

"Give Every Man A Clean Heart And An Open Bible And The Result Will Be A Baptist Civilization"

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

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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WHOLE NO. 248



"O GIVE THANKS TO THE LORD FOR HE IS GOOD

(Ps. 106:1)

"I will praise thee with my whole heart: before the
gods will I sing praises unto thee.

I will worship toward thy holy temple, and praise thy
name for thy loving kindness and for thy truth: for thou
hast magnified thy word above all thy name.

In the day when I cried thou answeredst me, and stren-
thenedst me with strength in my soul.

All the kings of the earth shall praise thee, O Lord,
when they hear the words of thy mouth.

Yea, thy shall sing in the ways of the Lord: for great
is the glory of the Lord." — Psalm 138: 1-5.

"Bless the Lord, O my Soul, and forget not all His bene-
fits" — Ps. 103:2



Some Things For Christian Young People To Consider

By John L. Bay
Jacksonville, Fla.

Timothy was a young man. When Paul wrote to him he said, "Let no man despise thy youth; but be thou an example of believers, in word in conversation, in charity, in spirit in faith, in purity." (I Tim. 4:12). Paul thought much of the spirit welfare of this young man Timothy whom he called, "my dearly beloved son." Timothy had more than just a religious background—he had a Christian background. Both his mother Eunice and his grandmother Lois were earnest and sincere Christians. And when Paul wrote to Timothy, he called to remembrance the Christian lives of these two women and told Timothy that he was persuaded that the same thing was true of him.

But though Timothy was looked upon by Paul to be the Christian that he was, he was a young man, and Paul warns him to "Let

no man despise thy youth." In his Christian life, he is to be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

How much do Christian young people of today need to take heed to the same words. How often do we see Christian youth taking life in such a careless and indifferent manner! There needs to be more of a concern about how we live our lives as Christians, so that we can be the example that God wants us to be.

Many Christian young people seem to have never learned that a break must be made with the world, and that a life of separation is to be lived, if the world is to see in us the true Christian life.

I have seen young people who professed to have accepted Christ as their Saviour, but after a period of time the same things began to

come out in their lives that had been there before. They had never made a clean break with the world and consequently, before they realized it, they were in a backslidden stage. Inevitably this is the case. If Christians would come over completely on God's side in the beginning, there would not be much danger of backsliding.

My heart goes out to many of our Christian young people who do not see that a life of happiness and contentment can be found in a consecrated and yielded life. With all that the world has to offer combined, the Christian life alone is able to completely satisfy. I can say this, that of the five years that I have been saved, I would not exchange any part of it for any of the life that I see some Christians living.

There are many and varied things which take the interest of

Continued on page four

The Seventh Man

One of the most touching incidents ever written regarding the Prince of Wales, appeared in the October 13, 1934 issue of Liberty magazine.

Frazier Hunt, the famous foreign correspondent relates the incident. The gist of the story is that the Prince recently visited a small private hospital where 36 hopelessly injured and disfigured veterans of the World War were kept. He stopped at each cot and shook hands with the veteran and spoke words of encouragement. After he had spent an hour in this manner, the head nurse led him to the exit. Before leaving, he said to the nurse: I understood you had 36 patients here—but I've seen only 29.

The nurse explained that the others were so hideously disfigured that he was not taken into their ward. The Prince learning that it was in consideration of his feelings that he was not taken into that ward, insisted on being taken in.

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The First Baptist Pulpit

"Why Do Saints Suffer?"

"Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." I Pet. 4:19. Of all the questions which we get from the mail bag week by week, perhaps the one which comes most often is, "Why do saints suffer?" The suffering which grows out of ill health, financial losses, bereavements, and a hundred odd experiences, causes God's people over and over again to ask this question, "Why do saints suffer?"

It is a fact that saints do suffer. Trials cannot be escaped. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." (I Pet. 4:12). "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (Jn. 16:33). Note that Jesus declares that this is our certain fate: "Ye shall have tribulation." Tribulation comes from the Latin word "Tribulum," which means a flail such as is used in threshing grain. How this describes our lot in life.

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God Sees Us

The following story is told of the great astronomer, Mitchell.

Mr. Mitchell was one day making some observations on the sun, and as it descended towards the horizon, just as it was setting, there came into the range of the great telescope the top of the hill seven miles away. On the hill was an orchard, and in one of the apple trees could be seen two boys stealing apples.

One was getting the fruit and the other was keeping watch. But there sat Professor Mitchell, seven miles away, seeing every movement of these two boys, just as

(Continued on page two)

grims returning
Thanksgiving for
Safe Voyage

lockjaw

may have been the stories of
who have had lockjaw or
died with lockjaw. Science
invented a serum to keep
from having lockjaw when
injured by pain and shock of a
nature. It must be some-
serious, painful and treach-
erous. It causes a person to be un-
able to speak.

know of the cause of spiritual
law as related in the Bible.
law of God was given
the purpose of locking the
of the people of the world so
no confession of good works
be made nor no good word
be relied upon for salvation.
Romans 3:19: "Now we know
what things soever the law
saith to them who are un-
der the law: that every mouth
be stopped, and all the world
become guilty before God."

see from this that the law
you shut your mouth and
admit to being the
sinner that you really are!

