

Be Sure To Note The "BOX" On Page Four, Column Four

PREMILLENNIAL . . . BAPTISTIC . . . CALVINISTIC . . . BIBLICAL

Devoted to Evan-
gelism, 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).

WHOLE NO. 222

RUSSELL, KENTUCKY SATURDAY, MAY 9, 1942

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How God Fashions And Polishes The Jewels For His Kingdom

Just as a jeweler uses water and fire for the polishing of a jewel, so the Holy Spirit uses the same methods. What water does he use? In the Bible, the Word of God, itself is referred to as Water. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word" (Eph. 5:25, 26). Just as each one takes a bath and washes away the filth of the body, so each of the redeemed needs to wash in the Word of God after he has been saved, and thus cleanse away the defilement of the world. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Psa. 119:9). "Now ye are clean through the word which I have spoken unto you" (John 15:3).

A young woman comes into our church building for the services today. Most immodest is her dress; high cut at the bottom and low cut at the top. It has a peek-a-boo front and decolette back. Her hands are weighted down with rings. Her hair is not only bobbed, but wind-blown, frizzled, and marcelled. She enjoys the things of the world; dances, cards, and movies are a part of her nature. In short she is just a modern girl. She has come to the service only because she has been invited; and to show her appreciation for the invitation, she decided she will attempt to endure it once. In the course of the sermon, the Word of God is carried on the wings of the Holy Spirit to her heart. The gospel is to her, truly God's dynamite. She is con-

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Questions And Answers

1. Will there be more than one judgment? If so, when?

Believers will be judged for their rewards at the end of this age when Christ comes for His own. See II Cor. 5:10; Mt. 16:27; Luke 14:14; I Cor. 4:5; II Tim. 4:8; Rev. 22:12.

Unbelievers will be judged for their sins at the end of the Millennium, more than 1000 years after the saints receive their rewards. See Rev. 20:11-15; Mt. 7:22, 23.

2. Will sins committed after salvation have to be accounted for at the judgment?

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"Is There Anything Too Hard For Me"

"Up in the high and holy place
I dwell in love, and light, and grace;
But with the humble, contrite heart,
With him I also have a part;
'Tis My delight to answer prayer,
Roll now on Me thine every care;
Again, My child, I challenge thee,
'Is there anything too hard for Me?"

"I know thy inwrought deep desire
To honor Me and spread the fire;
I know how Satan doth oppose,
And 'every stormy blast that blows';
I know the rugged pathway, lone;
The heavy burden for thine own;
I know, and care, and feel, and see;
'Is there anything too hard for Me?"

"Commit to Me thine every care,
Thy deepest sorrows, let Me bear;
Now lean thy head on Me, and rest,
Just as a little child, caressed.
My boundless grace thou soon shalt
prove,
And know that with unchanging love
I will protect and succor thee,
And there is naught too hard for Me!"

George Muller - A Man Who Proved God

Many Christians claim to trust God for the supply of every need but are much more content if there is money in hand to meet present and future wants.

Many times, when George Muller of Bristol had over one hundred orphans to feed and clothe, there was no food in hand and no money for the next meal, yet he had stated his belief that God would supply every real need — and it was Muller's testimony that, over a period of sixty years, God never failed to do so. It was also Muller's conviction that he should tell no one (outside of the circle of fellow-workers), of their needs but should appeal to God

alone.

George Muller took this stand on the ground that in this way he could demonstrate, to those of little faith, that God is a living God, faithful to all His promises, and is the hearer and answerer of prayer. On one occasion, when there were no funds in hand to feed the orphans, Mr. Muller laid the matter before God. Before breakfast a gentleman called and left a gift that supplied the need. Later the donor said that, on the way to his office that morning, he had been impressed with the thought that he should make a donation. He walked toward the orphanage but

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Voting For Christ More Blessed Than Voting For Abraham Lincoln

Sometime ago I attended the funeral of a man who had reached the ripe age of 95 years. During the past 15 years I had talked with him often about historical events of long ago which he remembered, as is often the case with older persons, better than more recent happenings. When we spoke about the various presidents he recalled he always used to say, rather proudly, "Yes, I voted for Abraham Lincoln."

