

IN MY HEART

Lord, Christ, I'm blind!
I cannot see
How Thou wilt work this out
For good to me.
But, Lord, by faith—
Though not my own—
I take Thee at Thy word,
Trust Christ alone.
He never fails!
He satisfies
As God and Lord and Friend!
And joy supplies,
Though dark the day,
And weary—I
Can't understand just how,
Nor why;
Yet by Thy healing hand I know
That darkness will depart,
And I shall see as well as hear
Thy handwork in my heart!

—Nancy M. Carpenter

The Baptist Examiner

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

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The Mark Of A Modernist

What are the marks of a modernist? One or more of these six characteristics points him out:

1. He is often a rather fluent speaker. Having no distinct truth to present, he has to depend on fluency of speech to hold attention.
2. A modernist is in reality the minister of Satan, but appears to be an angel of light and a minister of righteousness.
3. As a rule, a modernist sets forth some truth or truism

mixed with very sinister error that takes the unwary off their feet.

4. His phraseology is usually orthodox. He uses freely such words and expressions as: Faith, Atonement, Blood, Salvation, Kingdom of God, The Cross, Gospel of the Kingdom. On account of his use of Biblical words and phrases, he may deceive the very elect. It is quite possible for a group of Christians to listen to a modernist speaker and think they are listening to a Gospel talk.

But the words as used by him have an entirely different meaning from the same words used by orthodox speakers.

5. He seldom speaks of our Saviour as the Lord Jesus Christ. He simply calls Him Jesus. In writings and speeches he may compare our Lord with other religious leaders, as Socrates, Buddha, Mohammed and Confucius, but put Him on a little higher scale than the founder of pagan religions.

6. He advocates the union of
(Continued on page four)

James And Paul Contradict Each Other?

Much controversy has arisen over what Paul and what James taught concerning justification. Any — including modernists — Paul and James against each other, and make their teachings be contradictory. Such a aim of contradiction does the following:

It does away with the idea of divine inspiration.

It makes these two friends to deliberately teach different things concerning salvation. See Acts 15 to confirm that they were personally acquainted.

It makes the Scriptures to be trustworthy, and pits James against Paul. Certainly knew the way of salvation — against all the rest of the Bible.

We utterly reject the idea that they contradict each other. They were talking about two phases of the same thing.

But let us note the Scriptures point:

I. What Paul said. Romans 4:

II. What James said. James 14-26.

Now how may these two teachings be reconciled? In this connection, Dr. Scofield has an illuminating comment in his Bible notes. He says: "These are two aspects of the same truth. Paul speaks of that which justifies man before God —"
(Continued on page four)

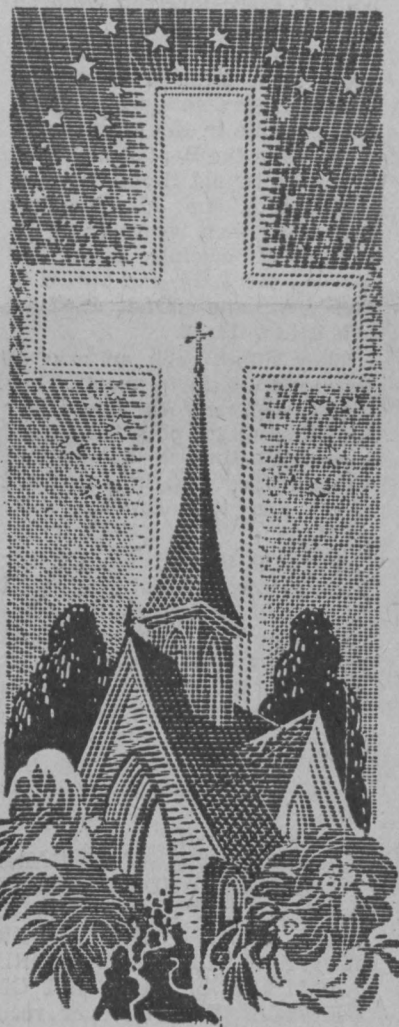
How We May Limit God

HERBERT LOCKYER

A Psalm like the seventy-eighth, containing as it does the disappointment occasioned God by His own people, makes sad reading. And yet the Psalm, running in parallel lines, is but a mirror of our own heart. Continual declension, sinning and repenting—the matchless grace and patience of God, such as the extremes the Psalmist presents.

In verse forty-one a somewhat daring word is used to describe the treatment meted out to God by those He had so signally blessed. "They limited the Holy One of Israel." Truly, it is beyond human comprehension to understand how the creature is able to circumscribe the activities of the Creator! It is mysterious, and as awful as mysterious, to know that puny man is able to say to his Maker, "Thus far, and no farther!" Is it really possible for us to draw a boundary line and to curtail the power of Him who deals with nations as drops in a bucket?