(Continued on page two)

testings

Our Lord's first tremendous
experience followed the
of the Voice that called Him,
in be tested; we do not declare the
of which it is built, is tested.
of which it is built, is tested.
of which it is built, is tested.
of which it is built, is tested.

A small building among the
of Columbia University
for one thing, the testing
that have been sub-
test is placed as a sort of
test is placed as a sort of

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THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

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EVILS OF UNREGENERATE CHURCH MEMBERSHIP

1. It puts the unsaved on an equality with the children of God.

2. It declares that the unsaved are entitled to all the privileges of church membership along with the saved.

3. It lowers the standard of church membership to a level with worldly and social organizations. Jesus said, "My kingdom is not of this world: if my kingdom were of this world then would my servants fight, that I should, not be delivered to the Jews: but now is my kingdom not from hence." John 18:36. John 17:16: "They are not of the world, even as I am not of the world."

4. It gives the world an opportunity to help transact the affairs of the kingdom of God. Of course this is not true from a spiritual sense, for no unsaved person can have any real connection with the true church of the Lord spiritually, but outwardly they do have a connection with it and are entitled to all its privileges as the saved are as far as outward appearances are concerned. Read Ezra 4:1-4.

5. It brings the unsaved into the church and thus cripples her influence for good. When a majority of unsaved folk hold membership in a church it is on dangerous ground and stands a fair opportunity of being "spued" out of the mouth of Jesus, Rev. 3:15-16.

6. It gives the critical people of the world a perfect right to say, as they are wont to, "There are hypocrites in the church."

Lockjaw

Continued from page one

Keep the law you say? God says by it is the knowledge of sin. Rom. 3:20 and 7:7. By it we see how sin works death. Rom 7:13.

The sad thing about this is that men are not willing to face the fact that they have such a condition. This is sad because it leaves a person clinging to a foundation of sand. He might as well seal his doom with a rope around his neck, like Judas, if he won't let the law lock his self righteous jaws!

In Matt. 22 we have a parable of a man who got in at the wedding feast without having on the wedding robe. When he was asked why he did not have on that robe he was speechless. (Verse 12). He had the lockjaw! Why? Because he was without excuse, since the robes were provided for the guests by the one providing the feast.

My friends, if you are not dressed in the righteousness of God and if you do not possess such a robe, you are without excuse! The righteousness has been provided in Jesus Christ. You are to accept it (Him) by faith. (Rom. 1:17). When at the judgment, you are

seen naked, you may plead your good works but when asked about your robe, you will have lockjaw. All are without excuse!

The reason you can be saved in Jesus Christ and have a tongue free to confess Him to the glory of God, is because the Son of God had His jaws locked for you. Isa. 53:7 tells us that He was "as a sheep before her shearers is dumb so he openeth not his mouth." (Mat. 26:62).

Oh what glory in His humiliation! He was being made sin (2 Cor. 5:21), therefore He was reckoned guilty and before the holy law of God He had lockjaw. Why? Because of me.

Hallelujah! I'm free and my jaws are loose because He was slaughtered without a word!

Is He your Saviour? Won't you trust Him and be saved now? "Whosoever shall call upon the name of the Lord shall be saved." Rom. 10:13.

— Raymond Smith

God Sees Us

Continued from page one

plainly as if he had been there on the spot. Just so God sits in the heavens and sees the works of men on the earth. He not only sees their works but their very heart's thoughts. Nothing is hidden from His all searching eye.

— The Baptist Hustler

Testings

Continued from page one

roof within this small building, and there is a hot fire beneath it that is kept burning for hours. Upon it is a weight of pig iron. Instruments measure its sag, then the fire is no longer applied and water is poured over it and then more weight placed on it. Oh, what testing!

Not all flooring material can prove itself! Jesus was as the fireproof flooring; thus He proved Himself the Son with power. We are made sons of God by our faith in Jesus, and God cannot let us slip through life untested, but permits temptations, and difficulties, sorrows, and severe trials enabling us to meet all in Jesus' strength.—Condensed from Robert E. Speer.

IF THERE WERE NO CHURCHES — WHAT?

THERE WOULD BE:

- No church fellowship!
- No Sunday schools!
- No prayer meetings!
- No Christian homes!
- No "salt of the earth!"
- No "light of the world!"
- No gospel preached to lost sinners!
- No missionaries sent to the foreign fields!
- No "body of Christ" in the world!
- No rapture and wedding day of the church for us to look for!
- No training courses for the youth of the land!
- No family altars!
- No preachers to visit the sad and lonely homes.
- No prayers for sinners!
- No moral training for boys and girls!
- No Christian colleges!
- No love for the lost sinner!

REASONS FOR JOINING THE CHURCH

1. The church is the tabernacle of the Most High, and God asks His children to worship Him there.
2. To refuse to be baptized and unite with the church of the Lord is to refuse to obey His plain, positive command. Matt. 28:19-20; Mark 16:15-16; Acts 2:38; Rom. 14:1.
3. The Lord has promised to

meet with His people when they meet in His name, meaning by His authority, Matt 18:20.

