

Are You Looking Up? He's Coming In the Clouds!
PREMILLENNIAL...BAPTISTIC...CALVINISTIC...BIBLICAL

The Baptist Examiner

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"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. 249

How To Find Perfect Peace!

Aquaint NOW thyself
with God and be
at peace:
thereby good shall
come to thee"

JOB. 22:21



"Therefore being
justified by faith
we have peace
with God thru
our Lord
Jesus Christ"

ROM. 5:1

PEACE AT LAST

The Voice of the Empty Seat

It Says —

1. To the preacher: "Your sermons are not appreciated."
2. To the visitor: "This church is not going forward."
3. To the treasurer: "Look out for a deficit."
4. To the prospective church member: "You had better wait awhile."
5. To the member present: "Why don't you go visiting, too?"

Characteristics Of An Ideal Church

Below is a sermon outline which this writer has used a number of times to a satisfactory advantage. Give it here hoping that it may help some teacher to impart some of the truth to his class to the glory of God.

1. The Model Church Esteems Its Pastor Very Highly for His Sake, I Thess. 5:12, 13.
2. The Model Church has no Divisions Among its Members, I Cor. 1:10; Acts 2:44, 45.
3. In the Model Church Every Member Gives for the Support of the Church, According to His Ability, Cor. 16:1, 2; Acts 11:29, 30; Cor. 9:13, 14; II Cor. 9:7.
4. In the Model Church Every Member is Truthful and Honest, Col. 4:25 and II Cor. 8:21.
5. The Model Church Puts Away Disorderly Members, I Cor. 5:11-13; I Thess. 3:6, 14.
6. The Model Church is a Missionary Church — Seeking to reach every one possible with the Gospel message, Acts 8:1, 4; Mark 16:7.
7. In the Model Church, the Members are Frank to Confess Their Faults, One to Another, James 1:16; I John 1:8, 9.
8. The Members of the Model Church are Friendly to Each Other, I John 1:8, 9.

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Deadly Doctrines Differentiated

By H. Boyce Taylor
(Now With His Lord)

If thou ... dost distinguish the things that differ, being instructed out of the law, Rom. 2:18 Bible Union Version.

So that ye may distinguish the things that differ, Phil. 1:10 B. U. Version.

Many thoroughly sincere people think there is not much difference between Baptists and other denominations, except upon a few what they call "non-essentials." It is for the purpose of differentiating between Baptists and other people, not upon a few non-essentials, but upon vital doctrines, that this last chapter is inserted in this book. Many people do not know that there are vital differences between Baptists and other denominations. Our purpose in this chapter is a two-fold one. First, it is to call attention to some doctrines, that are deadly and soul-destroying, that many people, who hold them, think are harmless. And then, if these doctrines are deadly, it is well to make it so clear and plain, that the wayfaring man, though a fool, may know just who are the teachers of these soul-destroying doctrines and be warned against "the cunning craftiness of those who lie in wait to deceive."

In the two passages at the head of this chapter Paul exhorts his Roman and Philippian brethren to be able to distinguish the things

that differ. Moffatt's translation gives the meaning of Rom. 2:18 "with a sense of what is vital in religion." Phil. 1:10 is thus translated by him: "Enabling you to have a sense of what is vital, so that you may be transparent and no harm to any one in view of the day of Christ."

That is our purpose in this discussion, namely, to call attention to what is vital in religion and to enable younger men in the ministry, Sunday School teachers and other personal workers to know and to show the vital differences between the gospel of grace and all other gospels. A mistake here is vital and if not corrected will be eternal. Paul told the church at Rome that the Jews had a zeal for God, but not according to knowledge. They were ignorant of God's righteousness and going about to establish their own. They sought salvation, but they sought it by works and not by faith; and for that reason did not attain that which they so earnestly and zealously sought. Sincerity will not save any one. God said so. "There is a way that seemeth right unto a man, but the ends thereof are the ways of death."