To have voted for Lincoln was indeed a distinction of which any man of his generation might well be proud. Today, it does not seem such a distinction because Lincoln has acquired, in the perspective of history, such a monumental reputation that it seems to us today that everybody must have voted for him. But such was not the case. There was a time when to vote for Lincoln took a large amount of faith. We today can look back and see the vast proportion of the man. But those who first voted for Lincoln did not know the measure of the great Emancipator. He was at that time yet untried.

But high as is the distinction of those who are able to say, "I voted for Lincoln," it will be a greater thing to be able to say, in the Day of Judgment, "I voted for Jesus Christ. In the face of a world that rejected Him, I chose Him as my Saviour and Lord."

Not that His title to the kingdoms of this world will ever depend on the votes of men. When the time comes for Him to rule He will rule by the mandate of God, not of men. We cannot "make Christ King," as some would have us do. He is a King. But

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Who Will You Blame?

Whom will you blame if like the rich man in Luke 16th chapter you die and are buried and in Hell you lift up your eyes being in torment.

You Cannot Blame God: For "It is not His will that any should perish"; He would have all men to be saved, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

You Cannot Blame Christ: For "This is a faithful saying and worthy" (Continued on Page Four)

If I Had But One Sermon To Preach

"THE THREE APPEARINGS OF CHRIST"

Pastor Sam Sloan, Catlettsburg, Ky.

I think every preacher should have a well rounded ministry. Some preachers just ride a hobby. You no doubt have heard it said, "Such and such a subject is so and so's main subject." Paul's exhortation to Timothy was, "Preach the Word." When Paul was ready to leave Ephesus, he called the elders together and said to them, "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." — Acts: 20:26, 27. Therefore I want to deal with this subject which has to do with the past, present, and future.

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GEORGE MULLER — A MAN WHO PROVED GOD

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decided it was foolish to go so early and turned back toward his office. Again he felt that he must take the money immediately as there might be present need. He therefore turned back and handed in the money that provided the breakfast. Mr. Muller's comment was: "That is just like my gracious Heavenly Father." Such experiences were not isolated but similar need was met countless times, simply in answer to prayer.

The record is given, with convincing detail, in Mr. Muller's million-word story of "The Lord's Dealings with George Muller" and in the inspiring biographies of this servant of God.

George Muller was not born a saint or of saintly parents. He would have been called a "bad boy" for he did many evil things. He lied, stole money from his parents and others; he went with evil companions, drank and gambled, was a forger. He even stole a part of the money given to him to take to his "confirmation" in the Church, and lived in sin when he was preparing for the Christian ministry.

This "bad boy" was transformed into a man whose faith was shown in his works. He was always a poor man, yet he established large orphanages; he was a German but his chief work was in Great Britain; he seemed several times to be sick unto death, yet lived to nearly ninety-three years of age. He was not a theologian yet he shaped the religious thinking of hundreds of Christian ministers; he was not a missionary and yet he helped to send out many missionaries to distribute Christian tracts and Bibles in all parts of the world. All this was done without personal wealth or stated salary, and without asking financial help from others. It is a marvelous story.

George Muller was born in Kropfenstaedt, Germany, on September 27, 1805. He had no proper home training but his father wished him to study for the Lutheran ministry — as a profession rather than as a worker for Christ. As a young man he knew practically nothing of the Bible, did not own one, and up to the age of twenty-one had never seen anyone kneel in prayer. (The Prussians stood when praying).

The great change in Muller's life came when, a student of twenty-one years of age, he was asked to attend a meeting in the home of Johannes Wagner in Halle in 1825. Here, for the first time in his life, the young man found himself in a company of happy, singing, Bible reading, praying Christians. A new joy came into his soul and a peace that he had not before known, even though his eyes were only half opened. He began to fight against temptation and decided to destroy the manuscript of a French novel he was translating for money. This was his first conscious act of self-denial for conscience' sake. He began to read the Bible and there discovered the message of the Gospel and surrendered to the love of God as revealed in Christ.

As Muller began to read missionary journals, he felt a desire to devote his life to being a messenger of Christ to others. The story of a cultured, wealthy young man who gave up everything to go as a missionary to the Jews of Poland led him to ask his father's permission to train for missionary work. This request was refused. As a result, Muller decided to give up support from home and to depend wholly on God to supply his needs. That he had not yet learned how to discover the will of God was shown by the fact that he resorted to buying a ticket in a lottery, with the promise that, if he drew a prize he would take it as a sign that he should go as a missionary. He won a small sum and applied to the Berlin Missionary Society but was refused.