4. Unless the children of God unite with His church and maintain His worship, the church, the home and the nation will lapse into darkness and all civilization will be lost. Matt. 12:30; Luke 6:49; 11:23.

5. The fellowship of God's church is the greatest fellowship in the world. It is great because the Lord is in it, 1 Cor. 3:16; 2 Cor. 6:16: "Know ye not that ye are the temple (church) of God, and that the Spirit of God dwelleth in you? For ye are the temple (church) of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

6. To abandon the fellowship of the church or to refuse to unite with it when saved is the same as to abandon prayer, or any other thing which is essential to Christian duty and happiness.

7. To unite with the church of the Lord shows one's loyalty to God and to the brethren, in the same manner that your attention to your home or to your country shows your loyalty to them.

8. To refuse to unite with the church is to say the church is not worth anything to you or to the community in which you live.

Copied

In the issues of November 14 and 21 are quite a few brief articles concerning the church. These were copied from the Sunday School Quarterly published by the BAPTIST SUNDAY SCHOOL COMMITTEE, of Texarkana, Texas, which is in our opinion the safest Sunday School literature published today. It is doubtlessly more free from error and honors God and His Word more truly than any other which is published.

We don't use S. S. literature in the church of which I am pastor. We study God's Word only—Genesis to Revelation. We are nearly through the Bible for the second time, studying it verse by verse. If we did use quarterlies, I'd surely want to use those published by the Baptist Sunday School Committee of Texarkana.

THE GREATEST GIFT BY THE GREATEST GIVER TO A PECULIAR PEOPLE

Will eternal life be according to the will of man, the will of the flesh; or will it be altogether the result of the will and choice of the Triune God? Or, is it a cooperative proposition between God and man?

Man has ever proved to be a complete failure and I cannot believe that Christ, the Savior of sinners, would have ever agreed to come to earth to do what He did on an uncertainty; which could have only been the case if left to the will of man.

Christ "Redeemed His people to God, not part of the way, by His Blood, out of every kindred and tongue and people and nation." Rev. 5:9.

Its plain to me that preaching the Gospel only savingly finds the redeemed, the sheep; calls them out of the world so that they are no longer of the world; but not without the Regenerating power of the Spirit. The Gospel of itself, the written word, has no power to call to life the Spiritually dead sinner. It takes a new creation by the Holy Spirit.

I am well aware that it is generally believed and taught that the sinner must first repent, accept, yield and trust Christ for Salvation, before the Holy Spirit gives the new Heart; the new creation. That belief it seems to me,

greatly conflicts with much Scripture as well as with man's state and condition.

The invitations of the Gospel are many and seem so easy and simple, yet too hard for all who are not in a state or condition to receive and rejoice in them.

At this point I wish to say that the preaching of the Gospel of God's grace was never intended to win all the human family to Christ; but as shown in Isaiah 55:10-11, it would surely accomplish what He purposed it should. "My word shall not return unto me void but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

As the rain and the snow cannot cause dead trees to bring forth buds and grow; neither can the Gospel, the written word, cause the dead sinner to grow into life eternal. It is often said that God has done all He could to save a lost world. See Isaiah 53, study 5, 6, 8, 10 and 11th verses. I see no indication of haphazard or failure there.

Isaiah 35:8 represents the way-faring man as the cleansed man, and they are the ones that shall not err (and not, need not as most folks say).

Men in their natural fallen state are all going the easy, broad way to destruction, and to rescue them just takes an effectual call of the Holy Spirit. As proof of that statement, I refer to the Scriptures I here point out. Eph. 2:3 "By nature children of wrath."

In John 1:12 the verse teaches that as "many as received Him were given power to become Sons of God." 13th verse shows the cause of their receiving Him.

John 8:47: "He that is of God heareth God's words. Ye therefore hear them not because ye are not of God." 1st John 4:6 teaches the same truth. When Christ was on earth there was some who could not believe, John 12:39-40.

We find the blessing of salvation coming to those only who are effectually called of God. Proof 1st Cor. 1:23-24. 18 verse teaches the same; which reads — "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. Therefore something must come to the perishing one that the Gospel cannot give before he can lay hold of and rejoice in it.

See Math. 11:25-27, Heb. 9:15, the called receives the promise. Romans 11:7, the Election obtained the blessing. Romans 9:24, the called again which can only mean that special effectual call of God, which gets results, see John 10:11, 15, 16, and 26 verses. 26th verse gives the reason why some did not believe "because ye are not of my sheep." Acts 10:15 shows there had been a cleansing before Peter reached Cornelius and as to nationality, Peter confessed that he "perceived of a truth that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted with Him, and Cornelius had a good Heart and a willing mind before Peter met him. God chooses a man and causes him to approach unto Him, Psalm 65:4.

Romans 8:28-39 shows the predestinated and called ones and they are the ones that are kept by God's power, and they are the overcomers and prove faithful to the end.

Many are saying, they cannot receive such a Doctrine because the promise is to whosoever will. Certainly the great blessing of Salvation does come to all the whosoever wills, and an earnest humble seeker is always received, never cast out, John 6:37. Psalm 110:3—"Thy people shall be willing in the day of thy power," Phil. 2:13, "It is God which worketh in you both to will and to do of his good

pleasure.

