

The Baptist Examiner

The Paper With a National Circulation

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

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Devoted to Evangelism, Missions and Bible Doctrines.

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

A Miracle: How God Rescued Two Who Were Trapped

Drought, hunger and starvation rode the dry, African veldt in 1898 when Willis R. Hotchkiss, an American missionary, moved his station to Kenya colony. Meat of any kind was scarce, and Hotchkiss was forced to hunt several times weekly to keep the mission compound supplied with food.

Starting out early one morning with a companion, a veteran hunter, Hotchkiss tried to trace a herd of antelope whose tracks he had seen the day before. Several times during the day the two men were within sight of the fleet animals and fired at them, but failed to kill any.

Late in the afternoon the men stalked across a hot plain which dipped into a short ravine. Turning to the left in the ravine, they pushed through African grass which rustled head-high about them. Each had but one cartridge left in his rifle.

Abruptly the hunters broke into a small rocky clearing and stopped sharply. On the opposite side on a large flat rock a lioness sat sunning herself with three small cubs playing around her. Hotchkiss' companion stood petrified. He whispered to him not to move. A lion was dangerous at any time, but a female . . . with cubs! Turning slowly, the two men started to retreat back up the ravine.

In the lead, Hotchkiss stopped and hid in his tracks. There at the other end of the small gulch a rhinoceros — two rhinos were climbing out of a small stream and beginning to feed on the tall grass.

As the men turned again, they saw the lioness. Awakened by the rustle of the crackling of the dry grass under the men's feet, she was staring balefully at them. With a

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THE BLUNT TRUTH

A man once came to Spurgeon and asked that great preacher if his church was a pure church. He said that he was looking for a pure church that he might belong to it.

Spurgeon said that he did not know about his own church. He knew that there were many people in it; saintly people; and truly Christian people; but there might possibly be a few among them, as there was in the company of Jesus' first disciples; and there might be some deceivers and idolaters and those who walk unruly, as in the churches of Rome and Corinth and Galatia and Ephesus and Colosse and Philippi and Thessalonica, and all the others which New Testament epistles were written.

On the whole he thought that his church was not the one his brother was looking for. Indeed, he did not know that there had been such a church in all

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ARE YOU ASHAMED OF JESUS?

Ashamed! Of what?
Ashamed to tell the story
Of my Lord who left His glory,
Stooped from heaven's realm above,
Came to earth to prove God's love?



Ashamed! Of what?
Ashamed of Calvary's Cross
Where Christ suffered awful loss,
Where He died upon the tree,
Thus redeeming fools like me?

Ashamed! Of what?
Ashamed of how He rose
Thus defeating all His foes,
Proved from sin I could be free,
Lives in heaven to plead for me?

Ashamed! Of what?
Ashamed to own my King,
Day by day His praises sing,
Walking ever at His side
Ere eternal gates swing wide?

Ashamed! Of what?
To tell earth's brightest story:
Christ in us the hope of glory?
Oh, let me never shrink to tell
The earth of God's great miracle.



Three Reasons Why I Am A Baptist

PASTOR W. B. DAVIDSON
Ocala, Florida

You will notice that the subject says, "Three reasons why I'm a Baptist." There seem to be many and varied reasons for people being Baptists. One claims to be a Baptist because she married a Baptist and she joined the Baptist church to be with her husband. This is a very poor excuse for being a Baptist.

Another claims to be a Baptist because the Baptist church was more convenient to attend than the other churches, or because all the family for generations have been Baptists.

I believe people should be Baptists because of conviction—a conviction based upon the Word of God. For this reason I have chosen as my subject "Three Reasons Why I'm A Baptist." These reasons may

not be the same for you being a Baptist, but I can assure you that you can have no better reasons than these.

I. THE INDIVIDUAL RESPONSIBILITY TO GOD. The Bible teaches that every man is responsible for his own conduct and life. This is taught in II Cor. 5:10: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in His body, according to that he

done, whether it be good or bad," and again in Rom. 14:4 we read: "Who art thou that judges another man's servants? To his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make his stand."

For this reason we do not believe in god-fathers, god-mothers, or sponsors who pledge and promise that others shall do or refrain from doing certain things. One person cannot repent for another, or believe in Christ for another, or serve God for another. Each individual must repent for himself, believe for himself, and serve God for himself; hence the individual's responsibility to God.

Because of this belief in the individual's responsibility to God, we reject infant baptism believing that the individual

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Mused Uncle Mose

Brudder Berry havin' trouble wid he wife, and' deacon Jasper say to him—"Ef dat wuz mah wife ah wouldn' put up wid de way she do." Brother Berry say: "You talkin' 'bout mah wife now. Ef hit wuz yo' wife you'd do jes lak you is doin'—put up wid it."

-- The First Baptist Pulpit --

"ETERNITY"

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."—Isa. 57:15

As I bring to you this message this evening on the subject of "Eternity", I am reminded of a shoe cobbler, of whom I knew, in years gone by, who, as he hammered away at the shoes which he was mending, the pendulum of the clock

on the wall beside him kept swinging to the right and left, and as it did so, it seemed to say to him, "Eternity how long? Eternity how long? Eternity where? Eternity where?" As a result of that clock's pendulum swinging to the right and then to the left, it brought this solemn question of eternity, home to the heart and mind of this man to the extent that conviction began within his soul, which resulted in his salvation.

If I have one prayer tonight as I bring to you this message

from God's Word, it is that this evening this same thought might grip your soul and that you might leave the House of God tonight deeply convicted with the thought of the length of eternity and where you are going to be in eternity.

I

I wonder, beloved, if you have tried to consider THE LENGTH OF ETERNITY? Someone has said that eternity begins where computation and calculation ends. Surely, beloved, it is impossible for us to conceive with

(Continued on page two)

How Auxiliaries Are A Curse To N. T. Churches

ROY MASON, Tampa, Fla.

The above statement needs explanation. HOW DO AUXILIARIES DIVIDE CHURCHES? We suggest the following:

(1) By splitting a church into separate groups, each interested in their own little program. Thus the harmonious striving after common church objectives is broken, while each little bunch grinds their own little axe. Also these many meetings of groups furnish ideal opportunity for gossip, personal jealousies, petty ambitions, and quarrels. We have seen too many instances of all this for any one to convince us that it is not true. Most of the troubles in the average church grow directly out of "auxiliaryitis." The peace of my own church for the past number of years is due mainly to the absence of these things.

