

SUPPOSE CLARENCE DARROW WAS WRONG — THEN WHERE IS HE NOW?

PREMILLENNIAL BAPTISTIC CALVINISTIC BIBLICAL

The Baptist Examiner

The Paper With a National Circulation

Devoted to Evangelism, Missions and Bible Doctrines

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

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

WHOLE NO. 270

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An Air Raid Suggestion from a Signboard in England



A Good Suggestion for Christians Everywhere.

"The Heart Against a Thorn"

Once I heard a song of sweetness,
As it cleft the morning air,
Sounding in its blest completeness,
Like a tender, pleading prayer;
And I sought to find the singer,
Whence the wondrous song was borne;
And I found a bird, sore wounded,
Pinioned by a cruel thorn.

I have seen a soul in sadness,
While its wing with pain was furl'd,
Giving hope, and cheer, and gladness
That should bless a weeping world;
And I knew that life of sweetness,
Was of pain and sorrow borne,
And a stricken soul was singing,
With its heart against a thorn.

Ye are told of One who loved you,
Of a Saviour crucified,
Ye are told of nails that pinioned,
And a spear that pierced his side:
Ye are told of cruel scourging,
Of a Saviour bearing scorn,
And He died for your salvation,
With his brow against a thorn.

Ye "are not above the Master."
Will you breathe a sweet refrain?
And His grace will be sufficient,
When your heart is pierced with pain.
Will you live to bless his loved ones,
Though your life be bruised and torn,
Like the bird that sang so sweetly,
With its heart against a thorn?

—Selected

Pagans Trying To Hire God To Work For Them

Sometime ago a woman, making her first venture into authorship and not knowing yet whether her first book would have sales enough to pay for its printing, said: "I have already vowed to render to God one-tenth of the royalty on it." Somebody whispered, "My lady, alas, you need not think that you can, by such pious promises, get God on the road to sell your book."

Recently in one of our Southern states, a large, sleek, good-natured citizen was running on the Democratic ticket for clerk of the court in a Republican county. He said: "I have vowed to God, if elected to give one-tenth of my salary to my church." Said the pastor to him: "Don't get the idea, brother, that you can bribe God to vote the Democratic ticket in this county."

God is not for sale either in (Continued on Page Two)

DILUTE CHRISTIANITY

"One nice thing about a heathen is that he doesn't care a hoo-ray in Halifax what church you belong to!"

This was intended as a joke, but it's no joke. It uncovers a distressing truth.

The danger about the Federal Council of Churches is that when it gets the denominations eliminated its Christianity will be so much a phantom that it cannot be distinguished from reformed heathenism.

Some minds seem bent to take (Continued on Page Three)

Buried by His Concubines!

In 1 Kings 11:1-3 it is said: "But King Solomon loved many strange women—700 wives, princesses and 300 concubines."

A concubine is a woman that a man lives with or visits regularly to whom he is not legally married. Hagar was Abraham's concubine. Her son, Ishmael, did not inherit with Isaac, the son of Abraham's wife. Concubinage has always been very popular.

In 2 Cor. 11:2 the Bible says: "For I am jealous over you with a godly jealousy; for I have espoused you to one husband that I may present you as a chaste virgin to Christ." The Lord Jesus is not married yet: He is only espoused or betrothed. The marriage of the Lamb takes place when His bride is ready. Rev. 19:7. His bride cannot be ready until those who compose His bride are all saved and gathered

where He is in heaven. They are only His betrothed until that time.

The Lord Jesus is no polygamist: He has no concubines. Paul in the above passage tells the church at Corinth—a local Baptist church—that he had betrothed them to Christ. There are three essentials for any person being a member of the betrothed of Christ. First, that person must have the Holy Spirit in him. "The Five Foolish Virgins" had no oil. The Holy Spirit was not in them. Rom. 8:9. Second the person who is a member of Christ's betrothed must be a member of a local Baptist church. 2 Cor. 11:2 was not spoken to a crowd of Christians but to the members of a local Baptist church in Corinth. All such expressions as "body of Christ," "Temple of the Holy Spirit," "bride of Christ," "God's

building," "Church of God," and such like refer to local Baptist churches such as the church at Corinth. The third essential to being a member of the betrothed of the Lord Jesus is that all such persons must be "chaste virgins." One who has been married may be chaste but is not a virgin. One who is a concubine is not chaste. 2 Cor. 11:2 says the betrothed of Christ must be "chaste virgins". What does that mean? That means that in addition to being indwelt by the Holy Spirit and being a member of a local Baptist church, a person must be a member of no lodge, no club, no other worldly organization, no secret order of any kind if he would be a part of Christ's betrothed.

Christ's betrothed is a "chaste virgin." If a man keeps another (Continued on Page Two)

"Overcoming Sorrow"

(By A. B. SIMPSON)

"Let not your heart be troubled" (John 14:1).

We ought to conquer trouble. It is as wrong to be crushed by sorrow as by sin. Christ has provided deliverance from sorrow. "Surely he hath borne our griefs, and carried our sorrows." "These things have I 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." It is our privilege to say, "Thanks be unto God, who always causeth us to triumph in Christ Jesus." Nay, more, to say, "In all these things we are more than conquerors through

Him that loved us."

How shall we overcome sorrow?

I.

Do not let it get inside. "Let not your heart be troubled." So long as the waves wash the deck the ship is in no danger of floundering, but when the tempest breaks through the hatches and submerges the cabin, then there is great danger. No matter what floods sweep over us we can have peace within and often the deepest, sweetest peace comes in the midst of trouble, like a rainbow spanning the black storm cloud, or like a

dove's nest in the cleft of the rock with the waves dashing all around its base.