SOME DEADLY DOCTRINES

While those holding this doctrine differ widely among themselves as to what they mean by it, in gen-

eral they teach that all children are born into this world pure and holy and are therefore the children of God; that they remain children of God until such a time as they forfeit that relationship by lives of rebellion and transgression against God; that all that these erring children of God have to do to be received back into the family of God is to reform and clean up and live right and keep God's commandments. Of course there are many like the Unitarians and Universalists and Modernists who go further and teach that God is too good to send any of His own children to hell and for that reason deny eternal punishment.

WHAT SAITH THE SCRIPTURE

The Son of God taught no such doctrine. He very plainly told the Jews, who claimed God as their Father because they were the seed of Abraham: "Ye are of your father, the devil." That was the answer of the Son of God to the doctrine of the universal fatherhood of God, as applied not to the race, but to the descendants of Abraham Isaac and Jacob. He plainly differentiated between the children of God and the children of the devil. The vital difference He made was not as to birth nor as to religion nor as to morality nor as to keeping commandments nor as to

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Why All Should Go To Church

"You remember the story of the old British chieftain. The Romans had invaded Britain and the chiefs of the tribes were gathered in council. Each had a different plan, and each was determined to go his own way until an old chieftain arose. Picking up a bunch of fagots, he handed each man a stick. 'Break them!' he directed. And each broke his stick with ease.

"Then he took an equal number of sticks and tied them together into a bundle. 'Now try to break them!' he told them. And not even the strongest man could do it.

"That," he pointed out, is the difference between working separately and working together as one!"

"You may ask: 'What has this to do with church attendance?' Or 'What has it to do with religion?'"

"It has much to do with both. 'Religion' is a word derived from the Latin word 're' and 'ligo' meaning 'To bind together.' And that is the whole purpose of church-membership and church-attendance — to bind people together for a common cause. You want happiness, contentment, prosperity. You can't have these standing alone. You get them only as you help those around you to win them too! So in order to have these very desirable blessings, why not attend

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A "Desirable" Parent

A newspaper comments on a questionnaire recently sent to 369 high school boys and 415 girls, who were asked to check a list of ten desirable qualities in a father. The quality receiving the second largest vote was, "Respecting his children's opinions." Others were: "Never nagging his children about what they do; making plenty of money; being prominent in social life; owning a good-looking car."

The Scriptures, with their unfailing accuracy, predict what we are seeing today as a fact of the end of the age, that "perilous times shall come" when "men, meaning mankind, including young and old, shall be lovers of their

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The First Baptist Pulpit

"Singing At Midnight"

"And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them." — Acts 16:25.

The text grows out of Paul's experience in the city of Philippi, shortly after the gospel was preached for the first time in Europe. In the course of his daily work in that city, he healed a young girl who was demon possessed. Heretofore, she had been the property or slave of certain corrupt characters who used her as a fortune teller. Now, she is no longer demon possessed, but Christ transformed, she is of no value to her masters. Seeking revenge on Paul and Silas because of financial loss growing out of the conversion of this girl, her masters had Paul and Silas brought into court and after several accusations were laid against them, they were beaten and were put in jail with their feet in stocks.

Our text tells us what Paul and Silas did in order to pass the time during the weary night. It declares that they, "prayed and sang praises unto God". This is the only reference in the Bible as to Paul singing. It's the last place we would expect to find him singing, yet in spite of conditions, in the midnight hour, he and his companion, Silas, sing God's praises.

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Cocktails

You can hardly pick up a newspaper that does not mention cocktails. "Mrs. So and So entertained her debutante daughter, Miss So and So, with a cocktail party."

Mr. So and So, on his private yacht, entertained a group of young friends at a cocktail party. The name has caught the public fancy and many innocent concoctions are so branded. We have tomato juice cocktail, fruit cocktail, oyster cocktail, etc.

The whole of society seems to be making a game of pigtail out of the name. No matter what kind of entertainment is put on, it is so often called a "cocktail" party. You will find the term thus defined in the dictionary.

