

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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How Charlie Shook England

One spring evening in the middle 1800's two young men strolled toward Teversham, a village near Cambridge, England. Later that night they would conduct a preaching service, under the auspices of a lay preachers' association. Charlie Spurgeon, fifteen, the younger of the pair who had known Christ as personal Saviour for only a few months, had joined the association as a non-preaching member. Thus during leisure hours he helped with services in hospitals, among poor folk and in homes of shut-ins. Now, within sight of Teversham, Charlie asked his companion, "Aren't you nervous about tonight's sermon, William? Won't this be the first time you've ever preached?" William stopped, facing Charlie. "Me preach? I should say not, Charlie. I was told you were to give the sermon tonight. I was sent along to be company for you!" Charlie Spurgeon was stunned. "Honest, Charlie," added the companion, "words would stick

in my throat if I got up before a congregation. Can you think of a text?"

Charlie nodded slowly. "I guess so. But folks would walk out of that church tonight if they saw a boy get up to preach."

"You'll have to try it, though," said William. "I can't. And it's too late to go back to Cambridge to get anyone else."

Charlie's father and grandfather were ministers, but the boy never had planned to follow in their steps. As he hurried on with William, he was glad to recall a text his grandfather once had used: "Unto you therefore which believe he is precious."

Only a few dozen persons were in the church that evening. To Charlie it looked as though the entire village had turned out. He was shaking, inside and out, as he stood up to bring his unprepared sermon.

While waiting for people to settle down, the boy felt a sense of ease, happiness and friendliness creep upon him. He felt at home, looking down upon the

earnest people whom William had been afraid to face.

Charlie's voice was clear and strong as he gave out his text. His sincere faith in the Lord Jesus quickly impressed every listener. As Charlie made each point, he illustrated it with incidents from English village life in order that his sermon could be easily understood. No one walked out on Charlie Spurgeon that night.

"You're a natural - born orator," said William warmly on the way home. "That was a fine sermon. The people want you to come back."

"I'll go back gladly whenever they want me," replied Charlie happily. "But I'm no orator, William. It just came easy for me to talk to those folks because I love them. I love the Lord Jesus Christ. I want to bring all the people I love to Him."

Charlie Spurgeon did go back to Teversham, many times. Villagers spread reports of his excellent sermons. Over in Waterbeach, a neighboring village, a

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Of The Two Classes Journeying Toward Eternity, In Which One Are You?

A traveler said: "As the mist lifted from the distant horizon our eyes beheld our destination. There, rearing its rugged head against the sky, stood Table Mountain, and Cape Town's bay beneath it as though seeking its protection from some dreaded foe. All on board were more or less excited. My attention was directed particularly to two passengers who stood on the deck straining their eyes in the direction of the dock, which we could plainly see was crowded with people."

"One was a bride. In a little while she hoped to meet the one who on the morrow was to make her his wife. The other was a criminal in charge of a detective, and on the morrow had to face a serious charge and meet the judge. I watched the faces of the two—the one lighted with hope and joy, the other downcast and despondent. My thoughts wandered from my fellow passengers on board the great liner to my fellow passengers the whole world over who are voyaging with me to

eternity. I divided them into two classes, and in doing this I did only what God Himself hath done."

REMEMBER THAT—

The children know whether you are a Christian or not.

The faithful are more useful than the talkful.

One must keep sweet while he defends "the faith."

The good song leader is the one that gets the people to sing.

Piety is more important than brilliance in the pulpit.

A house-going preacher makes a church-going people.

Cordiality to strangers may bring them back to God's house.

The business of the church is the evangelization of the world.

—Unknown

THE PRAYER OF JABEZ

Hidden away among the genealogies, like a lovely flower in an unexpected place, is the story of Jabez in I Chronicles 4:10. In the prayer of this young man, and God's response to him, there is a formula for blessing as fresh and effective as it was 3,500 years ago. There are 5 characteristics of Jabez revealed in his prayer.

A heartfelt desire to know the blessing of God: "Oh that thou wouldest bless me indeed."

A divine dissatisfaction with narrow horizons: "and enlarge my coast."

A determination to witness the power of God: "and that thine hand might be with me."

A dependence upon the protecting grace of God: "and that"

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Mused Uncle Mose

Dem edicated peoples is al-lus talkin' 'bout buildin' er new worl'. Co'se dey's figgerin' on waitin' tel dey shoot dis one all to pieces.

"DOES SIN PAY?"