"There is no peace that cometh after sorrow
Of hope surrendered, not of hope fulfilled,
That looks not out upon a glad tomorrow.
But on a tempest that His hand hath stilled.

"A peace that dwells in solitude secluded
From every care and strife of passion free,

(Continued on Page Three)

Say, Woman, Where Is Your Glory?

Did Paul in I Cor. 11:5 teach that women were accustomed to pray and prophesy in public?

No. The head of the woman was the man. She was to wear a veil or a bonnet or a hat as a sign that she was in subjection to her husband (or father) and because of the angels. The question Paul answers in Chapter 11:1-16 is as to how a woman should come into the place of worship. Long hair is a glory to women; bobbed hair is a shame to all women. It is a shame because the woman who has short hair is in rebellion against the authority of her husband, dishonoreth and reproacheth her husband, does that which is a shame and has lost her glory; not only ought to wear long hair but she should "also" wear a covering on her head when she goes to the house of worship. Note the "also" in verse 6. If she does not wear a (Continued on Page Two)

JOHN'S BAPTISM

A Methodist preacher down at Hollow Rock, Tenn., said sometime ago that John's baptism was heathen baptism. How ignorant! The Bible says a good many things about John's baptism that poor fellow might covet. His baptism came from the Catholics, through the Episcopalian and Methodist churches, the daughter and granddaughter of Rome. And John Wesley himself said that the Catholic Church was the mother of harlots; so the only baptism this Methodist preacher has is har- (Continued on Page Two)

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John R. Gilpin—Editor

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PAGANS TRYING TO HIRE GOD TO WORK FOR THEM

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politics or in business.

It is sickening to see people trying to drive bargains with God by offering to Him a tenth of their income on the bare condition that He will make them a business success. This is not stewardship. It is an effort to trade with God. Success is ruin to the unfaithful. It takes failure to test character. Hardship makes character. And the basis of real stewardship is in character.

But with all this said, the man who is trying to be a steward simply in order to gain material prosperity has missed the point entirely. He is no steward at all. He is just a pagan trying to hire God to work in his business. And God is no hiring agent. He is the owner of the business waiting to let us into partnership with Him. Stewardship is not a matter of material prosperity; it is a question of personal responsibility to God.—Walt N. Johnson.

SAY, WOMAN, WHERE IS YOUR GLORY?

(Continued from Page One)

Overing on her besides her hair. He ought to have her hair bobbed or her head shaved, and Paul says that bobbed hair was such a shame and disgrace that it was unthinkable for a Christian woman. The bobbed haired woman has lost all her glory. The question of where women were to speak or prophesy was not discussed in I Cor. 11. The question there discussed is that in praying and prophesying women should have long hair and have a veil or other covering on their heads. In I Cor. 14:32-7 Paul discusses women speaking and forbids their speaking in the churches. In I Tim. 2:8 he forbids their praying before men everywhere. That forbids women praying before men in a V. M. U. if they permit any men to be present when they speak or pray. The word in I Tim. 2:8 is males. In every place where men are present the males are to do the praying. Pretty strict but God said it: and I believe the Bible.

In I Cor. 14:3, when Paul speaks of women prophesying, does that mean that they speak to the edification, exhortation and comfort of the church or just to themselves? To women and children, for in the same chapter, verses 32-37, the Holy Spirit forbids women speaking in the churches.

Acts 21:8-10. To whom did Phillip's daughters prophesy? Certainly not to men. Paul was staying in Philip's home. The Holy Spirit did not send any one of these four prophetesses to

speak to Paul: but on the contrary the Holy Spirit sent Agabus from Judea down to Caesarea into the home of these four women to prophesy to a man. The Holy Spirit never consults any body's convenience, when it comes to obeying God's Word.—News and Truths.

BURIED BY HIS CONCUBINES!

(Continued from Page One)

besides his wife, that other woman is a concubine. If a person belongs to a Baptist church, and to six lodges, then he has six concubines. That is why most lodge members in Baptist churches do nothing for their churches. It takes all their money to support their concubines (lodges and clubs.)

A man who supports another woman besides his wife is supporting or helping to support a concubine. It does not make any difference if she is another man's wife, she is a concubine too—a wife to one man and a concubine to another. If a person is a member of six lodges he has six concubines. Lots of men spend more on their concubines than on their wives. If either has to do without, the wife generally is the one who has to do without. That is true of the church also. In II Cor. 11:2 Paul tells that church: "I am jealous over you with a godly jealousy." In II Cor. 10:22 Paul asks that church: "Do we provoke the Lord to jealousy?" In James 4:5 James asks: "Do ye think that the Scriptures saith in vain, the Spirit that dwelleth in us lusteth to envy?" In other words the Spirit asks all members of Baptist churches, who belong to lodges and clubs, if they think it just vain and idle talk when the Lord Jesus is jealous over their putting money and time and love into their lodges, that ought to be put into His church?

