

Do you desire to be rich? - Then win souls.

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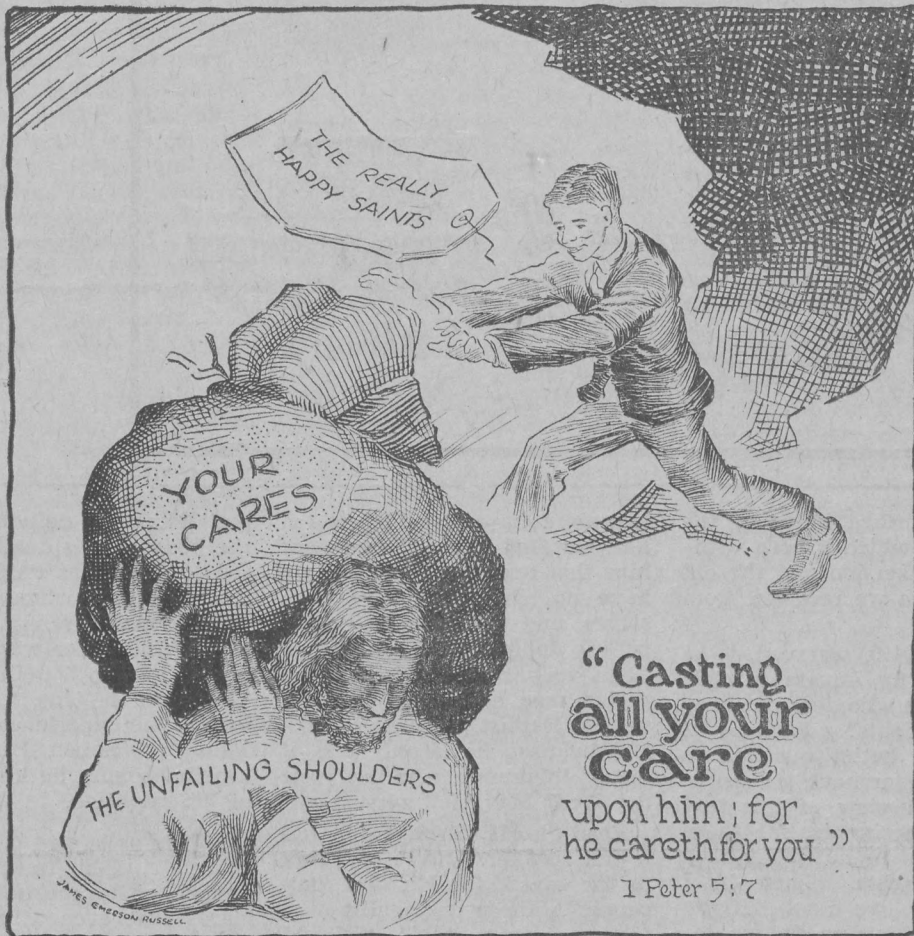
"To the law and to the testimony; if they speak not according to this word it is because there is no light in them."—Isiah 8.20

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## CHRISTIAN CARE-FREENESS



## Some Preachers Are Just Clouds Without Water

By LEON TUCKER

From The Pentecostal Evangel

The Book of Jude uses more extraordinary, original, and unique figures of speech than perhaps any other book in the Bible. It speaks of "raging waves of the sea," "wandering stars," "trees whose fruit withereth," and "clouds without water, carried about of winds." Jude 12. In these he makes reference to the apostates of his day; they are good figures of speech concerning the apostates of any day. Those men who

deny the things which are revealed in the Holy Scriptures are clouds without water. Clouds without water leave nothing. So ministers without the gospel make a desert where faith should blossom like a rose.

1. Men who exalt human rea-

### Mused Uncle Mose

Seem lak w'en a fellah wait on de Lawd he git so fah behin' ev'body else dat he feel lonesome.

son above divine revelation are "clouds without water."

It is not what man reasons, it is what God reveals. It is not what man thinks, it is what God says. The mind of man can never discover the heart of God. By wisdom this world has never come to know God. God's wisdom is foolishness to God. We are not left to reason, we have a revelation. There are no dark secrets in the gospel. He who runs may read. Christianity differs from world religions in that they seek after God while

(Continued on page four)

## The First Baptist Pulpit

### "THE SINS OF THE SAINTS"

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world."

— I John 2:1-2.

As we begin this study, the first question which arises logically is "What is a saint?", or, "Who are saints?" A Catholic priest, a friend of mine, visited me some months ago and in the course of our conversation, I

asked him for a definition. He said, "A saint is that individual who has lived on earth in such an exemplary manner that he has more good works at his disposal than he needs for his own salvation, and since he is in heaven and does not need them, these good works are placed to the account of other poor mortals who have not been so fortunate, and his church thus canonizes him and lists him as a saint." Just a few days later I was talking with a man of the Holiness persuasion and I asked for his definition. He said, "A saint is that person who after he

is saved comes back to an altar of prayer and "prays through", thus getting all of his Adamic nature, his carnality, and the depravity of his flesh removed. He thus is a saint." Not satisfied with either of these definitions, I turned to the Bible and said, "Paul you've never forsaken me yet; now please tell me, what is a saint and who are saints." In I Cor. 1:1, 2, we read "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are

(Continued on page two)

## Anyway You Look We Have Assurance In Our Saviour

I. M. RAINEY,  
P. O. Box 561  
Evansville, Ind.

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4:6, 7, 8.