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CHURCH MANNERS

1. Do not stand in the aisles and visit while the ushers are seating the people.
2. Enter the church building reverently, praying for a blessing as you come in.
3. Have a part in the service of giving. If the church is worth a dollar to you, don't express it by putting a nickel in the basket.
4. Sing with your heart and voice, and don't look as if you had lost your best friend as you say, "Amen."
5. Do not talk or whisper during the services. Remember others want to hear the sermon.
6. Pray that the result of the service may be the salvation of lost sinners.
7. Don't make a hay-stack of yourself by parking on the end of the seat and force others to climb over you to get to a seat.
8. Don't chew gum at church — no refined person will do so.
9. Shake hands with the preacher and tell him you enjoyed his sermon — if you can't get to him, tell his wife, she'll tell him.
10. Help the preacher by thinking with him—pray for him, remembering that you have as much responsibility for the success of the services as he.
11. Carry the spirit of the services home with you and discuss the good of it with your family—possibly you got some thoughts that they did not. Maybe they received a blessing that they might impart to you.
12. Ask God to help you to be a good listener—remember, listening is a fine art.

CALIFORNIA, PLEASE NOTICE

Brother J. Albert Maples, who resides at 157 South Cataline St., Los Angeles, California, is doing mission work in Southern California, and it is his desire that anyone knowing true Missionary Baptists living in southern California, contact him giving him names and addresses of any such who love the Lord in sincerity and in truth. We are happy to offer just this brief word of commendation for Brother Maples, and we sincerely trust that our readers in southern California will contact Brother Maples, and if you know of real Baptists there, please drop him a word that he might contact them.

LEGALIZING MEXICAN CHILDREN

Statistics shows an extremely high rate of illegitimacy in Latin American countries, in some places as high as 60 per cent. In fairness to the people of those countries, however, it is well to remember that illegitimacy as recorded in statistics does not always point to immorality. In many cases the un-

married couples remain faithful to each other and fulfill their duties toward their children; they do not marry simply because they can not afford to pay the priests' fees.

An Associated Press dispatch from Mexico City of June 14, 1942, recorded the efforts of the Mexican Government to remedy this situation so common in Latin American countries. It tells of "one of a series of three mass marriages staged by the public assistance department for couples who have never been able to afford a wedding."

"Twelve judges," it says, "working steadily married 367 couples Sunday, thereby legalizing some 1,500 children. One couple, who had been living together 42 years, had their 27-year-old son for a witness."

"The department gave each couple a wedding ring and a box lunch."

— The Converted Catholic

RELIGION WITHOUT CHRIST

The world today is full of religion, professed by those who really do not know the Lord Jesus Christ as their Saviour. Some one has said, and we fear the remark is a true one, that "Religion is the devil's instrument to blind men's eyes." Wherever you go you will meet men and women belonging to this or that system of religion who know nothing either of the sinfulness of their own hearts in the presence of a holy God, or of God's way of salvation for the lost, through His Son Jesus Christ our Lord.

When General von Bibien told the German Emperor that he was a lost sinner and needed a Saviour, just like any other sinner, the Kaiser thought the General crazy, and exclaimed "Me! Why I am the head of the church!"

Recently in the hills of Southwestern Pennsylvania I came across an Episcopal rector, who was doing simple Gospel work in a scattered farming community with some result. In the course of conversation he said to me: "For many years I was the rector of a fashionable Episcopal Church in New Jersey. I was quite a successful preacher as they go, but I was myself unsaved. Many young people came into the church, but they were the children of those who were members, and simply followed along in the footsteps of their fathers and mothers. They were not saved. They only joined the church as the proper thing for one of their family to do. Then I suddenly awoke up to the fact that I was myself unsaved. Now I am preaching as simple a Gospel as I know how."

Perhaps one who reads these lines may be a "Church member," or even a rector of a fashionable congregation and yet himself be unsaved, for there must be individual dealing of the soul with God in order to be saved.