That's God's power is unlimited in the material and physical realms is evident from Scripture. "I know that thou canst do everything." But in the moral and spiritual realms



His power appears to be conditional. It was as if the Holy One, God, was "limited," or, as the American Revised Version has it, "provoked." Here, then, is the mystery surprising the Psalmist. Want of faith, on the part of the people restricted God's ability to provide what was necessary. Their question of doubt was, "Can God prepare a table in the wilderness? . . . Can God give bread?" (Ps. 78: 18-21). Israel doubted His power and dictated to His wisdom. And to chalk out a path for the Almighty is arrogant impiety.

The word "limit" means to set a mark upon a person, figuratively, to stigmatize or insult a person. Thus we can read the phrase, "They limited and signed Him." Or, as the Targum translates it, "They signed with a sign." They tempted Him by asking a sign of Him. The people insisted that a miracle should be wrought to indicate whether the Lord was among them or not. And so they limited Him in that they wanted to fix something on Him, irrespective of whether it was His will or no.

The word occurs twice in Scripture, "He limited a certain day" (Heb. 4:7). And we may reach this limit before very long. Here is the limitation from God's side. But Psalm 78: 41 gives the limitation from our
(Continued on page four)

Picked Up From Here And There

"Thank you, Bro. Gilpin, for the EXAMINER. It has been a help to me in the ministry."

Eld. Arthur L. Mathtws
Albert, Oka.

The Green Bottom Baptist Church of Lesage, W. Va., of which Bro. Hollis Spurlock is the noble pastor, has a habit of supporting both Baptist Faith Missions and The Baptist Examiner. A recent letter brought a check for \$75.00 which was to be equally divided between these two objects. This isn't the first time they have done so. It is a "habit" many churches should emulate.

Send us your printing if you want to help The Baptist Examiner. We have the best of printing equipment and can give you the best in job printing. Remember our slogan: "Printing that is right — prices that are reasonable." Not only can we render you a service as to your printing needs, but you can at the same time support the paper you love so well.

Many have realized this and send orders to us for their printing needs. Of recent date we have sent printing as for as Idaho and Montana, as well as to other states nearer to us. Just now we are printing wedding invitations for friends in
(Continued on page four)

LIQUOR

In the good old days nobody said a few preachers ever said anything about liquor, anyway." At last it biteth like a serpent and stingeth like an adder.

Solomon (100 B. C.)—"Look upon wine when it is red, At last it biteth like a serpent and stingeth like an adder."

Buddah (550 B. C.)—"Drink liquors that intoxicate and disturb the reason."
Xenophon (300 B. C.)—"Temperance means first, moderation in healthful indulgence and secondly, abstinence from things dangerous, as the use of"
(Continued on page four)

The First Baptist Pulpit

"THE SIN OF GADDING ABOUT"

(Read Jeremiah 2:26-37)

Years ago when I was just a boy preacher, I read a sermon by the immortal Spurgeon on the subject that I am preaching to you tonight. I don't remember a great deal of the details of his message, but the impression of that message has never gotten from me, and some of the things that he said in that message have influenced my life for Jesus from thence forward.

It certainly is my desire tonight to be frankly understood.

I don't want anyone to leave the house of God without understanding me this evening. Some two or three years ago I was called out of bed one Saturday night to answer the telephone. I was sleeping soundly when the 'phone rang, and in getting to the 'phone, somehow I felt that it must be Sunday morning. It was a woman calling over long distance asking that I take care of a matter in her behalf. I said, "All right, I'll do it today." She said, "Today nothing, this isn't today, this is

tonight." I realized then that I was very much confused as to time. I don't want you to be confused as to this message. If I have any one desire this evening, it is that God shall enable me to speak so plainly that you can be sure you understand everything I say about the sin of gadding about.

I have read to you this evening a portion of the second chapter of Jeremiah. The entire chapter tells us of Israel's backsliding. If you will read not
(Continued on page two)

EASTER

An Easter Sunday is an impossibility, as no anniversary can be made to fall every year on the same day of the week. As God Himself could not do it, the devil turned it over to a lying pope. The same lying pope said Christ was born on the 25th of December, and he let that anniversary take care of itself, falling on any day of the week; but Easter he makes fall on Sunday every year, though it might be the third Sunday in March one year and another year the fourth Sunday in April, YET CALLING IT AN ANNIVERSARY. Those who hold to, and teach that these anniversaries are right, hold and teach papal lies, for all intelligent people know
(Continued on page four)

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"SIN OF GADDING ABOUT"

(Continued from Page One)

only the book of Jeremiah, but all the balance of the Old Testament, you will find that God's ancient people were very prone to forget the Lord and to worship false deities. In the chapter from which I have read, God charges Israel with having as many false gods as there were cures in the land of Judah. That's a terrible charge to bring against God's people, and yet God actually charges them with forgetfulness toward Him to the extent that they had as many false gods to worship as there were cures in the land of Judah.

