

Lighthouses Don't Ring Bells and Fire Guns To Call Attention To Their Light - - - They Just Shine!

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

The Baptist Examiner

The Paper With A National Circulation

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

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

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Test Ahead.....



"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

A True Story As To How Spurgeon Came To Know The Lord—His Own Story

I had been about five years in a most fearful distress of mind, a lad. If any human being felt the terror of God's Law, I can indeed pity and sympathize with him. Bunyan's "Grace Abounding" contains, in the main, my story. Some abysses he went into I never trod, but I plunged into the never knew.

I thought the sun was blotted from my sky — that I had sinned against God that there was no hope for me. I prayed — the Lord showed how I prayed; but never in a glimpse of an answer that I knew of. I searched the Word of God; the promises were more comforting than the threatenings. I had the privileges of the people of God, but with the fullest persuasion that they were not for me. The secret of my distress was this: I did not know the gospel. I was in

More Precious Than Gold

"Affliction," said Mr. Spurgeon, "is the best bit of furniture in my house. All the grace I got of my comfortable easy times might almost lie on a penny. The good I received from my trials, pain and grief is incalculable. What do I owe to the fire and the file of the crucible and the furnace of bellows, and the Hand that thrust me into the heat." Another declared he "could have done without many pleasures but could not spare one sorrow." Christ

How To Deal With A Man Who Wrongs Us

This is an age old problem. The first family faced it. The first church was confronted with it. It is still a problem for believers today.

One day Jesus' disciples had a great dispute, as to who was to be the greatest in the kingdom. By using a child for an illustration He rebuked them in a gentle and captivating way, and yet in a dignified Divine manner. Though they made no outward rejoinder, they smarted under the rebuke, and each doubtlessly kept saying to himself, "It wasn't I that started it; it wasn't I that threw out those unworthy and irritating insinuations against my brethren." Realizing their thoughts, and knowing that many such cases would arise in the future, Jesus directed them and us as to the proper procedure.

Above all things no grudge is to be harbored in your heart.

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

"But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

"And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Mt. 18:15-17.

Too many in circumstances of a similar nature have closed up like a clam, and have harbored and nursed the grudge, until what had hitherto been a generous soul, shriveled and became dwarfed by selfishness. Due to pride in the flesh, it is often far easier to resign all offices, refrain from assembling with God's own, and thus harboring the grudge, or the supposed wrong, grow more and more selfish with each passing day.

(Continued on page four)

HAPPY NEW YEAR!

"He came to my desk with a quivering lip, The task was done.

'I want a new sheet, dear teacher,' he said 'I've spoiled this one.'

I took the sheet so stained and blotted And gave him a new one all unspotted And into his tired eyes smiled, 'Do better, now, my child.'

I came to God's throne with a quivering soul, The year was done.

'Hast thou a new sheet, dear Father,' I said; 'I've spoiled this one.'

In place of the sheet so soiled and blotted He gave me a new one all unspotted And into my tired heart smiled, 'Do better, now, my child.'

"Forgetting those things which are behind, and reaching forth unto those things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus." — Phil. 3:13, 14.

The Story Of Spurgeon, A Great Man Who Helped Make London Famous

Fifty years ago a London preacher died in Mentone, France, mourned by vast multitudes who had been blessed through his ministry. World travelers, British statesmen, such as Shaftsbury and Gladstone; English Royalty including Queen Victoria (who came to his church in disguise); men of letters like Ruskin; soldiers, leading clergymen, factory girls, artisans, farmers and housemaids, saints and sinners — all flocked to hear the famous preacher of Metropolitan Tabernacle. His regular Sunday audience for thirty years numbered 6,000 hearers and millions more read his printed sermons. One of the "cockney push-cart gentry," who was wont to cry his wares in London streets, was heard to say

after listening to Spurgeon, "I never! Stunnin! Wot a Voice! Would make a good Coster!"

Charles Haddon Spurgeon has been called the Whitefield of the nineteenth century and a successor to the Puritans. He was a Puritan of the Puritans, including broad-brimmed hat, short, stocky physique, evangelical faith, courage and independent spirit.

He was born on June 19, 1834 in Kelvedon, Essex, one of the seventeen children of John Spurgeon and his wife. As a babe in arms, Charles was sent to live with his grandparents, Rev. and Mrs. James Spurgeon, and there remained for six formative years. When he returned home, his wise training continued. Charles wrote of his mother: "I have not the power of speech to set forth my valuation

(Continued on page two)

The First Baptist Pulpit

"The Angel's Charge To Baptists"

"But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life." Acts 5:19, 20.

This text grows out of the second persecution, which was aimed at Jesus' infant church. It was

instigated by the Sadducees. Through their efforts all of the apostles were put in jail. Immediately the Lord sent an angel who opened the doors of the prison, led the preachers out, and set them free.