(2) By dividing the loyalty of members, until they are more loyal to "headquarters" than to the local church. The average Baptist church is more dominated by auxiliary headquarters than by the Bible or the local church itself.

(3) By furnishing organized units, just ready, to fight the pastor who dares attack worldliness in the church. We once had a W. M. U. that met secretly to "pray" that we might not be successful in ridding the church of its card players, dancers, drinkers, etc.

A FOURTH OBJECTION TO THE AUXILIARY SYSTEM: IT KILLS THE PRAYER LIFE OF A CHURCH.

Does somebody deny it? Alright—let them point out the highly organized church that has much of a prayer meeting. So surely as churches have all sorts of B. Y. P. U.'s, R. A.'s, Y. W. A.'s, etc., they have practically no young people in prayer meeting, and usually few in

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A CONTRAST

A miser, whose ruling passion was strong even in death, exclaimed: "Put out that candle, Marie."

"But Uncle, suppose you want something?"

"Put it out," he gasped, "one does not need light to die!"

Indeed we do. Alas! for those who have it not—for those who have to repeat the dying words of a noted infidel: "I'm taking a leap in the dark."

Now for the contrast. A lad lay dying. Said his mother tenderly: "Is Jesus with you in the dark valley?"

"Dark valley!" he whispered, "it's not dark, it's getting brighter and brighter, Mother. Oh," he murmured, "it's so bright now, that I have to shut my eyes!"

And so he passed away to be with Jesus, who said, "He that followeth me shall not walk in darkness, but shall have the light of life."

—S. J. B. C. in Assembly Annals

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JOHN R. GILPIN-EDITOR

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"But," said Spurgeon, "if you should happen to find such a church, I beg you not to join it, for you would spoil the whole thing."—The Christian Observer

ETERNITY

(Continued from page one) any degree of satisfaction the length of eternity. Sometimes when geologists would measure the depth of a dark cavern, they find that the plummet they use in their measuring is not long enough, and when they are unable to measure such depths, then with a stop watch they will drop a rock from the precipice on which they stand, and measure the time that it takes for the rock to fall till they hear it strike bottom below. However, sometimes no answer comes back, indicating that there is no depth to that cavern.

Tonight, beloved, I stand on the precipice of time and I cry out into the darkness, "How long are thou, oh, eternity." Beloved, there is no answer—not even the echo of my voice that comes back. Yes, eternity be-

gins where calculation ends. The only indication we have as to the length of eternity is what God says within His Word. Concerning the eternity of a saved man, He says:

"Verily, verily, I say unto you, He that believeth on me hath EVERLASTING LIFE."—John 6:47

That's all we know of how long the eternity of a child of God is. If you believe on Jesus Christ, you have everlasting life.

Gods Word speaks likewise concerning the eternity of a man who has never yet been saved. Listen:

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and the presence of the Lamb: And the smoke of their torment ascendeth up FOR EVER AND EVER: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."—Rev. 14:10,11.

Thus, beloved, we have an indication that eternity for the unsaved is forever and ever and that eternity for a child of God is everlasting.

Suppose tonight that a bird were to travel between the earth and the North Star, and it were to require a million years for that little bird to make the trip. Assuming that that little bird came to this earth every million years and carried away a grain of sand, and assuming that every million years it came again and dipped its bill into the water of this earth and took a little drink of water, then to fly away, why, beloved, by the time that little bird had carried the grains of sand of this earth, and had drunk the water of the rivers and lakes and oceans and seas—by the time that this planet was completely removed both as to water and sand by that little bird, we would then only be in the morning of the first day of eternity. I like the words of the poet when he said:

"How long sometimes a day appears, And weeks how long are they, Months move as if the years Would never pass away.

But days and weeks are passing by, And soon must all be gone, For day by day as moment's fly Eternity comes on.

Days, months and years must have an end

Eternity has none 'Twill always have as long to spend

As when it first begun."

Certainly, in view of this, when we consider the length of eternity, we are brought back face to face with my original statement that eternity begins where calculation and computation ends.

II

Now, beloved, since eternity is unending, WHAT DOES AN UNSAVED MAN POSSESS AS HE HASTENS ALONG THROUGH THIS LIFE OUT TO ETERNITY? Right now, before you die, lost man, what do you possess as you go hastening through this little seventy years of time allotted unto us? You will notice the Word of God indicates that you possess NO PEACE. "Why," you say, 'brother Gilpin, I'm at peace tonight I'm happy in myself, and I'm contented tonight with my own condition.' Would you be just as contented if you had a hot water bottle to your feet and an ice cap on your head, and the doctor was shaking his head as he looked down and feels your pulse—would you be just as contented then? I ask you tonight, beloved, if the doctor were to turn from your bedside and say to your relatives, "I fear it is the beginning of the end," would you be as satisfied with yourself then as you are now? You must realize that in this time of sober reflection, you are not at peace—that there is no peace within your life. That's what God's Word tells us! Listen:

"There is NO PEACE, saith my God, to the wicked."—Isa. 57:21

You say you are at peace. God says there is no peace for the wicked. Listen again:

"And the way of peace have they not known."—Romans 3:17

Oh, beloved, tonight if you are unsaved, you don't know anything about the way of peace. You've got to have the Prince of Peace residing within your soul to have the peace of God in your life. As you hastily trip along these little seventy years of allotted time on to eternity, right now you possess no peace.

Furthermore, beloved, right now you possess NO HOPE. I don't have to argue with you that so far as you are concerned today you are without hope. You know it. Your own heart tells you so. Your own conscience bears record to this fact. You realize tonight that you are actually without hope before God. God's Word tells us that this is true. Listen:

"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having NO HOPE, and without God in the world."—Eph. 2:12

This was what Paul said of these Ephesian Christians before they were saved. He declared that before they were saved they were without hope. Beloved, if you are unsaved tonight, you know that there is no hope within your life.