Nicodemus came to the Lord and said, "We know Thou art a teacher come from God." Jesus answered him and said, "Verily, verily, I say unto thee—Ye must be born again."

Reader are you born again? Have you ever seen yourself a lost sinner before God, on your way to eternal perdition, and fled to the shelter of the precious Blood of Christ for salvation?

Nicodemus was a Pharisee; orthodox, and a teacher of religion, but he needed to be born again.

And so do you, if you have never been saved. — Tract.

OUCH! MY SORE TOE!

I have had the misfortune of having a badly infected toe, caused

by an ingrowing toe nail. It was necessary to go to the doctor and have it operated on. Even then, it took about three weeks to get better and another doctor was consulted in the meantime.

It looked like a lot of time was spent in soaking that toe and putting on medicine. Then every little thing hurt it and it seemed out of sorts with about everything. One night when it was robbing me of much coveted sleep, I thought how much it was like a lot of church members — yes even some in Highland Avenue.

There are some who have such sore toes that if the pastor doesn't come around every so often—if he doesn't pet them—bottle them—tell them how important they are, they are "hurt." They spend their time getting hurt instead of going to the doctor—having the trouble and cause removed and then living like Christians ought to!

"Sore toe Christians" are a sorrowful lot. They find only faults. They never respond to spiritual food. They have to be complimented. They never seem to grow up. Babies are wonderful, but if they never grow beyond that, then they are pathetic. So with Christians.

Brother, you are supposed to be strong in faith. Rom. 4:20.

WE WILL NOT BE THERE

A book has been written by a minister's son (probably fact and fiction mixed). The general attitude of the writing is friendly toward the Christian faith, though some little fun is had at the expense of one who had some convictions. Also the author seems pleased when the former careful living of the hero is surrendered.

Now the book is filmed. A famous bishop is giving his blessing. He wants us to go to see the picture.

Well, some of us will not be going, primarily because the showing is to be in a movie theater. And why? Because—

1. The movie, as an institution, is a major promoter of crime in general, and in particular it promotes liquor drinking, cigarette smoking, gambling, Sabbath desecration, murder, robbery, immorality.

2. If we are Christians, our money must not go to support such an institution even in its better showings.

3. If we are Christians, our influence must not be on the side of the movie, for there are those who look to us. Perhaps some are not so wise as we or so discriminating. If we go to see the "good" movie we cannot blame the child or youth who, seeing us, goes to a movie that is not quite so good. And he will. We have no more right to go to the devil's movie house to see a "good" movie than we have to go to the saloon to drink a glass of "good" milk.

— The Free Methodist

"DADDY, MAY I HELP YOU PRAY?"

Sometimes, when alone in my study, I have the quietness of my devotions in prayer and meditation disturbed by a welcome intruder—my little 3 year old boy.

He knows what I am doing and has a great zeal to help "but not according to knowledge." (Rom. 10:12). He often gets down by my side on his knees and says, "Daddy may I help you pray?" Before the session is over he may be on my back pulling my hair, stamping the floor, or tearing the books from the shelves, but there is something precious about his wanting to help me pray.

I always answer, "Yes son, you

may." Not because he can enter into the realities of prayer in a prolonged, agonizing labour with God, but because I want him to know that prayer is important and I do need help in prayer.

Yes sir, we need prayer helpers. There is so much at stake and God has entrusted so much to the believer that can only be accomplished through prayer, that the need is apparent.

But to help each other in prayer there must be agreement. Generally my little boy will say, "Well Daddy, pray!" He often waits for words to fall from my lips and then repeats them. That is agreement! So the Bible tells us, "If two of you shall agree on earth as touching anything that they shall ask and it shall be done for them of my Father which is in heaven." Matt. 18:19.

In this dark and tragic hour of world history and of the experience of this generation, Christians should pray as never before. Since God has placed special significance to the agreement of prayer, then His people ought to agree on certain needs and hold on to God without fainting (Luke 18:1) until victory comes!

We should agree to pray for the conviction of the Holy Spirit to come upon lost men and women. John 16:8.