Introduction: In these words you see the Apostle Paul looking three ways:

1. Downward; 2. Backward; 3. Forward.

Downward to the grave, backward to his own ministry—forward to that great day, the day of judgment.

Let us stand by his side for a few minutes, and mark the words he uses. Happy is that soul among us who can look where Paul looked, and then speak as Paul spoke. He looks DOWNWARD to the grave, and he does it without fear. Listen to what he says:

"I am ready to be offered." —I am like an animal brought to the place of sacrifice, and bound with cords to the very horns of the altar. The wine and oil have been poured on my head, according to the custom. The last ceremonies have been gone through. Every preparation has been made. It only remains to receive the death-blow, and then all is over. "THE TIME OF MY DEPARTURE IS AT HAND." I am like a ship about to unmoor, and put out to sea. All on board is ready. I only wait to have the moorings cast off that fasten me to the shore, and I shall set sail, and begin my voyage.

What glorious words to come from the lips of a child of Adam like ourselves. Death is a solemn thing, and never so much as when we see it close at hand. THE GRAVE IS A CHILLY, HEART - SICKENING PLACE, AND IT IS VAIN TO PRETEND IT HAS NO TERRORS. I stood the other day over a grave that

(Continued on page two)

### BONES IN CHURCH

"Last week, Sambo, our minister, preached on 'Bones in de Church,' an' he sure stepped on lots of people's toes."

"Bones in de Church! Well, what am dey all, boss?"

"Well, now, he names five different kind o' 'bones' they be in de average church. He sez as how they be some membahs what is like de wishbone. They's always 'awishin' for better things, but never gets down to work foh dem, and pray for dem. These here wishbones membahs ain't much account. Then they is the jawbone Christians. They does altogether too much talkin'. They is de gossipin' kind what usually makes trouble foh ebrybody. De church don't need no jawbone Christians. Then they is de funnybone kind, like that crazy bone in yoah elbow what is always agettin' hurt. They is de ones who is too touchy; they is always agettin' their

(Continued on page four)

## Be Honest! Is Your Pastor Just A Hired Hand?

Roy Mason, Tampa, Fla.

We are led to deal with this question because of some incidents that have been reported to us from churches recently. In each of these incidents, church members have sought to get rid of their pastors. And—it may be truly said that one of the pastimes of the average Baptist church is that of "running off the pastor." This is done in a number and variety of ways. Some starve him out. Some lie him out. Some vote him out summarily. Some deacons resign him. The number of cruelties practised compare favorably with those of the Spanish Inquisition of days gone by.

THE CONCEPTION OF THE GOSPEL MINISTRY HAS BEEN GREATLY LOWERED IN THE THINKING OF CHURCH PEOPLE IN RECENT YEARS. He has come to be looked upon as a sort of hired hand. WHY IS THERE SUCH A LOWERED CONCEPTION? We suggest some reasons:

UNSCRIPTURAL ORGANIZATIONS. Churches have so many organizations headed by officers that are absolutely unauthorized by the Bible, until the pastor has become almost unnecessary. Many a church gets by without a pastor and manages to run on indefinitely without one, because it is so organized that the various auxiliaries can function without a pastor. And the various organizations are thought of as the main thing, not the preaching and teaching of the pastor.

THE PASTOR'S OWN CONCEPTION OF HIS MINISTRY. Many a pastor richly deserves the low place that he has come to hold, because he has voluntarily put himself in subservience to the church auxiliaries. Pastors have helped to create a "Frankenstein monster" in the form of auxiliaries, that enslave and lower the pastoral office. The pastor is a mere wheel greaser of the church machinery—not a prophet of God.

THE SECULARIZATION OF THE CHURCH. The turning of

(Continued on page four)

### THE PROUD BANKER

"Ridiculous! Absurd! Foolishness!" And the proud banker curled his lip in scorn.

"But why?" inquired the one to whom he had spoken.

"Why? Do you, a thinking man, ask why? Such nonsense!" And he laughed in derision.

"Yes, sir," responded the other. "I ask you: Why?"

The face of the banker took on a scowl, and there was anger in his voice as he answered.

"Why? Do you mean to tell me that I can live as I like, sin all I want to, be the devil's tool for years, and then, without paying a cent or making any recompense, expect God to have mercy on me? You think, do you, that the death of Jesus Christ in my place on the Cross is going to satisfy God? Away with such theory! If I am to be saved, I must accomplish it by my own efforts." And he stamped his foot with passion.

"Now listen! Suppose a man

(Continued on page four)



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ments are made for their continuation.