Again, beloved, as you journey through this little fleeting life, you possess now NO CHRIST. The man who is saved, knows that he belongs to Jesus—he knows that the Son of God dwells within him. He knows that he is a possessor of Jesus Christ within his life. Mind you, I'm not talking about church members; I'm talking about saved people. Whether inside or outside the church, if a man is saved, he possesses

Jesus Christ. However, beloved, if you are unsaved, you have no Christ within your life. Listen:

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, HE IS NONE OF HIS."—Rom. 8:9

Can you imagine an individual without Christ? Well, that's your own personal condition if you are unsaved. As Horatious Bonar has said:

"Wrapped in a Christless shroud He sleeps a Christless sleep, Oh, Christless shroud how cold, Oh, Christless sleep how sad, Oh, Christless soul awake Ere thy last sleep begin, Oh, Christ, the sleeper's slum-

ber break Burst Thou the bands of sin."

I say, beloved, right now, not only is it true that you possess NO HOPE, AND NO PEACE, but NO CHRIST as well within your life.

Again, as you fit through this little space between eternity past and eternity to come, right now you possess NO EXCUSE. There isn't an excuse for any man in this house being unsaved. You can't offer an excuse. I don't say a reason, that's impossible; you can't offer so much as a flimsy excuse that would even satisfy your own conscience as to why you are unsaved. You know there is no excuse for your present (Continued on page three)

How Does Your Praying Rate?

A Quiz for the Christian

- 1. Do you actually pray in private at least one half an hour a day by the clock?
2. Are you able to keep your thoughts from wandering in order not to neglect prayer?
3. Do you make yourself get up promptly in the morning in order not to neglect prayer?
4. In public prayer, are you able to forget the people present, and make real contact with God?
5. Do you always pray in the name of Jesus?
6. Do you diligently watch for answers to your prayers, and are you careful to thank God for them?
7. After receiving an answer to prayer, do you fulfill any promises you may have made to God?
8. When you pray in public, do you resist the temptation to orate?
9. Do you witness to others of definite answers to prayer you have received?
10. Have you a prayer list?
11. Do you wake up in the morning with a prayer upon your lips or in your heart?
12. When others are praying, are you courteous and reverent, closing your eyes and praying silently?
13. Are you willing to be the instrument by which God answers your prayer?
14. Do you keep your promises to missionaries and others who ask your prayer help?
15. In sickness and trouble of any nature, is prayer your first thought?
16. In saying grace at the table, do you avoid mechanical statements, and really pray?
17. Do you remember to pray regularly, as God has commanded, for our government?
18. When you instruct others in praying, do you teach them to talk to God?
19. Do you incorporate Scriptural expressions in your prayers?
20. When you pray, are you really conscious of God's presence, or does your mind wander on the world.
21. Are you so in earnest about your requests that you come to God again and again for them?
22. Is your most fervent prayer all the time for the salvation of the lost and the welfare of Christians?
23. Do you really fight the interruptions that would keep you from praying?
24. Do you resist the temptations of Satan on your knees?
25. When you pray, do you honestly seek the glory of God?

You may allow yourself 4 for each question to which you can honestly answer "Yes." If your score is 100, you are an outstanding Christian. If your score is not more than 50, you should put yourself first on your own prayer list.—The Kings Business.

Putting Their Shoulder To The Wheel!



“And they stood every man in his place round about the camps and all the host ran, and cried, and fled.”—Judges 7:21

“Whatsoever thy hand findeth to do, do it with thy might.”—Eccl. 9:10

ETERNITY

(Continued from page two)

“For the invisible things of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are WITHOUT EXCUSE.”—Rom. 1:20.

Paul, in the verse, is speaking of the heathen who have never heard the Gospel. Go to the jungles of Africa or to the heart of the Orient—go where man has never yet seen a missionary, and has never heard of this money brought to his ears as to the God of Heaven. Even here, beloved, that man is without excuse. Paul says that the things that we see here in this life of the creation are enough to bring us face to face with the invisible God to the extent that a man is without excuse. Well, if that be true of the individual who has lived in the darkest continents of this world never to hear the Word of God, how much more is it true of you individuals in Russell who have heard the Word of God preached to you time and time again. How much more is it true of some of you who have had the prayers of God's people fall all about you, who have had personal testimony brought to you, and who have the witness of the men and women of God as they have tried to tell you of the Lord Jesus Christ. I insist, beloved, that if the man who has never heard the gospel without excuse, how much more are you excuseless tonight in the sight of God.

I say then, beloved, as you go through this little space from the darkness of yesterday to the dawn of tomorrow—this little lifetime—right now you possess NO HOPE, NO PEACE, NO CHRIST, AND NO EXCUSE.

III
BUT NOW ABOUT THE FUTURE? What are you going to possess in eternity? I have told you what you possess right now. What are you going to possess when you cross the great divide? When you get out yonder where computation ends and calculation comes to a close, what are you going to possess in God's Word has not left you in doubt. In eternity you will possess an APPETITE THAT CANNOT BE SATIS-

FIED. God's Word tells us this is true. Listen:

“And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass hence to you cannot; neither can they pass to us, that would come from thence.”—Luke 16:24-26

Here's a man in eternity. He has an appetite—the same kind of appetite he had back here in this life—an appetite for water. He would have been happy if he could have had only one drop upon his tormented and parched tongue. He cries, he pleads, he begs, but there is no answer; instead, he is reminded that that appetite shall continue unsatisfied throughout eternity. I say to you tonight that in eternity you will possess an appetite that can never be satisfied. Right now you are developing your appetites and desires and passions, and they are going on and on and on throughout eternity, but never satisfied. I insist, beloved, in the light of the experience of this rich man of whom Jesus spoke, whose appetite could not be satisfied—I insist that every appetite, passion and desire will reign completely, but with no means of gratification in eternity. Then you will possess an appetite that cannot be satisfied.

That's not all. You will possess in eternity a MEMORY THAT KNOWS NO END. When this rich man of Jesus' story cried for that drop of water for the cooling of his parched tongue, Abraham said, “Son, remember.” He did remember. He remembered what water was like. He remembered Lazarus, that old beggar that laid at his gate full of sores. He remembered his father's house that it was Godless and Christless. He remembered his five brothers that were unsaved, for he heard the tramp, tramp, tramp of their footsteps as they too journeyed toward a Christless grave and eternity. He remembered the Word of God had been preached to them, and he asked that the Word of God be preached to them again, this

time by one rising from the dead. He remembered all this and much more. I say then, in eternity you will possess a memory that knows no end.

Within a very few minutes I shall bring this service to a close, and tomorrow you will doubtless remember but little of what I have said tonight. Maybe the spirit of the service will linger with you, perhaps some impression for good shall continue, but in the main, within a few minutes' time you will dismiss this sermon from your mind to forget it. However, in eternity the message of this hour will come back to your soul, and in eternity you will recall what you will forget tomorrow, for you will have a memory then that shall know no end.