We should agree to pray that the pure gospel preachers should have the doors open to them as never before. Paul solicited such praying. (2 Thess. 3:1).

We should agree to pray for each other, too, for mutual help. James 5:16.

We should pray for the coming of the Lord Jesus. (Rev. 22:20).

A "DESIRABLE" PARENT

(Continued from page one)
own selves ... boasters, proud ... disobedient to parents." — Sunday

COOPS UNDER THE TREES

By Sam Morris

When I was a boy, mother had a way of getting the chickens to roost in the tree she wanted them to roost in. When they were first hatched off she would take the old hen and the coop and place it under the trees with a small ladder running up to the lowest limb. As the little chickens developed they would venture up that little ladder, fly off and around about on it. When they got grown they always roosted in that tree.

You know, friends, you never saw a small barefooted boy or girl in an old fashioned saloon, but every day now there are thousands upon thousands of little boys and girls in the grade school age that eat their sandwiches, hot dogs, hamburgers and ice cream cones in booze selling establishments, with folks blubbering over beer bootles all around them.

There is no doubt about their future. There is no question about where they will roost when they get big.

I would a thousand times rather have the old fashioned saloon back than to have this repeal, new deal, rotten deal, raw deal booze institutions that today sets its pitfalls before the feet of our little boys and girls.

People sometimes accuse me of being radical on this issue. If a snake were to get into my yard where my little boy plays I wouldn't waste fifteen seconds hunting up feather dusters and and talcum powder to try to brush him off and clean him up and make him respectable for my boy to play with. I'd run in the house and get my shotgun and blow his tail off right behind his ears.

But frankly, I'd a thousand

times rather the snake would my boy and kill him, and to place his little body in a covered grave to see no more til the morning of the resurrection, than for him to grow up become a bleary eyed, good nothing-drunk bum, to around in the booze dives and humiliate his mother and me.

THE GOSPEL ALPHABET

- A — All have sinned and are short of the glory of God. Rom. 3:23.
- B — Behold the Lamb of God, taketh away the sin of the world. John 1:29.
- C — Come unto me all ye that labor and are heavy laden, and I will give you rest. Matt. 11:28.
- D — Draw nigh to God, and he will draw nigh to you. James 4:8.
- E — Even so, it is not the will of Your Father which is in heaven that one of these ones should perish. St. Luke 18:14.
- F — For by grace are ye saved through faith; and that not of yourselves: It is the gift of God. Eph. 2:8.
- G — God is our refuge and strength, a very present help in trouble. Ps. 46:1.
- H — Him that cometh to me, I will in no wise cast out. John 6:37.
- I — I am the way, the truth, and the life; no man cometh to the Father, but by me. John 14:6.
- J — Jesus answered and said to them, This is the work of God, that ye believe on Him whom he hath sent. John 6:29.
- K — Knock and it shall be opened unto you. Matt. 7:7.
- L — Look unto me, and be ye saved, all the ends of the earth. Isa. 45:22.
- M — My grace is sufficient for thee. 2 Cor. 12:9.
- N — Now is the day of salvation. 2 Cor. 6:2.
- O — Our passover also hath been sacrificed, even Christ. 1 Cor. 5:7.
- P — Peace I leave with you, my peace I give unto you. John 14:27.
- Q — Quicken me according to Thy Word. Ps. 119:154.
- R — Redeemed us from all iniquity, of the law. Gal. 3:13.
- S — Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God. Luke 18:16.
- T — The blood of Jesus Christ cleanseth us from all unrighteousness. 1 John 1:7.
- U — Unto you that fear Me, will I show the sun of righteousness, and ye shall arise with healing in your wings. Mal. 4:2.
- V — Verily, verily, I say unto you, he that believeth on Me, shall have everlasting life. John 6:40.
- W — Who His own self bare our sins in His own body on the tree. 1 Peter 2:24.
- X — Except a man be born again, he cannot see the kingdom of God. John 3:3.
- Y — Ye must be born again. John 3:7.
- Z — Zealous of good works. Tit. 2:14.