The man or woman who belongs to a lodge is untrue to his church in exactly the same sense a man is untrue to his wife, who has a concubine. The time they give to their lodges ought to be given to Christ and His church. The money they spend on lodges and clubs ought to be spent on Christ and His church. The love and affection they lavish on their lodges ought to be lavished on Christ and His church. We have never known in our ministry a single lodge Baptist, man or woman, who was always true to Christ and His church. Nor did we ever know a single man, who was a lodge member who was liberal either with Christ or His church. No man can serve two masters. No man can have secret meeting with a concubine and be true to his wife. No person can be true to Christ and His church and divide his heart's love partly on his concubine lodges and partly on his church as the betrothed of Christ. There are no exceptions to this rule. If he loves his lodge he despises and treats contemptuously the Lord Jesus and His church. The command of the Lord Jesus to every lodge man is to "come out from among them and be ye separate, saith the Lord and touch not the unclean thing." 2 Cor. 6:17.

Lastly for the present. If a Baptist is buried by his lodge he is buried by his concubine and the first thing he has to meet when he gets to heaven, if he gets there, will be with head bowed low in shame because his entrance into heaven was from the presence of a concubine and his last earthly act was to insult the betrothed of the Lord Jesus. Won't that be hard on all lodge Baptists?

Faith is saying Amen to God.

TO A PREACHER
By Herbert De Graetz

A light shone from the mind of you
The day you cut my soul in two,
And in the flood of truth that came
I realized Christ as more than name.

The name but marks the way of Him
Who leaps the chaos of our sin
To plant beside the bending knee
The challenge of a dare to be.

The urge to truth in spite of loss,
To set new signs where high-ways cross,
To pave with life an upward way,
For those who stumbling fall astray—

I thought of Space as darkened bowl,
And Time ran empty through my soul,
Until your pleading pulpit knife
Reversed the circumstance of life.

Brother Fred Carr, a member of the First Baptist Church of Russell, was saved through the editor's ministry nearly fourteen years ago. Through these years he has been a loyal supporter both of his pastor and of the truth which his pastor preached. Through all the trials and tribulations that it has been ours to pass, he has unwaveringly been his pastor's friend.

A few days ago, thinking of his own experience in the Lord, he brought to the editor the above poem.

JOHN'S BAPTISM

(Continued from Page One)

lot baptism. But what does the Bible say about John's baptism?

1. The Bible says it came from heaven. Is heaven heathen? Matt. 21:25.

2. The Bible says John's baptism came from God. John 1:33.

3. The Bible says John's baptism was the counsel of God and to reject John's baptism was to reject God's counsel. Lu. 7:30.

4. The Bible says that Jesus received John's baptism and that God the Father spake from heaven to tell the folk He was well pleased with it. What would this Methodist descendant of Rome give to have heaven's approval of his harlot baptism?

5. The Holy Spirit gave His approval of John's baptism by descending upon Jesus when he submitted to it.

6. All the 12 apostles had John's baptism and no man could be one of the 12, unless he had John's baptism. Acts 1:21.

7. The folk on Pentecost all had John's baptism, for they were baptized by 12 men, who were baptized by John. No other baptism is Christian, except John's.

All Unionists think far more of a crowd than they do of the truth. When a crowd is to be had at the expense of vital truth, the crowd had better go. Gideon had a great crowd at first, but the 300 were worth more than the 32,000. It is far better to have a few who believe something and stand for something than to have a packed audience whose ears are fit only to be tickled with pleasing sensations.

"Blessed is the man who is faithful on a committee."

The Query Box

1. Why do Baptists vote in receiving members?

This question was asked me once by a member of another denomination. I asked this man how he got into his church. He replied that he went forward in response to a public invitation and confessed Christ as his Saviour. He said the preacher then asked him some questions and took him into the church. I said: "If the preacher had not been satisfied with your answers to his questions—if he had not felt that you were truly trusting Christ as your Saviour, would he have taken you into the church?" He answered in the negative. Then I told him that the only difference between his church and Baptists is that his church puts the power of passing upon one's profession of faith in the hands of the preacher while Baptists put it in the hands of the church. I prefer it that way; for Paul said to a local church: "Ye are the body of Christ" (1 Cor. 12:27). He did not say that of any preacher or apostle.

Baptists believe that the New Testament teaches the democracy of the church, and popular vote is the only way a church can express itself in a purely democratic way. That fellowship in New Testament churches was subject to the suffrage of the people is shown by 2 Cor. 2:6 where Paul, manifestly speaking of the man that in 1 Cor. 5 he asked the church to exclude and which the church did evidently exclude, says: "Sufficient to such a man is this punishment, WHICH WAS INFLICTED OF MANY." "Of many" means, according to the Greek, "by the greater part," or, in other words, "by the majority." Paul wrote to the church about this matter of discipline (1 Cor. 1:1), not to the preachers or deacons, and the church acted by some expression of the majority's will. It is true that this was a case of exclusion instead of reception; yet the principle is the same, and proves, as I have said, that fellowship in New Testament churches was subject to the suffrage of the people. This requires a vote of the church to receive a member.

2. Please give Bible grounds for "close communion."

To do this one has only to cite any reference to the Lord's supper, either express or implied, in the Bible. There was "close communion" in the institution of the supper. Only the apostles were invited. There was "close communion" following the day of Pentecost of Acts 2—"Then they that gladly received his word were baptized; and the same day there was added unto them about three thousand souls. And they continued steadfastly in the apostle's doctrine and fellowship, AND IN BREAKING OF BREAD. . . ." (Acts 2:41). Note the order here: First, faith—"gladly received his word." Second, baptism—"were baptized." Third, church membership—"were added unto them." Fourth, the Lord's supper—"continued steadfastly . . . in breaking of bread." This is exactly the order insisted upon by close communionists and the order open communionists seek to destroy.

