

Power is the twin sister of purity. Some think they want more power, when it is purity that they need.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

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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."—Isaiah 8:20.

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"But Surely Women Can Testify"

Roy Mason, Tampa, Fla.

The writer of these lines is a woman hater. We have had a woman in our family—mother, wife, sister, daughter, not to mention these have been among the nearest of all persons whom we have ever known. Our respect and regard for women and womanhood in general makes us careful not to say things for which the Lord will chasten them. This is what teachers do when they teach women and girls of their church to disobey the Scriptures in getting up and making talks, leading in prayer, etc., in church. It is a serious thing to disregard

the Word of God and to teach others to do the same. (Read Matthew 5:19.)

If the Lord commanded women to preach and men to keep silent, we would accept his word at face value. So, in holding that women should keep silent in the church meetings, we are not moved by prejudice toward women, but purely by what the word plainly says. And just what DOES it say? Read 1 Cor. 14:34-37 and 1 Tim. 2:8-12.

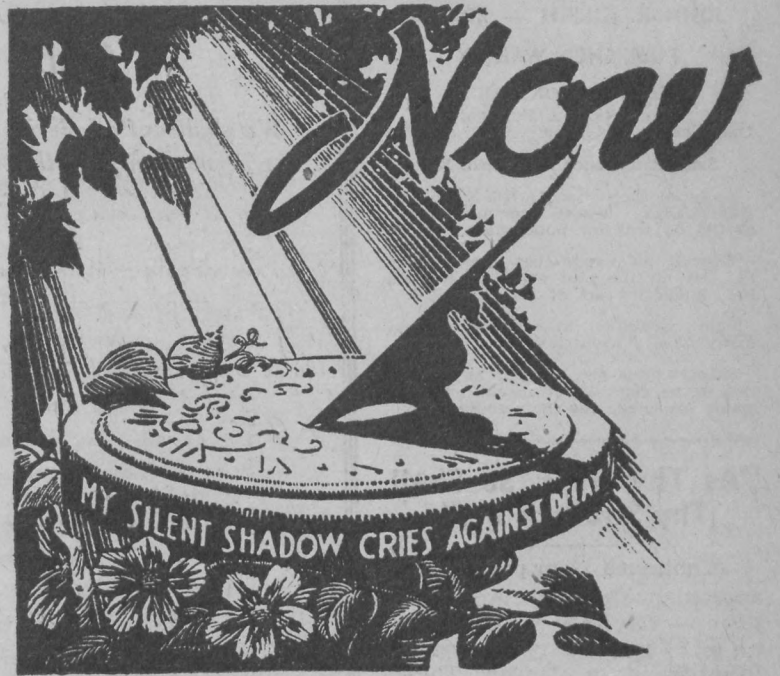
BUT CAN'T THE WOMEN TESTIFY?

Often we have talked with persons who admit that women shouldn't preach, lead in public

prayer in mixed groups of men and women, teach a class of men, etc., but they insisted that they didn't see "any harm" in women testifying. Permit us to make several remarks just here:

We fail to find any Scripture for testimony meetings for either men or women.

The principal laid down concerning woman's place in the public gatherings, would certainly seem to prohibit the women from getting up and giving public testimonies. We remember some of these of years gone by which we observed, and we learned that the women did not content themselves with a few (Continued on Page Four)



TO THE SINNER

"Behold, now is the accepted time; behold, now is the day of salvation."—II Cor. 6:2.

TO THE SAINT

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."—Ecclesiastes 9:10.

The Bible Is A Bomb—One That Gives Life

Bomb experts gingerly unravelled a mysterious package sent to the allied war crimes commission in Spandau and found a two pound Bible inside. X-rays of the package tended to confirm police suspicions that a bomb was inside. The big, black Bible blunted the rays. The Bible apparently was in-

HOW TO KILL A CHURCH

To murder anyone means to put him out of existence, insofar as life and usefulness in this world are concerned. And this is just what many people are guilty of doing with churches. They do not mean to harm such centers of spiritual culture; nevertheless they are responsible for their slow death. Here are some recipes for killing a church, but may we avoid them as we would a loathsome pestilence!