### Saints

(Continued from page one)  
sanctified in Christ Jesus, called  
to be saints". In this passage,  
Paul declares that everyone  
who has received the effectual  
call of the Holy Spirit is a saint.  
He is not talking about that in-  
dividual who has had all of his  
carnality removed, nor is he  
talking of one who is now in  
heaven. Rather he is speaking  
of those who are living on earth  
still troubled by the depravity  
of their flesh but who have re-  
ceived the effectual call of the  
Holy Spirit and have been saved.  
If you will follow this de-  
finition throughout the Scrip-  
tures, you will find that this is  
the universal meaning of the  
term "saint" as used in the  
Bible.

#### I

In view of this definition we  
ask, "Do saints sin?" I recog-  
nize the fact that there are  
those who profess entire sancti-  
fication. I met a lady recently  
who boasted of perfection. She  
said, "I'm just as good as Jesus  
Christ." Then a moment later  
said, "And thank the Lord, I'm  
getting better every day." In  
the Salvation Army hymn-book  
the following hymn is found:

"Some people I know don't live  
holy;  
They battle with unconquered  
sin,  
Not daring to consecrate fully,  
Or they full salvation would  
win.

With malice they have con-  
stant trouble,  
From doubting they long to be  
free;  
With most things about them  
they grumble,  
Praise God, this is not with  
me."

What wretched doggerel is  
this! I do not believe that they  
possess such super-holiness but  
rather a weak conscience in  
knowing what is sin. Although  
it should be our goal to live  
perfectly, the scriptures de-  
clare that each believer after  
conversion does sin both posi-  
tively and negatively.

Twenty-five years after he  
had become a preacher, the  
Apostle Paul said, "For that  
which I do I allow not: for  
what I would, that do I not; but  
what I hate, that do I. If then  
I do that which I would not, I  
consent unto the law that it is  
good. Now then it is no more  
I that do it, but sin that dwell-  
eth in me. For I know that in  
me (that is, in my flesh) dwell-  
eth no good thing: for to will is  
present with me; but how to  
perform that which is good I  
find not." (Rom. 7:15-18). Now  
isn't that the experience of  
every believer? Is it not true  
that the good we want to do,  
we find that we don't do?  
This shows us that there is a

Some people are certainly going to have a lot of nickels in Heaven judging by their offering.

## GOD LOVES A LONG ARM



constant warfare between the  
new nature which is born with-  
in us at conversion and the old  
nature which we received from  
our parents.

In Prov. 24:9, we read, "The  
thought of foolishness is sin".  
Who is there who does not have  
foolish thoughts? Perhaps it  
would be a better question to  
ask if you ever have a sensible  
thought. In view of this text  
then all are sinners, for there  
is not one of us but what have  
foolish thoughts. Then in I  
John 1:8-10, we read, "If we  
say that we have no sin, we de-  
ceive ourselves, and the truth  
is not in us. If we confess our  
sins, he is faithful and just  
to forgive us our sins, and  
to cleanse us from all unrighte-  
ousness. If we say that we have  
not sinned, we make him a liar,  
and his word is not in us." Please  
note that this book I  
John was written to saved folk.  
"These things have I written  
unto you that believe on the  
name of the Son of God; that  
ye may know that ye have eter-  
nal life." (I John 5:13). In  
view of the fact that it was  
first written to those who were  
saved, note that John declares  
that there is indwelling sin  
within the believer. In fact he  
goes so far as to say that the be-  
liever who declares that he is  
without sin is self deceived, a  
liar, he calls God a liar, and  
worse than all else he is unsaved,  
for John declares that God's  
Word is not in a man who says  
he lives above sin.

A few years ago, a preacher  
friend was holding a tent reviv-  
al in Raceland. I attended the  
meeting several nights and one  
evening after the services were  
over, I turned to a young man  
standing nearby and said, "Are  
you a Christian?" He was a  
great big fellow, over six feet  
tall. He glared down at me and  
with the most sarcastic tone of  
voice said, "I'd have you to  
know that I was saved on the  
third day of January this year  
and that I haven't sinned in  
word, thought, or deed since." This  
was the thirteenth day of  
June. I said, "You're a liar".  
Beloved, I've seen the Devil in  
many forms, but never before  
had I seen him so viciously near  
to me. He pulled off his coat to  
give me a thrashing, he was so  
angry, I said, "Now hold on a

minute, I haven't called you a  
liar, but God has." Then I read  
him this text: "If we say we  
have no sin, we deceive our-  
selves, and the truth is not in  
us" (I John 1:8). I proceeded,  
"The very fact that you have  
gotten mad enough to want to  
whip a Baptist preacher is sin." But  
beloved, he is only one of  
many thousands who are self  
deceived, May God pity them!

Read also II Chron. 7:14. God  
is the speaker. He is speaking  
to the saved, for He says "my  
people". He is urging His own  
to turn from their "wicked  
ways". Then God's people do  
not always live perfectly. They  
sometimes have "wicked ways."

#### II

Just what happens or what  
are the consequences of a be-  
liever's sins? First his com-  
munion with God is broken.  
"Can two walk together, except  
they be agreed?" (Amos 3:3).  
In these autumn days we are  
enjoying particularly the beau-  
ty and the warmth of the sun,  
both of which will soon be de-  
nied us as result of the winter.  
Suppose as I stand gazing up  
toward the sun that a cloud  
comes between the sun and I.  
The sun is still there but it is  
no longer visible and I can no  
longer feel its warmth. By and  
by the cloud passes away that  
we may enjoy its beauty. Thus  
it is with sin. God is still in  
heaven and I am still on earth  
but when the cloud of sin comes  
between my soul and God, my  
communion is thus severed with  
him.