In view of this forgetfulness of Him, He asked them the question of our text, "Why gaddest thou about so much?" Certainly Israel had been gadding about. They had gadded from one false deity to another. They had gone from the Lord to false deities, and from one false god to another, until finally God asked them the question, "Why gaddest thou about so much?"

I am wondering if God's ancient people, Israel, and God's people here tonight, are not pretty much alike in this respect. Surely you and I ought to be able to see ourselves mirrored in the experience of Israel. It is true they worshipped false gods—gods of wood and stone. I don't think there is anyone within this house who actually worships idols, yet, beloved, I am sure that God's people today are just like God's people, Israel, of old in that we are prone to forget the Lord, we are prone to wander over in by-paths and to get away from God, and I am sure that the same question which God asked Israel is a good question for me to ask you tonight, "Why gaddest thou about so much?"

I
FROM THE STANDPOINT OF RELATIONSHIP IT IS IMPOSSIBLE TO UNDERSTAND WHY THAT A CHRISTIAN WOULD EVER BACKSLIDE OR FORGET GOD, OR WANDER AWAY FROM HIM. Do you realize tonight, Christian friends, what your relationship is to the Lord Jesus Christ? Well, let me illustrate it in this manner: Those of you who are married tonight know what the relationship is of husband and wife. Well, beloved, the Christian is married unto the Lord, so that every child of God tonight can say, "The Lord is my husband." In view of the fact that this is your relationship—that you are actually married unto the Lord, that I ask you, "Why gaddest thou about so much?"

From the standpoint of relationship, it is hard for us to understand why any Christian would ever backslide and wander away from the Lord. I can imagine a good woman, who, in the course of time, though she is married to a good husband, begins to run around with every Tom, Dick and Harry in town. Surely, beloved, you would not

think much of her. Certainly, beloved, you would not think much of her if she began to associate promiscuously with men of the town.

Well, beloved, the Lord Jesus Christ is the husband of every Christian. Every Christian is married unto the Lord. The Lord has His church, He has His teachers, He has His ordinances, He has His preachers, He has His creed laid down within this Bible, and yet, beloved, many times Christians will run after other organizations—so-called churches, and they will go off after other teachings and ordinances other than those that are laid down by God within His Word. Beloved, from the standpoint of relationship, the fact that you are married unto the Lord, I ask you, "Why gaddest thou about so much?" Are you not satisfied with what God has to offer you by way of His preachers, His church, His teachings and His ordinances? Surely, beloved, you are married unto the Lord, and you should not gad off or gad about after false ordinances, false preachers, false churches, and false teachings. You ought to be true to the one to whom you are married.

II
AGAIN, FROM THE STANDPOINT OF DEPENDENCE, IT IS HARD TO UNDERSTAND WHY THAT A CHRISTIAN WOULD GAD ABOUT. To revert to my former illustration: Here's a woman who has a husband who loves her. He is wealthy and wise enough to give her any help with the problems that may arise. One day there comes a problem in her life, and she goes off to some other individual, some other woman's husband, or some other man and tells her grief unto him. I'm speaking to you as a child of God tonight—you who are married unto the Lord. I'm speaking to you, beloved, when you are in trouble. I ask you tonight if you ought to seek an arm of flesh to lean upon. I ask you if you should pour your grief into some earth-born ear. You know better tonight, beloved friends, you who are married unto the Lord, and from the standpoint of dependence you ought to pour your grief into the ear of God rather than to depend upon an arm of the flesh.

I am sure that our Lord must be grieved when His own blood-bought, grace-forgiven children seek some arm of the flesh for dependence rather than to depend upon Him. I think the disciples gave to us a marvelous example in this respect, for when John the Baptist had been beheaded by old Herod, the disciples took up his headless body, and then we read:

"And his disciples came, and took up the body, and buried it, and went and TOLD JESUS."
—Matthew 14:12.

They didn't seek an arm of the flesh to lean upon. They didn't seek any earthborn ear that they might pour their grief into; but rather, in that hour of trouble they sought the Lord Jesus and told Him of their grief.

I would to God tonight, my beloved friends, that you and I might realize that we are married unto the Lord and that since we are married to Him, it is hard to understand how from the standpoint of our dependence on Him that any Christian could ever backslide or gad about or wander away from Him.