A Sermon By PASTOR JOHN R. GILPIN

"But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."—James 1:14-15.

I am satisfied that there isn't a person here tonight but who knows the answer to the question of my subject. There isn't one here who has reached the years of accountability but what has sinned and if so, you know the answer to this question in your own experience.

But suppose we let God's Word answer that question by way of a few quotations from this blessed Book.

"Fools make a mock at sin."—Prov. 14:9.

"Righteousness exalteth a nation but sin is a reproach to any people."—Prov. 14:34.

"The soul that sinneth, it shall die."—Eph. 18:4.

"For all have sinned and come short of the glory of God."—Rom. 3:23.

"But the scriptures hath con-

cluded all under sin."—Gal. 3:22.

"The wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23.

You know the answer to my question, "Does Sin Pay?" in the light of these texts which I have just read to you. And surely, beloved, you know the answer in your own experience for you have sinned. But I would like tonight to take from the Word of God some scriptural illustrations in order that I might an-

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THE INTERCESSORY PRAYER

As Heavenward He lifted up His eyes,
My Lord did pray:
Mine hour is come, O Father, glorify,
As Thou didst say
Thou wouldest, Thy Son, that also He
May give His glory unto Thee.

As o'er all flesh Thy power wast given Me,
That I should give
Eternal life to those Thou gavest Me,
That they may live
And know Thee, O My Father God,
The Only One, and Christ Thy Son.

I pray not for the world, but for Thine own;
I pray for those,
O Holy Father; keep them in Thy name;
Thine arms enclose
About them; keep them near to Thee,
That of this world they never can ever be.

Thy Word is truth, O Father, sanctify
These all Thine own,
As for their sakes I sanctify Myself;
And not alone
For these, but those who shall believe,
I pray, as they Thy Word receive.

That they may be as One in Thee, I pray.
As I in Thee
And Thou, O Father, art in Me, in this
Thy promise be;
And also may they be as one
In us, the Father and the Son.

As I in them and Thou in Me, make them
Perfect in one;
As Thou hast loved Me, love them as
Thine only Son;
O righteous Father, may they share
With Me, My Glory, as joint-heirs.
Thy will be done.

—Eva Gray

The Church, The Greatest Institution In The World, Was Organized Before Pentecost

There is much being said about the church in this day and age, when it was organized and who did organize it. Some say John the Baptist, some say Peter, some say it was organized on the day of Pentecost.

Notice Matt. 16:18: "And I say also unto thee that thou art Peter and upon this ROCK I will build my church and the gates of hell shall not prevail against it." So we do find that Jesus Christ did organize a church while He was here on the earth and walked among

men. We find Christ to be called the ROCK in many places. See Ps 95:1, I Cor 10:4. We find in Luke 6:13 where Christ, after praying all night, called His disciples unto Him and out of them He chose 12.

Some say the church was organized on the day of Pentecost, but we find in Matt. 18:15-22 where Christ gave the rule of discipline to the church which was many days before Pentecost. So we find the church was organized many days before Pentecost.

God has laid it down in His Word and we know that is all that will stand the test. "Heaven and earth shall pass away but (Continued on page four)

Two Brothers

There were two boys in the Taylor family. The older said we must make a name for the family, and so turned his face toward Parliament and fame. The younger decided to give his life to the service of Christ and so turned his face toward China and duty. Hudson Taylor, the missionary, died, beloved and known on every continent. "But when I looked in the Encyclopedia to see what the other son had done," said one, "I found these words, 'The brother of Hudson Taylor.'"

Everybody But God

When Mark Twain was in Berlin, he received an invitation asking him to call upon the Kaiser. "Why, papa," exclaimed his little daughter, after contemplating the missive for a moment in speechless awe, "If it keeps on this way, there won't be anybody left for you to get acquainted with but God." An amusing remark, mayhap, but one of saddest seriousness! That home is surely under a shadow when the occupants do not know God.

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"DOES SIN PAY?"

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swer the question and might impress upon you the truth of the answer to this question, "Does Sin Pay?"