Do not go to church; at least, if you do, do not go twice a Sunday, especially, if you are healthy and able and have no legitimate excuse for being a "coner." Surely one and one-half hours out of 168 making a week are enough to give to God.

If you do go to church, whatever you do, go late. You see, it is only a church, and does not matter. Of course, at your office or work, punctuality is necessary. But at a church, well, you can saunter in just when you like. Fifteen minutes behind time is a mere trifle.

Whenever you go, be careful to go with a gripe. Make up your mind to be unpleasant and have an unpleasant time. Determine that there will be plenty of grumbling about in the tempo of the singing, or in the preaching.

When you go, and have chosen your seat at the end of a pew, whatever you do, allow no one to dislodge you. When others want to share the pew, don't move along; that is too much bother. Let others have the inconvenience.

Once you are in a service, do not commence with a silent (Continued on Page Four)

tended by someone in southern Germany for delivery inside the prison where seven of Hitler's remaining top men, including former deputy fuhrer Rudolph Hess, are living out their remaining years.

It is not too wide of the mark to consider the Bible a "Bomb." More than one person has said, in substance: "I never had anything hit me so hard and completely break me to pieces as that Bible verse, 'Ye must be born again,' or that other one: 'Prepare to meet thy God!'"

Other bombs may be destructive, but this B-Bomb is life-giving. It breaks us up about our sins, then directs us to the sacrifice of Christ for the forgiveness of sins. "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins."

AIN'T IT THE TRUTH?

Said the head of an atheist society, "Once a man rejects the Bible as God's word his stop short of atheism is determined by his capacity for hypocrisy. Most Modernists are atheists under cover."

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(Preached the first Sunday morning in January 1952.)

"Thy shoes shall be iron and brass; and as thy days, so shall thy strength be."—Deut. 33:25.

Do you remember that book, "Uncle Tom's Cabin"? Do you recall in it the scene where Mr. Stowe very correctly pictures the sadness and the heartaches of the slaves, and then, in a very graphic manner, she tells how they were worn and tired, and then somebody speaks up to quote Matthew 11:28, where Jesus said: "Come unto me, all

INTRODUCING A FINE YOUNG BAPTIST PREACHER



HUBERT W. BAKER

I was born January 11, 1918, on Cow Creek, Kentucky, where I lived until the age of two, when my family moved to the county seat, Booneville, Kentucky. I passed eight years of common school and four years of high school there.

After this I passed fourteen (Continued on page four)

Some Church Members Usually Found Today

By B. H. HILLARD
(Now with the Lord)

Through these years as pastor and layman, I have carefully taken note of church members, and have observed differences as follows:

1. The all-round church member: members you can count on for anything at any time, under any circumstances, in season and out of season. These are few indeed. They are like the proverbial "chicken's teeth," few and far between. These are the salt of the earth, the pastor's joy, the church's strength, and the glory of the Lord.

2. The fickle church member: members who are the "off-again, gone-again, Flanagan" type. They can not be depended upon for anything in particular, but little in general, and are as spasmodic as the wagging of a dog's tail. These are "moody," and impulsive. They are either on the mountain of ecstasy or in the valley of humiliation; they are extremists, either crying or laughing. They are either under the drippings of the altar or like the prodigal in a pig's sty. One can never know when to look for them in the services of the church.

church.