IT ISN'T EASY

To face a sneer,
To be considerate,
To endure success,
To keep on trying,
To profit by mistakes,
To forgive and forget,
To think and then act,
To keep out of the rut,
To make the best of little,
To shoulder deserved blame,
To subdue an ugly temper,
To maintain a high standard,
To recognize the silver lining,
—but it always pays in the end.

ING AT MIDNIGHT

(Continued from page one)

I
The conditions under which Paul sang are most interesting. He was in prison for the Word of God. If a teacher winks at Lord's Day desecration, whiskey selling, corrupt politics, or impurity of living, the angels will laud him to the skies as a broad man and the world will lay a blanket of flowers over his grave. This has been true throughout the ages. This wasn't Paul's life of preaching. He told the angels even if he went to jail for it. Whenever he left one town to go to another to preach, I imagine he told his acquaintances, "If you want to write to me, you can address me in care of the city jail," usually Paul spent some time in the jail of each city because of his preaching.

In this case he was not only in prison for the Word of God but he was also in the stocks. Though his feet were in the stocks, his heart was in the Word. Somehow I can close my eyes and journey back to that night when Paul was in prison in the stocks. I can see him in this veridical jaded jail with his feet in the stocks. Unable to sleep, he sang, "Silas, can't you raise the darkness they sang something like this:

Our refuge and our strength,
In straits, a present aid;
Therefore, though the earth be moved,
We will not be afraid."

There is no wonder that he sang for joy is the flag that is hoisted from the castle of the heart, the King is in residence

and yes his heart was bleeding his heart was bursting with praise! Though his back gory with blood, he glorified God who had bruised it. Often are bruised for God's glory. The prophecy of Isaiah we read, "The corn is bruised." (Is. 28: 3) God's children must be bruised to be used. Every man God ever used is a bruised man. Paul resisted God for years and when the Almighty did wrestle with him to bring him to nothing, Jacob resisted God

throughout the entire night, until he named him so that he limped thereafter. God had to bruise him. Before Joseph could be the prime-minister of Egypt he had to be used of God, God had to bruise him both in pit and prison. For forty years God bruised Joseph in the wilderness, getting him ready for the time he might appear in leading Israel from Egypt to Canaan. Before David could be king over the Israelites, he had to be bruised of Saul's soldiers and a wild animal might be hunted. Jeremiah was likewise true of the prophet who was bruised in the miry pit. And Daniel was bruised when he was cast into the den. Over and over again was true of Paul, for beginning with the hour of his conversion, God declared that his life would be a life of suffering. "For we must suffer for my name's sake" (Acts 9:16). Even the Lord Jesus Christ had to be bruised.

He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." (Is. 53:5). He knows that though He bruises us, He does not break us, for does the Lord Jesus say, "A bruised reed shall he not break." (Mt. 12: 10) Can you imagine the apostle

Paul singing in the dark? Many days and nights come in the life of God's child which are just dark as the night was when Paul sang. At a later day in his life, when Paul was being sent to Rome a prisoner, there was no light for many days. "And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was taken away." (Acts 27: 20). Truly each of us have our starless nights and our sunless days.

Paul's experience merely fulfilled the prediction of both Old and New Testament. In the book of Job we read, "Yet man is born unto trouble, as the sparks fly upward." (Job 5:7). Even Jesus Himself said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (Jn. 16:33). Notice the words "ye shall have tribulation." The word "tribulation" comes from the latin word Tribulum meaning a flail, such as is used in threshing grain. How this describes our lot in life, with our pain and sickness, our upset plans, our financial losses, and even death itself. Surely Paul's experience was just the fulfillment of the Lord Jesus' prophesy.