From all this Bible (and much more) I am forced to understand, and believe, that God has chosen His people, afore they choose Him.

Is the all powerful God and His Christ and the Spirit, trying to call out the bride and in many instances ing a failure? I fail to believe it: though I admit the human viewpoint and Scriptures its a little hard plain satisfactory.

See Psalm 139: 15-16, 2nd 23:5. If that was true with house "All his members were ten in God's book when there was none of them." it is not too much to say that of God's Redeemed family their names were written in book of life when as yet there none of them. David confessed such knowledge is high and wonderful for him. See Ps. 8, 17:8 and 20:15. Names in book of life.

It is not possible for us to understand God and His wisdom; but I do think we should be careful to preach and teach the way so as not to be denying plain truth. Paul says "searchable are His judgments." His ways past finding out. Romans 11:33. Who are we that should be judging and fault with what God has done? is doing? Romans 9:20-24.

I do not think it wise to make a hobby of this doctrine: neither do I think it and right to preach and teach a way to disregard and despise (which it seems to me most preachers and teachers are doing) have to ask — What are all unmistakable plain truths to us for, just to fill space?

The old Baptists of 1688 taught this Doctrine. They this to say of it — "This mystery of predestination is handled with special prudence care."

The church is said to be "Pillar and Ground of the truth." I would be much pleased if I could find the Church really holding to all the truths, and not afraid to them in this modern age. written — "Shun not to the whole counsel of God: day must be here when they not endure sound Doctrine." Tim. 4:3.

The Doctrine of Election or ever has been, a popular trine; and by most folks and rejected Doctrine; and a majority do interpret it in that makes it according to the will of man and not according to the will of God; so this is the Christ's bride has not been but they are to be the ones can be persuaded to accept the yield. Surely it cannot be with the all powerful Triune and surely I have referred to plain scripture to prove is not.

See 1st John 5:4, "Whoever is born of God overcometh the world: and this is the victory which overcometh the world, even Faith." So faith here is that is born of God. The true God's elect is born of God, therefore will never fail. popular belief that Election according to foreseen Faith appear to me to imply that not born of God.

The Gospel does bring life immortality to light: 2nd Tim. but it does not create life in the new birth: Therefore preaching of the Cross is to that perish foolishness. 1st 1:18.

I am sure that the old of past ages did hold to this (Continued on page 3)

Why Do Saints Suffer?

Continued from page one

the Bible there was a great home where Jesus loved — that home at Bethany. day the cloud of sickness shadowed the home and a later concerning the one who ill, Jesus said, "Lazarus is dead." The grimest of all grim has thus been enacted. course may now go home. The faithful until the last, go to his office. Medicine, and ministering hands needed no longer. Disease has its worst, "Lazarus is dead." we have passed through some experience and have had to invade the sacred precincts of our home, can you appreciate the trial which came to this in Bethany. Try as hard as we may, it is impossible for finite minds to understand. can only fall back on this 22 — saints do suffer.

the Old Testament, in the first of the Bible which was ever we learn of a great character. God Himself said that there none like him in the earth." is "God's description of him. was a man in the land of whose name was Job; and that was perfect and upright, and that feared God, and eschewed evil." (Job 1:1) If you read the verses carefully you will be called to say that he was a millionaire. Yet with all his wealth he served God devotedly. day Satan put in a bid for him God gave Job into the hands of Satan. His oxen were carried by the Sabeans; fire fell out of Heaven and burned the sheep; the Chaldeans stole the camels; his sons and daughters killed in a cyclone destroying the house where they were feasting. He lost his health and was afflicted with sore boils from the crown of his foot to the crown of his head. Even his wife turned her back upon him saying, "Why don't you renounce God and die." But this was not all of his suffering. Though he has lost his property, children, health, and even his fellowship and sympathy would seem that there was more for him to lose but he derided him and left him without doing anything to his grief or to assuage his As you look at this character has descended from the heights to the depths of both material and physical prosperity, it reveals one that saints do suffer.

II

view of pain and sickness, up-ness, death, financial losses, hearts that are left aching reading, we ask the question, "do saints suffer." At once we the voice of Jesus saying, "I do thou knowest not now; thou shalt know hereafter." (Jn. 17:3)

now, but in the coming years, may be in the better land, read the meaning of our tears there, sometime, we'll understand.

catch the broken thread again, finish what we here began; the mysteries explain, then, ah, then, we'll understand.

know why clouds instead of many a cherished song has ceased when scarce begun; there, sometime, we'll understand.

what we long for most of all,

Eludes so oft our eager hand;
Why hopes are crushed and castles fall,
Up there, sometime, we'll understand.

God knows the way, He holds the key,
He guides us with unerring hand;
Sometime with tearless eyes we'll see;
Yes, there, up there, we'll understand.

Then trust in God thro' all thy days;
Fear not, for He doth hold thy hand;
Tho' dark thy way, still sing and praise,
Sometime, sometime, we'll understand."

With that thought in mind that someday we shall understand why all difficulties and sorrows have come to us, I venture to propose now the following reasons as to why saints suffer.