We have "close communion" in the words of Paul in 1 Cor. 11:2—"Keep the ordinances as I delivered them unto you." The Lord's supper is hereby shown to be a church ordinance and not merely a Christian ordinance. Then further on in the eleventh chapter of first Cor-

inthians we have "close communion" doubled and twisted. Paul tells the Corinthian church that a divided church cannot eat the Lord's supper. Since this is true, then how in the wildest imagination can it be supposed that a promiscuous group of radically divided individuals can eat the Lord's supper?

Furthermore New Testament instructions on discipline require "close communion." Those instructions require the church to exclude wilful personal offenders (Matt. 18:18-20) the immoral (I Cor. 5); busybodies (2 Theses. 3:6, 11, 14); and heretics (Rom. 16:17; 1 Tim. 6:3-5, Titus 3:10) and Paul sums up the meaning of church discipline when he commands "not to keep company" with offenders and "WITH SUCH AN ONE NO NOT TO EAT" (1 Cor. 5:11). This church discipline involves upon the church the solemn duty of not inviting the excluded to the Lord's table. Now every follower of the doctrines of men as represented by man-made denominations that have sprung like toadstools from the soil of human depravity stands to a true New Testament church as one excluded therefrom for heresy. To invite them to the Lord's table is to condone and encourage heresy and make a sham of church discipline.

3. Recently the editor of the Baptist Examiner said in substance that no one went to heaven prior to the ascension of Christ. He based his statement on John 3:13—"No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." A reader comes forth to ask how the editor's statement can stand in the light of the case of Elijah, of whom it is distinctly said that he "went up by a whirlwind into heaven" (2 Kings 2:11).

The matter of the state of the righteous dead before the ascension of Christ is one of the comparatively few instances in which the editor of The Baptist Examiner and the editor of the Query Box differ. The editor of the query box finds no satisfactory grounds for concluding that the ascension of Christ in anywise changed the state of the righteous dead. He believes that the righteous have always gone to be with the Lord immediately after death, the case of Elijah being, in this respect, an example of the usual order. While the editor of The Baptist Examiner thinks that Elijah's case should be considered an exception as a "special miracle." The editor of The Query Box believes that John 3:13 means simply that Christ alone has ascended up to heaven and has come back to reveal the mysteries there communicated to Him. This is all the context demands as the meaning of this passage.

4. Did the ordinance of sprinkling originate with Ezek. 36:25?

No. This was the sprinkling of the Jewish ceremonial law, and was in no sense baptism. Sprinkling for baptism developed gradually in post-apostolic ages, growing out of pouring, which was first used in "baptizing" the sick, being later extended to infants. Sprinkling was not pronounced valid baptism by any Roman Catholic council until 1310 A. D. Sprinkling for baptism is another Roman Catholic invention.

"Blessed is the man who has grace to leave the critical spirit on the sidewalk when he comes to church."

I am not concerned about what hell is. I am not going there. I am doing all I can to turn you from there.

ING SORROW"

(Continued from Page One)

the peace that over-
brooded,
which triumphed in
semane."

that in the depths
there is always a
stillness, even in the
storm, so in the depths
where God has
home, it may be ever
wilt keep him in
peace, whose mind is
free, because he trusts

II.

that there is
need be" for our trou-
apostle Peter, whose
is especially a mes-
solation to the tried
"Though for a sea-
be, ye are in heavi-
manifold tempta-
as the grass needs
to preserve its fresh-
the vine has to be
insure its fruitfulness.
process of friction is
to produce electric
as the fire must con-
cross to refine the
so the discipline of
dispensable for the ed-
the disciples of

arches the heart, re-
peak places and sweeps
chams and counter-
character, for only that
can stand the
Trial reveals to us
of divine grace.
that Christ can be to
and trusting soul. It
our of extremity that
to prove His all suf-
"man's extremity
"God's opportunity."
David have been
"Thou hast known
adversity." And trial
heart power to sympa-
other suffering souls
only those can who
elves been there.

escape the rod,
earthly vain delight,
the born child of God
would not if he

III.

help us to bear
to remember what
Peter says about
beautiful epistle of
"for a season . . .
heaviness through
temptations." Fatalism
dark despair, but faith
heart and sings.
endure for a night,
meth in the morning."
of discipline would
if there were no
It would become tyr-
terrorism. Imagine a
raising his child every
a preliminary to his
with the grave assur-
is good for him and
understand it all
Such treatment
develop, not a saint
mon. God's chasten-
eternal, not judicial.
as a refiner and
silver," and they tell
refiner sits and
glowing metal until
own image in the
and then he stops
any further exposure
the molten silver
instead of refine.
sows just when to stop
and send the deliv-
there are two stages in
they are finely ex-
the text: "I will be
trouble, I will de-
First, we must
recognize the Master's
the trouble, then we
the deliverance from
Let us never look,

therefore, at the dark side, but

"Turn our clouds about
And wear then inside out
To show the silver lining."

John Wesley once asked a des-
pondent friend, "Why is that
cow looking over the wall?" And
the answer was: "Because she
cannot look through it."

Discouraged heart, look up,
look on, look over the frowning
clouds and behold the sunrise of
the morning. "No chastening
for the present seemeth to be
joyous, but grievous, neverthe-
less afterward it yieldeth the
peaceable fruit of righteousness
unto them which are exercised
thereby." Your troubles are
only for a season, the night will
pass, the morning will come.

"It may be there is waiting
For the coming of thy feet,
Some joy of such rare blessed-
ness,
Some gift so strangely sweet.
That your lips can only tremble
With the thanks you cannot
speak."