3. The critical church member: members who have a nose for every foul odor, and who make it a point to keep an eye on every one else, and are quick to detect any misstep, or indiscreet word or act. They are usually known by their habitual (Continued on page three)

PRAYER IN A HURRY

"Hear me speedily. O Lord: my spirit faileth: hide not Thy face from me, lest I be like unto them that go down into the pit."—Psalm 143, verse 7:

David is in trouble, and he goes to God in prayer. Prayer is God's sovereign remedy for our broken hearts, whatever be our extremity. Heaven is chock full of all good things. These blessings are stored up in heaven along with the mercies of God, that we might find them in the time of need. So the saint in the midst of sorrow, flees to heaven for comfort and for healing through prayer and supplication. So we find another place in the Psalm, David saying, "In the day of my trouble I sought the Lord." When troubles come, when sorrows come, we too can say, "Hear me speedily, O God." Not only requesting a hearing, but a speedy hearing; not only needing an answer, but needing an answer quickly. We find this to be the tone and the tune of a man when his heart is in distress. When man is in misery and when he knows it, he earnestly sues for speedy deliverance.

So, in our afflictions and troubles, deliverance, though it should come with the wings of an angel, seems never to come quick enough. Therefore, we can never be content unless we flee unto God for help, and that help to come right quick. "Hear me speedily, O Lord, my spirit faileth." If I be speaking to one today whose spirit seems to be weakening, may I commend unto you the Lord of David. You will say unto Him as did David, "My spirit faileth."—T. G. New

The First Baptist Pulpit

"As Thy Days, So Shall Thy Strength Be."

(Preached the first Sunday morning in January 1952.)

"Thy shoes shall be iron and brass; and as thy days, so shall thy strength be."—Deut. 33:25.

Do you remember that book, "Uncle Tom's Cabin"? Do you recall in it the scene where Mr. Stowe very correctly pictures the sadness and the heartaches of the slaves, and then, in a very graphic manner, she tells how they were worn and tired, and then somebody speaks up to quote Matthew 11:28, where Jesus said: "Come unto me, all

ye that labor and are heavy laden, and I will give you rest." Thus far the scenes of that book are just ordinary and commonplace, but when that text of Scripture is quoted, Uncle Tom speaks and lifts the scene from the ordinary and commonplace to the unusual, for he very pertinently asked the question, "Them's good words, but who says 'em'?"

Obviously, beloved, everything depends upon "who says them." That is true with the text that I have read to you this morning. Frankly, the text that I have read takes upon itself

an unusual meaning when we recall that it is God who has spoken the words that I have read for my text. These words were spoken by the God who spoke a world into existence. These words of my text were spoken by a God who opened a Red Sea and allowed the children of Israel to pass over dryshod to the other side to safety. These words of my text were spoken by a God who fed and watered and clothed, supernaturally and miraculously, the entire group of the Israelites — (Continued on page two)

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"As Thy Days, So Shall Thy Strength Be."

(Continued from page one)

approximately three million of them — for forty years during their wilderness wanderings from Egypt to Canaan. These words of my text, beloved, were spoken by a God who one day made the sun to stand still for about a day's time so that the Israelites might have light to continue and to press a battle against their enemies to a successful conclusion. These words of my text were spoken by a God who made the ravens to feed Elijah — who caused those ravenous birds of prey to hold back their natural disposition of devouring, and to bring their own food and place it in the lap and at the disposal of Elijah, the prophet of God. These words were spoken by a God who took care of Daniel through a long night in a lion's den. These words were spoken by a God who took care of the Hebrew children when they were cast into a fiery furnace. So hot was that furnace that those who cast them in, were killed by the heat thereof, yet those three Jews, Shadrach, Meshach, and Abednego, walked unharmed and emerged unscathed without even the smell of the fire upon them, from those flames.

Beloved, I say to you this morning, it is that God who said to that tribe of Asher, "And as thy days, so shall thy strength be." If I were to say it, or if you were to say it, or if any other earthly man were to speak it, this text would lose its import, and its power, and would amount to nothing. Remembering that it is the God of miracles, remembering that it is the God of the supernatural, remembering that it is the God of omnipotence, remembering that it is the God of omnipresence, remembering that it is the God of omniscience, these words have power when we hear Him saying, "As thy days, so shall thy strength be."