Apparently this was God's answer to the Sadducees. They said in their doctrines, "There is no resurrection; there are no angels." But when they imprisoned the ap-

ostles for preaching the resurrection, an angel came from Heaven and loosed the apostles from prison. Thus God answered these enemies of His church.

Now that the apostles were freed, the angel gave them a charge — a charge to preach. "Go, stand and speak in the temple to the people all the words of this

(Continued on page three)

Spurgeon's Last Sermon

(June 7, 1891)

"It is heaven to serve Jesus. I am a recruiting sergeant, and I would fain find a few recruits at this moment. Every man must serve somebody; we have no choice as to that fact. Those who have no master are slaves to themselves. Depend upon it, you will serve either Satan or Christ, either self or the Saviour. You will find sin, self, Satan and the world to be hard masters; but if you wear the livery of Christ, you will find Him so meek and lowly of heart

(Continued on page two)

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HONORING SPURGEON

In this issue, we seek to pay tribute to the immortal prince of preachers, Charles Haddon Spurgeon.

What an inspiration he has been to thousands of preachers through the years gone by. What a tremendous blessing he has been to this editor! I thank God for this mighty prince of preachers.

Let me encourage our readers to buy every copy of Spurgeon's books which you can. They are invaluable if you want to know God's book.

Besides those books which we advertise, there is a twenty volume set of his sermons which we recommend and sell. That is, we sell them when we can find a used set. If you are really interested, then write me, and perhaps I can locate a set for you.

THE STORY OF SPURGEON,
THE MAN WHO HELPED MAKE
LONDON FAMOUS

(Continued from page one)

of the blessing which God bestowed on me in giving me a mother who prayed for me and with me. How can I ever forget when she knelt with her arm about me and prayed, 'O, that my son might live for Thee.' This mother talked with her son about God from the time of his earliest memories, and explained to him the great truths of Christianity. Later he gave this as his conviction:

It is said that children cannot understand the truths of religion and some teachers avoid the great doctrines of the Gospel. I bear witness to the fact that a child can understand the Scriptures — As soon as a child is capable of being lost he is capable of being saved. We used to gather around the table on Sunday evenings and read the Bible verse by verse as my mother explained it to us.

But Charles, at fifteen years of age, was unhappy; for he was conscious of a burden of sin. His prayers seemed fruitless; and he was oppressed with a sense of his own unworthiness. The crisis came when he wandered, on a stormy night into a small primitive Methodist chapel in Colchester. There were only about fifteen people in the congregation and the speaker who took the minister's place was an unlettered tradesman. He saw a young lad in the balcony who looked distressed and pointing a finger at him, said: "Young man, you are in trouble. Look to Jesus Christ! Look! Look! Look!"

Charles Spurgeon looked away from his own sin to Christ as his Saviour, and the burden rolled away. His heart was filled with love and joy and gratitude that never left him.

Immediately Charles began to witness to others and decided to enter the Christian ministry. He studied the Bible with new interest and read the lives of great preachers. He began to teach a class of lively boys and to visit the poor on Sunday afternoons, distributing tracts. He said, "I learned to tell stories by being obliged to tell them to keep the attention of my class of boys."

At sixteen, Spurgeon entered a school in Cambridge trying in vain to pay a part of his expenses by offering to tutor pupils in "mathematics, drawing, history, grammar at \$25.00 a year." He joined the Baptist "Lay Preachers Association" and was soon sent with another young lad to conduct a meeting in a cottage four miles away. As they walked along the road, Spurgeon expressed the wish that God would bless his companion's message.

"Never," replied the other. "I was only asked to come with you. I hope God will bless your sermon."

Spurgeon had never before tried to preach, but he made the attempt. Attired in a boy's jacket and broad turned-down collar, he spoke on the words: "Unto you therefore which believe He is precious." After the meeting one of the elderly women remarked: "Bless you, dear heart, how old are you?" "Under sixty," replied Spurgeon. "Never mind my age. Think of Jesus."

He was soon asked to be a regular preacher for a small group that worshipped in what had been a barn. At eighteen he was called to be a pastor of the Waterbeach Baptist Church, five miles from Cambridge at a salary of \$225 a year. He said later: "I determined never to preach a sermon without preaching for the conversion of sinners. He kept to this purpose for over forty years. His ministry of nearly three years at Waterbeach was marked by increasing congregations, and calls came to preach elsewhere over a wide area. The fruitage was shown in the transformation of drunkards, profane and immoral people of the neighborhood. Like the Apostle Paul, he was used 'to turn the world upside down.'"