Young Muller was disappointed but began to testify to others and to speak in public as opportunity offered. He continued to study for the ministry and for a time took lodgings in the Orphan House in Halle, built by August H. Franke. Here he saw the results of the work for orphans, which later greatly influenced his own life. For a time he became a blackslider, neglecting prayer and Bible study. Then he offered himself again as a missionary to the Jews and went to London to prepare for work under the London Society. Here he studied twelve hours a day until his health broke down. He became acquainted with a devout Christian, Henry Craik, with whom he felt in deep sympathy.

In 1832 Henry Craik left for Bristol and soon invited George Muller to join him. The proposal was accepted and they labored together for over thirty years. A small group of seven Brethren formed a congregation to whom these two men ministered, on condition that there should be no "pew rents" and that they should receive no stated salary. Later Bethesda Chapel was rented and in twenty years increased to four congregations with twelve hundred members.

At this time, when Muller was twenty-nine, he read the life of Halle and was impressed by the story of his work for orphans. He began to consider the need of British orphan children and decided to open his home to them if God should provide the necessary funds. The first gift was one shilling. Later a poor needle

woman brought 100 pounds which she had received as a legacy. But as yet no orphans had applied. The next day there was one; then in one month twenty-six were received. From the first Muller made it known that no solicitations for funds would be made to men and women, but to God alone. Second, that no worker was to receive a stated salary but that all should depend on God to supply their needs. Third, that they would contract no debts, but that all accounts should be kept with scrupulous care. Fourth, that only devout, surrendered Christians should be employed as teachers or other workers. Fifth, that they would learn God's will through the Scriptures and in believing prayer and that they would take no step until His will was clear.

At one time Mr. Muller desired to purchase property for the orphanages. He twice tried to see the owner to settle on a price but did not find him at home. In place of impatiently pressing the matter he decided that it was God's will for him to wait and pray. When he called on the man the next day the owner told him that he had intended to ask 200 pounds an acre but in the night had decided to ask only 120 pounds an acre. Thus, waiting God's time, 560 pounds (\$2800) were saved on the price of seven acres.

Through many trials of faith Muller remained steadfastly true to his principles. He believed that this was God's work and that therefore he need not beg men to support it. He adopted George Whitefield's habit of reading the Bible on his knees and laying all his problems before his Heavenly Father.

George Muller did not pattern his orphanage work after any other model. His methods were different in many respects from those of other godly servants of Christ, such as Charles H. Spurgeon, D. L. Moody and the Earl of Shaftesbury. He believed that since God is a living God He could be trusted to care for His own work. This was proved, not in one or two instances only, but countless times over a period of sixty years. Direct answers to prayer were clear and continual, not only when there were a dozen orphans to be cared for but when there were 2000.

Mr. Muller was able to build five orphan houses at an expense of \$8,000,000. There was a staff of 112 teachers and helpers and \$130,000 was required annually for the support of the work, but there was no lack of money for vital needs even when for three years no report was published. He not only conducted the orphanages but was preacher in Bethesda Chapel. He established the "Scripture Knowledge Institution" by which a million tracts and copies of the Scriptures were distributed at home and abroad. While he was hindered from becoming a foreign missionary, he made visits to forty-two countries including America, Asia, Europe and the Islands of the Sea, speaking to multitudes of many races in Evangelistic meetings and to strengthen Believers.

Some of the results of his testimony are shown in such work as that

of Mr. Ishii, who established a similar orphanage in Japan, and in the fruitful lives of J. Hudson Taylor and other Christian workers.

Mr. Muller died on March 10th, 1898, at the age of ninety-two. He was able to continue his work until the last and the night before he was called into the presence of his Lord, he conducted a prayer meeting at the orphanage. The news of his departure went, like an electric shock, around the world. At his funeral thousands of people crowded Bethesda Chapel and lined the roads and orphans wept as the funeral procession passed by. They had lost the care of one who was more to them than any earthly parent. All the church bells of Bristol, Protestant and Catholic, tolled to mark the passing of this man of God and public benefactor.

The work for orphans continues, together with the work of Bethesda Chapel and the missionary service of the Scripture Knowledge Institution. Truly George Muller's life is an effective witness to the ever Living, prayer-hearing and prayer-answering God.

VOTING FOR CHRIST MORE BLESSED THAN VOTING FOR LINCOLN

(Continued from Page One)

God is today holding the strangest election that the world has ever seen. By voting for Christ, we do not thereby confer kingship upon Him, but upon ourselves! He is the King eternal, and we, who have chosen Him in the day of His rejection by the world, shall reign with Him when He returns in glory.

