

## "IS THIS THE LAST HOUR?"

I John 2:18

The sunset burns across the sky;  
Upon the air its warning cry  
The curfew tolls, from tower to tower,  
O Children, 'tis the last, last hour.

The work that centuries might have done  
Must crowd the hour of setting sun;  
And through all lands the saving Name  
Ye must, in fervent haste proclaim.

The fields are white to harvest. Weep,  
O tardy reapers, as ye reap,  
For wasted hours that might have won  
Rich harvest ere the set of sun.

We hear His footsteps on the way!  
O, work, while it is called today,  
Constrained by love, endued with power,  
O Children, in this last, last hour!

--Tulsa Baptist Times

# 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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## ✓ Are You A "Mister" Or A "Reverend"?

Professor Culbert Rutenber of Eastern Baptist Theological Seminary, speaking at the Northern Baptist Fellowship of which he is a member, offered some suggestions on the vexing question of how to distinguish between those who like Jesus and the apostles are "unlearned" and those who sat at the feet of some Gamaliels for several years. Although Paul, an educated man never insisted upon any such distinctions, it seems that we have come to the place where we must draw a line, and call some men "Reverend" and others "Mister."

Professor Rutenber says, "Suppose we confine the conferring of the term 'reverend' to those who have met the educational standards. A person who failed to meet them might be examined by a regularly called council, recognized as a cooperating pastor, and given the blessing of his fellow ministers, but he would be unable to use the term 'reverend.'" This is a curious suggestion, coming from Eastern Seminary, formed to call the NBC back to the New Testament faith. There is not a shred of evidence in the New Testament for calling any man

"reverend." The philosophy underlying Dr. Rutenber's statements, is the same ecclesiasticism which has given us the Right Reverends and the Very Right Reverends, Bishops, Archbishops and Cardinals. How refreshing is the New Testament simplicity as set forth in these words, "One is your Master, all ye are brethren." Dr. Rutenber pleads for that professionalism which is a spiritual blight upon any ministry.

Correspondence Courses For  
The "Misters"

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## ✓ All Unsaved Need To Ponder The Rejected Lifeboat

Some years ago, during a fearful storm, the following incident occurred. It was at midnight when a signal gun of distress from a ship told the crew of a lifesaving station that their help was needed. "Man overboard," was the cry; and instantly twelve brave and determined men sprang into the boat. After prolonged exertion they reached the ill-fated ship, which seemed on the point of going to pieces. A group of pale terrified persons crowded the deck, but the most prominent among them all stood the captain, mad with drink, holding a loaded revolver in his hand and threatening to shoot down the first man or woman who should attempt to leave the ship.

In this emergency a man stepped forward, holding a large knife in his hand, and said to the captain, "If you discharge your revolver, I will stab you with this knife."

This firmness had the desired effect.

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## WANT TO KNOW?

Is the modern Sunday School today a blessing or a curse to our young people, considering the literature used by most churches; and was the founder (Robert Raikes) a pious man?

It is evident that some of the writers of the Sunday School periodicals have shot wide of the mark in the past, and perhaps since they are still very human, they may yet do so, but these errors are usually spotted easily, and most of our Baptist Sunday School teachers are free of these errors. I do not think the Baptist Sunday School is a curse to our young folk, but a blessing to all of us both old and young. Robert Raikes was the founder of the Protestant Sunday School, not the Baptist Sunday School; these two systems are poles apart. I think the story tells us Raikes was very

Do you believe that the present

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## ✓ Christians, Like Diamonds, Must Be Polished

Before the window in a jewelry store sat a diamond polisher at work; the passers-by stopped to watch him. Upon a revolving, plain-looking disc lay several diamonds, each held securely in a floating clamp. Now and then the craftsman would sprinkle some fine diamond dust on the disc; at intervals he would lift, one after the other, the clamps holding the diamonds and examine the stones with a magnifying glass and then drop them back, sometimes on the same face upon which they had been riding and sometimes upon a new one.

To the onlooker there was no apparent change—just the same ceaseless turning of the disc, each revolution exactly like the other. Nor was there any excitement or thrill in the process. The disc itself was not at all attractive, only a dull gray circle of iron going round and round in dreadful monotony. And yet after the lapse of sufficient time the little stones would sparkle with a wonderful brilliance, throwing rays of light from all their little facets. They would, of course, be smaller than before, but, oh, so much more beautiful! No longer of a non-descript shape, they would then be perfect geometric forms, made so through the care and

skill of that watchful, unassuming diamond polisher. What produced that marvelous change from a ditry, irregular little stone to a sparkling, symmetrical jewel? It was diamond dust, that hardest of substances, worn from itself and others, incessantly grinding away with each monotonous turn of the wheel. But the process was carefully and skillfully watched.