There will be many a man go to hell out of Russell who have heard the ringing of the church bell within this house of God Sunday morning and Sunday evening and Wednesday night through the years, and throughout eternity the ringing of that church bell shall be torment to his soul. He shall have a memory that shall know no end. There are individuals who will go out of this community into eternity who will recall the sermons that have been preached from this pulpit to which they have listened and yet which they have rejected. In eternity those sermons will come back with forcefulness to sting and to stir the conscience, in that land where calculation and computation ends.

I say, beloved, in eternity you are going to possess not only an appetite that can never be satisfied, and a memory that will know no end, but you will then possess NOT ONE RAY OF HOPE FOR A BETTER CONDITION. This rich man had no hope that his condition would get better. He asked for a drink of water and that request was refused. He asked for a preacher to rise from the dead to go to his father's house, and that request was refused. He asked for nothing more—no hope. Any hope of a better condition for him was at an end.

Beloved, that which was true of this individual, will be true with every man and woman who dies out of this congregation to go out into a Christless eternity, you will go there with no hope of a better condition.

Hope is that which keeps us alive here in this life — that

which gives us promise for tomorrow. Here's one man who is sick of a fever, but he has hope that he is going to be made well. Here's one who is \$250 in debt, but he has hope that somehow he will be able to pay his indebtedness. Here's another whose business is failing, and he has hope that his business is going to become better after a while. However, beloved, in eternity there is no hope. All hope is abandoned by all who enter eternity unsaved.

Oh, beloved, as I talk to you about eternity, knowing what you possess now and what you are going to possess when eternity becomes a reality,—as I thus speak to you, in the words of the angels when they spoke to Lot, I would say “Escape for thy life.” Like Paul I would say, “Knowing the terror of God, we persuade men.” In view of what I have said to you tonight, I beg you to flee from the wrath to come.

Perhaps you will say, “Bro. Gilpin, how can that be possible?” That's a logical question. Don't you know how to be saved tonight? Is there one person in this house who would say, “I don't know how to become a Christian.” I doubt if there is one individual here but what tonight could say, “I know that Jesus died on the cross.” Do you? Yes, historically you know it is so. For whom did He die? Personally, I can say, “Christ died for me” for I have received Him as my Saviour. Beloved, the man or woman tonight who sees the truth that Christ at Calvary's cross paid for his sins,—that man is saved tonight for time and for eternity. I insist that sin has to be paid for. Either you pay for it is Hell or Jesus Christ paid for it on the cross. It will take you all eternity to pay for your sins, and then, my brother, you will never pay for them; but Jesus Christ at Calvary paid in full your sin debt the day He died on the cross. Will you go on trusting yourself? Will you go on depending upon yourself, and in eternity pay for your sins, or will you tonight trust Jesus Christ who has paid in full—satisfied God completely by His death. Which will you trust tonight? Oh, may God help you, and may He give you grace to renounce self and receive Jesus Christ as your Saviour.

May God bless you!

CHURCH AUXILIARIES

(Continued from page one)

the preaching services.

A FIFTH OBJECTION: THE AUXILIARY SYSTEM IS UTTERLY INEFFICIENT AND UNWISE.

If it had been wisest and best, then certainly Jesus would have planned to have all these

things—but he didn't. The system simply doesn't work as is proven by the few souls saved, small sums given to missions, little spiritual consecration, small prayer meeting attendance and absent young folks of the highly organized church.

A SIXTH OBJECTION: AUXILIARIES FOSTER UNWHOLE SOME SOCIAL LIFE.

People write us, and tell us of B. Y. P. U. gatherings turning into dances, missionary societies putting on bridge parties, “brotherhoods” staging “smokers,” and various organizations putting on swimming parties, etc. They largely exist for “refreshments” and a “good time” which apes the world. The truth is a church has NO SOCIAL, RECREATIONAL OR AMUSEMENT FUNCTION. If you doubt this, find such authorized in the Bible. Where does it say, “Go into all the world and amuse the folks?” For the real mission—the whole mission—all the mission of the church, read over again MATTHEW 26: 18-20. **NOTE THE THREE THINGS INVOLVED:**

1—**MAKE DISCIPLES.** They are never made through parties, etc.

2—**BAPTIZE THEM.**

3—**TEACH THEM TO DO WHAT JESUS COMMANDED.** Did he command wienie roasts, swimming parties, theatre parties, ball games, and things of that sort? No. This is fiddling while Rome burns.” It is fooling around while the lost go to hell.

WHY THEN ARE AUXILIARIES?

1—The devil started them to cripple the real work of the Lord.

2—They head up in giving “jobs” to denominational functionaries, and serve to propagandize people to “kick in with the money.” Harsh words, but true!

THE GREATEST OF BOOKS

A noted orator once asked Charles Dickens to name the most pathetic story in literature, and he said it was that of the Prodigal Son.

Mr. Coleridge was asked for the richest passage in literature, and he said it was the first sixteen verses in the fifth chapter of Matthew.

Daniel Webster was asked concerning the greatest legal digest, and he replied that it was the Sermon on the Mount.

No one has equalled Moses for law, or David for poetry, or Isaiah for visions, or Jesus for ethics, or Peter for holy zeal, or Paul for logic, or John for statements of sanctified love.

God's Word is the very greatest of all books. We do well to stay close to its pages.

—Selected

Perfect Trusting

I cannot understand
The why and wherefore of a thousand things;
The burdens, the annoyances, the daily stings,
I cannot understand;
But I can trust,
For perfect trusting, perfect comfort brings.

I cannot see the end,
The hidden meaning of each trial sent,
The pattern into which each tangled thread is bent,
I cannot see the end;
But I can trust,
And in God's changeless love I am content.

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ETERNITY

(Continued from page one) any degree of satisfaction the length of eternity. Sometimes when geologists would measure the depth of a dark cavern, they find that the plummet they use in their measuring is not long enough, and when they are unable to measure such depths, then with a stop watch they will drop a rock from the precipice on which they stand, and measure the time that it takes for the rock to fall till they hear it strike bottom below. However, sometimes no answer comes back, indicating that there is no depth to that cavern.

