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

The Baptist Examiner

The Paper With A National Circulation

"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).

VOL. 11, NO. 41 RUSSELL, KENTUCKY, SATURDAY, NOVEMBER 28, 1942

WHOLE NO. 249

"Go ye into all the

world and preach the

Gospel."

How To Find Perfect Peace!

quaint NOW thyself with God and be beace thereby good shall come to thee" JUB. 22:21

Therefore being justified by faith we have peace with God thru our Lord Jesus Christ ROM. 5:1

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,

PEACE AT LAST

Ideal Church

21, 19

ome." oth to Freeks, and F

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Chirst Devoted to Evangel-

Missions, and Bible

low is a sermon outline which to a satisfactory advantage. out of the law. Rom. 2:18 Bible Unwe it here hoping that it may ome teacher to impart some cal truth to his class to the of God.

The Model Church Esteems Pastor Very Highly for His k's Sake, I Thess. 5:12, 13. The Model Church has no Div-

Among its Membership, I 1:10; Acts 2:44, 45.

In the Model Church Every ber Gives for the Support of Ause, According to His Abil-Cor. 16: 1, 2; Acts 11:29, 30; or, 9:13, 14; II Cor. 9:7.

the Model Church Every is truthful and Honest, 4:25 and II Cor. 8:21.

The Model Church Puts Away Among Their Membership derly Members, I Cor. 5:11-13; ness. 3:6, 14.

he Model Church is a Miss-Church — Seeking to reach one possible with the Gosbessage, Acts 8:1, 4; Mark 16:

In the Model Church, the ers are Frank to Confess Faults, One to Another, Ja-1:16; I John 1:8,9.

The Members of the Model Continued on page three)

Cocktails"

da

ou can hardly pick up a newsthat does not mention cock-Mrs. So and So entertained her debutante daughter, Miss with a cocktail party." on his private yacht, Runner, entertained a group ung friends at a cocktail parname has caught the puband many innocent conare so branded. We have juice cocktail, fruit cockyster cocktail, etc.

whole of society seems to aking a game of pigtail out name. No matter what kind ertainment is put on, it is so called a "cocktail" party. will consult the dictionary rill find the term thus defin-(Continued on page four)

Aracteristics Of Deadly Doctrines Differentiated Why All Should

(Now With His Lord)

Writer has used a number of things that differ, being instructed gives the meaning of Rom. 2:18 are born into this world pure and ion Version. So that ye may distinguish the lated by him: "Enabling you to things that differ. Phil. 1:10 B. U. have a sense of what is vital, so Version. Many thoroughly sincere people no harm to any one in view of the

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 Badly 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 differ widely among themeslves as to be able to distinguish the things to what they mean by it, in gen-

"with a sense of what is vital in holy and are therefore the childreligion." Phil. 1:10 is thus transthat you may be transparent and lives of rebellion and transgressday of Christ."

That is our purpose in this disto 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

If thou ...dost distinguish the that differ. Moffatt's translation eral they teach that all children ren of God; that they remain children of God until such a time as they forfeit that relationship by ion against God; that all that these erring children of God have to do to be received back into the family cussion, namely, to call attention of God is to reform and clean up to what is vital in religion 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.

> 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

WHAT SAITH THE SCRIPTURE

(Continued on page four)

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 churchmembership 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

(Continued on page four),

heFirst Baptist Pulpit

"Singing At Midnight"

"And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them." -

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.

(Continued on page three)

A "Desirable" Parent

A newspaper comments on 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

(Continued on page four),

JOHN R. GILPIN—EDITOR

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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 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 familythat 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 Califtists living in southern California, contact him giving him names and addresses of any such who love in order to be saved. the Lord in sincerity and in truth.

brief word of commendation for er come from God." Jesus answer-Brother Maples, and we sincerely trust that our readers in southern California will contact Brother again." 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- having a badly infected toe, caused I always answer, "Yes son, you But frankly, I'd a thousand

ties toward their children; they do not marry simply because they can not afford to pay the priests's 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, 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 asermon — if you can't get to him, cross 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 peopossibly you got some thoughts ple 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," ornia, and it is his desire that any- or even a rector of a fashionable one knowing true Missionary Bap- congregation and yet himself be unsaved, for there must be individual dealing of the soul with God

Nicodemus came to the Lord and We are happy to offer just this said, "We know Thou art a teached him and said, "Verily, verily, I say unto thee-Ye must be born

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 has a great zeal to help "but not 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 me pray.

to each other and fulfill their du- necessary to go to the doctor and into the realities of prayer in a have it operated on. Even then, it prolonged, agonizing labour with to place his little body in a took about three weeks to get bet- God, but because I want him to covered grave to see no mo ter and another doctor was con- know that prayer is important and sulted in the meantime.