There is another process of polishing in which not diamonds but souls are fashioned into finished jewels. Held in the firm clamp of circumstance, they are kept at the inescapable grind of routine daily tasks. Each face is unremittingly presented to the abrading action not of diamond dust but soul dust, little slights, neglects, cutting words, snubs and oversights, all scouring away a part of the encasing crust of egotism. Thus the sparkling human jewels of the future are now gripped each in its own vise which holds it to the daily grind, where one face

## Mused Uncle Mose

Dey ain' no activi'y in de chu'ch dat engages de cheeahful suppo't uv so many peoples as de bizness uv stonin' de proph-ets.

at a time is presented with relentless monotony to the disc of routine duty. When one side of the character has been formed, the living gem is merely rolled over to another side for a repetition of the dreary process.

Just as the diamond is shaped by the grinding of tiny particles from itself and other stones, so the soul is made a lustrous gem by cutting and abrading action of trying little experiences received at church, at home, in friendship, at work, yes, everywhere. It is this diamond dust of petty little gritty human traits, which we all dislike and would so gladly never feel, that has the greatest part in shaping character.

This polishing process is a tedious affair; progress is so discouragingly slow that it must be observed with a magnifying glass. It cannot be hurried; diamonds and men are so very hard and resistant that only by prolonged repetition of experiences are they improved. The element of time is essential in the formation of character.

The compulsion of circumstance is also necessary. Were we not held in the relentless vise of our surroundings we should never submit to this refining process; were we free to go

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## Napoleon's Estimate Of The Character Of Jesus Christ

I know men, and I tell you that Jesus Christ is not a man. Superficial minds see a resemblance between Christ and the founders of empires and other religions. That resemblance does not exist. There is between Christianity and whatever other religions the distance of infinity. We can say to the authors of every other religion, "You are neither God nor the agents of Deity. You are but missionaries of falsehood, molded from the same clay with the rest of mortals. You are made with all the passions and vices inseparable from them. Your temples and your priests proclaim your origin." Such will be the judgment, the cry of conscience, of whoever examines the gods and the temples of paganism.

It is not so with Christ. Everything in Him astonishes me. His spirit overawes me, and His will confounds me. Between Him and whomever else in the world there is no possible term of

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## THE LEAN YEAR

The story is told that the aged pastor of a little Scotch church was asked to resign because there had been no conversions in the church for a whole year. "Aye," said the old preacher, "it's been a lean year, but there was one."

"One conversion?" asked an elder. "Who was that?"

"Wee Bobbie," replied the pastor.

They had forgotten a laddie who had not only been saved but had given himself in full consecration to God. It was "wee Bobbie" who, in a missionary meeting when the plate was passed for an offering, asked the usher to put the plate on the floor, and then stepped into it with his bare feet, saying, "I'll give myself; I have nothing else to give." This "wee Bobbie," we are told, became the world renowned Robert Moffat, who with David Livingstone, gave his life to the healing of the open sore of the Dark Continent. —Christian Digest

## The First Baptist Puplit

### "THE DEATH OF MOSES"

(Read Deut. 34).

This chapter tells us of the death of Moses. Not only does it describe his death, but his burial.

The poetess in describing the burial of Moses has referred to it as "the grandest funeral that ever passed on earth," and in the same poem it has been said:

"And had he not high honor?—  
The hillside for his pall;  
To lie in state, while angels wait  
With stars for tapers tall;  
And the dark rock-pines, like  
tossing plumes,  
Over his bier to wave;

And God's own hand, in that  
lonely land,  
To lay him in the grave."

Surely when we consider that Moses died and was buried and was laid in the grave by God's own hand alone — surely we can say with the poetess, that it was "the grandest funeral that ever passed on earth."

Let us see what lessons we can learn from the death and burial of this great man of God.

I

MOSES' DEATH WAS LONG FORESEEN. Listen:

"Surely there shall not one

of these men of this evil generation to see that good land, which I swear to give unto your fathers, Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the Lord. Also the Lord was angry with me for your sakes, saying, THOU ALSO SHALT NOT GO IN THITHER."—Deut. 1:35-37.

Moses was speaking to the children of Israel as they were encamped in the plains of Moab, just before they entered into the land of Canaan. This was

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There is no hard place anywhere in this world for the man who makes the journey with Christ.

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**"THE DEATH OF MOSES"**

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just at the end of their forty years of wilderness wanderings and Moses said, "God is angry at me for what I did, and God said to me, 'Thou also shalt not go in thither.'"

So, beloved, Moses had known for a long, long time that he was going to die. God had told him so. God told Moses, "When you bring the children over to the River of Jordan, right to the land of Canaan, your work is done. You are going to lead them through the wilderness for forty years and at the end of that leading, your work is done. The children of Israel are going to go over into the land of Canaan and you, yourself, are going to die on this side of the Jordan, and you are not going to be permitted to go into the land of Canaan."

Thus you can see, beloved, that Moses' death was long foreseen. He had known for a long time that when he got to the River Jordan and when he reached the borders of Canaan, that his life's span would come to an end and that death would be his experience then.