During this period the young minister worked early and late in whole-hearted devotion to Christ. He experienced the "through abandonment to the will and work of God, in every area of life," saying, "I pray God, if I have a drop of blood in my body which is not His, that it may be bled away."

About this time Spurgeon was urged to go to the University to obtain a more thorough education but circumstances and God's voice to him seemed to indicate otherwise. Dr. Russell Conwell said: "Spurgeon would have been the Elijah of his age without a college education." He abandoned forever the ambition to seek great things for himself and sought only large usefulness in some field of service. At the age of nineteen years, he was asked to address a Sunday-school meeting in the Guild Hall. He did so. As a result, he was invited to preach in New Park St. Chapel, one of the leading Baptist churches of London. There were about three hundred members on the roll but the life of the

church seemed to have departed. He preached there in December, 1853, to about eighty persons in an auditorium built to hold twelve hundred. The people were astonished at his youth but were deeply moved by his message. Finally he accepted a call to the pastorate and soon the Chapel became too small to hold the audience. In a year the auditorium was enlarged at the cost of \$10,000 but was still too small. Surrey Music Hall was rented, and the crowds increased to ten thousand every Sunday. London "Cabbies" shouted to prospective fares "Over the river to Charlie?"

The officers of the Church decided to build a Tabernacle in Newington Green to accommodate a regular audience of over 5,000 people. The corner-stone was laid in 1895, and the building was completed two years later. Spurgeon was only twenty-seven years old but he preached to crowded assemblies, and he soon became known all over England as an eloquent, Scriptural, and warm-hearted preacher with a heart-searching message. The Tabernacle had no organ nor choir, but singing was led by a precentor. There were no rented pews. His fame soon spread to America, and one Lecture Bureau offered him \$100,000 and expenses if he would come over and deliver one hundred lectures. He refused, saying, "I am a minister of Christ and never lecture for money." The money he received in gifts and honorariums was all used in the Lord's work as the enterprises increased under Spurgeon's ministry. People knew that he gave a sacrificial service and was a good steward, consequently, they poured money into his hands to use as he thought best.

The secret of Spurgeon's success seems to have been that he was wholly surrendered to Christ whom he loved with a truly intense devotion. His vivid consciousness that he was a "sinner saved by grace" caused him to "rejoice with joy unspeakable and full of glory." With all his mind and heart he believed in the Bible as the inspired Word of God and in Jesus Christ as the only Saviour for men. He preached with a passion for their rescue from sin and death.

As a constant and devout student of the Bible, Spurgeon gave his best morning hours to that refreshment. He also read the best books he could obtain on many subjects, especially those of the Puritan Fathers whom he greatly admired.

Above all, he was a man of prayer. Many who attended the Metropolitan Tabernacle said that they might forget his sermons but they remembered his impassioned, definite prayers and saw the evidence of his personal fellowship with God. He and his deacons met before each service for prayer and they continued to pray while he preached. When money was needed, he prayed, and it came; when faith, patience, courage or wisdom were needed, he prayed, and the prayers were answered. When persecution or trials beset him, he prayed and became "more than conqueror." Family prayer was a regular custom in his home.

Spurgeon always preached the Gospel of Christ with the expectation that sinners would be converted and that believers would be strengthened — and they were. He depended, not on his own eloquence nor on popularity nor on human

knowledge, but on the Spirit of God for power and guidance. It was the Holy Spirit living and working in Charles Haddon Spurgeon that made him the powerful evangelist, preacher, pastor, author, teacher, organizer, friend and leader that he was. He has been compared to Wesley and Whitefield and Finney but he imitated no man. He was a follower of Jesus Christ. He desired to have no one imitate or exalt him but told them to look beyond and through the servant to his Lord. He and his service were Christ-centered and Spirit-breathed. When one admirer expressed a wish to write the story of his life, Spurgeon answered: "I am a poor subject. Stick to the Lord Jesus."

— Truth

More Precious Than Gold

(Continued from page one)

Himself, though God's well beloved and only begotten Son, "yet learned He obedience by the things which He suffered."

"Spices crushed their pungence yield,
Trodden scents their sweets re-
spire,

Would you have its strength re-
vealed?
Cast the incense in the fire.

"Thus the crush'd and broken
frame
Oft doth sweetest graces yield.
From the Martyr's keenest flame
Heavenly incense is distilled."

Heavenly incense is distilled."

Spurgeon's Last Sermon

(Continued from page one)

that you will find rest unto your souls. The heaviest end of the cross lies ever on His shoulders.

"These forty years and more have I served Him, blessed be His name! And I have had nothing but love for Him. I would be glad to continue yet another forty years in the same dear service here below, if so it pleased Him. His service is life, joy. Oh, that you enter on it at once. God help you to enlist under the banner of Jesus even this day."