III
THEN AGAIN, IT IS HARD TO UNDERSTAND HOW THAT ANY CHRISTIAN COULD GAD ABOUT OR WANDER AWAY FROM THE LORD FROM THE STANDPOINT OF SERVICE. Did you ever read carefully and analytically the thirty-first chapter of the Book of Proverbs, which chapter presents to us the picture of the ideal wife? Every woman, especially every married woman, ought to read Proverbs 31 for her devotional every morning. Listen:

"She will do him good and not evil all the days of her life. She seeketh wool, and flax, and worketh willingly with her hands. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens. She looketh well to the ways of her household, and eateth not the bread of idleness."
—Proverbs 31: 12, 13, 15, 27.

I say, beloved, that is the picture of the perfect wife. How is she pictured? In the position of service. A woman is never pictured in the Bible in public life. She is never pictured as taking an active part

in public. A woman's position is that of a lowly position of home service, and thus God pictures her in this chapter.

Come back to our illustration: Though that be woman's position, a man comes home and finds that his wife has been gadding about with other men all day. His home is in disorder, no meal is ready for him, his children are uncared for, his house and all that he might call home certainly bring to him no joy, and with a tear surely in his heart if not in his eye, he turns to her and says, "My house yields me no comfort."

Beloved, we are married to the Lord Jesus Christ and yet we are not serving Him. We are married to Him, and yet we serve every other organization in the world far better than we serve our Lord through His church. Not only is it true here, it is true everywhere. The majority of church members are more interested in the presidency of the United States and in political affairs than they are in the spiritual things pertaining to the kingdom of our Lord. I can prove it. On election day men will stand on the streets and they will invite their friends to vote in behalf of their candidate. They will stand out in all kinds of weather, working at the polls on election day. Yet, beloved, if there comes a sprinkle of rain, they will stay away from the house of God the Sunday following.

I think tonight, beloved, how much interested folk are in the things of the world. You have some talents, and you will give those talents freely in the service of material things, and yet when it comes to spiritual matters, it is impossible to persuade you to use those talents for the glory of God.

From the standpoint of service to Him, I ask you, "Why gaddest thou about so much?" Why are you willing to put your service, your talents, and your efforts into material things, and yet neglect God and His church?

IV
IN VIEW OF THIS, LET ME ASK YOU SOME QUESTIONS: WHY DO YOU GAD ABOUT? I ask myself the same question that I ask you. I imagine, beloved, you and I would be prone to say that the only reason we have for gadding about is the fact that we are so fickle. You are not unstable in other matters and why should you be fickle towards the Lord? Has the Lord ever given you any

reasons? Has the Lord ever played you false? Yet you gadden about. Have you ever found any happiness in gadding about away from the Lord? Has the Lord whipped you for all your backslidings? Have you any excuses that you might offer for your gadding?

I imagine a child may run away from home because he has brutal parents and certainly save one would blame the child for doing so. Yet, beloved, the child would have no excuse to offer if he has a tender mother and an affectionate father.

What excuse have you to offer to God for your wandering, your backsliding, your gadding about? God is your Father, Jesus Christ is your elder brother, Heaven is your home. You have blessings that no child this world has ever had to know. I ask you, what excuse you have for gadding about?

Or we might look at it from this standpoint: A sheep leaves a barren field to seek pastures, and if it does so, we could blame it. If here's a field that is barren as this church floor, and just across the field there is a field with bluegrass knee high, who could blame the sheep if he were to leave the field that was barren for a field that has pasturage. Yet the sheep were to leave a field of green pastures and were to be exposed to danger, that foolish creature must be blamed.

Certainly that is you and me. We were just like a foolish sheep. If God had put us in the world in a barren field, if God had put us in a world without any pasturage, Himself could not blame us for wandering. However, when we wander off from the field of rich pasturage and feeding when we wander off into a desert where there is no food for our souls, what foolish creature we must be.

I ask you, can you offer excuse tonight for your gadding that would stand in the day of judgment. Do you, beloved, perhaps as you sit within this house of God, think back over the days of your experience, and of how much you have gadded about and how much you have been and how much you have wandered away from Him?

(Continued on page three)

FORGIVE US OUR CHRISTMASSES

By Roselyn C. Steere

Forgive us Lord our Christmas
When Your birthday we have spent
Upon our own desires.
And selfish pleasures bent.
For times we've used that which was Yours
To buy some trinket bright,
Forgetting Thy commission
To spread the Christmas light.
Forgive the times we've pondered long
On what we would receive,
Heeding not Your gift of love
For all who would believe.
Forgive the years we've only seen
The gleaming Christmas tree,
In its delight forgetting quite
A Babe in Bethany.
And when we pray "Forgive us Lord
Our trespasses"—add too—
Forgive us all the Christmas
When we've forgotten You.

Fossils And The Bible

ELD. EDWARD V. HOWELL,
Temple Baptist Church,
Portsmouth, Ohio

"Fossil Findings May Turn Light On Missing Link." "Anthropological Expeditions May Change Ideas On Garden of Eden." Thus run the headlines of an article by Paul F. Ellis, and released by the Associated Press.