"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." (John 1:12).

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him" (John 3:36).

Have you voted for the Lord Jesus?
—The Erieside Church Visitor

BRAZILLIAN MISSIONS

Within recent days we sent Brother C. W. Dickerson, our faithful missionary, located in Brazil, our check for the month of March, amounting to \$145.81.

It is with deep thanksgiving to God that we acknowledge the contributions received from friends here and there, and pray God's blessings to rest upon them.

Brother Dickerson will soon have been in Brazil three years. How many times have you written him? How many times have you sent us a contribution to be forwarded to him? How many times have you prayed for him? In what way have you shown any particular interest in him, or in missions in general within the past three years?

Why not begin today to do all these? Send us a mission offering, pray for Brother Dickerson, and write him a letter, addressing him,

Elder C. W. Dickerson
Caixa Postal 680
Recife, Pernambuco
South America.

"THE THREE APPEARINGS OF CHRIST"

(Continued from Page One)

I

In Hebrews 9:26, we have the first appearing of Christ. "For then must He often have suffered since the foundation of the world; but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." This appearing was promised just after man fell. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel," — Genesis 3:15. It was foretold by the prophets. I give you the words of some of them. "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." — Deut. 18:18. "Therefore the Lord himself shall give you a sign; Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." — Isa. 7:14. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." — Isa. 9:6. Christ came at the appointed time. This we learn in Gal. 4:4, "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law." We find how the world received Him in Luke 2:7. "And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn."

We are told all through the Bible that Christ appeared to put away sin. He did not deny the fact of human sin. There are those in the world who deny the fact of sin, but I can not understand how any intelligent and honest minded person can do it. Beloved, when you come to think about sin, you realize that it is a hard thing to put away. All of the Jewish sacrifices could not put away sin. Holy living cannot put away sin. There are those who say we trust Christ and in addition to that live a holy life if we would be saved. Such persons should read Rom. 4:5. "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." I will admit that we should live lives of separation from the world, because Christ has put away sin for us. Our attitude should be that as given by Paul in II Cor. 5:14, 15. "For the love of Christ constraineth us; because we thus judge that if one died for all, then were all dead. And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." Human sacrifices cannot put away sin. Listen to the words of Micah 6:6-8. "Where-with shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams or with ten thousands

of rivers of oil? shall I give my first born for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" If we would have our sins put away, there is just one thing for us to do and that is to accept the finished work of Christ. All through the Bible, and especially in the New Testament and more especially in the Gospel of John, we are taught that life comes through a look. May I call your attention to the words of Jesus as recorded in John 3:14-18. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth on him should not perish, but have eternal life. For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." I think when we realize that only Christ can put away sin, we will sing anew the second verse of that good old hymn, "Rock of Ages."

Could my tears forever flow,
Could my zeal languor know;
These for sin could not atone,
Thou must save and Thou alone.
In my hand no price I bring,
Simply to thy cross I cling."

II

After Jesus died upon the cross, He was buried, and the third day He was raised from the dead. He spent several days after His resurrection with His disciples. He taught them many wonderful lessons. He did not stay with them because He must go back to Heaven. Luke 24:50-51 says, "And he led them out as far as to Bethany, and he lifted up his hands and blessed them. And it came to pass while he blessed them, he was parted from them, and carried up into heaven." I now call your attention to my second text. It is found in Heb. 9:24, "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Beloved, at this present time Jesus is in Heaven. When Stephen was stoned to death, he saw Jesus in Heaven. I invite you to read the words as recorded in Acts 7:55-56, "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." In other places in the Bible we are told that Jesus is sitting. For instance, in Heb. 1:3 we read, "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Perhaps you are wondering why he