I

The first illustration that I would like to use is that of ABRAHAM AND HAGAR. Primarily the sin of Abraham was the sin of impatience and the lack of faith. Abraham was a saved man. Beyond any peradventure of a doubt he was a child of God, and to this man Abraham, God made a revelation that a child, the seed of promise, should be born unto Abraham and Sarah. However, these two became impatient. It seemed that God had forgotten His promise. Months and years passed by and still that promised heir failed to arrive. And thinking that God had forgotten and that God was going to use some means other than Sarah for the reproduction of the seed of Abraham, therefore, Sarah made a suggestion unto her husband that he take her handmaid, Hagar, and that this handmaid should bear a child for Abraham, which in reality should be the child of Sarah since Hagar was Sarah's handmaid. I say, beloved, that they knew better than that. They knew that what they were doing was wrong. It was the sin of impatience in failing to wait on God. It showed their lack of faith in their failure to wait until God emphasized his power in keeping his promise. And, beloved, Abraham did the very thing that Sarah suggested and the result was that a child was born unto Abraham and Hagar. The child's name was Ishmael, and from the hour that Ishmael was born into the home of Abraham, trouble and difficulties and heartaches galore came into the life of this old patriarch of God.

No Bible student within the House of God this night is here but what recognizes that sin certainly does not pay and surely did not pay in the life of Abraham. It wasn't any time at all until Sarah demanded that Hagar be put out of the house because of her insolence towards Sarah and later on the child Ishmael after his birth likewise became a heartache to Abraham and to Sarah because Ishmael mocked and made fun of Isaac, the child of promise that was actually borne by Sarah in fulfillment of the promise of God. And still later after that Hagar and her son, Ishmael, had been put out of the house, Ishmael became the father of a great nation known as the Ishmaelites, or as we speak of them as the Arabs today. From the hour that Ishmael became the father of a great nation, there has been warfare and perpetual hatred between the Arabs and Jews down to this very hour. Surely,

BEST SELLER

*It is worn where fond hands have caressed it
And dog-eared where hearts found new ease
Ah, no, it's not just the book-of-the-month
It's the Book of the Centuries!*

*There are tears where a soul shared its sorrow
And smiles where it lightened a load
There are faint names of dear departed
Who cherished it so on life's road.*

*I turn to it when I am happy
And it doubles the joy of the day . . .
I lean on it when I am troubled
And its leaves blow my cares all away.*

*Its tale is as new as Tomorrow . . .
Every land knows its story divine
Of this quiet, eternal best seller . . .
Dear little old Bible of mine.*

beloved, there isn't a son of Abraham within the world tonight but what would say that sin does not pay. It didn't pay in the life of Abraham. It caused heartaches within his own family. It caused discord within his own home. It caused strife between his own children. And from the hour that he put Ishmael out of his house and Ishmael became a father of a nation, from that hour, beloved, Abraham's followers have had heartaches and difficulties caused by the descendants of Ishmael.

It reminds me of an incident of a few years ago, probably 75 years ago, over here in the state of Ohio, in Hocking Valley coal mines. Some striking miners in retaliation against the company, set fire to a car of coal and ran the flaming car of coal back inside the mine, never realizing for a moment's time how far-reaching the results would be. I say, my brethren, that that took place some 75 years ago at least, and still down to this day the coal mines in that section of the Hocking Valley are smoking and burning from that act of rash imprudence on the part of those striking miners of 75 years ago. The mine owners have spent thousands of dollars in an effort to extinguish the flames. The United States government likewise has spent thousands of dollars trying to save the coal in those mines. I have personally passed through the Hocking Valley coal mines of the area of which I speak and have seen the smoke coming up out of the ground where the fire is existing down there in the mines below.

It was only the act of a moment's time—it was only a small thing for that group of men to set fire to the car of coal and run it back into the mine. They never realized how far-reaching the result of that day's work would be. Seventy-five years have passed. Possibly everyone of the men who were present the day that mine was set on fire are dead but their deed lives on, and the United States government experts say there will never be any way whatsoever for the extinguishing of the flames that live in that mine.

I am saying to you, beloved friends, it was thus in the experience of Abraham and Hagar. Abraham has been dead these four thousand years but the sin of Abraham lives on in the descendants of Ishmael. In the warfare against the Jews, in all the heartaches and trials and difficulties that Israel possesses today in the setting up of a nation in the land of Palestine, we

see the results of Abraham's sin. All those heartaches can be traced definitely to that one act on the part of Abraham when Abraham took Hagar to be his wife by way of concubinage. I am saying to you tonight, my brother, no man can read this portion of God's Word as relating to Abraham's experience and ask himself "Does Sin Pay?" without coming face to face with the realization that the answer is an emphatic negation. My brother, sin surely does not pay!