IV.

The apostle Peter tells us
in his first epistle that it is our
business, our occupation, our
calling, to suffer trial. "For
hereunto are ye called, for
Christ also has left us an exam-
ple that we should follow His
steps, who when He was reviled,
reviled not again, when He suf-
fered, threatened not, but com-
mitted Himself to Him that
judgeth righteously." What
would you think of a soldier say-
ing to his captain: "Just think
of it, the enemy has been firing
at me and tried to kill me." His
officer, if he had patience to say
anything to him, would be very
apt to say this: "You miserable
coward, what did you enlist for
anyway? Was it merely to strut
in dress parade, or was it to
stand on the firing line and be
shot at? Why, it is your business
to be fired at." So, troubled
soul, remember, it is your calling
to be tried like your Master, it
is your occupation to have a
hard time and be the target for
all the devil's blows. Therefore,
we should go forth every day ex-
pecting bad weather, and if it
comes we shall simply have what
we bargained for, and if not, so
much the better.

V.

Another comfort for the
tried ones that our good apostle
mentions is the comfort of
knowing that we are suffering
innocently. "What glory is it,"
he says, "when ye be buffeted
for your faults, if ye take it pa-
tiently, but if when ye do well
and suffer for it this is accept-
able with God." Often we hear
people say, "Just think of it,
how cruelly they have misrep-
resented me and lied about me
and there wasn't a word of truth
in it. What a cruel shame." You
foolish child, Peter says you
should rejoice and be glad just
because they are lying about you
and you are innocent. What
harm can come to you if there is
no fault in you? How much
wiser and nobler it would be to
say with David of old, "Let him
curse. It may be that the Lord
will requite me good for his
cursing this day."

VI.

Remember when you are
tried that God is giving to you
the great opportunity of being a
witness before men of the pow-
er of God's grace to keep you
sweet and Christlike, and make
you an example of the grace of
God and the gentleness and pa-
tience of Christ. The Master
Himself was never so sublime as
when He stood amid shame and
cruel wrong in Pilate's judgment
hall and so endured with holy
dignity and majestic silence

that even His enemies were aw-
ed by the spectacle and Pilate
himself had to exclaim, "Be-
hold the man!" The writer re-
members a gentle girl once cru-
elly insulted at a dinner table
by a rude so-called gentleman,
who took occasion to turn into
ridicule the work of a Christian
society in which she was engaged
in winning souls. She bore it
in silence, but at last the tears
started and she could no longer
control her feelings and she
quietly rose and left the table.
Instantly he was smitten with
a sense of his rudeness and a
deep conviction of his sin, and
he never rested until he had
sought her, apologized to her
and asked her forgiveness and
begged her prayers. Had she
met him in the spirit of his own
attack she would have failed,
not only to vindicate herself, but
to convince him; but the victory
of her silence and her patience
was complete, and the prize was
a precious soul. The Master
said to His disciples that when
they were brought before earth-
ly judges and rulers and charg-
ed unjustly, they were not to
try to defend themselves, but
were simply to regard it as an
opportunity to bear testimony,
"it shall turn to you for testi-
mony." It was just a pulpit
from which they could reach an
audience that under no other
circumstances would have been
possible. What a difference it
would make in the disagreeable
situations of life if, instead of
looking at our side of the con-
troversy, we thought only of the
Master's glory and the service
and ministry which He expected
of us and always made it our
first business to have it "turn to
us for testimony." Ignatius
said, when about to be devoured
by the lions, "We are God's grain
and we must be ground by the
teeth of lions that we may be
bread for His children."

VII.

One of the most com-
forting conceptions of trial is to
recognize it as fellowship with
Christ. "We are partakers of
the sufferings of Christ." This
gives dignity and sweetness to
every trial. The cross is the
badge of honor and, like the
scars which the wounded soldier
prizes above all other distinc-
tions, it is the proof of our on-
eness with Him. The apostle
Paul could say, "I rejoice in my
sufferings for you and fill up
that which is behind of the suf-
ferings of Christ for His body,
the church." It is our privilege
to recognize Him as partner with
us in every burden and every
pain. He speaks of His yoke
as easy and His burden as light,
but this is because He bears the
heavy end Himself and leaves
the lesser burden for us. Ever
since Simon of Cyrene bore the
cross after Jesus it has been the
privilege of all his brethren to
share that cross with Him.
"Quo Vadis," was the question
which the Master, in the legend,
asked of Simon as he was hur-
rying away from Rome, "Whither
goest thou?" "I am going,"
Peter answered, "away from
Rome to escape the persecution
of Nero, who is burning all the
saints to light the city streets."
"But whither goest Thou?" Pe-
ter asked in turn, as he recogni-
zed his Lord. "I am going to
Rome," Jesus answered, "to be
crucified again because my ser-
vant Peter has run away." "No
Lord," said Peter, "I will go back
and bear thy cross," and with
downward head the apostle suf-
fered martyrdom on the cross
for Jesus. Whither goest thou,
coward Christian, shunning the
trials which are His highest
badge of fellowship and love?
Let us take them henceforth, no
longer as inflicted by men, but

only in the light of suffering for
Him, and sorrow will grow sweet
and trial will rise to triumph as
we prove "the fellowship of his
suffering and are made con-
formable unto his death."

VIII.