It looked like a lot of time was spent in scaking that toe and put- There is so much at stake and ting on medicine. Then every lit- God has entrusted so much to the tle thing hurt it and it seemed out believer that can only be accomof sorts with about everything. One plished through prayer, that the night when it was robbing me of need is apparent. much coveted sleep, I thought how much it was like a lot of church there must be agreement. Genermembers - yes even some in ally my little boy will say, "Well Highland Avenue.

sore toes that if the pastor doesn't then repeats them. That is agreecome around every so often-if he ment! So the Bible tells us, "If doesn't pet them-bottle them- two of you shall agree on earth tell the m how important as touching anything that they they are, they are "hurt." They shall ask and it shall be done for spend their time getting hurt instead of going to the doctor-hav- heaven." Matt. 18:19. ing the trouble and cause removed

"Sore toe Christians" are a sor-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 fiction mixed). The general atti- praying. (2 Thess. 3:1). tude 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 pic- own selves ... boasters, proud ...

Well, some of us will not be going, primarily because the show- COOPS UNDER THE TREES ing is to be in a movie theater. And why? Because-

1. The movie, as an institution, general, and in particular it pro- roost in the tree she wanted them ecration, murder, robbery, immor-

ey must not go to support such an As the little chickens developed institution even in its better they would venture up that little

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.

"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 intrudermy little 3 year old boy.

He knows what I am doing and 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

I do need help in prayer.

Yes sir, we need prayer helpers.

But to help each other in prayer Daddy, pray!" He often waits for There are some who have such words to fall from my lips and them of my Father which is in

In this dark and tragic hour of and then living like Christians world history and of the experience of this generation, Christians should pray as never before. Since rowful lot. They find only faults. God has placed special significance They never respond to spiritual to the agreement of prayer, then food. They have to be complimen- His people ought to agree on certed. They never seem to grow up. tain 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.

We should agree to pray that the pure gospel preachers should have the doors open to them as minister's son (probably fact and never before. Paul solicited such

> We should agree to pray 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) disobedient to parents." - Sunday

By Sam Morris

When I was a boy, mother had is a major promoter of crime in a way of getting the chickens to motes liquor drinking, cigarette to roost in. When they were first smoking, gambling, Sabbath des- hatched off) she would take the old hen and the coop and place it under the trees with a small lad-2. If we are Christians, our mon- der running up to the lowest limb. 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 in booze selling establishments, with folks blubbering over beer bootles all around them.

There is no doubt about - The Free Methodist | 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 Z — Zealous of good works 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 power 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 precious about his wanting to help and get my shotgun and blow his tail off right behind his ears.

THE BAPTIST EXAMINER married couples remain faithful by an ingrowing toe nail R was may." Not because he can enter times rather the snake would be my boy and kill him, and til the morning of the resu ion, than for him to grow " become a bleary eyed, go nothing drunken bum, to around in the booze dives humiliate his mother and me

THE GOSPEL ALPHABI DOAD

A - All have sinned and short of the glory of God. 3:23.

B — Behold the Lamb of God taketh away the sin of world. John 1:29.

- Come unto me all yeth bor and are heavy lade I will give you rest. Mal

- Draw night to God, and will draw nigh to you. 4:28.

E - Even so, it is not the Your Father which is if ven that one of these ones should perish. St. 18:14.

- For by grace are ye through faith; and that yourselves: It is the go God. Eph. 2:8.

- God is our refuge and gth a very present hell trouble. Psa. 46:1.

H - Him that cometh to me in no wise cast out. Joh I am the way, the trut the life; no man cometh the Father, but by me. 14:6.

- Jesus answered and said them, This is the work that ye believe on Him he hath sent. John 6:29. K - Knock and it shall be

unto you. Matt. 7:7. L - Look unto me, and be

ed, all the ends of the Isa. 45:22. - My grace is sufficiel

thee. 2 Cor. 12:9. - Now is the day of sal 2 Cor. 6:2.