Tonight, beloved, I stand on the precipice of time and I cry out into the darkness, "How long are thou, oh, eternity." Beloved, there is no answer—not even the echo of my voice that comes back. Yes, eternity be-

gins where calculation ends. The only indication we have as to the length of eternity is what God says within His Word. Concerning the eternity of a saved man, He says:

"Verily, verily, I say unto you, He that believeth on me hath EVERLASTING LIFE."—John 6:47

That's all we know of how long the eternity of a child of God is. If you believe on Jesus Christ, you have everlasting life.

Gods Word speaks likewise concerning the eternity of a man who has never yet been saved. Listen:

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and the smoke of their torment ascendeth up FOR EVER AND EVER: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."—Rev. 14:10,11.

Thus, beloved, we have an indication that eternity for the unsaved is forever and ever and that eternity for a child of God is everlasting.

Suppose tonight that a bird were to travel between the earth and the North Star, and it were to require a million years for that little bird to make the trip. Assuming that that little bird came to this earth every million years and carried away a grain of sand, and assuming that every million years it came again and dipped its bill into the water of this earth and took a little drink of water, then to fly away, why, beloved, by the time that little bird had carried the grains of sand of this earth, and had drunk the water of the rivers and lakes and oceans and seas—by the time that this planet was completely removed both as to water and sand by that little bird, we would then only be in the morning of the first day of eternity. I like the words of the poet when he said:

"How long sometimes a day appears,
And weeks how long are they,
Months move as if the years
Would never pass away.

But days and weeks are passing by,
And soon must all be gone,
For day by day as moment's fly
Eternity comes on.

Days, months and years must have an end
Eternity has none
'Twill always have as long to spend
As when it first begun."

Certainly, in view of this, when we consider the length of eternity, we are brought back face to face with my original statement that eternity begins where calculation and computation ends.

II

Now, beloved, since eternity is unending, WHAT DOES AN UNSAVED MAN POSSESS AS HE HASTENS ALONG THROUGH THIS LIFE OUT TO ETERNITY? Right now, before you die, lost man, what do you possess as you go hastening through this little seventy years of time allotted unto us? You will notice the Word of God indicates that you possess NO PEACE. "Why," you say, "brother Gilpin, I'm at peace tonight I'm happy in myself, and I'm contented tonight with my own condition." Would you be just as contented if you had a hot water bottle to your feet and an ice cap on your head, and the doctor was shaking his head as he looked down and feels your pulse—would you be just as contented then? I ask you tonight, beloved, if the doctor were to turn from your bedside and say to your relatives, "I fear it is the beginning of the end," would you be as satisfied with yourself then as you are now? You must realize that in this time of sober reflection, you are not at peace—that there is no peace within your life. That's what God's Word tells us! Listen:

"There is NO PEACE, saith my God, to the wicked."—Isa. 57:21

You say you are at peace. God says there is no peace for the wicked. Listen again:

"And the way of peace have they not known."—Romans 3:17

Oh, beloved, tonight if you are unsaved, you don't know anything about the way of peace. You've got to have the Prince of Peace residing within your soul to have the peace of God in your life. As you hastily trip along these little seventy years of allotted time on to eternity, right now you possess no peace.

Furthermore, beloved, right now you possess NO HOPE. I don't have to argue with you that so far as you are concerned today you are without hope. You know it. Your own heart tells you so. Your own conscience bears record to this fact. You realize tonight that you are actually without hope before God. God's Word tells us that this is true. Listen:

"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having NO HOPE, and without God in the world."—Eph. 2:12

This was what Paul said of these Ephesian Christians before they were saved. He declared that before they were saved they were without hope. Beloved, if you are unsaved tonight, you know that there is no hope within your life.

Again, beloved, as you journey through this little fleeting life, you possess now NO CHRIST. The man who is saved, knows that he belongs to Jesus—he knows that the Son of God dwells within him. He knows that he is a possessor of Jesus Christ within his life. Mind you, I'm not talking about church members; I'm talking about saved people. Whether inside or outside the church, if a man is saved, he possesses

Jesus Christ. However, beloved, if you are unsaved, you have no Christ within your life. Listen:

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, HE IS NONE OF HIS."—Rom. 8:9

Can you imagine an individual without Christ? Well, that's your own personal condition if you are unsaved. As Horatious Bonar has said:

"Wrapped in a Christless shroud He sleeps a Christless sleep,
Oh, Christless shroud how cold,
Oh, Christless sleep how sad,
Oh, Christless soul awake
Ere thy last sleep begin,
Oh, Christ, the sleeper's slum-

ber break
Burst Thou the bands of sin."
I say, beloved, right now, only is it true that you possess NO HOPE, AND NO PEACE, but NO CHRIST as well within your life.

Again, as you flit through this little space between eternity past and eternity to come, right now you possess NO EXCUSE. There isn't an excuse for any man in this house being unsaved. You can't offer an excuse. I don't say a reason, that's impossible; you can't offer so much as a flimsy excuse that would even satisfy your own conscience as to why you are unsaved. You know there is no excuse for your present
(Continued on page three)

How Does Your Praying Rate?

A Quiz for the Christian

1. Do you actually pray in private at least one half an hour a day by the clock?
2. Are you able to keep your thoughts from wandering in order not to neglect prayer?
3. Do you make yourself get up promptly in the morning in order not to neglect prayer?
4. In public prayer, are you able to forget the people present, and make real contact with God?
5. Do you always pray in the name of Jesus?
6. Do you diligently watch for answers to your prayers, and are you careful to thank God for them?
7. After receiving an answer to prayer, do you fulfill any promises you may have made to God?
8. When you pray in public, do you resist the temptation to orate?
9. Do you witness to others of definite answers to prayer you have received?
10. Have you a prayer list?
11. Do you wake up in the morning with a prayer upon your lips or in your heart?
12. When others are praying, are you courteous and reverent, closing your eyes and praying silently?
13. Are you willing to be the instrument by which God answers your prayer?
14. Do you keep your promises to missionaries and others who ask your prayer help?
15. In sickness and trouble of any nature, is prayer your first thought?
16. In saying grace at the table, do you avoid mechanical statements, and really pray?
17. Do you remember to pray regularly, as God has commanded, for our government?
18. When you instruct others in praying, do you teach them to talk to God?
19. Do you incorporate Scriptural expressions in your prayers?
20. When you pray, are you really conscious of God's presence, or does your mind wander on the world.
21. Are you so in earnest about your requests that you come to God again and again for them?
22. Is your most fervent prayer all the time for the salvation of the lost and the welfare of Christians?
23. Do you really fight the interruptions that would keep you from praying?
24. Do you resist the temptations of Satan on your knees?
25. When you pray, do you honestly seek the glory of God?