Finally, it will transfigure
every sorrow to look at it in
the light of His promise: "If we
be partakers of the sufferings of
Christ, when His glory shall be
revealed, we shall be glad also
with exceeding joy." "If we suf-
fer, we shall also reign." "The
sufferings of this present time
are not worthy to be compared
with the glory which shall be re-
vealed in us." "For our light
affliction, which is but for a mo-
ment, worketh for us a far more
exceeding and eternal weight of
glory, while we look not at the
things which are seen, but the
things which are not seen; for
the things which are seen are
temporal; but the things which
are not seen are eternal."

Some day we shall find our
crowns jeweled with the trans-
figured tears of time and we
shall not regret any of the cost.
Heaven is a gift of free grace,
but the crowns of heaven are
won only by suffering and ser-
vice. Like the oyster whose pre-
cious pearls are formed out of
the little grains of sand that en-
tered into the shell and hurt so
much that the little mollusk
threw out a crystal fluid to cover
and cushion the rough and pain-
ful obstruction until, at last, it
became a glorious gem, so our
trials develop our graces and vic-
tories and work out for us the
glories and rewards of our nev-
er ending future.

"Instead of the thorn there
shall come up the fir tree, and
instead of the brier shall come
up the myrtle tree; and it shall
be to the Lord for a name, for
an everlasting sign that shall not
be cut off;" so the Lord describ-
es the transformations that are
to be revealed in that future day.
The very avenues of heaven
shall be lined with the beautiful
trees which are grafted on the
old thorn roots and bramble
stems of this rough wilderness.

An English gentleman of great
wealth and noble liberality loves
to point his visitors to a plain
stairway which approaches the
entrance of his splendid villa in
London. When asked why he
has so plain an entrance to so
grand a building, he tells them
that when he was a poor boy
building up his fortune and a
stranger in London, the first
person he became acquainted
with was a bright, rosy cheeked
young maiden, whom he passed
every morning on his way to
work. As she was busy scrub-
bing the front steps of a cer-
tain house, he noticed how hap-
py she was in her humble work.
At last, he ventured to speak to
her and ask her advice about a
church that he might attend in
the great city. Of course, she
invited him to her own church,
and in due time their acquaint-
ance ripened into friendship
and love and she became his
wife and helped him to build up
his great fortune. When he
came to build his mansion noth-
ing would do him but to import
the old steps on which he first
learned to love her in her hum-
ble toil, and today, they are the
proudest monument and memo-
rial of his home.

Some day God will build our
mansion out of the hard places
of the past, and we shall recog-
nize old friends in the Paradise
above, but oh, so transformed
that it will, indeed, be true that
the thorn has become a fir tree
and the brier a myrtle and a
palm. "And it shall be to the
Lord for a name an everlasting
sign that shall not be cut off."

"Let not your heart be trou-
bled."—Alliance Weekly.

DILUTE CHRISTIANITY

(Continued from Page One)

ing the tang out of definite
Christianity. They want some-
thing vapid and tasteless.

The Federal Council of
Churches may build up an im-
mense organization on the for-
eign mission fields, in fact, an-
other great ecclesiasticism am-
bition to cover the earth. But
if it ignores definite convictions
as to the fundamentals of our
religion in the interest of uni-
form organization its power to
penetrate the souls of men will
be gone. Then it can only
weaken down rank heathenism
with a dilute Christianity.

Just a dilute heathenism will
be the result.

BOOK REVIEWS

From Eerdmans Publishing Co.,
Grand Rapids, Mich.

THE SCHOOL OF GOD. By
Peggy Arbogast. Price, \$1.00.
When Ruth Arnold received a
letter from her father telling
her she must leave Bible Insti-
tute and return home as house-
keeper for her family, she felt
that her chance of being a mis-
sionary was gone. She had en-
joyed attending Bible Institute
so much and now she must leave
without graduating.

When Ruth was able to con-
trol her tears, she laid her prob-
lem before Dean Edwards who
gave her wise and understand-
ing counsel. He pointed out to
her that it was her duty to re-
turn and help rebuild her home.

Encouraged by his counsel,
she returns to accept the chal-
lenge and to enroll in the great-
est of all schools, the School of
God, which Dean Edwards had
told her about. Although she
passed through many trials, sor-
rows, and the death of her
youngest sister, Connie, Ruth
bravely faces each lesson in the
School of God. She realizes that
each lesson has been for her good
and with her marriage to Keith
she is able to carry out her mis-
sion ideal even sooner than
those whom she left at Bible In-
stitute.

This is a good book. One
which young people particu-
larly would enjoy reading and
which is well worth anyone's
time to read. We don't agree
with the author in women wit-
nessing and praying in public
and in the celebrating of Christ-
mas. However, apart from this,
it is a good book.

**THE SUGAR CREEK GANG
IN SCHOOL.** By Paul Hutch-
ens. Price, 50c. When Jerry,
Poetry's little lamb, went to
school, it was just as much
against the rule as when Mary's
little lamb went to school. What
Miss Lilly, the teacher, did
about it awaits you in this book.
How the little lamb was used
for a ghost by Poetry and Bill
when the gang slept in a cove
near a haunted cemetery and
what happened when an unex-
pected ghost appears, will thrill
any boy of the gang age.

Each of the above books may
be ordered directly from THE
BAPTIST EXAMINER.

The Biblical Recorder tells of
a Board of Deacons that hand-
ed the pastor a letter asking him
to resign, as he went into the
pulpit. He read the letter to the
church and then asked the dea-
cons to resign for usurpation of
authority. If the daily papers
tell the truth, the deacons of a
prominent West Kentucky
church ought to be asked to re-
sign for the same reason, name-
ly, usurpation of authority. They
actually turned over the church
to the Methodists for the sum-
mer, without asking the church
anything about it.