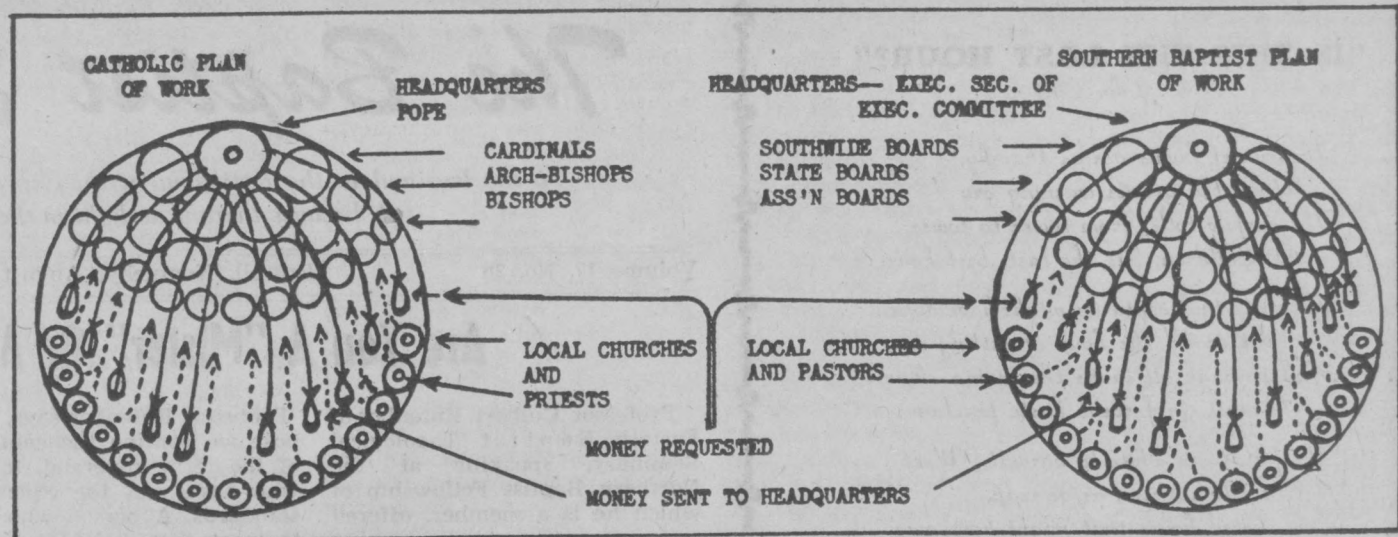
He had seen Miriam, his sister, die. Miriam had been with him all through the wilderness. He had seen Aaron, his brother, die, for Aaron had been with him as God's spokesman all through the wilderness. Of that 600,000 men of war that had come out of the land of Egypt, he had seen all of that 600,000 men die, save two alone — Caleb and Joshua — two men of faith — and of all of that 600,000 only Caleb and Joshua were permitted to go over into the land of Canaan.

So, beloved, in view of the fact that he had seen his own sister die and his own brother die, and in view of the fact that he had seen almost 600,000 of the men die, and since he had been told by God long years before that he was not going to be permitted to go into the land of Canaan — in view of that we can see that his own death was long foreseen and accordingly he had had plenty of time in which to get ready to die.

I am wondering this morning, beloved, about everybody that is here in this house of God. I am wondering if it isn't true that you too haven't had plenty of time in which to get ready to die. You have had many warnings concerning death. The Word of God says: "And as it is **APPOINTED UNTO MEN ONCE TO DIE**, but after this the judgment." — Heb. 9:27.

Surely, beloved, this is God's appointment for every individual within this world, and sooner or later everyone of us is going to come down to the time of death. Surely, beloved, in the death of your friends, the death of your loved ones, and

**THE TWO GREATEST HIERARCHIES ON EARTH**



A Baptist hierarchy is not one bit better than a Catholic hierarchy. The rank and file of Baptists are not in favor of machine tactics, yet blindly follow the blind leaders of the denomination. Thank God, there is a way out. Designate every penny of your mission offerings so that not one penny will be taken out for overhead expenses. Send your mission money to Baptist Faith Missions or to some similar mission agency. This will cut off the salary of the denominational bosses and kill forever the hierarchy.

the death of your own family — surely in the tragic experiences whereby you have seen individuals taken out of this life without a moment's time for preparation — surely in view of all of this, you have had sufficient warnings to know that death is the inevitable lot for everyone.

Just as Moses had plenty of time to prepare for his death, so, beloved, you have had plenty of time to prepare for your death. I think of some of you who are here that are unsaved that I have been most definitely concerned about, and about whom I have been most interested as to your salvation. I say this morning that you have had abundant warning as to your own death whereby you ought to have made ready long ago for the hour which you have long foreseen to be inevitable in your own experience.