Sorrows come first of all in order to draw us closer to God. Surely this is what the Psalmist meant when he said, "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." (Ps. 119:67,71). When we come to the New Testament, we find the Apostle Paul giving us precisely the same thought. "And ye have forgotten the exhortation which speaketh unto you as unto children, My Son, despise 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 receiveth. . . . Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." (Heb. 12:5,6,11). Even in the book of Job we find, "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty." (Job 5:17).

By suffering, God separates the sin, which he hates, from the soul, which He loves. Surely adversity puts a bridle on transgression and a spur to holiness. I once heard of a shepherd who had a sheep that was always breaking ranks. One day the shepherd took his shepherd staff and broke the leg of this disobedient sheep. Then tenderly and carefully he picked it up and carried it home where he nursed it back to health. When it was well, that sheep never broke ranks again; it never went astray. Oftimes God must lay us low and apparently virtually kill us. Then in loving kindness He heals us and nurses us back to health, and all for the purpose that we, as wandering sheep, might never go astray again.

No trial was ever given to a Christian but what it left him a better man after he had suffered a while. Moses suffered for 40 years in the wilderness herding the flocks belonging to his father-in-law. God was bruising and refining him, teaching him and chastening him for his impulsiveness in order that he might get him ready to do the crowning work of his life — to lead Israel from Egypt to Canaan. It was sorrow that brought the sweet spirit of David to the surface when he was hunted by three-thousand soldiers and his life was at stake every hour. It was then he wrote his sweetest Psalms. He was chastened—he suffered in order that he might be made better for God's future use.

When old Jacob was nearing the end of the way, his sons came back from Egypt to tell him that

the price of bread stuff was raised and that they had been compelled to leave their brother Simeon as an hostage in Egypt and that further, they would not be able to return to Egypt unless they took Benjamin along as a pledge of their honesty and truthfulness. In the hour of his bereavement, Jacob cried saying, "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me." (Gen. 42:36). Yet after a while he learned that he was wrong. It never was true that Joseph was not and Simeon was not, and neither was it true that all these things were together against him. In fact all of these experiences were only working together for his good and God's glory that he might be made better. A little later you find him taken into the presence of Pharaoh the king of Egypt. The grace of God has at last triumphed in his life. What a testimony he gave for God in the palace of that heathen king. "The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years my life been and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." (Gen. 47:9). Oh, the marvel of God's grace. Jacob has at last learned that life is not for trickery, lying, and stealing—life is a pilgrimage. Then turning to Pharaoh, he said, "Let us pray." And Jacob pronounced a blessing upon the king. All of his suffering and his afflictions had merely been that God might get him ready for that crowning work when he might stand as Jehovah's witness in the presence of Pharaoh. Dear one, it might be tonight in your sorrow that you are suffering that God might get you ready through this chastisement to use you to bare witness for Him.

There is a second reason why saints suffer. It may be because of Satanic rage. This was the reason for Job's suffering. "So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown." (Job 2:7). In the New Testament you will find that Jesus went so far as to say that illness oftentimes comes by Satan. "And ought not this woman being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years be loosed from this bond on the Sabbath day?" (Lu. 13:16).

When Peter preached in the home of Cornelius, he declared the same truth, that sickness and suffering comes through Satan. "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil." (Acts 10:38). Perhaps the outstanding example though is the experience of the Apostle Paul. Hear him as he describes it. "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." (II Cor. 12:7). I do not know what the thorn in the flesh was. It may have been bad eyesight or carnal longings or opposition from his enemies or some adversity or imperfect speech, or a scolding wife or a bad temper. Regardless of what this thorn in the flesh was to Paul it was "a messenger of Satan." And Satan used this thorn to annoy, to pain, to depress, to distress, to hamper, to hinder, and to harass Paul. Paul with his preaching had interfered much with Satan. In view of this, it is no wonder that Satan sought to interfere with Paul.

I do not mean to say that all of

the suffering which God's child passes through comes as a result of Satan. I do believe though that much of our weakness and suffering, and many of our tribulations come because of his anger and rage. If a child of God truly hates the Devil and his work, it is only logical that the Devil would seek to retaliate and would do all within his power to bring heartaches to that faithful child of God.

There is another answer to this question as to why saints suffer. We suffer in order that we might bring glory to God. "And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master who did sin, this man, or his parents, that he was born blind? Jesus answered, neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." (Jn. 9:1-3). What a wonderful expression is this, "That the works of God should be made manifest in him." How many would be willing to suffer afflictions purely for God's sake? I believe that every child of God suffers by way of chastisement of his sins that he may be made better. I am sure that I have suffered as a result of Satan's enmity. Doubtlessly all of God's children also suffer just for God's sake, that it might bring, through that sickness, glory to God.

I can remember a few years ago — 1934, that I anticipated going to Louisville on Monday morning of the week. A party in Greenup who was planning to make the trip with me came to my home at an early hour to leave for Louisville. Since I was suffering with a slight pain in my head, I told him to go on and that I would follow before the day was over. When my local doctor could not relieve the pain, I went to a specialist in Ashland. This pain increased with intensity. Nothing apparently was done to bring any relief. On Friday, more dead than alive, I was taken by ambulance to Louisville. When an operation was performed I got almost instantaneous relief. The doctor sat down beside me and told me how serious was my condition saying that I possibly would be able to leave the hospital within six weeks but surely no sooner. It so happened in God's elective purpose that the superintendent of nurses in this hospital had been a class mate of mine in Georgetown college. She came to the room after the operation and being a member of the Walnut Street Baptist Church, she called Brother Finley Gibson to come over to see me the next day. Being old friends of fifteen years standing, Brother Gibson came early the next morning.