It is interesting in noticing the conditions under which he sang, to note that Paul sang in ignorance. He did not know just what was before him, nor how this trial of his life might end, nor what would be his future experiences. Still though he knew not, he sang God's praises just the same. Does not this remind us of the words of Jesus? "What I do thou knowest not now." (Jn. 13:7). Yes, what He does we know not now. Mystery surrounds this life we are now living. The horizon is banked with fogs. Question marks often come before us as innumerable as drops of rain in a cloudburst. We tread a winding road. We know not what is around the next corner — whether a beautiful landscape or a belching volcano; a little crib or a narrow coffin; a well-spread table or bread and butter; financial success or penniless failure; robust health, or a pale-worn body, emaciated by sickness. In the voyage of life, we sail under sealed orders, not knowing the course we take. How true this was of Paul.

II
Even though these conditions surrounded his imprisonment, still he sang. What a glorious effect his singing produced. First of all, it brought salvation to the jailer's household, after that the hills and rocks were torn with the earthquake. Truly there will always be a spiritual earthquake whenever a child of God sings songs in the night.

If His children would praise God more, the world would doubt God less.

However, the salvation of the Phillippian jailer, though it was through Paul's singing, was not the greatest effect thereof, for through his singing in the dark, Paul came to understand God better. Seven years later under inspiration, he wrote, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28). Actually he came to understand God better by this experience through which he passed.

Do you recall the experience of Cowper, the English poet who on becoming discouraged with living determined to end his life? In the darkness of the night he ordered a cab, expecting to drive out in the country and thus kill himself. The cabman became confused in the fog and after wandering aimlessly about for some time, brought Cowper back to the house from whence he had taken him an

hour or so before. Then he tried to hang himself in his own home. but the rope which he used broke. Having failed thus twice, he went to the river expecting to leap into the Thames. As he was removing his clothing, a man came by and the two sat down to talk together. Thus having been thwarted in his attempt at suicide three times in one evening, Cowper returned home with his faith in God renewed, and before the light of the new day wrote,

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

Deep in unfathomable mines
Of neverfailing skill,
He treasures up His bright designs
And works His sov'reign will.

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

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

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

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

Surely this should be the attitude of each child of God in affliction. Martin Luther, during the days of the Reformation, became terribly depressed when on many occasions it seemed that the cause of the Reformation was failing miserably. More than once he determined to leave off his attempts and to give up the work which he had started. On such an occasion, his wife, Katherine, came into the room dressed in mourning from head to foot and sat down weeping before him, even hysterical in her sobbing. Martin Luther kept insisting that she tell him what was wrong and her only reply was that it was too terrible to tell. After a while, when he continued pressing her to find the cause of her grief, she threw off her veil and said, "Martin, God is dead," and with that she left the room. He knew that God wasn't dead but that it was Martin Luther's faith that had wavered and failed. This experience brought him to prayer and after prayer he rose to write:

"A mighty fortress is our God
A bulwark never failing;
Our helper He, amid the flood
Of mortal ills prevailing."

Yes, each of us do come to know the Lord Jesus better through our troubles. The same Christ who said, "but thou shalt know thereafter." The latter part of Jacob's life was filled with many troubles. It looked as though one cloud scarcely lifted itself until another appeared. Rachael died. Deborah; his mother's nurse, died; his old father Isaac was gathered to God; Joseph was sold; Simeon, another son was held captive at Egypt; the balance of his sons announced that the price of bread had risen and that it was needless to return except Benjamin accompany them. Jacob said, "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). Later, Jacobs' sons returned from

Egypt and Jacob learned that his sorrows were only imaginary. This lead him to make a journey to Egypt and there he learned the whole story. Isn't this what Jesus meant, when he said, "What I do thou knowest not now; but thou shalt know hereafter." (John 13:7). Some day like Jacob we too will learn the sequel to life's distresses, disappointments, privations, and painful experiences.

"Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there, sometime, we'll understand."

We'll catch the broken thread again,
And finish what we here began;
Heav'n will the mysteries explain,
And then, ah, then we'll understand."

We'll know why clouds instead of sun
Were over many a cherished plan;
Why song has ceased when scarce begun;
'Tis 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 the day
Fear not, for He doth hold thy hand;
Though dark thy way still sing and praise,
Sometime sometime, we'll understand."