- Our passover also hall sacrificed, even Christ. 5:7. - Peace I leave with yo

peace I give unto yo 14:27. — Quicken me according

Word. Psa. 119:154. - Redeemed us from the of the law. Gal. 3:13. - Suffer little children unto me, and forbid them for of such is the kingo God. Luke 18:16.

- The blood of Jesus Chr. Son cleanseth us from I John 1:7.

U — Unto you that fear W shall the sun of righted arise with healing wings. Mal. 4:2.

- Verily, verily, I say he that believeth on everlasting life. John - Who His own self sins in His own body tree. I Peter 2:24.

- Except a man be b he cannot see the kingo God. John 3:3.

Y — Ye must be born again 3:7.

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 blank

To subdue an ugly temp To maintain a high stan

To recognize the silver

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NGING AT MIDNIGHT"

Continued from page one)

are most interesting. He was dives selling, corrupt This has been true throughthe ages. This wasn't Paul's days. of preaching. He told the even if he went to jail for it. never he left one town to go another to preach, I imagine his acquaintances, "If you to write to me, you can adme in care of the city jail," usually Paul spent some time he jail of each city because his preaching.

this case he was not only in for the Word of God but he was secured in the Though his feet were in stocks, his heart was in the Somehow I can close my and journey back to that when Paul was in prison in pi. I can see him in this verinfested jail with his feet in stocks. Unable to sleep, he "Silas, can't you raise the arkness they sang something

s our refuge and our stren-

In straits, a present aid; therefore, though the earth said be moved,

We will not be afraid." is no wonder that he sang no wonder that he be of tor joy is the flag that is from the castle of the heart, be the King is in residence

yes his heart was bleeding heart was bursting with praise! Though his back god who had bruised it. Often bruised for God's glory. be prophesy of Isaiah we read, corn is bruised." (Is. 28: and's children must be brube used. Every man God ver used is a bruised man. resisted God for years and Phen the Almighty did wreswith him to bring him to noth-Jacob resisted the entire night, until land him so that he limped him so that he limped Jacob resisted God eafter. God had to bruise him him. Before Joseph could he prime-minister of Egypt used of God, God had to him both in pit and prisforty years God bruised the wilderness, getting the wilderness, but the wilderness, from in leading Israel from to Canaan. Before David Canaan. Berore over the Israelites, he dised of Saul's soldiers 8,000 of them hunted him as animal might be hunted. was likewise true of the protrue of Paul, for begin-Christ had to be bruised. was wounded for our tranlons, he was bruised for our

Paul singing in the dark? Many hour or so before. Then he tried Egypt and Jacob learned that his quered it. Did he not say, "I have days and nights come in the life to hang himself in his own home. of God's child which are just dark as the night was when Paul sang. he conditions under which Paul At a later day in his life, when Paul was being sent to Rome a Wison for the Word of God. If prisoner, there was no light for many days. "And when neither winks at Lord's Day dessun nor stars in many days appeartes or impurity of living, the ed, and no small tempest lay on will laud him to the skies as us, all hope that we should be HAB and him to the skies as saved was taken away." (Acts 27: blanket of flowers over his 20). Truly each of us have our starless nights and our sunless

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, of some old song?" And in 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 - whebelching volcano; a little crib or a or bread and butter; financial bust health, or a pale-worn body, emaciated by sickness. In the voyorders, not knowing the course we

II Even though these conditions he sang. What a glorious effect household, after that the hills and rocks were torn with the earthquake. Truly there will always be

If His children would praise God er he rose to write: more, the world would doubt God

However, the salvation of the Phillippian jailer, though it was through Paul's singing, was not the who was bruised in greatest effect thereof, for through pit. And Daniel was his singing in the dark, Paul came suffer for my name's came to understand God better by appeared. Rachael died. Deborrah passed.

Do you recall the experience was bruised for our of Cowper, the Language with livwas upon him; and with his ing determined to end his life? we are healed." (Is. 53:5). In the darkness of the night he tejoicing it should bring to ordered a cab, expecting to drive ordered a cab, expecting to drive and thus kill does not break us, for does himself. The cabman became conbut 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

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 ther a beautiful landscape or a miserably. More than once he determined to leave off his attempts narrow coffin; a well-spread table and to give up the work which he had started. On such an occasion, success or penniless failure; ro- his wife, Katherine, came into the room dressed in mourning from head to foot and sat down weepage of life, we sail under sealed ing before him, even hysterical in her sobbing. Martin Luther take. How true this was of Paul. kept insisting that she tell him what was wrong and her only reply was that it was too terrible to surrounded his imprisonment, still tell. After a while, when he continued pressing her to find the his singing produced. First of all, cause of her grief, she threw off it brought salvation to the jailer's 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 Lua spiritual earthquake whenever ther's faith that had wavered a child of God sings songs in the and failed. This experience brought him to prayer and after pray-