Dr. George B. Barbour, dean of the college of liberal arts, University of Cincinnati, has just returned from several months in Africa, where he, with other scientists, is uncovering fossil remains, hoping with great expectancy to uncover something that will teach them more of the "missing links in man's evolution from a lower animal to the creature he is today." Says Dr. Barbour, "discoveries there may be significant enough to change some ideas about the Garden of Eden."

On and on and on they go, "ever learning, and never able to come to the knowledge of the truth."

"Man Is Not An Animal"

Certainly, the true believer is not having any sleepless nights, fearing lest something should be unearthed that would tend to discredit the Genesis account of creation.

In the first place, only the crackpot and diseased in mind will classify man as an animal. If there were no Bible to dispute such a fantastic idea, a comparison of the intellect and characteristics of man and animal would prove to any sane thinking person that such classification would be wholly illogical. The gulf is too wide to be bridged. Professor Huxley called it "an enormous gulf, a divergence practically infinite," regardless of the fact that he rejected an inconclusive proof of evolution all other lines of evidence save that of paleontology.

Fossils And Evolution

A careful study of modern evolution reveals that its proof is dependent upon the fossils. Fossils are not scarce. They are everywhere in deposits of sandstone, limestone and coal. I have quite a collection of them myself. I found them in caves, riverbeds, mountain tops and flat lands. They are very interesting to collect and to study, but there are too many gaps between them that cannot be bridged.

Modern science makes an eleven-fold classification of what it terms animals; namely, Mollusks, the Jawless and Limbless Fishes, Primitive Fishes, Bony Fishes, Amphibians, Earliest Reptiles, Mammal-like Reptiles, Primitive Mammals, Placental Mammals and Man. Here are eleven periods of transition, from one to the other until the highest order, man, is reached. Newman and Osborn claim this entire span covers a period of some forty-five million years. Thus, four million years of evolution is covered from one period to the other. Surely, if this were true, there would be fossils formed in the interim between showing plainly the various stages of change. However, contrary to this logical deduction, not one fossil has ever been found. (God and the Cosmos—Graebner).

Just here Professor Otey

asks: "Were these gaps crossed in single leaps, that is, from parent to the immediate offspring? None are so bold as to affirm that they were crossed in single leaps. All affirm they were crossed by minute improvements in many generations." If they were "improved in many generations" certainly fossils of the "minute improvements" would be as plentiful as those of the parent. For instance, if it took four million years for the mollusks to evolve into the Jawless and Limbless Fishes, and many fossils of the Mollusks and the Jawless and Limbless Fishes have been found, why have we not found fossils of the creatures-in-change? The answer is obvious. There are none!

"God's Word Still Stands"

According to the Genesis account of Creation, each was created "after his kind." Science has never uncovered anything that can disprove this fact, and it never will. The crossing of the species has never been successfully accomplished. Why? Because as Paul states in I Cor. 15:39-40, "All flesh is not the same flesh but, there is one kind of flesh of men, another

flesh of beasts, another of fishes, and another of birds: There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another." So-called science, with all of its aeons of research has never disproved this.

After all of the time and money that has been spent to disprove the Genesis account of creation, it still stands, even stronger, a proof of the divine inspiration and infallibility of the Bible.

Fossil discoveries are alarming to those who have no faith and understanding. Fear seizes them when the scientist sallies forth with pick and spade that something will be unearthed that will shatter their faith. However, it is not the scientist with the pick and spade that we need to fear, but the one that sits in the swivel-chair. It is his poison that is so greatly eaten by unsuspecting John Q. Public.

"I look for my paper as most folk look for their best friend."

Mrs. Xiriffa Fortner
Muscogee, Fla.

What To Expect Next

Seventy-three per cent of all Americans believe there will be another war within twenty-five years. Nearly one-half of this number think that the next war will come within ten years. This Atomic Age is an uncertain age. What are we to expect next?

What is the destiny of the nations and what will come to pass? Dare we look into the future? Is it necessary to go on living in fear and uncertainty? Every one of us would like the answers to these questions.

As the Holy Scriptures give us trustworthy knowledge about creation, so they draw back the curtain of the future and give the earnest seeker a glimpse of coming events. One of the greatest proofs of the Word of God is the marvelous way in which prophecy has been fulfilled. The God who knows the end from the beginning has made the future known in His Word.