A TRUE STORY AS TO HOW
SPURGEON CAME TO KNOW
THE LORD—HIS OWN STORY

(Continued from page one)

practical preacher. I heard him, but it was very much like a commanding officer teaching the maneuvers of war to a set of men without feet. What could I do? All his exhortations were lost on me. I knew it was said, "Believe on the Lord Jesus Christ and thou shalt be saved," but I did not know what it was to believe in Christ. I sometimes think I might have been in darkness and despair now, had it not been for the goodness of God in sending a snow-storm one Sunday morning, when I was going to a place of worship. When I could go no further, I turned down a court and came to a little primitive Methodist chapel. In that chapel there might be a dozen or fifteen people. The minister did not come that morning; snowed up, I suppose. A poor man, a shoemaker, a tailor, or something of that sort, got up to preach.

Now, it is well that ministers should be instructed, but this man was really stupid, as you would say. He was obliged to stick to his text, for the simple reason that he had nothing else to say. The

text was, "Look unto Me, and ye saved, all the ends of the earth. He did not even pronounce words rightly, but that did not matter.

There was, I thought, a gleam of hope for me in the text. He began thus: "My dear friends, this is a very simple text indeed. It is 'Look.' Now, that does not take a deal of effort. It ain't lifting your foot or your finger. It is 'look.' Well, a man need not be worth a thousand a year to look. Any one can look; a child can look. But this is what the text says. Then it says, 'Look unto Me,' he said in broad English, 'many of ye are looking to yourselves. Some look to God, the other. No, look to Him by and by. Jesus Christ says, 'Look unto Me, I am sweating great drops of blood. Look unto Me; I am hanging on the cross. Look! I am dying and buried. Look unto Me; I am again. Look unto Me; I am ascending sitting at the Father's right hand. O! look to Me! Look to Me!'"

When he had gotten about ten minutes or so, he was at the end of his tether. Then he looked at me under the gallery, and I did not say, with so few present, he then said to me to be a stranger. He then said, "Young man, you look very terrible." Well, I did, but I had been accustomed to have remarks made on my personal appearance from the pulpit before. However, it was a good blow struck. He continued: "And you will always be miserable — miserable in life, miserable in death — if you do not obey my text. But if you do now, this moment, you will be saved."

Then he shouted as only a primitive Methodist can, "Young man, look to Jesus Christ!" I did.

There and then the clouds were gone, the darkness had rolled away, and that moment I saw the sun could have risen that moment, sung with the most enthusiasm of them of the precious blood of Christ, and the simple faith which looks alone to Him. Oh, that everybody had told me that before!

— The Methodist Minister
Interesting as this is, the history of his life's story is just as interesting. When he was saved, he didn't stop there, but began an independent search of the Scriptures for himself. The result was that he became a Baptist. The Methodist minister wished to personally issue a challenge to all Methodists who read these lines to follow Spurgeon's example and become the greatest Baptist preacher this side of the Apostle Paul. You don't know what God can make out of you, if you just be honest with God — and Him at His Word, and quit the idea of bolstering up your false ideas of mis-applications of the teachings of God's Book. I tell you!

"I love to read THE BAPTIST EXAMINER. I do not know if there is any better message found outside the Bible than the sermon on the 'Good Seed and Tares.'"

T. R. Tynch
Edenton, N. C.

Subscribe for the Examiner

JANUARY 1, 1944

ANGELS CHARGE TO PREACH

Continued from page one
(Acts 5:20).

I

The angels of God are much interested in the work of preaching. To whom it was revealed, that unto themselves, but unto us did minister the things, which now reported unto you by those that have preached the gospel unto you with the Holy Spirit sent down from heaven; which is the angels desire to look into (I Pet. 1:12). Note the exhortation: "Which things the angels desired to look into." This is nothing new. The angels have always been interested in this world and its events. That they are interested in the preaching of the Gospel. Away back in eternity when this world was created, the angels of God clapped their hands and shouted for joy. When the morning stars sang together, and all the sons of God danced for joy (Job 38:7). They looked with evident interest as God fashioned man out of dust. At that time, the angels above and the angels below, angels of joy and angels of woe, concentrating their attention on the proposition of man's earthly and eternal life. Then with horror, they listened to the fatal conversation between the serpent and Eve. If the angels of God can weep, how they must have wept when sin came. They have heard the promise which gave relative to redemption, when the Father banished Adam from Eden. "And I will put enmity between thee and the serpent, and between thy seed and his; he shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15).