II

The second illustration that I wish to use, it that of JACOB. Jacob, as an unsaved man, sinned against his father and his brother. He cheated his brother out of his birthright and he deceived his father and lied unto him. I recall how that Jacob's father, Isaac, a great lover of venison, asked his son, Esau, to go into the fields and take for him venison. Yet while he was gone Isaac's wife, Rebecca, loving Jacob more than she loved her other son, Esau, proposed that instead he kill a lamb and deceive his father thereby. I can see Jacob, who was a smooth-faced individual, as he puts goats skins upon the small of his neck and the back of his hands, so that when his father would feel of him, he would feel him as an hairy man and he would think he was Esau, an hairy man, a man of the open field. When Jacob came into the presence of his aged and nearly blind father, he said: "I am Esau, your first born." And the father said, "It sounds like Jacob to me." But when Jacob went forward and stood in the presence of his father and allowed Isaac to feel the backs of his hands and the small of his neck, he deceived his father with the goats skins he had put on his body. The father said, "It's the voice of Jacob, but it's the hands of Esau." And thus deceived into thinking it was Esau, he pronounced the blessing on Jacob, thinking he was blessing Esau instead.

Beloved, it looks like Jacob is the winner. It looks like in that duel between father and mother as to which son shall be paramount, in those heartaches between the two sons as to which one shall have the paternal blessing, it looks like Jacob is the winner in a very decided manner, but brethren, all results are not to be tabulated immediately.

Thirty years pass by. Jacob is now a father some dozen times. He has one son of whom he himself was likewise unusually fond. As Isaac, his father, had

been fond of Esau, so Jacob was unusually fond of Joseph. He made for his son, Joseph, a coat of many colors. One day there came to him the task of identifying that coat for his sons came to him with a coat which they had dipped in goat's blood and spread it out in the presence of Jacob. They said, "We found this today. Do you know whether this is your son's coat or no?" Jacob knew there wasn't but one coat like it in all the world. He had made it for his beloved son, Joseph. Now, as it is spread out before him, Jacob identifies it by saying, "It is my son's coat. An evil beast hath, no doubt, devoured him." And for years Jacob believed Joseph had been devoured by an evil beast. For years he believed that his son Joseph was dead. But, beloved, Joseph was not dead. He had been sold to the Ishmaelites and they in turn sold him into Egypt and then he had been sold as a slave in the house of Potiphar. Joseph was not dead but Jacob's ten boys lied to him and deceived him when they spread out the coat that had been dipped in goat's blood. Mind you, beloved, 30 years ago, Jacob had deceived his father with goats' skins upon his hands and the small of his neck—now Jacob is deceived by his sons with goats' blood.

I am saying tonight, beloved, here is a man who sinned as a sinner and reaped as a child of God, for in the meantime he had been saved and become a child of God. Many, many times I have been asked by believing Christians this question: "I sinned when I was a sinner. I committed gross iniquities and vile immoralities. Will I reap those now that I have been saved, now that I have become a child of God? Will I reap the sins of my life that were committed in the days before that I was saved?" I do not have to give you an answer as to what I think, beloved, I can give you a "thus saith the Lord" in the experience of Jacob. Jacob sinned as a sinner man. He reaped from his sins, beloved, as a child of God. I say tonight, beloved, you can't look at old Jacob as he suffered over the loss of his son, thinking Joseph to be dead—you can't look at Jacob without the realization of the negative answer to my question tonight: Does Sin Pay? You can't read the experience of Jacob without realizing that sin does not pay in the life of a sinner or child of God.

III

Let us take another illustration. Beloved, there is a man within this Bible by the name of AHAB. He can be characterized as wicked but weak, while his wife can be said to be wicked and strong. Her name was Jezebel. The Jews, beloved, were forbidden to sell their property except to one who was nearest of kin. Ahab and Jezebel looked at some land that adjoined theirs, that was owned by Naboth and they desired that property which belonged to Naboth. They proposed to Naboth that he sell it and though Ahab was king and Naboth was just one of the servants of the king, Naboth honored the will of God and he refused to sell his land because Ahab was not nearest of kin and should not purchase it. When Ahab went home, pouting because of his failure to secure the title to this piece of property, his wife planned at once how that the property might become theirs. The Word of God tells us how that she had letters written accusing Naboth of blasphemy and without giving him more than the seeming semblance of an unfair trial, Naboth was killed.