Second, whenever a believer  
sins, he loses the joy of salva-  
tion. "Restore unto me the joy  
of thy salvation." (Ps. 51:12).  
Many misread this text and de-  
clare that David had lost his  
salvation. Please note that he  
does not pray for the restora-  
tion of his salvation but for the  
joy of his salvation. There is  
a tremendous difference be-  
tween losing one's salvation and  
the joy thereof.

A husband and wife quarrel  
and part in anger. That hus-  
band hasn't lost his wife, he has  
merely lost the joy of married  
life. Thus with David, the joy  
of salvation was destroyed by  
his sin. Paul likewise declares  
the same truth in his epistle to  
the Romans. "O wretched man that I  
am! Who shall deliver me from  
the body of this death?" (Rom.  
7:24). This was Peter's experi-  
ence too, for when he denied  
the Saviour, even cursing, we  
read, "And Peter went out, and  
wept bitterly." (Lu. 22:62).  
The same is true today as it  
was in the experience of David,  
Paul and Simon Peter. When  
a believer sins, he loses the joy  
of his salvation.

Third, as a result of a be-  
liever's sins, his rewards are in  
danger. The apostle John de-  
clares that even after one has  
laid up rewards in Heaven that  
it may be possible for them to  
be lost. "Look to yourselves  
that we lose not those things  
which we have wrought, but  
that we receive a full reward."  
(II John 1:8). Paul writing to  
the Church in Colosse indicated  
the same truth. "Let no man  
beguile you of your reward."  
(Col. 2:18). Isn't it pitiful to  
think that after a believer has  
lived an exemplary life filled  
with good deeds and has  
wrought worthily in the Lord  
and has many rewards laid  
away for him in heaven, that  
one sin may take all that away  
from him. There are many who  
will be saved and spend eternity  
in Heaven, but as a result of  
their sins their rewards will be  
completely obliterated. "If any  
man's work shall be burned he  
shall suffer loss: but he himself  
shall be saved; yet so as by  
fire" (I Cor. 3:15). Lot is a good  
example of this latter class.  
When the city of Sodom was  
destroyed by fire, all of the city  
was burned yet he, himself,  
was saved. Many believers will  
be saved yet spend eternity

without a single reward as a  
consequence of their sin here  
on earth.  
Fourth, a believer may by his  
conduct bring upon himself  
chastisement from God. "His  
seed also will I make to endure  
forever, 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 lov-  
ing-kindness will I not utterly  
take away from him, nor suffer  
my faithfulness to fail." (Ps.  
89:29-33). Many of us as be-  
lievers suffer under the rod of  
God and have many stripes fall  
upon us because of our iniqui-  
ties, transgressions, and sins.  
This is further argued by  
Paul. "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 he  
scourgeth every son whom he  
receiveth. If ye endure chasten-  
ing, 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 fathers of our flesh  
which corrected us, and we  
gave them reverence: shall we  
not much rather be in subjec-  
tion unto the Father of spirits  
and live?" (Heb. 12:5-9).

Sometime ago a professor of  
religion, though I think only  
professor and not a possessor,  
said to me, "I don't believe that  
God whips one when he sins.  
I can get drunk, lie, and cheat  
in business, and spend the night  
in sin with some woman and  
never suffer for it." In the  
light of this scripture then such  
a professor is a spiritual bastard—  
a spiritual illegitimate. He  
never has been born again. He  
is only an unsaved church  
member. This scripture in Heb-  
rews makes it clear that if we  
sin we are chastened. If we  
are not chastened, then we are  
not children of God.

Fifth, worse than all else,  
believer's physical life is  
dangered as a result of his sin.  
"Every branch in me that bea-  
reth not fruit he taketh away."  
(John 15:2). In the church of  
Corinth, they had been observ-  
ing the Lord's Supper in the  
wrong manner. God had chas-  
tised some of them by sickness  
and some of them had actually  
died because of their sins. "For  
this cause many are weak and  
sickly among you, and many  
sleep." (I Cor. 11:30). In the  
Old Testament we read how  
that Moses was commanded to  
speak to the rock but instead  
in his anger, he smote it. Be-  
cause of this he was not permit-  
ted to enter Palestine but rather  
died prematurely on Mount  
Nebo.

God gave orders that the Ar-  
mor was to be carried always by  
the Levites. One day David had  
(Continued on page four)

### What It Costs to Be True to God

It cost Abraham the yield-  
ing up of his only son.  
It cost Daniel being cast  
into the den of lions.  
It cost Stephen death by  
stoning.  
It cost Peter a martyr's  
death.  
It cost Jesus His life.  
DOES IT COST YOU  
ANYTHING?  
—Selected.