As I was talking with him I looked through the open door and saw an old friend pass along the hall who had been my chemistry laboratory mate in Cumberland College. It so happened that he had been saved through my witnessing to him when Finley Gibson held a revival meeting in Cumberland College years ago. It seemed a coincidence that he should pass the door just at the time when Brother Gibson and I were in conversation. I rang for a nurse immediately and sent her after him. When he came into the room, I learned that he was an interne there in the hospital and that since I had seen him in Cumberland College, his father had lost all of his property and along with other sorrows coupled with the athiesm which he had gotten in a medical school, he had lost his faith in God, had quit going to church and had already announced to the nurses in the hospital that he was an infidel. There in that room the day after I had had a most serious

operation, Brother Gibson, this young doctor friend, and myself prayed. Growing out of that prayer service in my sick room there emerged a new man. That young doctor's infidelity was swept away.

Though the doctor had said that I would probably be in the hospital for at least six weeks, in five days I left the hospital and rode home in an automobile. I am truly convinced in my own mind that all of my suffering was purely for the glory of God. There have been times when I believe that my suffering was caused by Satan and other times when I believe that it was chastisement in order that I might be made better to be used of God. But in this instance I count not a sorrow nor a pain too great for I believe that every bit of this tribulation was that God be glorified in the experience with this friend and Bro. Gibson in the hospital.

III

In view of these facts, then what should be our attitude in times of suffering. When Paul suffered with the thorn in the flesh, he prayed three times for its removal before he got an answer. It wasn't the answer that he prayed for but it was an answer. In fact he got more than he asked for. To take away the thorn was small compared to keeping it. Then the thorn became a delight. What Paul wanted to be rid of, now he wants to keep. Hear him, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong." (II Cor. 12:10). How marvelous it is to know that God knows all of these sorrows and that it is our blessed privilege to trust Him. It is not mine to worry about the thorns; it's not mine to worry as to why saints suffer; it's mine to trust God when I am experiencing trials and when I am in the midst of suffering.

"Somebody knows when your heart aches,
And ev'rything seems to go wrong;
Somebody knows when the shadows
Need chasing away with song;
Somebody knows when you're
Lonely,
Tired, discouraged and blue;
Somebody wants you to know Him
And know 'hat He dearly loves
you.

Somebody cares when you're
tempted,
And your mind grows dizzy and
dim;
Somebody cares when you're
weakest,
And farthest away from Him;
Somebody grieves when you're
fallen
You are not lost from His sight;
Somebody waits for your coming,
And He'll drive the gloom from
your night.

Somebody loves you when weary;
Somebody loves you when strong;
Always is waiting to help you,
He watches you—one of the
throng;
Needing His friendship so holy,
Needing His watchcare so true;
His name? We call His name Je-
sus;
He loves every one, He loves you."

A great steel bridge was being constructed across a stream and when the center span was spun into space, it fell short a few inches. No human ingenuity could bridge that gulf in the middle of that stream. When they talked with the architect, he said, "Wait until tomorrow noon." The next day the sun caused the metal to expand until every nut and bolt

came together perfectly. Sometimes when the clouds hang low and the dark experiences of life come over us, we are not able to make all of our plans work perfectly but our great Architect knows. It is our business to trust Him.

A minister once visited a school for the deaf and dumb. By means of the sign language he asked them questions which they were to answer by verses of Scripture. He first asked, "Who made the world?" They answered, "In the beginning God created the heaven and the earth." (Gen. 1:1). Then he asked, "Why did Jesus come to this world?" To this they answered "For the son of man is come to seek and to save that which is lost." (Lu. 19:10). Again he asked, "Why is it that you neither hear nor speak while I have both of these senses?" Their answer then was, "Even so father; for so it seemed good in thy sight."

May God help each of us to say, "Even so father for it seemed good in thy sight."

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 under-
stand.

So, whether on the hilltops high
and fair
I dwell, or in the sunless valleys
where
The shadows lie—what matters?
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."

The Seventh Man

Continued from page one)

He was led into the room. He stopped long enough to thank each soldier for the sacrifice he had made and to assure each man that neither he nor England would ever forget it.

When he had finished, he again turned to the nurse and said: "But I've only seen six men. Where is the seventh?"

He was informed that no one was permitted to see him. Blind, maimed, the most hideously disfigured of all, he was kept alone in a room which he would never leave alive. "Please do not ask to see him, sir," she pleaded. But the Prince insisted on seeing him.

Reluctantly the nurse turned and led the way to the darkened room. The Prince walked firmly to the bed. His face was white and his lips were drawn. In the dim light he looked down on what had once been a man but was now a horror.

Tears came to his eyes. Then impulsively he bent down and kissed the cheeks of the broken hero.