Immediately Ahab went out to take possession of the property, for on the death of an individual, unclaimed property reverts at once into the hands of the king. When Ahab went into the estate of Naboth to take possession of it, he was surprised, beloved, to find that there was someone already walking around on Naboth's estate. Who was it? It was the prophet of God, God's preacher, for God had made a revelation unto his prophet as to what Ahab had done and when Ahab came into the estate of Naboth to take possession of it, he found God's prophet already there and immediately the prophet pointed the accusing index finger at him, knowing full well what Ahab had done.

No individual can stand in the vineyard without the realization that ere the prophet God says one word unto Ahab that sin does not pay. However, beloved, let us listen to the voice that comes from that vineyard. Over three thousand years have passed by and the winds of thirty centuries have blown across the vineyard of Naboth, but it seems to me, beloved, those winds blow tonight bringing a voice from that vineyard: "Sin Does Not Pay." I see Ahab having Naboth slain. I see the dogs as they come up to devour the body of this man of God. I look again, beloved, and I see Ahab brought back from the battlefield a little later home, the royal chariot, with Ahab's dead bloody body with that chariot, I see them take the body out and wash that chariot and the dogs lick up the blood of water that runs out of the chariot in which Ahab was killed. What does it tell us, beloved? I say there comes a voice from the vineyard of Naboth, both, a voice that not only says that sin does not pay, but would remind us that Ahab reaped exactly the same as he had sown as far as the sin of his life was concerned.

IV

But let us look at another illustration of this same truth. Does sin pay? It is night time in the land of Palestine. A trial is taking place in the court house. The servants of the high priest have built a fire in the outer court while they are waiting away their time as the trial progresses through the night. Presently, a door opens and the accused, the Lord Jesus Christ, himself, bloody, mangled, bruised, with His body torn, His flesh marred beyond human recognition, comes out of the court house. At the very moment that Jesus Christ came out from Pilate's judgment hall, a Baptist preacher standing there beside that fire warming his hands, with a loud shout of blasphemy says: "I know not the man."

Why, Simon Peter, strange recollection this is of your Aren't you the man who was brought by Andrew one day to the presence of Jesus and when Jesus saw you, didn't Jesus say, "Thou art Peter. Aren't you the man, Simon, Peter, who one day out there in Cesarea Philippi stood in the presence of Jesus and said, 'Thou art the Christ, the Son of the Living God?'" Strange memory this is of yours, Simon Peter. Aren't you the man who was with Jesus on the day when five thousand men, not counting women and children, had been fed and then when Jesus the next day pressed home that congregation his great sermon on the bread of life and they all dwindled down to just twelve Baptist preachers, standing there didn't Jesus say, "I know not the man?"

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he was living he could have had the river of living water to quench his thirst.

“DOES SIN PAY?”

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“You also go away?” And, Simon and Peter, aren't you the man who take? Thou hast the words of everlasting life.” Simon Peter, aren't you the man who went with the Lord Jesus upon the mount of transfiguration and along with James and John, you saw His face shine while He talked with Moses and Elias about his death which He was to accomplish at Jerusalem? Simon Peter, isn't it a strange memory now that you don't know Him. Aren't you the same man who came to Gethsemane along with James and John and you there poured out his soul in death and he prayed and great drops of bloody perspiration poured from his body? Aren't you the man who saw Him there in Gethsemane? Strange that you say “I know Him not.” Simon Peter, a few hours ago this man was arrested over here in the garden. Someone that looked much like you in the darkness, drew a sword to defend this man Jesus and with that sword hacked off the ear of the servant of the high priest. Since you saw the Lord, it looked like you saw the Lord. Strange memory! Can you blaspheme,—how can you proclaim,—how can you boast boisterously and rudely that you know not the Lord Jesus Christ?

“Tsee, beloved, my Lord who turned His eyes toward Simon Peter. The cock had just finished crowing. Simon Peter has denied his Lord three times and the prophecy has been fulfilled. The eyes of Jesus met the eyes of Simon Peter and Simon Peter went out and wept bitterly. Oh, my brother, if you will look yonder and see that

man, Simon Peter, as he leans his face in his hands and bitterly weeps over the sins of his life, you have the answer to my question. Does sin pay? Maybe Peter saved his life. Maybe Simon Peter would have been killed. It may be that by profanity and by his blasphemy, his denial, that he lived a little longer than he would have, humanly speaking. But, oh, the cost, the price that he paid. In his experience, you have the answer to my question, “Does Sin Pay?”