**II**

**MOSES' DEATH COULDN'T BE AVERTED BY PRAYER.**

Listen:  
"And I besought the Lord at that time, saying, O Lord God, thou hast begun to show thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might? I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But the Lord was wroth with me for your sakes, and would not hear me: and the Lord said unto me, **LET IT SUFFICE THEE; SPEAK NO MORE UNTO ME OF THIS MATTER.** Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan." — Deut. 3:23-27.

This is Moses' own words as to an experience of prayer. God had made a revelation to Moses that he couldn't go over Jordan, and in spite of that revelation Moses persists in prayer. He said, "Lord, let me go over and see that good land that is beyond Jordan. Lord, let me go see that goodly mountain, and Lebanon. Lord, just let me cross over this Jordan River and let me see what is on the other side." God said unto Moses, "Don't even talk to me anymore about this matter; you can't go. It is impossible to grant your petition."

So, beloved, Moses' death could not be averted by prayer. Even though he prayed about it; even though he asked God to let him go over Jordan; even though he asked God to let him

see the land of Canaan, and even though he begged God that he might not die there in the wilderness — death could not be averted by prayer. God said, "No." His answer was definitely and positively "No, you can't go over Jordan."

Now, beloved, that was very different from some of the prayers which Moses offered. I think Moses offered a much greater petition once previously, and God heard that. Listen:

"And he said, I beseech thee, show me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And he said, Thou canst not see my face: for there shall no man see me, and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen." — Ex. 33:18-23.

Moses in that instance asked for a greater petition than he asked for when he asked to live and go over the Jordan, and God heard him. I think that he asked for the greatest petition that any man ever asked for in this world. I think that when Moses prayed to see the glory of God and God gave him an answer — I think that was the greatest petition that was ever asked by any man of God. God answered that petition for He put Moses in the cleft of a rock and put His hand over the rock so that Moses could not see His face, and when God had passed by, He took away His hand from the cleft of the rock so that Moses might behold the back parts of God and not His face. I say, beloved, that was a marvelous petition which Moses voiced when he asked to see the glory of God, and God granted that petition.

Now in this instance Moses asks a much lesser petition. He asks that he might be permitted to live and not die, but God says "No" unto this petition of Moses.

At a later date, one of the kings of Israel prayed to live and God heard him. Listen:

"In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live. Then he turned his

face to the wall, and prayed unto the Lord, saying, I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. And it came to pass, afore Isaiah was gone out into the middle court, that the word of the Lord came to him, saying, Turn again, and tell Hezekiah the captain of my people. Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord." — II Kings 20:1-5.

You will notice that Hezekiah was about to die and he prayed to God for life and God heard him. Here was a man who prayed to live even after God had said he was going to die, and God heard his prayer and he lived.

Now notice: Previously Moses had prayed to see God's glory and God answered his petition. Later on, Hezekiah the king prayed to live and God answered his prayer and granted him an extension of life by way of fifteen years. But now in this instance Moses prays to live, to cross over the Jordan to see the promised land, and to see the mountain of Lebanon. God not only says to him "No," but in an emphatic manner said, "Don't even speak to me about this matter again."

How then can we understand that Moses' death could not be averted even by prayer? How shall we understand it? Simply in this manner: It teaches us, beloved, that our praying must be according to the will of God. When Moses prayed to see God's face, it was according to God's will and God answered his prayer. When Hezekiah prayed to live, it was according to God's will and God answered his prayer. When Moses prayed to live, it was contrary to God's

will and God declines to answer to his prayer. All which reminds me of this Scripture:

"And this is the confidence that we have in him, that, if we ask any thing **ACCORDING TO HIS WILL**, he heareth us: if we know that he hearth whatsoever we ask, we know that we have the petitions we desired of him." — I John 14, 15.

Here then is a lesson for this morning. Moses' death could not be averted by prayer because it was contrary to the will of God. Beloved, when and I come before God in prayer, we must remember this: our prayers can only be answered when we pray according to God's will.

**III**

**MOSES' DEATH WAS A VERE CHASTISEMENT FOR THE SIN OF HIS LIFE.**

"And the Lord spake unto Moses, saying, Take the assembly together, thou and Aaron brother, and speak ye unto the rock before their eyes; and shall give forth his water, thou shalt bring forth to the water out of the rock: so shall give the congregation their beasts drink. And thou took the rod from before the Lord, as he commanded. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels: we fetch you water out of the rock? And Moses lifted up the rock twice: and the water came out abundantly, and the congregation drank, and beasts also. And the Lord said unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore **YE SHALL NOT BRING THIS CONGREGATION INTO THE LAND** which I swore to say unto the children of Israel." — Num. 20:1-13.

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**THANKFUL HENRY**

Matthew Henry, the famous scholar, was once accosted by thieves and robbed of his purse. He wrote these words in his diary:

"Let me be thankful first because I was never robbed before; second, because although they took my purse, they did not take my life; third, because, although they took my all, it was not much; and fourth, because it was I who was robbed, not I who robbed."