### Assurance

(Continued from page one)  
was yawning for its victim as  
I picked up a clod of dirt and  
dropped it in the grave to be-  
lieve the vibrations from its emp-  
tiness. I then said to my mother  
"If that is the end of life, then  
it seems it all is a failure." But  
we are glad to know the Apos-  
tle Paul takes away that gloom  
hope and points to a contin-  
uation of existence. Yes, a mor-  
man, Paul, can look calmly in  
the NARROW house appointed  
(Continued on page three)



## Assurance

(Continued from page two)

for all living, and say while he stands upon the brink, "I see it all, and am not afraid."

### II

Let us linger and listen longer.

—He looks backward to his ministerial life, and he does it without shame. Catch his words:

1. "I have fought a good fight."

—"I have fought that good battle with the world, the flesh, and the devil . . . from which so many shrink and draw back. And many fail and go down defeated. Many forsake the Christ for the world—become enemies of God.

James 4:4 "Whosoever therefore will be a friend of the world is an enemy of God."

Phil. 3:18 "For many walk, of whom I have told you often, and now tell you even weeping, that they are enemies of the cross of Christ. 19—Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things."

—*"You can't serve God and Mammon both—God is a jealous God. Judas sold out his Master for thirty pence, but many today sell out for less than that—for a small pleasure, a friend who laughs at your easiness to*

surrender—"fight the fight." Don't be a traitor or slacker—enlist for the Master.

2. "I have finished my course."

—Here he speaks as one who has run for a prize. I have run the race marked out for me. I have gone over the ground appointed for me, however rough and steep. *I have not turned aside because of difficulties, nor been discouraged by the length of the way.* I am at last in sight of the goal. Will you, can I say when "I come to cross the bar" I have finished my course. Do you know what your course is; have you ever asked God to find out? Do you believe man is here without a chart or compass? Don't you believe that God has a work for us all to do?

3. "I have kept the faith."

—There he speaks as a steward. I have held fast the glorious Gospel, which was committed to my trust. I have not mingled it with man's traditions, nor spoiled its simplicity by adding my own inventions, nor allowed others to adulterate it without withstanding them to the face.

—*"As a soldier, a runner, a steward,"* he says, "I am not ashamed."

The happy Christian is that one who quits this world leaving such a testimony behind him. A good conscience will save no man—wash away no sin—nor lift us one hair's breadth

toward heaven. Yet, a good conscience will be found a pleasant visitor at our dying hour. When friends can go no farther and loved ones are helpless to aid—and we cannot turn back it will be a soft pillow on which to die if everything is clear and conscience has no plug.

### III

Paul looks forward to the great day of reckoning, and he does it without doubt.

Mark his words—

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing?"

—A glorious reward, he seems to say, is ready and laid up in store for me, even that crown which is only given to the righteous. In the great day of judgment the Lord shall give this crown to me, and to all besides me who have loved Him as an unseen Saviour, and longed to see Him face to face. MY WORK ON EARTH IS OVER. This one thing now remains for me to look forward to, and nothing more. No good counting your silver and gold you have hoarded while living in this world; no good will your stocks and bonds you have robbed God with which to buy do; the end has come, all must go—the monster of death is waiting—all must go.

### IV

You see Paul speaks without any hesitation or distrust—he speaks with assurance.

—He regards the crown a sure thing, as his own already. He declares with unfaltering confidence his firm persuasion, that the righteous Judge will give to him. Paul was no stranger to all the circumstances and accompaniments of that solemn day to which he referred. The great judgment day—the assembled word—the open books—the revealing of all secrets, all these were things with which he was well acquainted. But none of these things moved him. His strong faith overleaped them all, and only saw Jesus, his all-prevailing advocate, and the blood of sprinkling, and sin washed away. "A crown," he says, "is laid up for me." "The Lord Himself shall give it to me." He speaks as if he saw it all with his own eyes.

—Such are the main things which these verses contain. Ever keeping before us the "Assured Hope."

### V

#### ASSURANCE—

Such as Paul expresses in our text, is not a mere fancy of feeling. It is not the result of high animal spirits, or a sanguine temperament body. It is a positive gift of the Holy Ghost, bestowed without reference to men's bodily frames or constitutions, and a gift which every believer in Christ should aim at. I am sure that a true Christian, a converted man may feel entirely confident as to the pardon and safety of his soul—shall seldom be troubled with doubts—seldom be distracted with hesitation—seldom be distressed by anxious questioning—and, in short, though vexed by many an inward conflict with sin, shall look forward to death without trembling, and to judgment without dismay. My answer to all who deny the existence of real, well-grounded assurance, is simply this—what saith the Scripture? If assurance be not there, I have not another word to say.

—But does not Job say, "I know my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms shall destroy this body, yet in my flesh shall I see God." (Job 19:25, 26).

Does not David say: "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff comfort me." (Psalm 23:4).

—Does not Isaiah say: "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." Isaiah 26:3.

—Does not Paul say to the Romans, "I am persuaded that neither life, nor death, nor angels, nor principalities, nor powers nor things present nor things to come; nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:38, 39).

—Does he not say to the Corinthians, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." (2 Cor. 5:1).

—And again Paul says, "We are always confident, knowing that whilst we are at home in the body, we are absent from the Lord." (2 Cor. 5:6).