was standing when Stephen saw him. I think He got up to welcome this faithful deacon home. It is a glorious thought to me to know that Jesus does welcome us when it comes our time to cross over to the other side. Jesus has entered Heaven as a forerunner. This we are told in Heb. 6:19-20. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec." These verses teach me that some day I am going to heaven. Jesus has also gone to prepare a place for us. This we are told in that glorious fourteenth chapter of John and verse two. "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you." Just how Jesus is preparing this place I do not know. Neither do I know when it is going to be prepared; but this I do know, that some day it is going to be completed and it will be a wonderful place, and I am going to dwell in it with Jesus forever and ever. Listen to John 14:3, "And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." Jesus has appeared in Heaven at the right hand of God to intercede for us. We are taught this in Heb. 7:25, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." We give this verse as a hope for all sinners to come to Christ. It is true he receives all classes of sinners. He came not to call the righteous, but sinners to repentance. There never has been a sinner turned away from Christ and thank God there never will be. But I think this verse has a glorious meaning to the child of God. It means because of the intercessory work of Christ we are saved to all completeness. Therefore all of God's children are going to Heaven because the devil is not able to defeat Christ. Christ has appeared as our advocate, which in reality means a lawyer. I John 2:1-2, "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

III

The two truths that we have considered are glorious. I am happy that Jesus came into the world and put away my sins. I am likewise happy that he now lives at the right hand of God for me. There is another appearing that is just as glorious. This appearing is the second coming of Christ. "So Christ was once offered to bear the sins of many; and unto them that look for Him shall he appear the second time without sin unto salvation." — Heb. 9:28. I want to give you some verses of scripture from the Old Testament which teach the second coming of Christ. Job 19:25 says, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth." Jer. 23:5-6, "Behold the day come,

saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD RIGHTEOUSNESS." Then Dan. 7:13-14 says, "I saw in the night vision, and behold, one like the Son of man came with clouds of heaven, and came to the Ancient of days, and they brought him near before me. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Now I am giving you those simple, but precious words of Jesus, "Let not your heart be troubled; ye believe in God, believe also in Me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. . . I will come again and receive you unto myself; that where I am, there ye may be also." — John 14:1-3. Let us also consider the words as recorded in Acts 1:9-11. "And when He had spoken these things, . . . a cloud received Him out of their sight. And while they looked steadfastly toward Heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven." In I Cor. 15:51-57, we read, "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. . . So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." Also in Col. 3:1-4, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above and not on things of earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." And in I John 3:1-3, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knoweth Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like Him, for we shall see Him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." In I Thess. 4:16-18, "For the Lord himself shall descend from heaven with a shout, with

the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

This appearing is the comforting hope of the children of God. No wonder we love to sing that glorious old hymn written by Evangelist J. Wilbur Chapman — "One Day":

"One day when heaven was filled with his praises,
One day when sin was black as could be,

Jesus came forth to be born of a virgin,
Dwelt among men, my example is He.

One day they lead Him up Calvary's mountain,

One day they nailed Him to die on the tree,

Suffering anguish, despised, and rejected,

Bearing our sins, my Redeemer is He.

One day they left Him alone in the garden,

One day He rested from suffering free,

Angels came down o'er His tomb to keep vigil,

Hope of the hopeless, my Saviour is He.

One day the grave could conceal Him no longer,

One day the stone rolled away from the door,

Then He arose, over death He had conquered,

Now is ascended, my Lord evermore.

One day the trumpet will sound for His coming,

One day the sky with His glory shine,

Wonderful day, my beloved ones bringing,

Glorious Saviour this Jesus is mine.

Living He loved me, Dying He saved me,

Buried He carried my sins far away,

Rising He justified; freely forever,
One day He's coming, O! glorious day."

I would to God that I could close my sermon here, but my friends, I must be true to God and your souls. This appearing will be a terrible day for the unsaved, because you will not be in the rapture, but will go through the great tribulation and see Jesus when He is revealed: "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."—II Thess. 1:7-9. Will you consider two other scriptures? "Behold the Lord cometh when ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which un-

godly sinners have spoken against him." — Jude 14:15. Also in Rev. 1:7, "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." "Even So, Amen."

In closing let me urge all the Christians to work as never before to get people saved that they may be ready when He comes. Let me urge those who are unsaved to repent of their sins and trust Christ, and then they will be able to join with John the Beloved, who voiced the feeling of the Apostolic Church in saying, "Even so, come Lord Jesus."