V

Let us look at one more illustration. In this Bible there is a man who one day asked his father for the goods that befell him. And I can see this young man, who later comes to be known as the prodigal son, take off from home a few days later, glad to get away from the restraining influence of his father—probably happy at the thought that he is able to get away and to get out into a new experience out on his own for life. Maybe the old father's discipline of the home had been harsh, at least, it probably seemed so to the lad and now with his goods he leaves home. Notice him, starting out in life. A life before him but what a life! See him over there in the far country. He wastes his substance. The word of God accuses him of at least three sins. The Word of God says he wasted his substance with harlots, in gambling, and drunkenness. And with those three sins, beloved, accumulating day by day, this young man's property soon was gone and as a pauper he stands beside the hog pen and wishes that he were a hog. Look at him, my brother, does sin pay? Oh, he had a big time as long as his money lasted. He had a good time. I imagine, beloved, he was the most popular

fellow in the country as long as his money lasted. Sure, sin paid then. My, what a big time he had in sin. But look at him now. He would be glad if he could trade places with a hog for then he would have provisions to eat. Now, as a human being, sunk lower than a hog in his living, he would be happy if he could change places with a soulless beast if only he might have proper food. Look at him, brother!

You want the answer to the question, Does Sin Pay? You have it. Here is a man who sinned. Here is a man who went into deep sin. Does sin pay? You have it. There is your answer as he stands there beside that hog pen and wishes that he himself were a beast instead of a human. Brother, what has made man in that position? What would make a man come down from the position of a human being to the position of a beast? Just one thing. S-I-N! Sin. Does sin pay? You have your answer in this man's experience.

Brethren, I have said all this that I might ask your undivided attention for the next 120 seconds. If, brethren, sin is as I have described it tonight, then you need a Saviour. You can't save yourself! The church can't save you! The preacher can't save you. The law can't save you,—baptism can't save you! There is only one Saviour: The Lord Jesus Christ! Stand with me at Calvary and see Him when the nails pierced His hands and His feet and His side was riven through with a spear. Beloved, that is the price of our redemption! I stand tonight in His presence and point you unto Him and I say, as John the Baptist said of old:

“Behold, the Lamb of God that takes away the sin of the world.”—John 1:29.

I say, like Simon Peter in I Peter 2:24:

“Who his own self bear our sins in his own body on the tree, that we being dead to sin should live unto righteousness, by whose stripes we are healed.”

Brother, sister, sin doesn't pay but thank God we have a Saviour who died for sin and I rejoice tonight that I can hold Him up and present Him to you as your sin bearer, as the one who died for your sins. Oh, may God help you tonight to look up to Him and trust Him in this hour as your own personal Saviour!

May God bless you!



Delinquency Of Juveniles Caused By Delinquency Of Parents

J. Edgar Hoover in a recent interview laid the blame of children's misdeeds on their parents. Mostly on the father.

One of his case studies concerns a fourteen year old boy. This lad started smoking, drinking beer, and running around with girls. One day he beat his neighbor to death just to get his car and drive around awhile.

The investigation brought out these points: The boy was allowed to quit school because “he didn't like the teacher.” His parents always excused him, he was babied and spoiled. His father never made him go or asked him to go to Sunday School or church, because the father did not go himself. The mother went alone to church. There were nine other children in the family, none of them went to Sunday School. A firm hand of discipline, plus a father's good example might have saved this boy.

Is this altogether something new? Let us look at the story of

TEMPTATION



“Yield not to temptation, for yielding is sin, Each victory will help you, some other to win.”

Eli, 1160 years before Christ walked on earth. Eli himself was not wicked. He was a high priest, the very one who told Samuel how to answer the call of God in the night. But his sons were sinful, disobedient, ungrateful, un-holy, and viciously immoral.

The judgment on Eli, the father, was this: “I have told him that I will judge his house for ever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.” —I Sam. 3:13. Eli himself was a pious man and judged Israel. But he could not or would not stop his sons from breaking the laws of God and man. These grown sons were allowed to break the rules of the Temple, they took meat meant for sacrifice and used it for themselves. They had loose morals concerning women and openly disobeyed the commandments they were supposed to respect and help others obey also.

We do not know just how God expected Eli or any other father to restrain them. There are different methods used by all generations. To spare the rod is to invite much trouble later in most cases. The power of example is the great factor in leading a child into the paths of righteousness. A father who goes to the house of God and takes his child along has done more for the son or daughter than any other regular duty can accomplish. But that, of course, is not enough.

Eli was probably too easy going and too generous. This is a common fault with fathers. They give the son too many gifts, too much freedom, too little counsel and too little discipline.