If you will read carefully this chapter from whence my text is taken, you will find that the entire chapter was a part of Moses' last sermon on earth, and that in this chapter he is giving the blessing of God upon the tribes of Israel. He takes up each tribe by name, and after he calls each tribe by name, he enumerates a blessing — a blessing of God which is to fall upon that tribe. Thus when he comes to the tribe of Asher, God gives a remarkable promise, and it is all the more remarkable when you recall the place that Asher was to inherit in the land of Palestine.

If you will study carefully this book of Deuteronomy, you will find that Asher's inheritance wasn't in the fertile plains of the Jordan, in a land that

might be cultivated for crops and for vineyards. Asher's inheritance wasn't in a land that could be used for grazing, but rather, beloved, Asher's inheritance was the rough, mountainous seacoast where there was nothing by way of farming that could take place, where no crops could be grown, and where no cattle and sheep could be grazed. Thus it was that he said to this tribe of Asher, who was to live in the rocky, rough, coastal region of Palestine, "Ordinary shoes made of leather would be valueless to you. The roughness of the terrain would soon wear them out. Instead, thy shoes shall be iron and brass — not leather, for leather would not endure, but of iron and brass which will be natural protection for you." Then God said, "You will need more than iron and brass shoes if you are going to live over there in the rough, coastal regions, and thus I will give you another promise: 'As thy days, so shall thy strength be.'"

Oh, beloved, this promise takes upon itself new life when you recall that God foresaw the very place that these people of the tribe of Asher were to dwell, and God not only made provision for them by way of shoes of iron and brass, but a further provision by way of a special promise that as their days were to come and go, He would give them the strength that they needed.

I

I WANT YOU TO NOTICE THAT OUR DAYS ARE UNDER DIVINE INSPECTION.

God inspected, even in advance, the days of Asher, and He said, "As thy days, so shall thy strength be," which would lead me to definitely say that your days and my days are under a divine inspection. There isn't a day of your life down to this hour, nor to the time when you depart from this world — there isn't a day of your life but what is under divine inspection.

Long ago, Hagar realized that when she cried out:

"Thou God seest me."—Gen. 16:13.

The Psalmist likewise said:

"He will not suffer thy foot

"Quite Suddenly"

"We shall not all sleep, but shall all be changed, in a moment, in the twinkling of an eye."

I Cor. 15:51, 52.

Quite suddenly -- it may be at the turning of a lane
Where I stand to watch a skylark soar from out the swelling
grain,
That the trump of God shall thrill me, with its call so loud
and clear.
And I'm called away to meet Him, whom of all I hold most
dear.

Quite suddenly -- it may be as I tread the busy street,
Strong to endure life's stress and strain, its every call to
meet,

That through the roar of traffic, a trumpet, silvery clear,
Shall stir my startled senses and proclaim His coming near.

Quite suddenly -- it may be as I lie in dreamless sleep,
God's gift to many a sorrowing heart, with no more tears to
weep

That a call shall break my slumber and a Voice sound in
my ear;

Rise up, My love, and come away, behold the Bridegroom's
here.

--The Highland Park Evangelist.

to be moved; he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep." — Psal. 121:3, 4.

Furthermore, the Psalmist would tell us that God is continually inspecting us and looking upon us every day, for he declares:

"The steps of a good man are ordered by the Lord: and he delighteth in his way." — Psal. 37:23.

I say then to you, beloved friends, our days are constantly, continually, forever and eternally under divine inspection. There isn't a step that you make, there isn't a place that you go, there isn't a thought that you have, and there isn't an act that you do but what God sees it and knows all about it.

Listen again:

"O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising; thou understandest my thought afar off. Thou compassest my path and my lying down, and are acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me."—Psal. 139:1-10.

Beloved, you can't read these verses without the realization that God sees you all the time. Your days are under His inspection. He saw you when you walked into this building; yea, from the time you got up this morning, God has seen you.