At that time on the angels were peculiarly interested in the doctrine of Redemption. When the Ark of the Covenant was made, part of the furniture of the tabernacle, figures of golden angels were carved as bending over a mercy seat and looking down upon the blood falls, as if studying the meaning of the blood shed. When Solomon's Temple was built, we read, "And the priests stood in the ark of the covenant of the Lord unto his place, under the oracle of the house, to the holy place, even under the cherubims. For the cherubims spread forth their two wings over the place of the ark, the cherubims covered the ark and the staves thereof above" (I Kings 8:6, 7). When the temple was built in the wilderness, under Moses' direction, on the veil of the Holy of Holies, the outer Holy place, the cherubims were placed as if investigating the meaning of the blood. "And he made a veil of blue, and purple, and scarlet, and fine twined linen; and cherubims made he it of gold work" (Ex. 36:35).

When we come to the New Testament we find that they are tremendously interested in all of its events, beginning with the announcement of Jesus' birth. It was the angel who announced Jesus' birth to Mary. "And in the sixth month the angel Gabriel was sent unto a city of Galilee, and Nazareth, to a virgin espoused to a man whose name was

Joseph of the house of David; and the virgin's name was Mary. And the angel came in unto her and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus" (Luke 1:26-31). It was the same angel that came to Joseph with a message announcing the birth of Jesus. "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Spirit. Then Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 7:18-21). Was it not an angel who preached the first Gospel sermon of the New Testament when he said to the shepherds, "... Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour which is Christ the Lord" (Luke 2:10, 11). Did not all the heavenly host join in a great angelic chorus to sing the first Gospel hymn at Jesus' birth? "And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory in the highest, and on earth peace, good will toward men" (Luke 2:13, 14). An angel sat at the foot of Jesus' cradle and warned Joseph to take Jesus into Egypt for safety. "Behold, the angel of the Lord appeared to Joseph in a dream, saying, arise and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him" (Matt. 2:13). The angel kept close watch over the cradle during their stay in Egypt and it was an angel that led them when they left Egypt. "But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt. Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life" (Matt. 2:19, 20). The angels were all about the tomb of Jesus and it was a shining angel who first announced His resurrection. "And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as

he said, Come, see the place where the Lord lay" (Matt. 28:2-6). Even when Christ ascended, two angels spoke of the disciples saying, "Ye men of Galilee, why stand ye gazing up into the heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

Thus we see that the angels have always been interested in the events of this world and particularly concerning the work of preaching. Now that Christ has ascended, the angels give this charge to the preachers: "Go, stand and speak in the temple to the people all the words of this life" (Acts 5:20).

II

The agents employed for the spreading of the Gospel though are men, not angels. Oh, the honor of being a preacher. It would seem that the angels, having been as interested in the work of redemption as they have, should be the ones chosen to the high honor. But not so! Ours, as preachers, is a work which angels can't perform. There is no office, no honor, and no position which can equal the work of a preacher. When Andrew Jackson was elected to the presidency, an office seeker who had worked for Jackson's election came to him for a position. Mr. Jackson said, "And what is your present work?" When told that he was a preacher, Old Hickory said, "Man, go home and preach; if I were to give you my office it wouldn't be as great as the one you now occupy." Carey the missionary, had a son who professed to be called to the ministry. Later on, he accepted an appointment of an ambassadorship from England. Most folk consider this an honor. Especially the majority of preachers would think of it as such. When Carey heard it he said, "My son Felix dwindled into an ambassador."

How wonderful it is to think that the agents who are employed for the spreading of the Gospel are just preachers — mere human beings. However imperfect as we preachers are, we are better preachers than the heavenly host with their perfect angelic righteousness. It is true that we preachers cannot sing with their celestial melody nor can we charm you with seraphic eloquence. But we do have a sympathy which they cannot feel, since they have known the infirmities of man.

And now please note that these angels who have always been so interested in the preaching of the Gospel, though they can't preach, go to church to hear the agents whom God has employed for the spreading of the Gospel. "For this cause ought the woman to have power on her head because of the angels" (I Cor. 11:10). That is, because of the presence of the angels. "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." (Eph. 3:10). The "principalities and powers in heavenly places" are the angels. They go to church to learn. Do you not imagine that the angels often wonder when they attend our services? When we recall that our commission of preaching was given by an angel to Jesus' preachers, why don't we carry out their charge

more effectively than we do? Do they not often say, "Why do preachers neglect to preach? Why do they preach as though asleep? Where is their zeal for Christ in carrying out the charge we gave them?" When they note men so eager in politics and business, yet negligent of souls, are they not amazed? When they behold the church split into factions which minimizes the power of the preacher as he tries to carry out their charge, do they not say, "Why do they fuss?" Surely many times when they go to church to learn, they go away saying, "Oh, that God would let us preach!" Beloved, these angelic hosts must often feel ashamed of us. May I address myself now to any preacher in our audience or Sunday school teacher: "I charge you by the angels of God who are not permitted to touch this Holy work of teaching and preaching: 'preach the word; be instant in season and out of season.'"