—Does he not say to Timothy "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him." (2 Tim. 1:12).

—Also listen to the beloved John, "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life." (1 John 5:13).

—What shall we say to these things? I desire to speak with all humility. I feel that I am only a poor fallible child of Adam myself. But I must say, that in the passages quoted, and many, many more, I see something far higher than the mere "hopes" and "trusts" with which so many believers appear content in this day. I see the language of persuasion, confidence, knowledge—and I may also say of a certainty, assurance. What more encouraging works can one have today—at this hour of uncertainty—fickle friends—gnashing nations—crumbling civilization—lawless leaders—is there no assurance to even be found in God—in his promises—his works.

### VI

Doubts and fears have great power to spoil the happiness of a believer in Christ. Uncertainty and suspense are bad enough in any condition—in the matter of our health, our property, our families, our affections, our earthly callings—but never so bad as in the affairs of our soul. And so long as a believer cannot get beyond "I hope and I trust," he manifestly feels a degree of uncertainty about his spiritual state. The very words imply as much. He says, "I hope," because he dares not say, "I know." Assurance goes far to set a child of God free from this painful kind of bondage, and so ministers mightily to his comfort. It enables him to feel that the great business of life is settled, the great debt, a paid debt, the great disease a healed disease, and the great work a finished work; and all other business, diseases, debts, and works, are then by comparison small. In this way assurance makes him patient in tribulation, calm under bereavements, unmoved in sorrow, not afraid of evil tidings, in every condition content, for it gives him a fix-

edness of heart. It sweetens his bitter cups, it lessens the burden of his crosses, it smooths the rough places over which he travels, it lightens the valley of the shadow of death. It makes him always feel that he has something firm under his feet, and something firm under his hands; a sure friend by the way, and a sure home at the end.

—Assurance will help a man to bear poverty and loss. It will teach him to say, "I know that I have in heaven a better and more enduring substance. Silver and gold have I none, but grace and glory are mine, and these can never make themselves wings and flee."

"Though the fig-tree shall not blossom—yet I will rejoice in the Lord." (Habak. 3:17, 18).

—Assurance will enable a man to praise God, and be thankful, even in a prison, like Paul and Silas at Philippi. It can give a believer songs even in the darkest night, and joy when all things seem going against him.

Rutherford's words on his death bed, "O that all my brethren did know what a master I have served, and what peace I have this day! I shall sleep in Christ, and when I awake, I shall be satisfied with his likeness."

—Jordan is a cold stream, and we have to cross it alone. No earthly friend can help us. The last enemy, even death, is a strong foe. When our souls are departing there is no cordial like the strong wine of assurance.

—Assurance tends to make the holiest Christians. He that is freely forgiven of Christ will always do much for Christ's glory, and he that enjoys the fullest assurance of this forgiveness will ordinarily keep up the closest walk with God. It is a faithful saying in

1 John 3:3 "He that hath this hope in him purifieth himself, even as he is pure."

—A hope that does not purify is a mockery, a delusion, and a snare. None are so likely to maintain a watchful guard over their hearts and lives as those who know the comfort of living in near communion with God. He that goes on a journey with little money about him takes little thought of danger, and cares little how late he travels. He, on the contrary, that carries gold and jewels will be a cautious traveler; he will look well to his roads, his house, and his company, and run no risks. The fixed stars are those that tremble most.

1 John 2:3 "Hereby, do we know that we know him, if we keep his commandments."

—Let us rest in the assurance that "He will never leave thee nor forsake thee" and "Let not your heart be troubled" for you are assured of a mansion in the sky, believer. And thus let us sing with the poet—

"One sweetly solemn thought comes to me o'er and o'er; I'm nearer home today, today, Than I have ever been before; Nearer my Father's house, Where many mansions be; Nearer the great white throne today, Nearer the crystal sea; Nearer the bound of life, Where burdens are laid down; Nearer to leave the crowd today, And nearer to the crown, Be near me when my feet are slipping o'er the brink; For I am nearer home today, perhaps than now I think.

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## Saints

(Continued from page two)  
it put upon an ox-cart with Uzzah as a teamster. Because of his sin of touching this Ark whereas no one but Levites hands should touch it, God smote Uzzah that he died. Thus many Christians die because of their sins.

### III

There is one thing that can not happen when a believer sins. Though certain chastisements follow his sins, he can never lose his salvation. Read our text again: "My little children, these things write I unto you that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world" (I John 2:1-2). Christ's work in heaven today is that of intercession. He is the lawyer who represents each believer at the bar of God's supreme court. "I have a dear friend, who is a lawyer. Suppose I violate some traffic ordinance. I ask him to appear in the court. He does not plead the mercy of the court, nor does he ask leniency that I am a preacher. He simply pleads 'guilty' to the charge and pays the fine that I may go free. In the court of heaven, I am charged with innumerable offenses by Satan. "And I heard a loud voice saying in heaven, now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." (Rev. 12:10). Thus Satan is called the accuser. The Son of God is my lawyer. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." (Heb. 9:24). He does not ask the Father to be merciful, nor does He plead the weakness of my flesh. He is there to plead "guilty" on my behalf, and to pay for my sin with His blood: "He is the propitiation (sacrifice) for our sins." (I John 2:2). Hallelujah! for such a Saviour.