—Christian Life and Times



Once Moses had smitten the rock and water had flowed out therefrom. Now God tells him to speak to it, yet Moses in his anger, because of the rebelliousness of the children of Israel which he was leading — Moses in his anger raised his shepherd staff and came down across the rock twice, smiting it two times with his rod. God kept His promise and the water came out abundantly, yet, though the water came forth from the rock, the thing which Moses had done displeased the Lord. It displeased God so much that God said to Moses, "You can't go into the land of promise because of the sin that you are guilty of — you ought to have spoken to the rock instead of smiting it.

So, beloved, Moses' death here on Mount Nebo was a severe chastisement from God. Let me remind you that God deals thus with us today as God's children, when we sin. Listen:

Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will not utterly take from him, nor will I suffer my faithfulness to fail."—  
Isa. 89:27-33.

And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had many fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For ye were chastened of him for a few days; chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be painful, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." — Heb. 12:5-11.

From these two Scriptures we have brought face to face with the fact that God chastens His own believing children. He does it for our own good, "that we might be partakers of his holiness."

Sometimes, beloved, the chastisement that comes might even be by way of premature death. It was thus in the case of Moses. His death is what we would call premature, for the Word of God tells us in a very explicit manner that his eyes were not dimmed, nor his natural force abated in any particular. In spite of the fact that he still was a man of unusual physical prowess, God took him, we could say, prematurely. It was

Sometimes when no other chastisement will avail, God even takes us with premature death in order to chasten us as He did in the experience of Moses.

We have abundant examples of this in the Word of God. Take for example those two sons of Aaron — Nadab and Abihu. They were young priests. One day the Word of God tells us that they took their censers and offered strange fire upon the altar of the Lord. They did not wait for God to kindle the fire upon the altar, but rather, beloved, they offered strange fire which they themselves lighted upon the altar. This thing angered God and God smote them so that they both died instantly and immediately.

Take for example the Corinthian Christians who disobeyed God and abused the Lord's Supper. The first example we ever have of open communion is right here at the church at Corinth. This church at Corinth was given over to open communion. It displeased God so much — so much, beloved, that God smote many of the members of that church with sickness. Some of them He even smote with death, for we read:

"For this cause many are weak and sickly among you, and **MANY SLEEP.**" — I Cor. 11:30.

He had chastened them with weakness, He had chastened them with sickness, and some of them He had even taken in death prematurely because they had abused the Supper of the Lord.

Notice another example of those who died prematurely as a result of the chastening hand of God. I think of Uzzah — that man who was hired by David to drive the ox cart when the ark of God was to be hauled into the city of Jerusalem. You remember that it said within the Word of God that none but Levitical hands were to touch the ark. It was never to be hauled; it was always to be carried. It was never to be caried by any one but a Levite. But on the day that David was bringing it up to Jerusalem, they put it on the ox cart and had a young man by the name of Uzzah to drive that ox cart. The Word of God tells us that it displeased God so much that when Uzzah put forth his hand to touch the ark when it was about to fall off and burst, — it displeased God so much that when Uzzah touched the ark, that God smote him that he died instantly.

As it was true of Nadab and Abihu, as it was true of the Corinthian Christians when they faultily observed the Lord's Supper, and as it was true with Uzzah when he touched the ark of God contrary to God's commandments — as it was true of all these that they died, so it is also true of Moses. His death was a severe chastisement from the hand of God.

Beloved, as God dealt with these individuals, shall we be surprised today if God chastens us when we sin? Shall we be surprised if God chastens us when we go contrary to His Word? Shall we even be surprised at premature death if we go contrary to the Word of God. God deals today as of yore, for He is the same yesterday and today and forever.

IV

**MOSES' DEATH WAS AC-**  
**CORDING TO DIVINE AP-**  
**POINTMENT.** The time was set  
by God at the end of his wil-  
derness journeys. The place was  
appointed of God — Mount Ne-  
bo. God led Moses up to that  
place. The circumstances sur-  
rounding his death were all ar-

ranged by God. Beloved, no man wants to read this Scripture who wants to fight the doctrine of predestination. The man who wants to fight or to object to the doctrine of predestination had better stay away from the death of Moses; for in the example of Moses' death, the time of his death, the place of his death, and the circumstances surrounding his death were all arranged by God Himself. I have a definite conviction that so far as death is concerned, that when it comes to you and me, the time, the place, the manner, and the circumstances thereof are all arranged by the Lord Himself.

I remember sometime ago that a morning paper told by way of headlines of the number that was killed on Memorial Day, and I remember in particular that it said that fifty-six died by accident in sixteen states on Memorial Day. Beloved, it may do to write headlines like that, but those headlines were faultily written. Not one of those fifty-six people who died in sixteen states died by accident. Every last one of them died by divine predestination. They died, beloved, according to the divine predestination of God.