The Holy Scriptures tell us
(Continued on page four)

CHRISTIAN SCIENCE VERSUS COMMON SENSE

He was a Christian Scientist with mild and pleasing air,
And for unwary victims, he set a cunning snare.
From out a rural district an old back-woodsman came,
His steps were slow and feeble for he was old and lame.
He'd heard of Christian Science and as he thought it o'er
He said, "I guess I'll get some—my joints are stiff and sore."
So to the portly healer who sat in self content
With plump hands idly folded, this good old farmer went.
He'd said the way o' healin' is square, I swan it tis,
And I want a dose of science to cure my rhumatiz.
The great man eyed his caller and sat and thought awhile,
Then leaned back in his arm chair and said with placid smile.
"My friend, there is no suffering—to think so is a sin,
Remember you are God's child, and let His presence in.
Since God is all forever, what is there then to heal?
God surely can not suffer; a matter can not feel,
With truth and goodness present, how then can sickness stay
For good is never evil and night is never day.
So when you think you're suffering, which really you are not,
The cure is very simple, just change your sinful thought.
So this belief in lameness, good thoughts will soon dispel,
So when friends ask you, 'How are you?' Just answer, 'OH, I'M WELL.'
Thus mind shall conquer matter and thoughts shall reign supreme,
These bodies are but shadows, this world is but a dream.
So live in perfect harmony and discord quickly flees,
Consider yourself painless — \$5.00, if you please."
The farmer stared in silence and slowly scratched his head,
"So this is Christian Science!—well, I'll be blest," he said,
"Perhaps you call it healin,' but I don't jist the same
My back is jist as cricky, my legs are jist as lame.
Your linger may be science, it kinder sounds that way,
But where the Christian part is, I vow it's hard to say.
It sorter riles my temper and makes my spirit rise
To hear you mix the sermons with scientific lies.
It's lucky I ain't chipper or you'd jist have to hop,
I'd turn things topsie turbie in this ole science shop.
A sin to suffer, is it? Of all the cranky stuff,
Well, then, you'd be a sinner if I had strength enough.
I'd give you a temptation to ache in many a spot
Then I'd set and tell you to change your sinful thought.
You say that good ain't evil, and I don't say it is,
Ner I don't say Almighty has got my rhumatiz.
It's in my poor ole body and gives me many a jar
And tain't no make believe nether, fur when it's thar, it's thar,
I know I'm not an angel, I guess we all have sinned,
But I make an honest livin' and don't take poor folks in.
And I don't tell a feller his pain is in his mind
And gobble on to money for sayin' somethin' kind.
I never had much larnin', but still I have a brain
And karl-kalate I know enough to ache when I'm in pain.
And if my plagued lameness should disappear some day,
Then it was God what done it, why should you want the pay?
I should say \$5.00 is a little dear for sand,
So I'm obliged to tell you, your little bill must stand.
But with your THOUGHTS SO MIGHTY, JUST THINK YOU'VE GOT
YOUR PAY
I don't pay cash to shaders, so I'll jist say GOOD DAY."

SIN OF GADDING ABOUT

(Continued from page two)

As you recall your backslidings, the coldness of your heart, and as you think of it, perhaps it may be even now you may feel the drawings of His love urging you to come and walk with Him. Oh, would to God tonight that some soul who is only saved, who is cold and indifferent and, backslidden, one who has been gadding about away from the Lord, might come back to walk with Him. I like the words of that old song:

"Oh, for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb.

Where is that blessedness I
knew
When first I saw the Lord?
Where is that soul refreshing
view
Of Jesus and His Word?

What peaceful hours I once enjoyed
How sweet their memory still;
But they have left an aching
void
Whis world can never fill.

Return, Oh Holy Dove, return,
Sweet messenger of rest;
I hate the sins that made Thee
mourn
And drove Thee from my
breast.

The dearest idol I have known
Whate'er that idol be,
Help me to tear it from Thy
throne
And worship only Thee.

So shall my walk be close to
God,
Calm and serene my frame;
So purer light shall mark the
road
That leads me to the Lamb."

May that song tonight express
the sentiment of some cold,
wandering, backslidden child of
God, and may you cease in your
gadding and come back to walk
with Him.

I wonder if I might add this
word of exhortation to that lost
man here within the house of
God. You have been gadding
in a different way. Maybe you
have tried church membership,
maybe you have tried baptism,
maybe you have tried good
works and reformation—you
have been gadding about from
one thing to another, hoping to
find some peace and sweet re-
lease from your sins and you
have not found it. You will find
that peace in the Lord Jesus.
May it please God tonight, by
His Holy Spirit, to draw you
unto Himself and may you in
this hour be accepted in the
beloved and leave here a child
of the King.

May God bless you!

"Out of all the Baptist papers
I read, the EXAMINER is the
only one that teaches the Bible
as it is. My wife and I look
forward to it every week."

J. A. Fredrick
Lula, Okla.

"I have read THE BAPTIST
EXAMINER for only a year but
it has provided for me the best
reading material. Besides the
Bible, that I have ever read. I
never want to miss a copy of
it. and wish all of my friends
could read it."