I might even say that He watched over you last night while you were asleep. While you slumbered, there is a God, who never slumbers and who never sleeps, keeping watch over His own. He saw you when

you awakened. He saw you as you contemplated coming to God's house. He knew the thoughts you had as you decided whether or not you would come to His house today. He watched your path as you came to God's house. He saw you when you sat down. When we stood up to sing, He took note of your uprising. He has heard every word that has passed from your lips. He knows every thought that you have had inwardly. He has been beside you; He has been before you; He has had His hand lying upon you every day. Beloved, if you were to go to Heaven or Hell this morning, you couldn't get out of the range of God's inspection.

I say then, beloved, when I come to my text and hear God say, "As thy days, so shall thy strength be," I am reminded that our days are under divine inspection.

We have a marvelous illustration of that in the experience of the Jews as they came out of the land of Egypt over to Canaan. For forty years God fed them. He didn't give them forty days' supply of food in advance, but instead, He gave them food day by day. God provided that manna in a daily quota in behalf of those Jews.

I tell you, beloved, as God watched after those Jews every day, day by day, month by month, and year by year, for forty years, so God watches after you and watches after me. He inspects us, He looks after us, He looks at us, He takes care of us, and He sees us every day.

That is why I had you to sing that song this morning:

"Never a trial that He is not there,
Never a burden that He doth not bear,
Never a sorrow that He doth not share,
Moment by moment, I'm under His care.

Never a heartache and never a groan;
Never a teardrop and never a moan;
Never a danger but there on the throne,
Moment by moment He thinks of His own."

I insist, beloved, that our days are under God's inspection.

II

THIS MARVELOUS PROMISE HAS ITS LIMITATIONS.

He says, "As thy days, so shall thy strength be." He does not say, "As thy desires." It doesn't say that you will have everything your heart desires. Thank God, you won't have. Wouldn't this be some world if you and I had everything our hearts desired?

Here is a child who looks up and sees his daddy, in the early morning, shaving, and he cries for the razor that his daddy is using upon his face. Wouldn't it be some father who would carelessly hand that open razor to his two year old child to play with?

This text doesn't say, "As thy desires"; this text is limited.

Paul had a desire. He had a desire which he thought was legitimate — so legitimate that he prayed about it three times. He wouldn't even take "no" for an answer, until God answered him the third time. Paul had a thorn in the flesh. Just what that thorn was, I don't know. There have been various conjectures, but I tell you frankly, I don't know what Paul's thorn was. I think that he, under the inspiration of God, purposely didn't tell us what it was, so that it would give everybody hope and courage in the light of

Paul's experience, regardless of what his thorn might be. Nevertheless, Paul went to God the times and asked for the removal of that thorn. Listen:

"And lest I should be exalted above measure through the abundance of the revelation, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. This thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, Christ's sake: for when I am weak, then am I strong." II Cor. 12:7-10.

Notice, Paul had a desire. He thought it was a legitimate desire — so much so did he think it, that he prayed about it matter three times, asking to remove it. Only when he slammed the door in his face the third time, only when he answered him with an emphatic negation for the time, did Paul realize that infirmity was to be kept. He learned that his desire was according to the will of God.

I want you to notice also it is not "As thy fears," but thy days, so shall thy strength be." You know it is surprising what fears we have. It is indeed surprising the things that we imagine, and the fears that grow out of our imagination.

My little girls have strange imaginations. When they were taking care of their little nephew and niece of recent days they imagined they could be a panther, or some kind of wild animal, right there in the house. Their fears mounted high. We would laugh at Ruth and this morning to the nations to run riot and the fears to get the better of them. But, beloved, do you realize that your fears are just as great and even greater, than theirs? Mr. Spurgeon used to say that most of us maintain a trouble factory in our homes, and trouble didn't come to us naturally and naturally, then many of us would put our trouble factory to work and manufacture some new trouble.

I ask you this morning if it isn't true of you. I ask you today that as you look back across 1951, if you haven't worried about more things that don't come to pass than you do about the things that did come to pass.