> '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 den. Over and over again years later under inspiration, he troubles. The same Christ who which the hour of his converthings work together for good to life was filled with many troubles. God declared that his life them that love God, to them who life was filled with many troubles. be a life of suffering. "For are the called according to his purshew him how great things pose." (Rom. 8:28). Actually he scarcely lifted itself until another (Acts 9:16). Even the Lord this experience through which he his mother's nurse, died; his old this experience through which he has mother's nurse, died; his old father Isaac was sathered to God; father Isaac was gathered to God; Joseph was sold; Simeon, another the balance of his sons announced that the price of bread had risen and that it was needless to return ordered a cab, expecting to drive except Benjamin accompany them peing warned or doctor that though He bruises out in the country and thus kill Jacob said, "Me have ye bereaved seen as yet, moved with fear, preto swallow that."

And our broth

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 under-

We'll know why clouds instead of

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,

Sometime with tearless eyes we'll see:

Yes, there, up there, we'll under-

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 un- CHARACTERISTICS OF AN derstand."

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 3:16. put on immortality; corruption shall put on incorruption. "What I do thou knowest not now; but the Holy Spirit, Phil. 3:1; 4:4: Col. thou shalt know hereafter." (Jn.

When Joseph came to the throne of Egypt, he looked back over his I Thess. 1:6, 7. life. Then he could undertsand 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 munication from Brother A. C. later experience in jail. Some day Stogner of Evansville, Indiana, inwe too will look from our throne cluding a contribution to THE in the skies and will understand BAPTIST EXAMINER, and in the When he was cast into the to understand God better. Seven the Lord Jesus better through our all that has been so mysterious letter, he said, "Brother Grant and God better through our all that has been so mysterious letter, he said, "Brother Grant and God better through our all that has been so mysterious letter, he said,

which came from Paul's singing only thing that counts today. was that it brought him into a position of perfect peace with God. be not break." (Mt. 12: ing aimlessly about for some time, brought Cowper back to the house brought Cowper back to the house are against me." (Gen. 42:36). Lat
of the which ne condennto swallow that. Our only comment are against me." (Gen. 42:36). Latof the righteousness which is by is, "From the beginning it was not faith." (Heb. 11:7), but Jesus conso." (Matt. 19:8). brought Cowper back to the nouse are against me. (Gen. 42.50). Lat- of the lightcounter the latter of the latter of the lightcounter the latter of the latter of

sorrows were only imaginary. This overcome the world." In view of lead him to make a journey to Egy- this, it is our personal experience pt and there he learned the whole to enjoy an inward peace for story. Isn't this what Jesus meant, Jesus said, "In me ye might have when he said, "What I do thou peace." Paul in the Philippian ja had the tribulation of this work but he had peace with God. Th Shunnamite woman, when her so had died came to the prophet say ing, "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 He guides us with unerring hand 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!

DEAL 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 Oother, Eph. 6:18.

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

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

13. Model Church Members Rejoice Together in the Comfort of 3:16.

14. The Model Church is an Example to All Others Around Them,

A BIG FISH IS RIGHT

A few days ago we had a com-

"Brother Gilpin, you surely The most glorious effect of all stand for the faith, and that's the

I saw in the paper yesterday where the First Baptist Church up He came to experience that peace town (Evansville) is having a big which Jesus gives to each believe- meeting and that they are to give ing child. "These things I have a banquet. Part of the banquet will spoken unto you, that in me, ye have to be in the Methodist Church might have peace. In the world ye basement and part in the Presbyson was held captive at Egypt; shall have tribulation: but be of terian Church basement as they good cheer; I have overcome the have no basement under the meetworld." (Jn. 16:33). Noah condem- ing house of the Baptist Church ned the world, "By faith Noah, here. Now, it would take a bigger except Benjamin accompany them being warned of God of things not fish than the one that got Jonah

lord Jesus say, "A bruised fused in the fog and after wander- Simeon is not, and ye will take house; by the which he condemnit —it would take a bigger fish And our brother well expresses