It was his tribute not only to this individual but to the Empire's 900,000 dead and to her million disabled men. Never was he to forget his comrades in arms. Never was he to desert nor betray them. What grace on the part of the Prince to stoop and kiss what had

once been a man but was now a horror!

Yet how much greater was divine grace on the part of the Prince the Lord Jesus Christ, to stoop so low as to die on the Cross for man who had been made in the image and likeness of God, but who by his sin became a physical, moral and spiritual wreck. The Prince of Wales couldn't change the "horror" condition, but the Lord Jesus can completely change the condition of the helpless sinner, for He forgives, cleanses and saves.

He imparts divine life with its new nature, desires and powers. The believer becomes "a new creation" in Christ Jesus. (2 Cor. 5:17)

By Tom Olson

Some Things For Christian Young People To Consider

Continued from page one)

Christian young people. Attention is given to things that make an appeal to the flesh and self, rather than to the things which will make for more holy and godly living. Prayer, Bible study, soul-winning and other like things are neglected to the extent that worldliness and spiritual famine is increased among the Christian youth of today.

Young people, my plea to you is this: LIVE FOR GOD! Leave the world and all its attractions behind, give yourself into God's hands and determine to do His will, and you will find your life enriched with more happiness and joy than you would have otherwise.

Let me say just a word concerning a few of the things that are prominent among many young people. I think one of the most harmful and hurting influences which tend to detract the attention of Christians from spiritual things, is the moving picture show. Many Christians will not face the facts honestly when the issue is pressed upon them concerning this. They say they see nothing wrong in it — that no harm can come from attending the shows — that many of the pictures are helpful. But I have had Christians tell me, after they had quit the moving picture business, of what harm it had done in their own lives.

The moving picture theatre does not help one to live a more spiritual life. It does not tend to glorify God in any way. And the Scripture's definite teaching is that all we do or say is to be done for God's glory and in His name. Certainly, attendance at the movies is no way to do this.

What if the time spent by Christians at the movies were spent in prayer? Or in Bible Study? May God help Christians to see the folly of wasting time and money in such places of amusement.

Then there is the question of worldly associates. I know that many do not see any harm here. But whether the harm is seen or not, God's word is clear on the subject. Paul said, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness... Wherefore come out from among them, and be ye separate, saith the Lord." (II Cor. 6:14,17).

Christians whose associates are those of the world can usually be found to be those whose spiritual lives have never been developed enough to seek fellowship with those of another nature. A Christian should have higher thoughts, a more noble conception of life, different interests, than the world has. The two cannot fellowship together unless their interests are the same. God has pointed out that we are not to have fellowship with the world. He said,

"Know ye not that the friendship of the world is enmity with God?" (James 4:4).

It is true that there are certain things we have to take into consideration if we are to lead the unsaved to Christ. Jesus Himself was rebuked by the scribes and Pharisees because of His eating with sinners. But His purpose was single — "the Son of man is come to seek and to save that which was lost." (Luke. 19:10). I see nothing wrong in trying to lead others to Christ by our friendliness with them. Paul said, "I am made all things to all men, that I might by all means save some." (I Cor. 9:22). But let us make sure that this is our purpose. We are called out to be a peculiar people — a blood-bought people — and let us show it in our lives. Many a Christian's testimony is ruined by the company he keeps.

How well all of this can apply to Christians and unsaved young people having 'dates' with one another. You say there is no wrong in it? Then you had better study your Bible a little more.

I have been told more times than one by Christian young people who were going with unsaved companions. "Oh, he's a fine clean young person. He doesn't do this and that. He goes to church all the time." etc. But my answer has always been, "Is he a Christian? Is he saved?" In my estimation, the greatest sinner is the one who rejects the Lord Jesus Christ. We would not associate with those who participate in the baser thing of life, but yet many young people continue to go with those who are rejecting Christ. There should be no compromise along these lines. Christians should separate themselves from the world, and live consecrated lives to God.

Then too, many forms of amusement and pleasure act as hindrances to the Christian life, other than just the movies. Dancing is one of these. I do not think Christian young people are engaging in this pastime nearly so bad as they are the movies, but sufficient harm can come from it that I want to mention it. Dancing leads to other things. I have been told by some that they would just as soon dance with one sex as another. But this is not true. Dancing is not engaged in for the purpose of exercise, or for learning to be "graceful." And the young people who allow themselves to be led around the dance floor to the tune of worldly music, from one person's arms to another, embracing one here and another there, had better watch lest they find themselves too weak to overcome temptations which will finally come their way.

Christian people, I seem to give no regard at all for upholding the standards of true Christian living. Worldliness, pleasure seeking in movies, dances, necking, petting, carelessness and indifference to spiritual things — these are the things against which the warning should be sounded. Unless Christian young people come to see the harm in these things, real, deep, spiritual lives will never be had among them.

Some are concerned about how far they can go along certain lines without committing sin. Oh, if we would have a keen hunger to get and keep closer to Jesus, those things would not bother. A Christian's life should be filled with such spiritual ideals and aspirations that the attractions of this world and life will not hold much in common for him.

Christian young people, I say again what Paul said, "Let no man despise thy youth." Let us live such consecrated, yielded lives to God, that the world will not be able to find fault with us. Let us

live holy, godly and righteous in this life that our testimony might count for the Lord Jesus.