Perhaps Eli's wife had something to do with the sad ending of these two young men. Which would not excuse Eli—“he restrained them not.” Silence gives consent, in the home, the office, or the factory, in politics, or in society.

Eli did not use his knowledge of the sons' evil deeds in a definite effort to stop them. He let things slide. They went from bad to worse. This lack of action was the sin in Eli's life, the thing that made God say

He would judge Eli — because “he restrained them not.”

The two young men were killed in battle; a little later Eli, himself, fell over dead when he heard the news.

That the Ark was allowed to be taken into the battle, against the holy laws concerning it, is one more indication of how far wrong things were spiritually, when the Philistines won that battle in which Eli's sons were slain. No wonder the wife of Phinehas, Eli's daughter-in-law exclaimed, “The glory is departed from Israel: because the Ark of God was taken.”

The glory of God is soon gone from that house where sin is allowed to take root and grow into an evil plant. No joy can be expected where fathers lead their sons into a careless way of life which belittles reverence for God and His house, even our Father in Heaven chastens those He loves.

Law and order is a precious thing in the home or in the nation. Still better is the peace that comes from true worship of the living God. Together these active habits of obedience and faithful loyalty to Godly precepts will promote and perpetuate harmony and happiness in the family. Without restraint and without respect for righteous rules of conduct there can be no lasting love or happy outcome to family affairs. Our Father in Heaven is faithful. His Word declares it and experience has proved it. Let earthly fathers be faithful to their own, by example, precept, persistent prayer and effort, and we will have happier homes and more abundant living in the family circle. — Gospel Herald



The Ten Commandments and the multiplication tables are in no danger of being outmoded.

Christian talk and the Christian walk should run parallel.

THE BAPTIST EXAMINER

SEPTEMBER 11, 1948

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THE BELIEVERS' EXPECTATION

You are familiar with the picture of the maiden standing on the shore looking out over the sea and waving her handkerchief in welcome to her returning lover. He had been absent from her many a long day. She had watched for his coming until hope deferred made her heart utterly sick. Sometimes she saw a distant sail that she fancied was his. But it passed on and her hopes vanished with it. Many a time she arose in the morning murmuring to herself, “Surely he will come today,” only to watch vainly during the long hours until night came, and she lay down worn out with her disappointment. But at last the day she had prayed for came. She saw the gleam of the sail as soon as it appeared above the horizon. On it came, her hopes rising with its approach. Her faithfulness and patience were at last to have their appropriate reward. As the vessel drew near she thought she could descry her lover standing in the forward part of it looking anxiously for her as she was looking for him. She ran at once to a conspicuous place on the promontory, and while her heart beat fast with love and her eyes filled with tears of gladness, she waved to her lover the white symbol of his welcome home. So the Church watches for her absent Lord, often with fainting heart because His coming is long delayed. But some day our waiting will be rewarded for our Lord will not disappoint His waiting Bride. — Dr. Frank Goodchild

CHARLIE SHOOK ENGLAND

(Continued from page one)
congregation had lost its beloved old pastor. Charlie, just after turning sixteen, went to fill the vacancy.

The Waterbeach chapel was a converted barn; the congregation, forty people. The pastor's salary was five pounds a quarter; roughly, a hundred dollars a year.

The power of his sermons grew. Waterbeach folk filled his church. People from Cambridge went down to hear young Charlie Spurgeon. They return-

ed to the university town inspired by the common sense he used in his powerful Gospel messages.

He was nineteen when his local fame took an amazing turn. He was asked to deliver the principal address before the Sunday School Union anniversary conference in Cambridge. Among his listeners that day was a Mr. Gould, a Baptist deacon.

After hearing young Spurgeon, Gould hurried to London. There he sought out Thomas Olney, an influential member of the New Park Street Chapel.

Although this was London's largest Baptist church, its membership was falling off rapidly.

"Young Spurgeon is the very man you need!" Mr. Gould informed Olney. "I've never heard a man, regardless of age, who impresses me so much with his faith, his sincerity and genuine human kindness."

"But he's only nineteen," objected Olney. "Our people would never tolerate a man so young in our pulpit."

"Come to Waterbeach next Sunday!" challenged Gould. "Hear him. Then judge for yourself."

After hearing Spurgeon the next Sunday in the rude Waterbeach chapel, Thomas Olney returned to London as excited as Gould himself had been.