III

It is interesting to notice what it was that the angels said for us to preach. "All the words of this life" (Acts 5:20). Life! The same word which is translated elsewhere eternal salvation or everlasting life.

Then I and all other preachers are to preach everlasting life. We are not to preach a religion that you can get today and lose tomorrow but rather everlasting life. Surely it is everlasting life for every saved sinner can never lose his salvation since he is kept by the power of God. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 24). "You who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Pet. 1:5). "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). "For 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" (II Tim. 1:12). These texts teach us that the power to keep lies outside the sphere of personal ability, and that God keeps us from the power of external, internal, and infernal agencies. When the jewel of my soul is surrendered to God's keeping, He is responsible for my eternal security.

"Firm as His throne the promise stands,

And He can well secure,
What I've committed to His hands,
Till the decisive hour."

I would be unsafe to attempt to walk the streets of any town with \$1,000.00 in my pocket. I hand it through the bank window to the cashier and he keeps it since he has the ability to do so. I haven't the power to keep my salvation, since the Devil is stronger than I but I can commit myself unto God, who is "able to keep." The day that I was saved, I thus committed my soul to Him. Then do I realize: "There is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh, but after the Spirit" (Rom. 8:1).

This life which we are com-

manded to preach is made everlasting by the covenant between God and Christ which secures the righteous. "Then thou spakest in vision to thy Holy one, and saidst, I have laid help upon one that is mighty: I have exalted one chosen out of the people. Also I will make him my first born, higher than the kings of the earth. My mercy will I keep for him forevermore and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my laws, and walk not in my judgments; if they break my statutes and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from them, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips" (Psa. 89: 19, 27-34). This covenant was made with Christ before the foundation of the world. When His children go astray, He promises chastisement and yet declares He will not withdraw His loving-kindness nor suffer His faithfulness to fail.

When a believer is saved, he possesses eternal life. "Verily, verily, I say unto you, he that believeth on me hath everlasting life" (John 6:47). "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent" (John 17:3). "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). "And whosoever liveth and believeth in me shall never die" (John 11:26). "And this is the record, that God hath given to us eternal life, and this life is his Son. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (I John 5:11, 13). The life Christ gives us is eternal — never ending. Forty-three times in the New Testament "everlasting" qualifies the life we receive when we receive Christ. Then it is a 43-0 hope that the believer is eternally secure. In Matt. 25:46, "everlasting" describes the punishment of the wicked. In Rom. 16:26, "everlasting" describes the duration of Christ in glory. In II Pet. 1:11, "everlasting" describes the duration of Christ's kingdom. Then as long as the wicked are punished, as long as God exists, and as long as Christ's glory exists, and as long as Christ's kingdom continues, just that long the believer has eternal life. If the punishment

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of the wicked can have an end, if God can have an end, and if Christ's glory and kingdom have an end, then the believer can perish. In view of this shall we not write in letters of gold across the heavens, that all may read: ETERNAL SALVATION:

"The soul that on Jesus hath leaned for repose,
I will not, I will not desert to his foes;
That soul, tho' all Hell should endeavor to shake,
I'll never, no never, no never forsake!"

How can we ever forget this charge of the angel? Eternal life! Doubtlessly there are many of my audience who are preaching apostasy and are telling their congregation that it is possible for one to fall away, and be eternally lost after he has been eternally saved. The devil was the first preacher of apostasy when he lied to God, saying that Job would apostatize under his difficulties. God proved through Job that the Devil lied when he preached apostasy. Some day God will prove through each saved believer that every preacher of apostasy is a liar.

Isn't this something to make us rejoice? Doesn't this thought bring to us a most happy thanksgiving? Just to think that the angels who have always been so interested in this world and its events, particularly God's plan of redemption, though they are not permitted to preach, yet they say to us whom God has commissioned: "Preach everlasting life." Shall we ever cease to thank God for calling us into such an elevated position? What rejoicing it will bring to that individual who has been faithful to the charge of the angels when he meets them face to face around the throne of God.

"There is singing up in heaven such as we have never known, Where the angels sing the praises of the Lamb upon the throne, Their sweet harps are ever tuneful and their voices always clear, Oh, that we might be more like them while we serve the Master here!

"Holy, holy, is what the angels sing,
And I expect to help them make the courts of Heaven ring.
But when I sing redemption's story, they will fold their wings,
For angels never felt the joys that our salvation brings.

"But I hear another anthem blending voices clear and strong,
Unto Him that hath redeemed us and has brought us, is the song:
'We have come through tribulations to this land so fair and bright,
In the fountain freely flowing He hath made our garments white.'