Mrs. Leander Cope
Golden Pond, Ky.

WHERE IS HAPPINESS?

- Not in unbelief —
Voltaire was an infidel of the most pronounced type. He wrote: "I wish I had never been born."
- Not in pleasure —
Lord Byron lived a life of pleasure and ease. He wrote: "The worm, the canker and grief are mine alone."
- Not in money —
Jay Gould, the American millionaire, had an enormous fortune. When dying he said: "I suppose I am the most miserable man on earth."
- Not in position and fame —
Lord Beaconsfield enjoyed more than his share of both. He wrote: "Youth is a mistake, manhood a struggle, old age a regret."
- Not in military glory —
Alexander the Great conquered the known world in his day. Then he wept because, "There are no more worlds to conquer."
- Not in earthly achievement —
Solomon had about everything this world has to offer. But he said: "Vanity of vanities; all is vanity."
- Where, then, is happiness found?
The answer is simple: In Christ alone. He said: "Your heart shall rejoice and your joy no man taketh from you."

EASTER

(Continued from page one)
better. Here is a bit of history taken from Schaff-Herzog Encyclopedia. See how fools acted the fool in honor of Christ. "CHRISTMAS. In England an abbot of misrule was chosen in every large household. By an act of Parliament this custom was forbidden in 1515. * * The dissenters of the Church of England, taking offense at the coarse and unchristian character which the festival had retained from the middle ages, abolished it altogether." (Now they are running after it.)
EASTER. "In the Protestant churches of Europe Easter is generally observed especially by Lutherans and Episcopalians. It was formerly disregarded with other church festivals, by the English dissenters and Scotch Presbyterians, but is coming to be generally observed in America."

What a shame for the Twentieth Century Baptist to be observing these old rotten Heathen, Catholic abominations. They crucify the Lord afresh and put him to open shame. This Easter forgery displaced the Lord's Supper, as we will see. Some had rather observe these Heathen days than the one Christ appointed to commemorate his sufferings and death.—Moody

WHAT TO EXPECT

(Continued from page three)
that the greatest miracle of all time is about to take place? The stage of the world is set and God needs only to speak the word and this miracle will happen in the twinkling of an eye. One of the next events on God's calendar may be the coming of Jesus Christ through the clouds to take the saved of earth to heaven! Those who have been born again and have been given new natures will then be given glorified bodies which shall be able to enjoy heavenly things (Philippians 3:21).

Think of it! Men, women, boys and girls . . . from every walk of life, from every kindred, tongue, people, and na-

tion . . . caught up from this confused world in a moment of time and taken to heaven to enjoy the blessings of God for all eternity! Are you saved and are you looking for this great event?—Tract.

LIQUOR IN THE GOOD

(Continued from page one)
intoxicating wines."

Pliny, the Elder (79 A. D.)—"There is nothing about which we put ourselves to more trouble than wine as if nature hath given us the most salubrious drink with which all other animals are satisfied."

Chaucer (1340).—"Character and shame depart when wine comes in."

Shakespeare (1600).—"O thou invisible spirit of wine, if thou hast no name, to be known by, let us call thee devil."

Abraham Lincoln (1842).—"Liquor might have defenders, but no defense."

Gladstone (1842).—"The ravages of drink are greater than those of war, pestilence and famine combined."

Cardinal Gibbons (1915).—"The great curse of the laboring man is intemperance. It has broken up more homes and wrecked more lives than any other cause."

Thomas A. Edison (1930).—"I still feel that prohibition is the greatest experiment yet made to benefit man."

Solomon had an answer for those who mourned for the "good old days." In Ecclesiastes 7:10 he said, "Say not thou, What is the cause that former days were better than these? for thou dost enquire wisely concerning this?"—Exchange.

—National Voice.

"We sure enjoy the paper very much and thank God for people that hold for the truth. We pray God to use you and bless you richly."

A. B. Clark
Roseville, Calif.

THE MARK OF A MODERNIST

(Continued from page one)
all Christendom into a grand conglomeration of all who call themselves Christians. Or he may go much further and advocate the union of all religious, pagan, Jewish, Protestant and Catholic, into one universal system of super-religion and so unwittingly pave the way for the coming Anti-Christ.

If you want to ascertain whether a certain man is a modernist, ask him the following questions:

1. Do you believe that Jesus Christ was God manifest in the flesh?
2. Do you believe Jesus Christ was born of a virgin, having no earthly father?
3. Do you believe that Jesus Christ died a vicarious death on the Cross for you, that He bore your sins in His own body on the Cross?
4. Do you believe in the literal, bodily resurrection of Jesus Christ from the dead?
5. Do you believe in the literal, physical Second Coming of Jesus Christ?
6. Do you believe in the verbal inspiration of the Bible?
7. Do you believe in the eternal separation and punishment of the unbelieving?