Olney had to argue long with fellow church members, but finally won permission to invite Charlie Spurgeon to preach at New Park Street Chapel. The invitation, though, was good for only a single sermon in the winter of Charlie's nineteenth year. Many members of the London church were indignant.

"With what authority can such a youth speak?" protested such people. "We'll not waste time listening to a country bumpkin!"

The sermon was virtually boycotted. Only two hundred people were in the church, surrounded by a thousand empty seats. Those present, however, got the thrill of their lives. From the text "Every good and perfect gift is from above" Spurgeon developed a sermon which won the hearts of the faithful two hundred.

The young country preacher was asked to return three Sundays in January. Each of these Sundays he faced a much larger congregation. He was invited to accept the pulpit on a six months' trial.

Meanwhile a cholera scourge broke out in London. The young preacher threw himself into nursing the sick of his congregation night and day. Always in danger of the scourge himself, he won the admiration and love of the Londoners. Before the six months' trial ended, Spurgeon was given the pulpit as permanent pastor.

Soon such crowds were coming to hear him that New Park Street Chapel could not hold them. Exeter Hall was rented; then Surrey Garden Music Hall. Sunday morning crowds of ten thousand became commonplace. Everyone came — poor folks from London's slums, the English Prime Minister, laborers and the nobility.

Spurgeon rarely spoke for more than forty-five minutes. He never used notes. Without aid of public address systems, his clear voice reached everyone in the largest halls. Yet he was neither sensational nor dramatic. Men who analyzed his amazing drawing power over other preachers of his day agreed that his simple, sincere faith in the Lord Jesus and his tremendous love for the people before him were the real sources of his power.

Although he was a Baptist preacher, all English denominations soon united to build for him the famous London Tabernacle. It had a seating capacity of many thousands, as well as Sunday School rooms and offices for all types of Church activities. With Spurgeon directing services, membership in the Tabernacle congregation averaged five thousand annually.

Once the Tabernacle was completed, Spurgeon started three other great works close to his heart. He founded a college for training poor English boys to be ministers. He started a home for orphan boys, then one for orphan girls. Through these three institutions and the Tabernacle, Spurgeon poured out his great love for people until 1892, when he died at the age of fifty-eight.

Besides being a great preacher, he was a remarkable writer. His books about an imaginary Englishman, John Ploughman, were much like Benjamin Franklin's Poor Richard series. From tremendous sales of these common-sense books and his printed sermons, Spurgeon had a large income.

He gave this money to his college and to his orphans'

homes as fast as royalties paid. In his love for the children, his greatest concern that the orphans should love, good care, wise education and wholesome play in homes he maintained.

All that the famous preacher achieved, however, was the result of the simple principle Charlie Spurgeon started as a late teen — to bring as many of the people he loved as possible to the Lord Jesus Christ whom he loved even more. It was a formula which England! — Power

THE CHURCH IS THE GREATEST INSTITUTION

(Continued from page one)
my word shall not pass a Matt. 24:35. So Christ did not organize the church, and the church had the great commission. In Mark 16:15 He said to them, "Go ye into all the world and preach the gospel to every creature." This was only to the church, not to an individual. So we know that man has not been sent out of a church of the same faith order of the church that Christ organized, he has Scriptural authority to go.

We find that the church has some divine ordinances. Cor. 11:2: "Now I praise brethren that ye remember ordinances as I delivered to you." As Paul preached the truth to the Corinthian church we ought to preach it in our day. We might name two ordinances, baptism and Lord's Supper. We, as Christians, have through many of the country neglected Lord's Supper. We carry converts to the creek and baptize them and bring them and turn them loose. We need to feed them with for meat belongeth to them are of full age. Heb. 5:14 as His people ought to be Him for calling us the shepherd His pastures.

Trusting that these may find a lodging place in someone's heart, I remain the service of Christ. — H. H. Hunnicutt, Kennedy, Ala.

THE PRAYER OF JAMES

(Continued from page one)
thou wouldest keep me from evil."

A deep sense of the exceeding sinfulness of sin: "that it not grieve me."

"God granted him that which he requested."

When we long for blessing out of the narrowness of our experience, determined that we shall experience the fullness of God's love by casting ourselves upon His grace in separation from all known sin. He hears our cry and answers surely as He did on behalf of His servant in ancient times. — Moody Monthly

A NEW HEART

A boy went home from meeting one night and told his sister that he had a new heart. "Have you?" she innocently replied, "then please show it to me!"

And that is just what Christians have to do—show in their changed life and conduct that they have a new heart.

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