I insist that the time, the place, the manner, and the circumstances of the death of everyone of us are already arranged by God, as was true in the experience of Moses. We surely have a good example of that in the life of Simon Peter as recorded in the last chapter of the book of John. Listen:

"Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God."—John 21:18, 19.

Those last few words tell us what our Lord was talking about. He was talking about the death of Simon Peter. He was going to stretch forth his hands and die by crucifixion. Here was a man who knew that he was not going to die until he got old, because God told him that he would live until he was old. So, beloved, the time of Simon Peter's death when he was old, was known to Jesus. The manner of his death — that of crucifixion — was known to Jesus. I insist this morning that our Lord Jesus Christ knew the time and the manner of the death of Simon Peter. As our God the Father knew the time, the place, and the circumstances of the death of Moses, then surely, beloved, our God and Christ knows the time, the place, the manner, and the circumstances that shall surround the death of everyone of us who are here in the house of God today.

I thank God that I serve a God who has laid out and marked off the plan of my life even to the time when I shall leave this world, so that my life is to be one of faith, trusting, depending, and looking to Him, knowing that He knows all that shall befall me even down to the end of the day.

V

**MOSES' DEATH POSSESSED A TYPICAL MEANING.** Moses had been the law giver and he is often spoken of as being the representative of the law. In fact, beloved, when you read in the New Testament about Moses, actually you are reading about the law. Canaan is spoken of as "rest." We sing about it; we read about it in the Word of God; and we speak

of it in sermons. Canaan is typical of rest, while Moses is typical of the law. Now, beloved, if Moses had been able to lead the children of Israel into Canaan, then typically it would have been true that the law could have given us rest. Moses could not lead them over into Canaan. He could bring them up unto the Jordan and then somebody else led them over into Canaan. I thank God, beloved, that Moses couldn't lead them across that Jordan. I thank God today that the law is our school-master which brings us to our Lord Jesus Christ and our Lord Jesus Christ brings us to rest in our Heavenly Canaan.

Moses couldn't lead these people into the land of Canaan and the law cannot bring rest unto the child of God. Listen:

"For the law was given by Moses, but grace and truth came by Jesus Christ."—John 1:17.

"And by him all that believe are justified from all things, from which ye **COULD NOT BE JUSTIFIED BY THE LAW OF MOSES.**"—Acts 13: 39.

"For WHAT THE LAW COULD NOT DO, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."—Rom. 8:3.

Notice, beloved, that Moses had to die on this side of the Jordan. If he had gone over that river, the typology of the Word of God would have been broken. It would have indicated thereby, at least typically, that the law could give rest. But beloved, the law cannot give rest. Rest and peace can only come by the Lord Jesus Christ. As Moses couldn't bring Israel into Canaan, so the observance of the law can't bring rest and peace and grace to the troubled soul. It takes the grace of God — it takes the Lord Jesus Christ

to bring peace; for what the law  
couldn't do, God gave His Son,  
the Lord Jesus Christ, to do.

## VI

MOSES' DEATH REMINDS US OF A CALM SUNSET AT THE END OF AN EVENTFUL DAY. Surely we would say that Moses' life had been an eventful one. Forty years of that life he spent in Egypt. Forty years of it he spent in the wilderness hiding from Pharaoh and from the Egyptians, during which time he married and a family was born to him. The last forty years of his life was the time in which God used him. It took eighty years to get this man ready for him to do the work of the last forty years—the last forty years wherein he led Israel through the wilderness, all the way from Egypt to the land of Canaan. Beloved, no man can look upon this experience of one hundred twenty years without saying that it was an eventful life from beginning to end.

Moses' life was not what it might have been, for his life was a lonely one. His wife completely failed him. She was the daughter of a heathen priest and she was a complete failure to him from the standpoint of spiritual strength. The people that he led through the wilderness were a burden to him constantly. I am sure, beloved, that these people were a definite burden to Moses day by day. Aaron, his brother, who went along as God's spokesman for him, was a positive failure, for when Moses turned his back for a few days on Mount Sinai Aaron made a calf out of golden earrings and turned the people to idolatry, from which God had just redeemed them in that He brought them out of the land of Egypt. So, beloved, any way that you look at the experience of Moses through all that one

(Continued on page four)

**"EVEN SO, COME, LORD JESUS"**

Rev. 22-20

Our need is not a super man  
 Applauded by the masses;  
 One who can cleverly unite  
 All races, creeds and classes.

A wonder-man to say he can  
Put all the world aright,  
Bring order out of chaos and  
A new peace over night.

Should such arise before our eyes  
Exalted in his station,  
He may deceive the worldly wise.  
Christ is our expectation.

What finite mind could ever find  
A greater path of glory  
Than God has given human-kind  
Is His Own Gospel Story.

Men work at Kingdom building  
With religious zest and zeal;  
Striving for a golden era  
Grinding truth beneath their heel.