### IV

In view of the consequence of the believer's sins and the glorious security of God's dear child, how then should a believer who thus possesses two natures live? The Scriptures do not leave us in doubt as to what we are to do. We are to starve the old fleshly nature. "But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof." (Rom. 13:14). We are to feed the new nature. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." (I Pet. 2:2). The sad thing is that most people starve the new nature and continue to feed the old.

Who has not read with thrilling interest the story of old curfew? A young soldier for some offense was condemned to die, and the time of his death was fixed "at the ringing of the curfew". Naturally such a doom would be fearful and bitter to one in the years of his hope and prime; but to this unhappy youth, death was doubly terrible, since he was soon to marry a beautiful young lady, whom he had long loved. The lady, who loved him ardently

## "A Strange Prayer"

A man prayed fervently every morning at family worship for a mule, a billy-goat, a bumblebee, and a skunk. I would THINK HIM CRAZY; but the average preacher has just such a team as that in his congregation to help (?) him—a kicker, a butter, a stinger, and a stinker. He may get his load up to Heaven, but he will NEVER get his team in.

—Sam Jones

in return, had used her utmost efforts to avert his fate, pleading with the judges and even Cromwell himself; but all in vain. In her despair she tried to bribe the old sexton not to ring the bell, but she found that to be impossible. The hour for the execution drew near. The preparations were completed. The officers of the law brought forth the prisoner and waited, while the sun was setting, for the signal from the distant bell-tower. To the wonder of everyone the curfew didn't ring! Only one human being at that moment knew the reason. The poor girl, half wild with the thought of her lover's peril had rushed unseen up the winding stairs and climbed the ladders into the belfry-loft, and seized the tongue of the bell. The old sexton was in his place, prompt to the fatal moment. He threw his weight upon the rope, and the bell, obedient to his practised hand, reeled and swung to and fro in the tower. But the brave girl kept her hold, and no sound issued from its metallic lips. Again and again the sexton drew the rope, and with desperate strength the young heroine held on. Every moment made her position more fearful; every sway of the mighty bell threatened to fling her through the high tower window; but she would not let go. At last the sexton went away. Old and deaf, he had not noticed that the curfew gave no peal. The brave girl descended from the belfry wounded and trembling. She hurried from the church to the place of execution. Cromwell himself was there, and just as he was sending to demand why the bell was silent, she saw him—

"And her brow, lately white with sorrow, glows with hope and courage now. At his feet she told her story, showed her hands all bruised and torn, And her young face, still haggard with the anguish it had worn, Touched his heart with sudden pity, lit his eyes with misty light— 'Go; your lover lives,' cried Cromwell; 'Curfew shall not ring tonight!'"

Think you, that this young man, redeemed by that sacrifice of love from the clutches of the law, would regard any service to the fair woman who redeemed him a hardship? Nay, he would have been willing to have laid his life upon the altar for her.

Now let us listen to another story of love. The scene is laid at Calvary. Jesus is upon the cross. The brow once crowned with glory is now crowned with thorns. The hands so often outstretched in love and mercy are now pinioned to the cross. The heart that throbbed and ached with human sorrow is now pierced with a spear. Oh, it is a sad moment in the history of

the world! The earth trembles, the mountains quake, and the sun veils itself in darkness, for God's Son is dying. But listen! "It is finished! It is finished! It is finished!"

The great plan of redemption born in the heart of love, has now received its finishing touch, and God and the world stand reconciled.

May God help each of us to remember the terrible price of our redemption and Christ's agony on the cross of Calvary, and in the light of our salvation wrought out by Jesus, may we starve out the fleshly nature but feed the new nature of God that we might become mature children of our Heavenly Father.



## Bones In Church

(Continued from page one)  
feelings hurt; they are too easily offended. Then they are *dry bones*; some folks call them 'fossils.' They are orthodox, many dem, but dead as a dodo and cold as an icehouse.

"Say, Uncle Ezzy," interrupted Sambo, "Our preacher over at de coloured church says dat an ice-box is O.K. foah dead chickens, but a mighty pooah place foah live ones!"

"You're right Sambo, too many of us church membahs be dead chickens. And ef de live ones would warm things up, they'd have to soon throw out de dead ones cause they'd spoil worse. Well, as I was a-sayin', about these bones in de church. De last sort he mentioned wuz de backbone kind, and they be de spiritual support of de church and he sez they be all too few of dem. It sure were a good sermon."

"But he doan mention my kind a bone, boss."

"Yoah kind of bone? What kind is dat?"

"Seems to me some of us is like a tailbone—always behind. We am behind in ouah donations, we am behind in ouah work for de Lawd; in fact, we am pretty slow all de way 'round when it comes to His work."

"Guess you am right at dat, Sambo. Let's pray dat they will be many moah backbone Christians."

—Faith and Life



## Hired Man

(Continued from page one)  
churches into amusement centers, and in general the assumption of secular functions on the part of churches has served to bring down the conception of the ministry.