"Faith is saying 'Amen' to
God."

MOHAMMEDANISM

1. It denies the divinity, death and resurrection of the Lord Jesus Christ. Now, if you and I are to preach the gospel and earnestly contend for the faith, how can we allow this to go unchallenged, how can we sit quiet and undisturbed and passive when over 250,000,000 people deny that Jesus was the Son of God, deny that Jesus died for our sins, deny that He arose again for our justification? I am sure this must grieve God. I know it grieves Jesus whom you say you love. Again, if those who deny the Son deny also the Father, where are these 250,000,000 Mohammedans? Again, if no man knoweth the Father but the Son, and he to whom the Son reveals Him, how can these 250,000,000 know the Father? How can they know God? Beloved! How can they?

2. Mohammedanism upholds polygamy and degrades women, making them the slaves and playthings of men. Now who care affirm, with an open Bible, on their knees, before a righteous and Holy God that this is all right and suits the people best? To say that these things are right and best for millions of people is to say that sin is the best for them, and that God has made an awful mistake in redeeming the world. If it is all right for them and best for them, it must be all right and best for us, because we ourselves were heathen cannibals a few centuries ago, worshipping wood and stone.

Polygamy, slavery, prostitution and that of the worst kind, best for them? God help us and forgive us for thinking so for one single moment. Mothers and fathers, would you like three or four of your daughters to be wives of one man, and for them to be at his disposal for his pleasure and for his wrath? Sisters, think of it, would you care to be the unmarried wife of a man who already has two or more wives? Would you? Well, millions of women, TODAY, AT THIS VERY MOMENT, are really and actually the playthings and slaves of men, and this supported by their religion, this in the name of their religion.

Is it true? It is not true. Heathen religions are not all right and not best suited to the peoples. They are all wrong. Morally, physically, intellectually, eternally wrong. God help us to see it.

3. Mohammedanism legalizes sin. In fact, it is called the easy way. It saves people in their sins or rather gives them hope of being saved in their sins. Sin has grieved God, brought Jesus down from His heavenly home, cost Him His life's blood, spoils, ruins, blights, blasts, and damns men and women, body, soul and spirit, and is hateful to God; with these millions it is a very light matter. In fact NOTHING. Sinners and proud of it, committing the grossest crimes and doing it in the name of their religion.

IS IT TRUE? It is not true! The statement that heathen religions are all right and best suited to the people is the devil's device to damn millions of souls. God help us to see it.

4. Mohammedanism stops the moral and intellectual progress of the countries under its sway. This is absolutely indisputable and necessarily so from the very nature of the case. Sin always hinders moral and intellectual progress. Its tendency is always downward. It drags down, down, down, until it drags its victim down to a hopeless grave and a hopeless eternity in a hopeless, burning hell.

Is it true? As loudly as possible, let us again proclaim, It

is not true. Heathen religions are not all right, and not best suited to the peoples. **THEY ARE ALL WRONG.**

To deny the Divinity, death and resurrection of the Lord Jesus Christ is sufficient condemnation in itself, but when to this is added that it upholds polygamy, degrades women, legalizes sin and stops the moral, intellectual and spiritual progress of the people under its sway, its condemnation is complete. In fact it is sufficient to cause us to awake and attempt something out of the ordinary to sweep it from the earth. Again God help us to see it.

Brother, sister, in the face of these facts, which are absolutely incontrovertible, which cannot be denied, we who are in the midst of it know it as certain as we know we are saved and sanctified, in the face of these facts, let me now ask you:

Are the heathen religions all right? Will these people be saved? Will the gospel be such a poison to them as to make them worse and increase their responsibility? No! Beloved, ten thousands times, no! On the contrary, it is the one and only power that can save them in life, give them hope in death, and make them happy throughout eternity. The only power in this world that can save these needy peoples is the gospel, the power of God unto salvation to everyone that believeth. Away with all excuses, and with us, attempt SOMETHING for their redemption before you meet with them before the judgment bar of God. Act now, do now, what you will wish you had done when you met them face to face.—From the Oriental Missionary Standard.

AMEN! MY BROTHER!

"One church is as good as another." How I hate that bro-mide! Yes, just as one drug is as good as another: one drug heals, the other kills; just as one woman is as good as another: one woman's heart is pure, another's is black with the perfidy of hell; just as one saviour is a good as another, though only One is "the way, the truth and the life," so is the church of Christ like any other organization on the face of God's earth!

And just one more thing, brethren, I have a hunch that the days are not far distant when our great brotherhood in disgust will rid itself of a lot of vacillating, apologizing preachers. I hope the house cleaning will be thorough. I hope it will extend to some seminaries and "Bible colleges" which at present are strongholds of modernism. Then perhaps we may stand some chance of catching up with (not "getting back") our Lord Jesus Christ, who already is so far in advance of our times that we can barely discern the white plume on His shining helmet nodding in the distance.—R. Eller.

We saw a list of subjects for a so-called revival in a Mississippi Baptist church covering 12 nights. Such subjects as Junior Choir Night, Fraternal Night, Methodist Night, etc. No night for the Lord Jesus. No night for the gospel. No night for grace. No night for Blood. No night for New Birth. That revival will be a farce and its converts spurious. That kind of preaching may get folk into the church, but it does not get Christ into men. God pity that church.

"The only way to do what we cannot do is to let Christ do it through us."