DEADLY DOCTRINES DIFFERENTIATED

Continued from page one) their faithfulness in their ritualistic observances. In the externals of religion they were alike because all were like whited sepulchres, beautiful to look upon, but full of rottenness on the inside. The one distinction the Son of God made between the children of God and the children of the devil was as to their .attitude towards Him Study John 8:21-44. The Son of God plainly says that every man who denies His deity is yet in his sins and can not come where He is. He equally clearly tells them that if they deny His atoning work they no not know the truth and can not be made free from sin or delivered from hell, except by Him, for He is the truth. John the Beloved further elaborates that difference in these words: "He that hath not the Son of God hath not life." It all depends upon whether a man has Christ in Him as the hope of glory. He was God's only begotten Son. All others are adopted children, who receive Christ Jesus as their Lord and Saviour. He plainly tells men everywhere that He so values the person and work of the Lord Jesus that He makes men's entrance into heaven! or hell to depend wholly upon what they do with His only-begotten Son, Jesus Christ. If they will receive and honor and love His Son, then He will receive them as His adopted sons and make them joint heirs with His only-begotten Son. If they reject His only-begotten Son, then they are eternally doomed and damned with the devil their father. Gal. 4:4-8. Paul goes further still and shows that all men are born into this world, children of wrath, not children of God Eph. 2:1-3.

Natura teaches us the same truth. Back before the Civil War negro children were born into this world slaves. They did not sell themselves into slavery; they were born into a state of slavery. A pig is born a pig, not a lamb. A saved partly by grace and partly viper is born a viper, not a harmless fishing-worm. A negro is born a negro. And it isn't the color of his skin that makes him a negro. It isn't association or environment or bad company that makes him a negro. He is born a negro. Some negroes are as white as some Cau-Easians. It isn't the color of his skin that makes him a negro. It is his bood. The negro nature for he merits: what grace bestows is in the blood not in the skin. That is why some almost white mulattoes have coal-black children, The blood will tell. So we are born into this world sinners because we sin. We are sinners by nature, sinners before we sin. We sin because we are sinners and not vice versa. Of course it should always be borne in mind that children, who die before they reach the age of accountability, all go to heaven. But they do not go there because God by dren of they are th the natural birth. They are not. They are children of wrath by the natural birth. Paul plainly says: "They which are the children of the flesh, these are not the children of God."

But all who die before they reach the age of accountability go direct to heaven, because Christ atoned for the Adamic sin for the whole race of Adam. John 1:29. No man goes to hell for Adam's sin. Since the imputed sin of Adam and the inherited depraved nature from him is the only sin that un-accountable beings have, all of them, who die before they become actually accountable to God for themselves, go to heaven. But they don't because they are pure; they go through the atonement of Christ.

sue. The doctrines of total depray- "Christ is become of no effect unto to lay hold upon Christ, will have alists, all Christian Scientists, Rus- wrote a line in it.

ity, the necessity of the new birth, whosoever of you are justified by adoption into God's family through law; ye are fallen from grace." faith in the Lord Jesus Christ and eternal punishment for all rejecters of the God-hood and atoning Blood of Christ are consistently denied by all believers in the universal fatherhood of God. From all such turn away.

SALVATION BY WORKS

The forms, in which this deadly doctrine appears, are manifold and multitudinous. Salvation by character, humanitarian betterment, serving God by serving your fellow-man, church salvation. baptismal remission, baptismal regeneration, morality, ritualistic religpriestions, sacramentarianism, craft lodgism, Kuklux, Socialism, civic righteousness, soup-and soap salvation, social settlement work and social service are some of the many ways in which this hydraworks or merit or character, lifts souls of men. We haven't the time or space to discuss each in detail. It isn't necessary. Here is a test that every reader may apply to himself and ascertain whether you are poisoned with the deadly virus of salvation by works. There are just two kinds of religion in the world in their last analysis. All of them may be summed up in the two words - Do or Done. If you are depending upon what you have done or are doing or hope to do to save you or to help to save you or to keep you saved, you are a dupe of the deadly doctrine of salvation by works.

"Till to Jesus' work you cling Alone by simple faith, Doing is a deadly thing And all doing ends in death."

WHAT SAITH THE SCRIPTURES?

There are two great divisions of this doctrine. There are those who teach that men are saved wholly by works; and then there are others who teach that men are by works.