You may allow yourself 4 for each question to which you can honestly answer "Yes." If your score is 100, you are an outstanding Christian. If your score is not more than 50, you should put yourself first on your own prayer list.—*The Kings Business.*

MAN'S WORK COMPARED TO GOD'S GRACE

Longfellow could take a worthless sheet of paper, write a poem on it, and make it worth \$6,000—that's genius.

Rockefeller could sign his name to a piece of paper and make it worth a million dollars—that's capital.

Uncle Sam can take gold, stamp an eagle on it, and make it worth \$20.00—that's money.

A mechanic can take material that is worth only \$5.00 and make it worth \$50.00—that's skill.

An artist can take a fifty-cent piece of canvas, paint a picture on it, and make it worth \$1,000—that's art.

God can take a worthless, sinful life, wash it in the blood of Christ, put His Spirit in it, and make it a blessing to humanity—that's salvation.

Putting Their Shoulder To The Wheel!



✦

"And they stood every man in his place round about the camps and all the host ran, and cried, and fled."—Judges 7:21

"Whatsoever thy hand findeth to do, do it with thy might."—Eccl. 9:10

✦

which gives us promise for tomorrow. Here's one man who is sick of a fever, but he has hope that he is going to be made well. Here's one who is \$250 in debt, but he has hope that somehow he will be able to pay his indebtedness. Here's another whose business is failing, and he has hope that his business is going to become better after a while. However, beloved, in eternity there is no hope. All hope is abandoned by all who enter eternity unsaved.

Oh, beloved, as I talk to you about eternity, knowing what you possess now and what you are going to possess when eternity becomes a reality,—as I thus speak to you, in the words of the angels when they spoke to Lot, I would say "Escape for thy life." Like Paul I would say, "Knowing the terror of God, we persuade men." In view of what I have said to you tonight, I beg you to flee from the wrath to come.

Perhaps you will say, "Bro. Gilpin, how can that be possible?" That's a logical question. Don't you know how to be saved tonight? Is there one person in this house who would say, "I don't know how to become a Christian." I doubt if there is one individual here but what tonight could say, "I know that Jesus died on the cross." Do you? Yes, historically you know it is so. For whom did He die? Personally, I can say, "Christ died for me" for I have received Him as my Saviour. Beloved, the man or woman tonight who sees the truth that Christ at Calvary's cross paid for his sins,—that man is saved tonight for time and for eternity. I insist that sin has to be paid for. Either you pay for it is Hell or Jesus Christ paid for it on the cross. It will take you all eternity to pay for your sins, and then, my brother, you will never pay for them; but Jesus Christ at Calvary paid in full your sin debt the day He died on the cross. Will you go on trusting yourself? Will you go on depending upon yourself, and in eternity pay for your sins, or will you tonight trust Jesus Christ who has paid in full—satisfied God completely by His death. Which will you trust tonight? Oh, may God help you, and may He give you grace to renounce self and receive Jesus Christ as your Saviour.

May God bless you!

CHURCH AUXILIARIES

(Continued from page one) the preaching services.

A FIFTH OBJECTION: THE AUXILIARY SYSTEM IS UTTERLY INEFFICIENT AND UNWISE.

If it had been wisest and best, then certainly Jesus would have planned to have all these

things—but he didn't. The system simply doesn't work as is proven by the few souls saved, small sums given to missions, little spiritual consecration, small prayer meeting attendance and absent young folks of the highly organized church.

A SIXTH OBJECTION: AUXILIARIES FOSTER UNWHOLE SOME SOCIAL LIFE.

People write us, and tell us of B. Y. P. U. gatherings turning into dances, missionary societies putting on bridge parties, "brotherhoods" staging "smokers," and various organizations putting on swimming parties, etc. They largely exist for "refreshments" and a "good time" which apes the world. The truth is a church has NO SOCIAL, RECREATIONAL OR AMUSEMENT FUNCTION. If you doubt this, find such authorized in the Bible. Where does it say, "Go into all the world and amuse the folks?" For the real mission—the whole mission—all the mission of the church, read over again MATTHEW 26: 18-20. NOTE THE THREE THINGS INVOLVED:

1—MAKE DISCIPLES. They are never made through parties, etc.

2—BAPTIZE THEM.

3—TEACH THEM TO DO WHAT JESUS COMMANDED. Did he command wienie roasts, swimming parties, theatre parties, ball games, and things of that sort? No. This is fiddling while Rome burns." It is fooling around while the lost go to hell.

WHY THEN ARE AUXILIARIES?

1—The devil started them to cripple the real work of the Lord.

2—They head up in giving "jobs" to denominational functionaries, and serve to propagandize people to "kick in with the money." Harsh words, but true!

THE GREATEST OF BOOKS

A noted orator once asked Charles Dickens to name the most pathetic story in literature, and he said it was that of the Prodigal Son.

Mr. Coleridge was asked for the richest passage in literature, and he said it was the first sixteen verses in the fifth chapter of Matthew.

Daniel Webster was asked concerning the greatest legal digest, and he replied that it was the Sermon on the Mount.

No one has equalled Moses for law, or David for poetry, or Isaiah for visions, or Jesus for ethics, or Peter for holy zeal, or Paul for logic, or John for statements of sanctified love.

God's Word is the very greatest of all books. We do well to stay close to its pages.

—Selected

ETERNITY

(Continued from page two) spiritual condition.

For the invisible things of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are WITHOUT EXCUSE."—Rom. 1:20.

Paul, in the verse, is speaking of the heathen who have never heard the Gospel. Go to the jungles of Africa or to the heart of the Orient—go where man has never yet seen a missionary, and has never heard of this Word, and has never had a testimony brought to his ears as to the God of Heaven. Even you, beloved, that man is without excuse. Paul says that the things that we see here in the life of the creation are brought to us face to face with the invisible God to the extent that a man is without excuse.