In their wasted, futile fervor  
They aren't looking toward the sky  
For the Saviour who will bring it,  
For their hopes in mortals lie.

Oh trembling world of sorrow,  
Cruel with Sin and bruised with cords,  
Christ alone is your salvation  
King of Kings and Lord of Lords.

--Wilda Schrock Oatley



## ARE YOU A REVEREND OR A MISTER?

(Continued from page one)

Dr. Rutenber suggests that it might be possible for the Board of Education to outline correspondence courses for the "mistress" who want to be "reverends." As he well knows this would be placing the training of these under-educated ministers under the jurisdiction of one of the most liberal Boards of the Northern Baptist Convention. This, too, coming from a member of the Eastern faculty is disturbing.

Ed. Note: This is from the information bulletin of the Conservative Baptist Fellowship of the Northern Baptist Convention. It shows the drift of NBC and indicates the spiritual apostasy of the day. What a tragedy, especially in the light of Jesus' words: "But be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren."—Mt. 23:8.

## "THE DEATH OF MOSES"

(Continued from page three)  
hundred twenty years, you are brought face to face with the fact that his was an eventful life from day to day.

Now, just like a calm sunset at the close of an eventful day, Moses' life comes to an end. God takes him upon Mount Nebo and shows him the opposite side of the Jordan, where the tribe of Dan is going to settle, where the tribe of Judah is going to settle, and where all the balance of the tribes are going to settle. Having pointed out all that is on the other side, God says to Moses, "It is time now for departure." We say Moses, humanly speaking, wasn't ready to die. He was still a strong man physically. His eyesight was still good. But God takes his life, scoops up a grave on Nebo's lonely mount with His own hand, and buries him there, so that no man to this day knows the grave of Moses.

Moses doesn't have to worry now about that 600,000 men of war who wouldn't go into the land of Canaan when they came to Kadesh-Barnea; he doesn't have to worry now about that rebellious crowd which he led for forty years in the wilderness. His unbelieving wife is now no hurt to him. All the sorrows and all the heartaches that he has known in this one hundred twenty years are all forgotten. I say, beloved, that his death reminds me of a calm sunset at the close of a busy, eventful day.

As the poetess has said:

"Sweet was his journey to the sky,

The wondrous prophet tried.  
'Climb up the mount,' says God,  
'and die,'

The prophet climbed and died.  
Softly his fainting head he lay  
Upon his Maker's breast;  
His Maker kissed his soul away  
And laid his flesh to rest."

Beloved, can you picture anything more calm than the death of Moses? Troubles, trials, heartaches, disappointments, and difficulties of all kinds he had known for one hundred twenty years, but now as a calm sunset at the close of an eventful day, his soul is kissed away by God to be eternally with Him.

To me that illustrates the death of every child of God. When the child of God comes to

the end of the way he doesn't have to worry about the Egyptians any longer. He doesn't have to worry about the trials of life anymore. He doesn't have to worry one particle about the troubles and the difficulties that are known here in this world. There isn't a one of you here this morning but what has had your problems many, many times over. When we come down to the end of the way to fall asleep in Him, as I have said of Moses I say of you and of me, that the death of a Christian is like a calm, placid sunset at the end of an eventful day.

Beloved, why was this possible? Why could Moses die thus? Why could Moses enter into Heaven? Why is it that we can sing today about Moses and the Lamb? Why is it that we have the definite assurance that Moses is now with the Lord as one of His own redeemed saints from earth? Beloved, I know why it was. There came a time in Moses' life when he stood with two roads before him. Listen:

"By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible."—Heb. 11:23-27.

Beloved, there came a time in his life when Moses stood face to face with a decision that had to be made. Two roads stretched out before him. As he stood and looked down that first road he saw the most beautiful sight that could ever fall upon the eyes of any man earthly. He saw the throne of Egypt, and Egypt was the greatest kingdom in the world in that day. Just in a little while — a few days, or weeks, or months, or years — and Moses will sit on that throne. He is the adopted son of Pharaoh's daughter. He is the heir apparent. He is the crown prince of Egypt. He will soon rule and reign over the greatest monarchy of the world. As he looked down that road beyond the throne, he saw pleasures. Surely he would be a happy man. Pleasures, even sinful pleasures awaited him. As he looked beyond he saw after a while that those pleasures came to an end, for they were pleasures of sin for a season. As he looked on still further, he saw that if he followed that road that it meant a repudiation of his God and that ultimately it would lead to a Godless, Christless and spiritless grave.