WAY OF WORLD VS. WAY OF HEAVEN

A theatrical company was on an ocean liner. Desiring to advise the passengers of its presence, it had leaflets distributed, announcing the evenings and hours of its performances.

The announcement concluded with the following poem:

The Way of the World

"Laugh and the world laughs with you,
Weep, and you weep alone;
For the sad old earth must borrow its mirth,
But has trouble of its own.
Sing, and the hills will echo it;
Sigh, and it's lost in the air;
For they want full measure of all your pleasure,
But nobody wants your care.
Feast, and your halls are crowded,
Fast, and they'll pass you by;
Succeed and give, and they'll let you live,
Fail, and they'll let you die."

A contrast was written by Annie Gertrude Trench entitled:

The Way of Heaven

"Joy, and your Lord joys with you;
Weep, and He sees your tears;
You may drink of His love, all measure above,
Not a cry of distress but He hears.
Sing, and the Heavens will echo it;
Sigh, and it's caught by His ear;
For you are His treasure where-in He finds pleasure,
So cast upon Him all your care.
Feast, and companions will join you;
Fast, and His comforts abide;
Succeed or fail, His mercies prevail,
Forever, He's at your side."

To satisfy devout minds that the thoughts expressed in the latter poem are not mere sentiment, we quote the following Scriptures:

"To appoint unto them that mourn . . . to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified" (Isaiah 61:3).

"The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing" (Zephaniah 3:17).

"Thou wilt keep him in perfect peace whose mind is stayed on Thee: because he trusteth in Thee" (Isaiah 26:3).

"Be careful for nothing (or never be anxious); but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Philippians 4:6-7).

"Casting all your care upon Him; for He careth for you" (1 Peter 5:7).—Copied.

CONTROVERSY WITH GOD

Some years ago, E. Y. Wooley, after two months rest and vacation, spent in trying to get well, came back and resigned as assistant pastor of Moody church, Chicago. At the farewell service in his honor he made this significant statement: "WHEN TWO MONTHS AGO I WENT AWAY FOR A REST BECAUSE OF SLEEPLESS NIGHTS AND HEADACHES AND NERVES, THAT NOW (AS I LOOK BACK) I SEE WERE LARGE-LY THE RESULT OF THE CONTROVERSY I WAS HAVING WITH GOD." (Capitals

ours)—Read these words again: "SLEEPLESS NIGHTS AND HEADACHES AND NERVES THE RESULT OF CONTROVERSY WITH GOD."

Are you having a controversy with God? Ananias and Sapphira had a controversy with God and lied to God the Spirit about their money. God won; they died. Are you having a controversy with God about how much to give and how to live? Better listen to Him, beloved. You can't measure arms with Jehovah. The church at Corinth had a controversy with God about the Lord's Supper. Result: "Many weak and sickly among them and many sleep (dead)," 1 Cor. 11:30.

Jonah had a controversy with God about going as a foreign missionary. Result: Jonah in whale's belly three days and nights; promises to pay his vows to God and lands in Nineveh. Nebuchadnezzar had a controversy with God as to who ruled the nations—he or God. God won; Nebuchadnezzar crazy for seven years (or months) until he knew that "the Most High God ruleth in the kingdom of men and giveth it to whomsoever He will." Dan. 4. Jacob had a controversy with God. God wrestled with him all night to bring him to submission and finally crippled him to bring him to surrender. Jacob's limp was a continual reminder to him and Israel that it doesn't pay to have a controversy with God. Eli had a controversy with God about his boys. He let them have the best and God got second best—what was left. God won. Both boys died with their boots on the same day—and Eli died that day too. Read 1 Sam. 2 and 3. The church at Thyatira had a controversy with God on the woman question. They permitted a woman to get out of her place and teach men and women. Like all women of that type she taught what wasn't so. They do today. Social service and settlement work are their hobbies today. They are enemies of the gospel because they give it second or third place rather than first. God won in that controversy too. The church, the woman and her children and followers all suffered before God got through with them. Read Rev. 2:20-24. God has always won in every

controversy — He always will. Dearly Beloved, are you having headaches and sleepless nights and nerves or any one of 1001 other ailments? Probably like Mr. Wooley you are having a controversy with God. Better look into the matter. Inquire of the Lord what it is all about. He wants His own way and will about your money, your home, your family, your work, where you invest your life, your field of labor, yourself. Better let Him have His way about it all. It will pay big dividends here and hereafter if you do.

"God couldn't be everywhere, so he made mothers." That is a beautiful sentiment and one which suggests the vital relationship existing between God and the true mother.—Reflector, Los Angeles.

(Ed. Note) This is a rank lie. God is everywhere. "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, Even there shall thy hand lead me, and thy right hand shall hold me." (Psa. 139:7-10) "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord." (Jer. 23:23, 24).

"The devil lodges in the church kitchen and we can never dislodge him from the church unless we put out his den. The culinary clatter and dramatic razzle-dazzle called 'church work' is worse than sounding brass or tinkling cymbal. The less piety a church has, the more oysters, ice cream and fun it takes to run it, and the faster it runs from God."

Are you willing to risk eternity on no more than Darrow had?

"Little faith will bring your soul to heaven but great faith will bring heaven to your soul."

"It is not success that God rewards but always faithfulness of doing His will."

EXCUSE PLEASE—HOPE YOU ENJOYED FUSUKI* LAST NIGHT!

Fusuki makes-

HAND SHAKY!

HEAD HEAVY!

COORDINATION POOR!

MIND SLUGGISH!

* FUSUKI-JAP FOR WHISKY

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