Well, if that be true of the individual who has lived in the darkest continents of this world never to hear the Word of God, how much more is it true of you individuals in Russell who have heard the Word of God preached to you time and time again. How much more is it true of some of you who have heard the prayers of God's people fall all about you, who have heard the personal testimony brought to you, and who have the witness of the men and women of the Lord Jesus Christ. I insist, beloved, that if the man in the darkness of the Orient who has never heard the gospel without excuse, how much more are you excuseless tonight in the sight of God.

Now, beloved, as you go through this little space from the darkness of yesterday to the dawn of tomorrow—this little time—right now you possess NO HOPE, NO PEACE, NO CHRIST, AND NO EXCUSE.

III

BUT NOW ABOUT THE FUTURE? What are you going to possess in eternity? I have told you what you possess right now. What are you going to possess when you cross the great divide? When you get out yonder where computation ends and revelation comes to a close, what are you going to possess? God's Word has not left you in doubt. In eternity you will possess an APPETITE THAT CANNOT BE SATIS-

FIED. God's Word tells us this is true. Listen:

"And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass hence to you cannot; neither can they pass to us, that would come from thence."—Luke 16:24-26

Here's a man in eternity. He has an appetite—the same kind of appetite he had back here in this life—an appetite for water. He would have been happy if he could have had only one drop upon his tormented and parched tongue. He cries, he pleads, he begs, but there is no answer; instead, he is reminded that that appetite shall continue unsatisfied throughout eternity. I say to you tonight that in eternity you will possess an appetite that can never be satisfied. Right now you are developing your appetites and desires and passions, and they are going on and on and on throughout eternity, but never satisfied. I insist, beloved, in the light of the experience of this rich man of whom Jesus spoke, whose appetite could not be satisfied—I insist that every appetite, passion and desire will reign completely, but with no means of gratification in eternity. Then you will possess an appetite that cannot be satisfied.

That's not all. You will possess in eternity a MEMORY THAT KNOWS NO END. When this rich man of Jesus' story cried for that drop of water for the cooling of his parched tongue, Abraham said, "Son, remember." He did remember. He remembered what water was like. He remembered Lazarus, that old beggar that laid at his gate full of sores. He remembered his father's house that it was Godless and Christless. He remembered his five brothers that were unsaved, for he heard the tramp, tramp, tramp of their footsteps as they too journeyed toward a Christless grave and eternity. He remembered the Word of God had been preached to them, and he asked that the Word of God be preached to them again, this

time by one rising from the dead. He remembered all this and much more. I say then, in eternity you will possess a memory that knows no end.

Within a very few minutes I shall bring this service to a close, and tomorrow you will doubtlessly remember but little of what I have said tonight. Maybe the spirit of the service will linger with you, perhaps some impression for good shall continue, but in the main, within a few minutes' time you will dismiss this sermon from your mind to forget it. However, in eternity the message of this hour will come back to your soul, and in eternity you will recall what you will forget tomorrow, for you will have a memory then that shall know no end.

There will be many a man go to hell out of Russell who have heard the ringing of the church bell within this house of God Sunday morning and Sunday evening and Wednesday night through the years, and throughout eternity the ringing of that church bell shall be torment to his soul. He shall have a memory that shall know no end. There are individuals who will go out of this community into eternity who will recall the sermons that have been preached from this pulpit to which they have listened and yet which they have rejected. In eternity those sermons will come back with forcefulness to sting and to stir the conscience, in that land where calculation and computation ends.

I say, beloved, in eternity you are going to possess not only an appetite that can never be satisfied, and a memory that will know no end, but you will then possess NOT ONE RAY OF HOPE FOR A BETTER CONDITION. This rich man had no hope that his condition would get better. He asked for a drink of water and that request was refused. He asked for a preacher to rise from the dead to go to his father's house, and that request was refused. He asked for nothing more—no hope. Any hope of a better condition for him was at an end.

Beloved, that which was true of this individual, will be true with every man and woman who dies out of this congregation to go out into a Christless eternity, you will go there with no hope of a better condition.

Hope is that which keeps us alive here in this life — that

WHY I AM A BAPTIST

(Continued from page one)
 should decide for himself whether he is to be baptized or not. The same is true of church membership, etc. Baptists have been prevented from religious persecution because of this doctrine. They have suffered persecution, both in the old world and in the new but they have a clean record as far as religious persecution is concerned.

One of the darkest blots on American History is the record of the religious persecution of John Clark, Obadiah Holmes, and John Crandall, Baptist preachers who were imprisoned and scourged for preaching the gospel and refusing to practice infant baptism (see Christian's History of Baptists, Chapter 21, Page 379-380).

Baptists have ever been the champions of religious freedom. They are responsible for the clause being inserted in The Constitution of The United

States of America, which guarantees religious freedom. The clause reads as follows: "Congress shall make no law, establishing articles of faith, or mode of worship or prohibiting the free exercise of religion or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble, or to petition to the General Government for a redress of grievances." (A History of the Baptists by John T. Christian, Page 392).

II. THE SCRIPTURES A SUFFICIENT RULE OF FAITH AND PRACTICE. Baptists hold that the Bible is the sufficient rule of faith and practice, in religious matters and refer to II Tim. 3:16,17, which reads as follows: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works," and II Peter 1:20-21 which reads as follows: "Knowing this first, that

no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. They believe this is sufficient authority for holding the belief that the Scriptures are a complete and sufficient rule of faith and practice in all matters pertaining to the worship and service of God."

Therefore, we reject all the Bulls of the Pope, Decrees of the Elders. Baptists obtain all of their doctrines from the Bible which they believe to be the Word of God by Inspiration given; hence, we say, "If it's in the Bible it's Baptist doctrine and if it's Baptist doctrine you'll find it in the Bible."

Baptists believe that there should be no addition, no subtraction, and no substitution for the Word of God. Therefore, we reject sprinkling for immersion, Open Communion for the Lord's Supper, and conscience and sentiment exalted

above Scripture.

Baptists believe that three things are necessary to constitute Scriptural Baptism; namely, the Proper Person—a believer in the Lord Jesus Christ, the Proper Symbol—picturing the death, burial and resurrection of Christ, and the Proper Authority—a New Testament church. The lack of any one of these three facts fails to produce Scriptural baptism. Baptists believe that the proper observance of the Lord's Supper requires the Proper Place, the proper purpose, and Proper Participants, as well as the proper elements. Eating bread and drinking wine does not necessarily mean that the Lord's Supper is being observed. Baptists demand a "thus saith the Lord" for their actions.