Romans is God's final and complete answer to the doctrine that men are saved wholly by works. In Rom. 11:6, Paul says: "If by grace, then it is no more of works: otherwise grace is no more grace. But if it is of works, then it is no more grace: otherwse work is no more work." What a man works upon a man is unmerited favor towards the ill-deserving. From the very nature of the two they will not mix. If any part of your salvation depends upon your own works then there is that much of human merit in it. Since grace ground of having God's favor, all works of man, past, present or funot leave any legalist an inch of is the doctrine of man's merit and ground to stand upon when he says salvation by works. Apostasy was of works." Again he says: To him 2:4-5. It was a lie then; it i that worketh not, but believeth a lie. Its danger is its subtlety. his faith is counted for righteous- to their own obedience and "holdness; even as David also describeth without works." God's salvation is a salvation that God gives to men 6, 6:23,

Galatians is God's answer to the their past sins by the grace of God; but that for the present and future their final salvation depends upon

What did he mean by that? The principle of law is "do and live." Paul plainly tells these Galatians then that if they are depending upon their own doing religion to save them or to help to save them, that Christ profits them nothing. Christ does all the saving without any help from the one whom He saves. It isn't partly by Christ and partly of ourselves that we are saved. It is wholly by Christ or He does not touch the job at all. The man, who has been offered full and free and final salvation, once for all on the ground of the finished work of Christ, is fallen away from grace, if he refuses to let Christ save him without any help from his own efforts and works, and tries to bo saved by his own obedience, depending upon headed monster, salvation by man's Christ to supply what he lacks of doing enough to save himself. Paul its slimy, subtle form to deceive plainly says that man has turned and delude and damn the precious away from grace; that Christ's finished work is of no effect so far as he is concerned; that he is still under law because depending upon his own deadly doing to help to save him; and elsewhere adds that as many as are of the works of law are under the curse. other words it is salvation wholly by Christ or no salvation at all. Christ will not take the case until we have repented from dead works and that means until we have quit all our own efforts to save ourselves and turn the whole work of our salvation over to Him.

Hebrews is God's final answer to all ritualists. In Hebrews 10:12-18 Paul shows clearly that Christ's one offering for sin settles eternally the standing of every sinner with God, who relies upon Christ to save him, without any works or merit or his own plus the value of the blood of Christ. Since the blood of Christ is the only and every all-sufficient ground of man's acceptance with God, who will ever enter heaven, and since the blood never loses its efficacy or power, Paul makes the astounding statement in Heb. 10 that every one that has been sanctified by the blood of Christ is "perfected forever" with God. God never sees him except in Christ and deals with him always as "accepted in the Beloved."

John's Gospel is God's final word as to Christ's saving sinners eternally without baptism or church-membership or a good life or any other act of obedience, except the act of simple reliance or dependence upon Christ and Him alone to save without any help from man. "He that believeth on the Son hath everlasting life." APOSTASY

The third deadly doctrine to

trine of apostasy. There is no of individuals, but of denominadeadlier doctrine than that. Unif by grace, then it is no more first preached by Satan. Job 1:11, on Him that justifieth the ungodly It insidiously leads men to trust ing out faithful to the end" to save the blessedness of the man unto them, instead of depending wholly whom God imputeth righteousness upon Christ to save them. There is no more Christ-dishonoring doctrine than the doctrine of apostasy apart from all works. "The gift It makes the blood of Christ and of God is eternal life." Rom. 4:5- His atoning work for man and the It makes the blood of Christ and of no avail, unless supplemented doctrine that men are saved from and bolstered up by man's own puny efforts and works. The doctrine of apostasy makes God a liar, covenant-breaker. perjurer and partly of works. Note his words: to lie, all who have fled for refuge Universalists, many Congregation-bably a thousand times to level to

Him as an anchor to the soul both sellites, Spiritualists and all 10 sure and steadfast. Heb. 6:17-19, Presbyterians teach a partial God made a covenant with His of the universal fatherhood Son that all that Christ saved He and with it much confusion would make to endure forever. Ps. 89:27-34. To prove the doctrine of apostasy therefore God must be proven to be a liar, a perjurer and a covenant-breaker. That is some task for the advocates of apostasy; and when they have proven that God is a liar, perjurer and covenant-breaker, they will have turned heaven into a hell, for all liars United Baptists, Free-Will Ba have their part in the lake that burneth with fire and brimstone.