WHAT DOES THE BIBLE TEACH CONCERNING THE MINISTER?

We mean by this, the REAL MINISTER AS GOD MEANS HIM TO BE. Let us suggest this teaching as follows:

IT TEACHES THAT HE IS A MAN CALLED OF GOD into that office. (See Romans 1:1 and Ephes. 4:11). The only calling on this earth that is strictly a Divine calling is that of the ministry. And it is the Lord's wish to call his called men into the very, identical fields of labor that they are to occupy (cf. Paul at Traos). If a church prays for leadership in calling a pastor, and then he is called, is it not a piece of consummated wickedness for members of that church to start an effort to throw that pastor out in a few months time? We think of members of a church who when asked what was the matter with the pastor whom they were trying to drive off replied, "Oh, we just want a change." To them a pastor was like a hat—one likes a new one occasionally. But such persons care not one thing on earth about what God does or thinks.

2. It teaches that ministers are to be esteemed very highly for their work's sake. (See I Thess. 5:12-13; Hebrews 13:17). We respect the flag of our country, not because of the cloth that composes it, but because of what it represents. We honor the President, not because we are necessarily in harmony with all of his policies, but because we have respect for the office that he holds. We esteem him for his "position's sake."

A lot of our country and village churches, especially, are constantly changing pastors. There are members who sit down with their ears cocked for something they don't like. The pastor is subjected to worse criticism than any person that can be named. These persons criticize the pastor before the members of the family and the young people come to have a prejudice such that the pastor can't influence them as he otherwise would be able to do.

The failing influence of Christianity and churches in the lives of American people is in part due to their lowering their conception of God's called men. Before we get back to the right place, this conception must be changed.



## Clouds

(Continued from page one)  
Christianity is God seeking man.

2. Men who exalt human attainment above divine atonement are "clouds without water."

Attainment is possible to man. Atonement is possible only with God. Attainment is what man can do. Atonement is something that God alone can do. Attainment is within man's power. Atonement is in the power of God only. Attainment makes man appear better before man, but atonement is the means by which man may appear before God without guilt or sin. Attainment has for its big word "character." Atonement has for its big word "cross." Attainment makes for education. Attainment is for the mind. Atonement is for the soul. Be not a cloud without water!

3. Men who exalt human philosophy above divine prophecy are "clouds without water."

Philosophy is what man thinks he knows. Prophecy is what God foreknows. Philosophy is man's little candle which a gust of wind can blow out. Prophecy is God's lamp, which shines in a dark place until the day dawn. Philosophy is a maze from which man never emerges, while prophecy is light upon every step of the believer's pathway. Philosophy knows a little about the here and now,

while prophecy knows about the hereafter.

4. Men who exalt human advance above divine advents are "clouds without water."

The world does not advance without Christ. In His absence it takes the downgrade, not the upgrade. With Christ out of the world there can be nothing permanently better in the world. It is not human advance, but the divine advents that have brought into the world help and holiness for man. Be not a cloud without water. Let God's thoughts be sufficient for you. Think God's thoughts after Him.



## The Proud Banker

(Continued from page one)  
should come to you and say, 'Mr. Banker, I am in great need and I want you to loan me some more.' Tell me, who would have the right to make the terms and conditions upon which the money was to be loaned, you as banker and owner, or the man to whom you loaned it?"

"Why, I would of course. He would have to meet my conditions before he could get the money," replied the banker.

"Exactly. And that, sir, is your position. You are the poor, helpless sinner, lost and undone, and God is the great Banker. You are coming to Him for mercy and pardon. Will you tell me who has the right to make the terms and lay down the conditions upon which you may receive His salvation, remembering that you are the man in need now, and God the Banker?"

"Ah! I never saw it that way before," responded the banker in an astonished tone of voice. "Why, of course, I am not in position to dictate terms. God has that right, and He alone."

"And yet you have been manufacturing a scheme of your own, forgetting that paupers do not dictate; they accept. And at the time God, the great Banker, has had His own Divine plan marked out, His only conditions laid down. Will you now abandon yours and accept His? Are you ready to meet God on His own terms?"

"God helping me, I will," responded the humbled banker, as the new light broke upon his soul.

"Fine! Now I can help you. Here then, is the plan: 'All have sinned.' That is God's Word. So then, you have sinned. 'The soul that sinneth, it shall die.' That also is His Word. You then, must die."

"But nineteen hundred years ago God provided a Substitute—His Only begotten Son. He took your penalty, which was death, and His death met the requirements of God's Law. Therefore, God can now forgive you, since Christ atoned for your sin. Do you follow me?"

"I do. But now, what must I do?" exclaimed the banker.

"Do you see this glass of water?"

"I do."

"It is sufficient to quench your thirst; is it not?"

"Certainly it is."

"Has it been quenched?"

"Why, no. I haven't taken yet."

"Have you taken God's salvation?"

"Oh, I see! I see it now," cried the banker, his eyes sparkling. "Of course, I must take it."

"Exactly. 'Whosoever will, he may take the Water of Life freely.' Take, just take, and God's salvation will be yours. 'I will. I do. I take him now. I'm saved God's way. Wonderful!'"