"Then the angels stand and listen for they cannot join that song,
Like the sound of many waters, by that happy, blood-wash'd throng,
For they sing about great trials, battles fought and victories won,
And they praise their great Redeemer who hath said to them, 'Well done.'

"Holy, holy, is what the angels sing,
And I expect to help them make the courts of Heaven ring,
But when I sing redemption's story

they will fold their wings,
For angels never felt the joys that our salvation brings.

"So, although I'm not an angel, yet I know that over there I will join a blessed chorus that the angels cannot share;
I will sing about my Saviour who upon dark Calvary,
Freely pardoned my transgressions died to set a sinner free.

"Holy, holy is what the angels sing,
And I expect to help them make the courts of Heaven ring.
But when I sing redemption's story, they will fold their wings,
For angels never felt the joys that our salvation brings."

Just another word. In a moment you will be through with this message. Through with it until the morning of eternity. The question is: "Are you sure you possess everlasting life?" If not, then you need to heed the words of Jesus, "Verily, I say unto you, He that believeth on me hath everlasting life" (John 6:47). May God help you now to trust Jesus' death for your life and may you come to know that your past, present, and future sins are paid for by His death at Calvary.

How To Deal With A Man Who Wrongs Us

(Continued from page one)

Instead, we are to put forth every effort to win back the brother who has sinned. Surely we are not to break forth upon the offending brother in the presence of the unbelieving. Certainly we are to act quietly, and if possible, privately, yet we are to act.

It is to be noted that it is the injured who is to act. This is in decided contrast to Jesus' previous instruction, in that He had said:

"Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, Leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift." — Matt. 5:23, 24.

In this Scripture, the injurer is addressed. Thus by putting these two Scriptures together, we see that in the matter of personal differences, each is to be ready for reconciliation, and is to seek such without delay.

So imperative is it that reconciliation be effected at once, that a preacher would be justified in even refraining from preaching until an attempt has been made. So imperative is it, that a layman shouldn't even go to God's house, nor should he even make a gift in behalf of the cause of Christ, until he has sought out the offended brother in an attempt to amicably settle all differences.

Both the offended and the offending brother, or the injured and the injurer, should be willing to go beyond the world's standard of meeting "half-way." If each, thus being mindful of the urgency and need of reconciliation, proceed in this manner, they are bound to meet somewhere.

If the offender be willing to own and make reparation for his fault, such a conference is not in vain. Usually if both parties are actuated by the grace of God, such a

settlement can be reached. Yet, sometimes, this fails. If so, then let the injured brother take with him two or three who shall witness how just is his complaint, and how brotherly is his spirit in dealing with the injurer.

Sometimes, even this fails. Then for the good of the cause of Christ it is necessary that the local church take action. That is, the matter shall then be carried before the church to which each belongs. Remember that this is to be the last step taken, after all other efforts have failed.

In this can be seen the wisdom of having taken witnesses for the preceding interview. Now the injurer can not deny, nor profess to have forgotten, that which he may have conceded previously.

Finally, if the church fails in bringing the offended and the offender together, the offender or the injurer, is to be excluded from the fellowship of the church. Jesus said that such a one was to be regarded as a Gentile and a publican. The Jews had no communion nor association with either of these classes. Then this would teach us that we are no longer to fellowship, commune with, nor associate with that one who refuses to right the wrong he has committed.

Of the many reasons which might be offered as to why attempts should be made in settling all personal difficulties, perhaps the most important relates itself to prayer. God just doesn't answer prayers that come from an unforgiving spirit.

"And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive your trespasses." — Mk. 11:25.

Just after telling how personal differences should be settled, He said:

"Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

"Then came Peter to him, and said, Lord how oft shall my brother sin against me, and I forgive him? till seven times?

"Jesus saith unto him, I say not unto thee, Until seven times: but Until seventy times seven.

"So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." — Matt. 18:19, 21, 22, 35.

I remember a time in the history of our church when two of our members had become crossed, with each other. Neither of them could pray because of this unforgiving spirit. I got them together and each wanted to blame the other. I said, "Alright, just get down on your knees and tell God the same things that you have just told me about each other." They couldn't do it, and in only a few moments time, they embraced each other in tears imploring the other's forgiveness. These two women learned that day the reason of their unanswered prayers, their coldness toward God, and their neglect of His services. Their unforgiving spirit was the cause of it all.

As we begin this New Year, may God's people seek to right all wrongs that together with renewed energy we may work for Him and for His glory in 1944.