But the subtlety of the doctrine of apostasy lies in its deception of those who hold it. They think they are saved, when they are not. Study well these words of Paul: "I know Whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day" That was Paul's hope. He knew Christ would keep what he had trusted to Him, namely, his soul's eternal salvation. If we know Christ we have eternal life here lites, are strong and and now as a present possession. Paul said so. John said so. John 17:4; 3:36; 5:24; 6:47; II Tim. 1:12, Col. 3:3-4, I John 5:12. of a man deadly doctrines. They tead says he hasn't eternal life here universal fatherhood of God. and now, he cught to know. We teach the possibility of apo do not question his statement. If of grace and partly of work he hasn't eternal life he doesn't know Christ tho', and isn't saved. If he has eternal life and knows able our readers to see it, then he can not believe in the vital in religion so that yo possibility of apostasy. But Paul be transparent and no says more than that. He says that any one in view of the when on the road to Damascus Christ." Selah! he committed his soul to Christ to save, that that committal was "a- WHY ALL SHOULD gainst that day" is the judgment GO TO CHURCH day when Paul must stand before his judge. The act of committal to Christ is faith in Christ. If a the services of your chulton man has committed his soul to join with your neighbors in Christ against the day of judg- ing as well as working to ment, he believes that Christ will them. It is a joy to labor to keep his soul unto that day. If he with our brethren in has committed it to Christ and be- and to labor at a task that lieves that Christ will keep it unto blessed of the Lord. Rethat day, then he cannot believe what the Master has promisin the possibility of apostasy. If in his heart he believes in the pos- two of you shall agree sibility of apostasy, then his own as touching any thing heart witnesses that he hasn't trusted Christ to save him, but is of my Father which is in depending upon his own faithful- For where two or three and ness unto that day and against that ered together in my name day as his hope of eternal salvation. am I in the midst of them That is the subtlety of the doctrine of apostasy. It fools the folks that hold it. It leads them to trust in a common purpose, behind their own efforts for final salvation and that shows they have the church-going habit!" never really committed their soul's church." salvation to the Lord Jesus against that day.

THE TEACHERS OF THESE DOCTRINES

Briefly in concluding, let us note who are the teachers of these deadwhich we call attention is the doc- ly heresies. We are not speaking tional creeds and teachings. There sent or future salvation. Paul does derlying the doctrine of apostasy are no doubt some in all denom- or for the United States gospel of grace and are resting bition to a be a cocktail upon the finished work of Christ all-sufficient their only and ground of hope and salvation. It HE PUT A STOP TO was to that kind that John's message in Rev. 18:4 was addressed, when he urged all the saved to come out of legalistic and ritual- special note book, lab istic churches, either Rome or those that came out of Rome, that they be not partaker of their sins and their plagues. We are not speaking of any individuals that my complaint book. work of the Holy Spirit in man all do not sincerely believe these doctrines, but of all who do wholeheartedly subscribe to and teach them. As Paul said in Gal. 4:27 "the desolate" or the law-covenant to." or those who are depending upon life. In Gal. 5:4, Paul gives his all who believe in His Son. John than the born-from-above, who are no, I couldn't sign and clinching argument against Galas 5:24 10:27-29 God group with an God promised eternal salvation to works for salvation are many more clinching argument against Gala- 5:24, 10:27-29. God swore with an saved by grace. Modernists of all tianism, which is the doctrine that oath, that by two immutable things shades teach all three of these salvation is partly of grace and in which it is impossible for God deadly doctrines. So do Unitarians,

confirm salvation through and right living. Catholics salvation by works and ap and so do the Episcopalians Holy Rollers and Adventists all three of these deadly doo with great zeal and much f many Separate Baptists and Regular Baptists are more tinctured with the universal erhood of God so far as are concerned; and the Baptists and Free-Will B especially teach apostasy an vation by works in whole

The two denominations many people think do not much from the Baptists, as to a few "non-essential" the Methodists and the Cal contenders on every paltfor public discussion as well as vate teaching, for all three of

We have tried to "distill the things that differ" and

(Continued from page

'Again I say unto you, shall ask it shall be done 18:19-20.

Get the weight of a co your prayers and your won

COCKTAILS

(Continued from page ed: "It is drink made mixed with bitters, sugar, oring." Then in brackets the letters (U. S.). What Earnest Worker.

GOSSIPERS

A preacher had on plaints of members aga members." When one of called to tell him the other he would say, down what you say, and it. Then when I have matter up officially I what I may expect you

The sight of the oper the ready pen had its

The preacher says book for forty years, op