In planting flower seeds sometime ago I said to myself, "This looks cruel, throwing you down in the earth and covering you over with the cold dark ground." But by and by from those seeds there was a beautiful border about my garden. "Jesus answered and said unto him, What I do thou knowest not; but thou shalt know hereafter." (Jn. 13:7). I planted another kind of seed. — a body—a young mother. I said, "It looks strange, taken from her mother and her children; it does not seem quite right." Some day though, there will come a rumbling through all the earth to call every Christian to life; morality shall put on immortality; corruption shall put on incorruption. "What I do thou knowest not now; but thou shalt know hereafter." (Jn. 13:7).

When Joseph came to the throne of Egypt, he looked back over his life. Then he could understand the time when his brothers cast him into the pit and sold him to the Egyptians for slavery, his experience in Potiphar's house, and his later experience in jail. Some day we too will look from our throne in the skies and will understand all that has been so mysterious here.

The most glorious effect of all which came from Paul's singing was that it brought him into a position of perfect peace with God. He came to experience that peace which Jesus gives to each believing child. "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). Noah condemned the world, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." (Heb. 11:7), but Jesus con-

quered it. Did he not say, "I have overcome the world." In view of this, it is our personal experience to enjoy an inward peace for Jesus said, "In me ye might have peace." Paul in the Phillippian jail had the tribulation of this world but he had peace with God. The Shunnamite woman, when her son had died came to the prophet saying, "It is well." She had tribulation in this world but peace in Christ. David when his son had died comforted himself by saying, "I shall go to him, but he shall not return to me." (II Sam. 12:23). In the world he had tribulations in Christ he had peace.

III
In view of these facts, a child of God should never complain regardless of what his experience may be. He should never desire to die or wish for his decrease, rather he should seek that peace which is possible even in the midst of tribulations. If I were an employer and I had an employee who was always wishing for quitting time, I would not be pleased with him. If every hour of the day he would say, "I wish that the day were done and that it were time to quit work," he would be far from a valued employee. I wonder if God does not feel the same relative to His child who longs for death! We should seek that peace which is possible in the Lord Jesus Christ.

All of God's people have the outward tribulations. Some have that inward peace. Do you? Are you in Christ or in the world? May God open your heart and may you receive Jesus as your Saviour is my prayer. God bless you!

CHARACTERISTICS OF AN IDEAL CHURCH

(Continued from page one)
Church All Have Love One for Another, I Peter 1:22.

9. The Model or Ideal Church Takes a Firm, Bold, Definite Stand for the Doctrines of the Bible, Jude 3; John 14:34, 35.

10. They Pray for Each Other, Eph. 6:18.

11. Model Church Members Do Not Forsake the Assembling of Themselves Together, Heb. 10:23-25.

12. In the Model Church, the Members are Ready to Lay Down Their Lives for Each Other, I John 3:16.

13. Model Church Members Rejoice Together in the Comfort of the Holy Spirit, Phil. 3:1; 4:4; Col. 3:16.

14. The Model Church is an Example to All Others Around Them, I Thess. 1:6, 7.

A BIG FISH IS RIGHT

A few days ago we had a communication from Brother A. C. Stogner of Evansville, Indiana, including a contribution to THE BAPTIST EXAMINER, and in the letter, he said,

"Brother Gilpin, you surely stand for the faith, and that's the only thing that counts today.

I saw in the paper yesterday where the First Baptist Church up town (Evansville) is having a big meeting and that they are to give a banquet. Part of the banquet will have to be in the Methodist Church basement and part in the Presbyterian Church basement as they have no basement under the meeting house of the Baptist Church here. Now, it would take a bigger fish than the one that got Jonah to swallow that."

And our brother well expresses it — it would take a bigger fish to swallow that. Our only comment is, "From the beginning it was not so." (Matt. 19:8).

The sight of the open book for forty years, opened a line in it. —