WHY SPURGEON REFUSED TO PREACH ON REFORM MOVEMENTS

At one time when Mr. Spurgeon was preaching on "the unsearchable riches of Christ," he paused in the middle of his sermon and leaning over the pulpit rail said: "Oh, I am glad to preach this old gospel! The chairman of the Reform Committee at Exeter Hall came over yesterday to ask me to make a speech in behalf of the reform movement; and I said, 'No, I won't go.' 'Oh, give us five minutes,' the chairman said. 'Your influence goes so far.' 'No sir,' I said, 'I won't go; any blind fiddler can attend to political business; my business is to preach the glorious gospel of the blessed God; and I won't go.'" When Jesus Christ sent forth His disciples, the only commission He gave them was to preach the gospel. The only power He promised them was the power of the Holy Ghost. It was this simple gospel, backed up by this mighty power, that made Peter's sermon such a marvel on the day of Pentecost. And just as long as the churches trusted alone in the Holy Spirit, they went forth conquering and to conquer. And just in the proportion that the churches began to pull political wires for the kingdom of God at the court of Constantine, in that proportion they lost power with the Prince of Peace. Oh, that the churches might hear the voice of the Beloved calling them back to the singleness of purpose, to the undivided business of witnessing for Christ, and become wedded to this work and this work alone. — Sel.

BOOK REVIEWS OF SPURGEON'S BOOKS

TREASURY OF DAVID

Although this was formerly published in seven volumes, it is now condensed into two handy volumes of 375 pages each, and as such is the most thoroughly complete study of the Psalms, which is available. Spurgeon's own comments are to be found. His "Helps For The Village Preacher", at the close of each chapter, are invaluable. The editor has owned a set of these books for a long time and would not want to be without them. If you ever expect to preach, or even study the Psalms, buy this set of books, at only \$6.95.

SERMON ILLUSTRATIONS

Spurgeon once said concerning illustrations: "Illustrate richly and aptly—do not, however, think the illustration everything; it is the window, but of what use is the light which it admits, if you have nothing for the light to reveal." Remembering then these words of advice, we offer this book of 144 pages, containing over 500 illustrations and quotations, which were used by this mighty man of God during his remarkable ministry. The price is \$1.25.

SERMONS ON THE SECOND COMING

Here are seven sermons by Mr. Spurgeon, dealing with the blessed advent of our Lord—His second appearing. This book sells for \$1.00, and the first sermon in it—"The First Resurrection"—is well worth the price of the book. These seven sermons are timely, practical, heart-warming, and inspiring. They honor the Lord Jesus Christ,

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SERMON NOTES

This was originally published in four volumes, but is now condensed into one volume of 344 pages containing 193 complete sermon outlines. These notes cover Bible from Genesis to Revelation. Many great preachers have stimulated to become great preachers through these notes. They'll give new power and life to the heart of any preacher. \$2.50, and they would be cheaper twice that price.

All these books are published by Zondervan Publishing House, Grand Rapids, Michigan, and can be ordered directly from the BAPTIST EXAMINER, Russell, Ky.

I SHOULD LIKE TO KNOW

1. Was the devil ever in heaven? Yes, he was an inhabitant of heaven and the leader of its angels before his pride brought about his fall. Isa. 14:12ff, Ezek. 28:13-17. He often has been in heaven since the fall as the accuser of Lord's servants. Job. 1 and 2. Zech. 3:1. He has already or in the future make war in heaven. Rev. 12:7-9.

2. Explain Matt. 12:43-45. That teaches several things. It teaches that wicked men are indwelt by demons just as men are indwelt by the Holy Spirit. It also teaches that a man reform and drive out the spirit, that is in him. It also teaches that if man only reforms and does not receive Christ into his heart, that the evil spirit gets back and makes his heart their abode. It also teaches that the last state is worse than the first. A reformed sinner, who has been regenerated, is always better than before his reformation. It shows the necessity of the Holy Spirit's work in conversion to be lasting and genuine. C. 28-30.

3. If all living Jews are to be saved, when the Lord comes, will it be done?

Paul spoke of himself as a Jew born out of due time, i. e., an work of grace. He was saved by seeing Jesus in the air and receiving His blessing. His Messiah and Lord. All the Jews will be saved the same way when the Lord comes. A long time apart from sin unto salvation. Paul's new birth was the work of grace. He was saved by the premature in that he was saved on the road to Damascus just before the Jews will be saved at the Lord's coming.

4. Have you taken the tenets of Masonry and do you know its tenets?

I know its tenets from the writings of C. G. Finney and a number of others, who repudiated Masonry because they could not practice the teachings of Jesus Christ. It was either repudiate Masonry or repudiate Christianity. They chose to give up their Masonry. The bitterest persecutors of Christians on this earth, some of them, are the Mohammedans. They are practically all in the East and wear the same kind of dress as the Shriners do. Many of the Shriners on this earth are Jews. They call Jesus Christ a blasphemer. Thousands of Catholics in the United States are active, zealous Masons — better Masons than the Shriners, for they go to their individual lodges and do not go to their chapters. (Continued)