Then Moses looked down the other road. It didn't look so bright at first. There wasn't the brightness about the second road as there was about the first. The very first thing that he was going to have to do would be to endure the wrath of the king. The very day that he announces that he is no longer the son of Pharaoh's daughter but that he is aligning himself with the persecuted, down-trodden people of God — that day he becomes an enemy to Pharaoh. He will have to renounce all that he had even known in Egypt. That is the first thing he sees in that road. Then looking beyond he sees that it is going to cost him, for there will be the reproach of

Christ. No man has ever yet served Jesus Christ but what has been reproached by the world. You can join a church and live like the world and the world won't reproach you, but no man can trust Jesus Christ and walk like a Christian ought to, separated from the world, without having to suffer the reproach of Christ — the same kind of reproach that the Son of God suffered when He was here within this world. Moses saw the reproach of Christ that would be his. He saw that there was going to be affliction — the affliction of God's people — as he looked down that second road. He knew God's people would have to suffer and as he identified himself with them, he was going to have to suffer too. He saw the afflictions of God's people as he faced that road. He looked beyond that and he saw that out yonder at the end of the road was a reward that even the throne of Egypt could not begin to compare with. Out at the end of that road was Heaven itself.

I imagine Moses looked down one road and then looked down the other. As a man of intelligence, I have an idea that he balanced and weighed the factors that he saw there. Moses made his decision and cast his lot with the people of God and with God and with Jesus Christ.

Beloved, when Moses came to the end of his way — when he came to die — he did so, so gloriously all because he made that decision for God back there in the early days of his life.

There may be someone here this morning that ought to make that same decision. You are standing at the dividing of the road. Here is the world that you can go on serving just as you are. You won't have to change one particle. You can go on living for the Devil and serving him by going right on down the same road that you are on. Or here is another road. It isn't very bright to start with. The service of Christ doesn't offer much to start with. There is something bright at the end. Thank God, the man who makes his decision for Jesus Christ to walk with the Saviour — that man makes a happy decision that will bring him to a happy demise at the end of life's way. May God help you to make the same decision, aided by His grace, that Moses made in days long ago.

May God bless you!

## DIAMOND DUST

(Continued from page one)  
and come, we would leave a disagreeable situation, but now we must stay and do our appointed work; though we would like to quit, we cannot.

But the combination of cutting little incidents, routine monotony and compulsion of circumstance may as easily spoil as make a character. They must be under the direction of One who makes them work together for good and we must accept them as from Him, because "only to them that love God" do "all things work together for good" — even the diamond dust of irritating human traits.

—The Christlife Magazine

## NAPOLÉON GIVES HIS OPINION OF CHRIST

(Continued from Page One)  
comparison. He is truly a being by Himself. His ideas and sentiments, the truths which He announces, His manner of convincing, are not explained either

by human organization or by the nature of things.

Can you conceive of Caesar as the eternal emperor of the Roman senate, and from the depths of his mausoleum governing the empire, watching over the destinies of Rome? Such is the history of the invasion of the world by Christianity. Such is the power of the God of the Christians; and such is the perpetual miracle of the progress of the faith and of the government of His Church. His arm has for eighteen hundred years defended the Church against the storms that have threatened to engulf it.

Alexander, Caesar, Charlemagne and myself founded empires. But upon what did we rest the creations of our genius? Upon force. Jesus Christ alone founded His empire upon love; and at this hour millions of men would die for Him!

What proof of the divinity of Christ! With an empire so absolute, He has but one single end, the spiritual melioration of individuals, the purity of conscience, the union of that which is true, the holiness of the soul. —Twentieth Century Christian

## WANT TO KNOW?

(Continued from page one)  
ent way the Sunday Schools are conducted from the Cradle Roll on up by promotion annually to Decision Day, are filling many churches with unregenerated members?

No, I do not think so. The Sunday School is not responsible for our churches being filled with unregenerated members, but these hot-air evangelists, and evangelistic singers, and gullible pastors are responsible for this condition. We need Sunday School superintendents, deacons, and pastors and uncompromising members, with backbone and grace to call any evangelist's hand who attempts to fill up the church with un-

## The Rejected Lifeboat

(Continued from page one)  
effect, the wretched captain the time was cowed, and time was lost in getting terrified women and children the lifeboat and safely as Three or four trips were made and at last all were safely rescued except the captain.

In vain he was urged to refuge in the lifeboat, warned that his life was worth an hour's purchase, remained where he was the ship was already breaking up. He would take no heed with frightful oaths pointed revolver at anyone who came near him.

The lifesavers were so hausted at last that they no longer battle against the storm, and were ordered to turn to shore. Even the line rockets were fired from the ship, that he might be drawn to safety, but ever a line crossed it, the wretch cut it loose.

As the spectators gazed mingled pity and awe, the ship was dashed in pieces by waves, and a piercing horror from the man who that too late he saw the consequences of his mad fusil of life.

Dear reader, you are doomed ship, doomed because of sin; but Christ is the boat and you are urged to refuge in Him from the Eternal life is offered to as temporal life was to the infatuated captain. Will you reject it? There is an invitation full and free offered to "Him that cometh to Me in no wise cast out." Don't say, "There is plenty of time." Your frail bark may be now on the point of breaking up. It will then be too late to be saved. Come now. —Unknown

saved folk on Decision Day any other day!

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