the cause of many of our difficulties today.

Others magnify the universal church. In contrast, let us magnify this minified and crucified church — the local body — the particular congregation which is the church of the living God. . .

God. . .

This article is a part of a manuscript which the editor read at a recent session of the Greenup Minister's Conference. It is printed here at the request of many of those present.

J. R. G.

(Reprinted from an earlier issue of The Baptist Examiner).

DO YOU KNOW THAT —

(Continued from Page One)

It is not the number of times you go through your Bible, but rather the number of times your Bible goes through you?

God can take a Samson from a "house of shame" and publish his name in the "Hall of Fame?" (Heb. 11).

—Church Bulletin

SACRIFICIAL SERVICE

(Continued from Page One)

ning quickness, Arnot threw himself so as to cover the boy's body, and the brute, confused by the movement, spring several feet short of his victim, but too close to Arnot for him to use his gun. The natives fled like deer, and the traveler's fate seemed sealed. But "Daniel's God is still the same to us," he writes in his diary. The lion himself became "rattled," and made off.

"I'd go anywhere with a white man who throws his own body between a lion and a black lad of no account," said the tribe's chief. There it is! You can wield almost miraculous power over men when you can prove that you count not your own life dear, if only you render service to God and your fellows.