III. THE CHURCH A COMPLETE SELF-GOVERNING BODY. Baptists believe in the sovereignty of the church. They hold that the highest authority on earth is a local (there is no other kind) Baptist Church; that there is no authority on earth that supercedes a local Baptist Church. This association, the State Baptist Convention, the Southern Baptist Convention, or any board created by such, has no authority whatever over the government of a Baptist church, which is a New Testament Church. Baptists hold (or believe) that one Baptist church has as much authority to govern itself as another. The little church consisting of twelve members at the crossroads, has as much authority to determine the manner of its cooperation and the extent of its cooperation in the matter of government and practice as the First Baptist Church with thousands of members.

A Baptist church recognizes Christ as its Head, the Bible as its rule book, the Holy Spirit as its leader, and missions as its mission on the earth. Baptists find no authority in the Scriptures for believing in a Universal visible, or invisible church. The Scriptures tell us that a New Testament Church (which is a Baptist Church) is an organized body of baptized believers in Jesus Christ. He founded the first one and promised to it perpetuity (Matt. 16-18), and from that good day unto the present time and until the return of Christ, Missionary Baptist churches will continue to exist on this earth.

The church that Christ founded was a Missionary Baptist church for the following reasons: First, it was organized of Baptist material; second, it was given a missionary program; third, it was promised perpetuity; fourth, it is the only church in existence whose history can be traced back to the days of the Apostles.

Dr. George W. McDaniel, former president of the Southern Baptist Convention, and long-time pastor of the First Baptist Church of Richmond, Virginia, and who is now with his Lord, had the following to say about the origin of Baptists:

"To be well-born is to enter life with an advantage. Baptists are justly proud of their beginning—the New Testament. They have an ancient and Scriptural origin. Certain characters in history are named as founders of various denominations. The Disciples began with Alexander Campbell, the Methodists with John Wesley, the Presbyterians with John Calvin, the Lutherans with Martin Luther, and the Church of England with Henry VIII. Not so with the Baptists. There

is no personality this side of Jesus Christ who is a satisfactory explanation of their origin. The New Testament churches were independent, self-governing, democratic bodies like the Baptist churches of today. We originated, not at the Reformation, not in the Dark Ages, nor in any century after the Apostles, but our marching orders are the Commission. The First Baptist Church was the church at Jerusalem. Our principles are as old as Christianity, and we acknowledge no founder but Christ."

To be a Baptist is a great privilege as well as a great honor. Baptists should take the matter of church membership more seriously, and they should serve with greater zeal the Head of the church to which they belong.

"Faith of our fathers! living still
 In spite of dungeon, fire, and sword;
 Oh how our hearts beat high
 With joy
 Whene'er we hear that glorious word!
 Faith of our fathers! holy faith!
 We will be true to thee till death!"

TRAPPED

(Continued from page one)
 snarl she cuffed the cubs into the deep cleft behind her and crouched upon the rock, hissing hatefully at the two hunters. Then she began to drag her lithe body toward them across the rock into the tall grass which almost hid her from view.

The missionary and his companion stood tense, afraid to move until they saw the angry female begin her ominous advance. One shot apiece was all they had against the thousand-pound female fury which was now creeping through the concealing grass not one hundred yards away. As the enraged animal broke into a slow run, Hotchkiss raised his rifle. A shot rang out. But only a snarl came from the waving grass. Hotchkiss' shot had missed!

His companion hastily took aim. He fired as the angry animal came within fifty yards of the helpless men. His shot whizzed over the head of the approaching beast! Hotchkiss snatched out his long hunting knife and his companion raised his rifle as a club, resolved to battle the infuriated female hand to hand.

But suddenly the lioness stopped her charge within a few yards of the trembling, fearful hunters. Glaring at the men, she slowly turned and paced back to the rock and her whining cubs!

Never before had the veteran hunter known a charging lion to stop midway in advance and turn back. Commenting between breaths on their phenomenal deliverance, an unheard-of event in the hunting history of the Kenya colony, the men hastily crawled up the side of the ravine and ran out of earshot.

Three months later Hotchkiss received a letter from America. In the letter was the amazing news that at the very hour of his dangerous adventure a burden of prayer had come upon a small group of Christian supporters in his homeland. At the exact moment of his miraculous escape from certain death, friends were pleading God for his safety.—Miracles and Melodies.

Precious Promises

"The young lions do lack, and suffer hunger; but they that seek the Lord shall not want any good thing."—Psa. 34:10

"How safe and how happy are they—
 Who on the Good Shepherd rely!
 He gives them their strength for the day,
 Their needs He will surely supply."

"The God of my rock; in Him will I trust He is my shield, and the horn of my salvation, my high tower, and my refuge, my Saviour; thou savest me from violence."—II Sam. 22:3

"Firm as the rocks thy promise stands;
 Thy mercies, countless as the sands;
 Thy love, a sea immensely wide,
 Thy grace, an ever-flowing tide."

"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

"Poor though I am, despised, forgot,
 Yet God, my God, forgets me not.
 And He is safe, and must succeed,
 For whom the Lord vouchsafes to plead."

"For I know whom I have believed and am persuaded that he is able to keep that which I've committed unto Him against that day."—II Tim. 1:12

"Though my presence oftimes seems to be withdrawn,
 Of my inward workings not a trace be shown,
 Wilt thou count me present, notwithstanding all?
 Still believe I'm working even in thy soul."

"Trust ye in the Lord forever for in the Lord Jehovah is everlasting strength."—Isa. 26:4

"When obstacles and trials seem
 Like prison walls to be,
 I do the little I can do
 And leave the rest to Thee."

"But I have trusted in thy mercy, my heart shall rejoice in thy salvation. I will sing unto the Lord, because he hath dealt bountifully with me."—Psa. 13:5,6

"Lay thou on me each care
 And thou shalt prove how great
 The working of omnipotence
 To those who trust and wait."

"The Lord is my rock and my fortress, and my deliverer."—II Sam. 22:2

"Sometimes on the rock I tremble,
 Faint of heart and weak of knee,
 But the steadfast Rock of Ages
 Never trembles under me."

"Lord it is nothing with thee to help, whether with many or with them that have no power: help us, O Lord our God; for we rest on thee."—II Cor. 14:11

"Tis better to walk by faith than sight,
 In this path of yours and mine;
 And the pitch black night when there's no other light
 Is the time for faith to shine."