HOW GOD FASHIONS AND POLISHES THE JEWELS FOR HIS KINGDOM

(Continued from Page One)
victed, and in due course of time is saved. I tell her to make the Bible her standard for life, and request of her that she follow its teachings implicitly. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works," (II Tim. 3:16, 17). Next Sunday she comes forward and asks for believer's baptism. I ask her why that she desires to be immersed. Like a flash, she turns to the Bible that I have given her, which I requested of her to make her standard for life, and reads, "Therefore we are buried with him by baptism into death" (Rom. 6:4). Then she reads the scripture wherein Jesus set the example of baptism. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3:13-17). She says, "Pastor, I want to be buried in baptism just like my Saviour was." What's happened during this first week of her conversion? Simply this, she has been taking a bath in the Word of God. I notice as she makes her offering to the Lord Sunday, and she cites as her reason for doing so: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:8-10). O, how badly do the anti-missionary crowd and the penny-

givers need a bath just here! A few weeks later I notice that her bobbed hair disappears, and her dress becomes much more modest. I say to her, "You look so old-timey and more; you look like you were born 30 years too late. What's become of that pretty hair and those fancy dresses?" She replies, "Pastor, didn't you tell me the Bible was to be my standard for life? Well, I could not follow it and dress as I have been." Then she reads, "Doth not nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering" (I Cor. 11:14, 15). "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (I Tim. 2:9, 10). I notice that her diamond ring, the sign of her engagement is soon removed, and I ask her the reason when I see her coming to church alone. She explains that her betrothed was a man of the world, unsaved, unredeemed, and unregenerate. And since the Scripture said, "Be ye not unequally yoked together with unbelievers" (II Cor. 6:14), she had to follow what the Book said, for it was her adopted standard for life. I notice that her name no longer appears in the society stew as a partaker of all kinds of worldliness. The cards, dances, and movies which used to intrigue her have now lost their charm. She has a new affection. Her heart is set on the Lord Jesus Christ. I notice that she never misses the services of the church. I ask her why it is that she has given up the world, and why that she never misses any services in God's House. To all this she replies, "Pastor, you gave me a Bible, and told me to make it the standard of my life, it tells me how I ought to live before the world. "Abstain from all appearance of evil" (I Thess. 5:22). "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31). It tells me that I ought to go to church, "Not forsaking the assembling of ourselves together, as the manner of some is" (Heb. 10:25). Therefore I cannot do otherwise as long as I follow the Bible as my standard." Everybody asks, "What's the matter with her, what has caused the change?" The answer is simply this, she has just been taking a bath in God Almighty's bath tub, the Word of God. The Holy Spirit has thus been fashioning a "jewel" through the water of the Word.

The Holy Spirit though, has another method which He uses, namely, fire—the fire of affliction. In South America there is a flower which is only visible when the wind blows. It is of the cactus specie. Beautiful flowers protrude from lumps on the stalk when the wind blows against it. Sometimes it takes the fire of affliction to cause the flowers of grace to protrude from our otherwise barren lives. "Before I was afflicted I went astray: but now have I kept thy

word. It is good for me that I have been afflicted; that I might learn thy statutes" (Psa. 119:67, 71). In the Salem Pioneer Register, I read a poem presumably written by parents who had lost an only child — a babe.

Only a baby's grave,
dewed sod,

A foot or two at most of tear—
But a living God knows what this little grave cost.

Only a baby's life,
Sweet as a perfumed kiss so fleet it goes,
But our Father knows we are nearer to Him for this.

WHO WILL YOU BLAME?

(Continued from Page One)
of all acceptance, that Christ Jesus came into the world to save sinners." I Tim. 1:15.

You May Say You Do Not Believe in the Hell of the Bible: But, the mere fact that you do not believe it does not alter the facts.

"The wages of sin is death: but the free gift of God is eternal life in Jesus Christ Our Lord." (Rom. 6:23).

You Cannot Blame Hypocrites: Every one of us shall give an account of himself to God. Rom. 14:12.

You Cannot Say You Have Not Been Warned: For this little tract containing God's Word is your warning and it may be your last. There is pardon for you today if you will have it.

You can meet Christ NOW as your Saviour or meet Him after DEATH as your Judge.

Then come to Him, believe on Him, receive Him NOW, and He will save you. "And the blood of Jesus Christ His Son cleanseth us from all sin." (I John 1:7).

Tract

QUESTIONS AND ANSWERS

(Continued from Page One)
When a sinner receives Jesus as his Saviour, all of his sins (past, present, and future) are charged to the Lord Jesus. The believer will therefore never face his sins again. They are "remembered no more forever." Read Heb. 10:17.

3. Does being born of water and Spirit have reference to one birth or two births?

Very decidedly, it refers to two births. Being "born of water" refers to one's natural birth, whereas being "born of the spirit" refers to one's spiritual birth.

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