THE GREATEST GIFT

(Continued from page two)

trine and Faith; and it appears to me that I have abundantly proven by the word, that they got it from the plain teaching of Christ and His Apostles, and I am sure the great preacher Spurgeon held to it; and it bothers me to see so many rejecting it.

Notwithstanding all these mysteries and hard to accept, and explain, Scriptures which God saw fit to give us; which belong to Him, and may well be called His secret Deut. 29:29. He also shows the human side: the commands given them, and the many invitations to the human family; their responsibility and accountability. But because of that we must not deny the truths I have been showing. As I stated in the beginning man has always proved a failure, and if left to himself to meet conditions required would still be.

All men ought to worship and serve God as their creator and giver of all good things: but how easy and certain when man, left to himself, under the influence of the wicked one, fails and takes the broad easy way. Man's depraved condition is such that just takes him that way. John 3:19 and 5:39-40.

All the way down God has seen fit to reserve to Himself a people as in Romans 11: 4-6 and Isaiah 1:9.

We will now notice a few of the many invitations and demands of the Gospel, which is to be preached to all in a general universal way, and when and where it has the desired effect in calling out man and women to true repentance and Faith, we have the only evidence of God's Electing Grace, that we get in this world. (These, the tangible things for us to handle, for we are not able to handle God's secrets).

Jesus said to the people — "him that cometh to me I will in no wise cast out." If any man thirst, let him come unto me and drink." "The Spirit and the Bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will let him take the water of life freely."

Such invitations give all true earnest seekers the assurance that they will be freely received: but we will do well to remember what God has said concerning his part in the transaction. See Phil. 1:6.

Remember that Election never stands in the way of the true earnest seeker; in fact it is the real, or primary cause of one seeking earnestly and finding the blessing and never finally losing it.

We may not be able to put the two sides together satisfactory; but I'm sure when God does His part its not in vain, and I know its all plain and certain with Him.

I now refer to a few of the many examples of how, (the style and manner) the Apostles addressed the outside world, see Acts 10:42-43, "And He commanded us to preach unto the people, etc." Acts 2:39-41 — "for the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Verse 40 — "Save yourselves from this untoward generation." Acts 17:30, "And the times of this ignorance God winked at but now commandeth all men everywhere to repent."

See Acts 13:46, Acts 18:6; Acts 26: 19-20; Mark 16:15. Paul called on all wherever he went exhorting them to repent and turn to God, and do works meet for repentance.

Acts 24:25 — "Paul reasoned with Felix of righteous, Temper-

ance and judgment to come." 20:21 — "Testifying both to the Jews, and also to the Greeks, penitence toward God, and Faith toward our Lord Jesus Christ." Thes. 2:10-12 condemned

cause they received not the love of the truth that they might be saved." Such Scriptures as these clearly show that we are to make Gospel call to all without discriminating. As to their rejecting it, that's between them and God. We have already shown that it takes the effectual call of God to get the desired results. Jer. 23 and John 5:25, and Luke 16 all clearly show that we can persuade or teach folk dead in and in love with the world, to about and be good. (It takes new creation within.)

We are not able to gladly receive a thing against our will. It is plain that the first great thing in Salvation, all of Grace, is giving of a new Heart, which is new creation, which only the Spirit gives; then it is that we the changed will and mind and longer love the things of the world as we once did; then it is that we yield gladly and willingly and see Christ as our only hope and rejoice in the wonderful salvation as a free unmerited gift; repentance and Faith, the change through which we receive it, the gift of God. 2nd Tim. 2:25; Romans 12:3, Eph. 2:8. leaves out any room for boasting on our part. 1st Cor. 1:26-31. that is the kind of salvation purchased for his people makes it a sure thing and nothing offered.

I would be happy to find a church standing firm in the eternal Faith. Let us examine ourselves by the word (not by creed and practice) and see if we are in the Faith. 2nd Cor. 13:5.

In this modern age of improvements, a church operating in a simple plain way the Master prescribed it, would hardly be recognized as His church, by a great many churches with their many societies, and helps.

Better get back to the old simple, plain Gospel preaching taught, and shown by Christ and His Apostles, and depend on Holy Spirit to call out of the world whom He will since its only thus called out that's Spiritually, to the church. There is to much Faith in the work.

There are many Salvations for us to work out here in this world out here in this world that pertain to Eternal Glory, except be in rewards for faithful work. See Phil. 2:12, 1st Tim. 4:16, 2:40 for salvations that depend on what we may do, then see 2nd Tim. 1:9 for the given Salvation.

I send this out hoping to stimulate a closer study of God's

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WHEN WE HAVE NOT TO SHOW

"I know thy works, and thy hour, and thy patience." (Rev. 2:20). There is a very human story of a commercial traveler who sent himself before his customer finishing his round. He found the very small batch of orders in his hand, the manager looking at him and said, "And is that the man and said, "And is that the man you've done?" In reply he looked steadily at his manager and said, "No, sir, it isn't a show." In our work for God often when we toil hardest we can show the least result. But if there has been earnest endeavor to serve God, we may be sure he knows all of it, and will reward us accordingly. — From the United Methodist