If a man of whom you ask these questions is a modernist, he very likely will show one or more of the following reactions:

1. He may refuse to answer.
2. He might be offended at being asked such questions.
3. He may give you an evasive answer.
4. He will answer some of the questions in the negative.

If a man is a thorough Bible-believing Christian, he will joyfully answer the questions in the affirmative and is very likely qualified to speak at any assembly of believers. Why should any man object to give reason for the hope that is within him before he is asked to speak at a Christian gathering?

—The Christian Fundamentalist

LIMITING GOD

(Continued from page one)
side.

How painful it is for a bird or beast made for freedom and longing to be caged or chained! It is more distressing for a man with noble aspirations and lofty capacity to be "cribbed, cabined and confined," by petty jealousies, prejudices, and base motives. But, surely, it is more deplorable to see how man tries to limit the Illimitable, bind the Boundless God, restrict the Redeemer! The mystery of sin is that man has the power to tie God's hands behind His back. It was thus that Jesus was limited in the exercise of His miraculous ministry. "He could do no mighty works" (Matt. 13:58; Mark 6:5). And yet there is no limit to what He is willing to do for all those who abandon themselves to His power.

"Loose him and let him go" can be applied to God as well as man. Let us not hold God in bondage. Sin, unbelief, jealousy, inconsistency, carnality, prayerlessness, are cords we sometimes bind Him with. May we be among the number who allow Him to display His power wherever, however, and whenever it pleases Him!

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DO PAUL AND JAMES CONTRADICT EACH OTHER?

(Continued from page one)
faith alone—wholly apart from works. James speaks of the proof before man. Paul speaks of what God sees—faith. James speaks of what men see—works, as the visible evidence of faith."

We believe that the above is a correct solution to the seeming difficulty.

Now let us note what James says about faith and works. James 2:14-26.

V. 14: "Can that sort of faith save him?" That is, can the kind of faith that does not fruit in works save anybody? The answer is no. Then note the illustration that enforces this: v. 15-16.

V. 17: "Faith without works is dead being alone." That is, it is a lifeless faith that does not move one to action. Like a body without the spirit in it.

V. 17-18. Two men profess to have faith. One man professes and that is all. (Like so many who join the church and never amount to anything.) The other man demonstrates by his works that his faith is living, genuine. We see illustrations of what is taught here, over and over again.

Illustrations

Abraham. He was justified in the sight of God, when he took God at His word concerning the birth of the Son of promise. But outwardly he was justified, when he proved the genuineness of faith, wrought together (v. 22). Works render faith "perfect." (Which means complete.) That is, a mere professing faith is not complete, for no one knows whether it is real or not. When faith moves to action in line of obedience to God, then that professed faith begins to look like something in the sight of those who are onlookers.

Notice from vs. 23 that James does not repudiate justification by faith. His point is this: the faith that does not produce fruits is not a genuine faith, but a dead profession. And who will deny the truth of this?

The epistle of James deals mainly with practical righteousness—the outworking and demonstration of inward faith. Because he is dealing with this phase, we find him placing emphasis on works, activities, doing.

phases on works, activities, doing.

Rahab (v. 25).
Here is the illustration of the woman who harbored the Israelitish spies, and whose life was spared because of what she did. First of course there was belief in the God of Israel and this led her to her commendable action in preserving the Israelitish messengers.

We repeat—Paul and James are discussing two angles of two phases of the same identical thing. Paul stresses the outward and secret—James discusses the outward which proves the genuineness of the inward.

PICKED UP

(Continued from Page One)
California. Remember us when you need printing—anything from calling cards to newspaper.

Sister Collins of Tampa, Fla., sends The Baptist Examiner to her friends. She writes that of her New Year resolutions to send subscriptions to some whom she believes will profit through reading it. Since she has set this good example, let me ask: How long is it since you sent in a list of "subs?"

Let me tell you of one of our needs. We must have some new Linotype mats (that which we use for setting our type). The gifts of friends we purchased nearly \$1000 worth of these mats last year which meant considerable improvement as to the appearance of our paper. We have ordered a little better than \$1000 worth of mats which will meet an even greater improvement to the appearance of our paper. These will be delivered within the next few months. Our friends, and the friends of the Truth, have been most liberally in providing the necessary funds for equipment in the past. I assure we will not be disappointed this time. Probably no one of us could contribute all that is needed for these mats, yet when none of us can do alone, all of us can do together. May God lead you today to make a liberal contribution toward this worthy cause.

"We appreciate your paper very much. It is a great way of spreading the Gospel."

Mr. and Mrs. E. W. Lamber
Louisa, Ky.