You remind me, and I remind myself of the old gentleman who lived in the community where I lived as a boy, about forty miles out of town, before the days of the automobiles, who planned to catch an early train about five o'clock the next day. He would have to drive a horse and buggy four miles to the depot, which would mean that he had to get up real early to drive those four miles to catch that early morning train. Accordingly, he set his alarm clock before he went to bed. As he sat down on the edge of the bed and started to pull the cover up on him, he thought, "What if it doesn't go off?" and he just sat up all night and watched that alarm clock to be sure that it went off the next morning in time for him to get away to catch that early morning train.

I wonder this morning, beloved, if most of us don't have some fears just like that. (Continued on Page Three)

As Thy Days, So Shall Thy Strength Be.

(Continued from page two)

It doesn't say, "As thy fears, shall thy strength be." This doesn't go out into the realm of your imagination. This doesn't comprehend what may fear shall come to pass. Instead, this text comprehends the real, the tangible, what you touch, for it says, "As thy days, so shall thy strength be." As its limitations so far as fears and our desires are concerned, but thank God, it gives us a promise of strength every day.

III

WANT YOU TO NOTICE HOW COMPREHENSIVE THIS TEXT IS.

This text takes care of all of our days. Isn't it wonderful that it didn't say, "I will stand by you and give you strength for the days of your days"? Beloved, I wouldn't know which part to depend upon Him for. I would know which days I was going to have to depend upon myself for, but, beloved, He says, "As thy days, so shall thy strength be." Notice how comprehensive this is. It takes in every day, from the day you are born until the day that you die.

There are days of duty that need strength for. I think of a day for myself particularly a day of duty. It is the day that I trust will be the day of feeding the souls of God's elect. I look upon the Lord's Day as a day particularly duty for me. There has been many a Lord's Day in the lives that have passed, when I have awakened in the morning and wondered how I was going to get through the day. Beloved, this text says, "As thy days, so shall thy strength be," and in the days of duty, I have found that He has always provided the strength to carry us

Then, beloved, there are days of suffering for you and for me. Maybe you have suffered in the past. Maybe you will have even greater suffering in 1952. It matters not, for He says, "As thy days, so shall thy strength be."

When I was making a death bed in the early morning hour of my life, I was reminded of something that I said about a year ago, for on New Year's Eve a year ago, I made a statement, I was told this morning, that I would probably have worse days in 1951 than in 1950. I don't remember having made that statement, but I don't doubt what I did for I have made it many times in the past, and I will say to you this morning, I will doubtless have worse days in 1952 than we have had before.

Beloved, it doesn't make any difference. It matters not what the troubles and the difficulties are, the problems that come that we are suffering in your life and mine. We have a promise, and that promise is, "As thy days, so shall thy strength be."

This includes the days of temptation, of which none of us is immune.

I was thinking this morning of the mythological character, Achilles. When Achilles was born, his mother took him to the River Styx and held him by the heels and dipped him into the river to make him invulnerable. As he grew up and went out to battle, though they might shoot arrows at him and though the arrows might rain upon him on all sides, they would fall harmlessly to the ground, because he had been

dipped in the River Styx and made invulnerable. But there was one spot where he could be killed. That heel where his mother had held him — that heel hadn't been dipped, and that heel was a vulnerable spot.

I thought of this after I came to the house of God this morning. There is a heel, a vulnerable spot, in you and me and every one of us. How susceptible to temptation all of us are, but thank God, my text says, "As thy days (the days of duty, the days of suffering, the days of temptations, and all the balance), so shall thy strength be."

I am glad this morning because of the comprehensiveness of this text. You can't imagine a day that will come up that God won't be bigger than the day. You can't imagine anything that will arise but what God will be sufficient for the day. It is impossible for us in any wise to even think of a day but what God will provide the strength that is necessary for us to carry on.

Look at Job as a good example. If I were to dramatize the life of Job, I would have four acts as far as he was concerned. Act I: Job in prosperity; Act II: Job smitten by the Devil; Act III: Job trusting God to bring him out; Act IV: Job vindicated and victorious. Look at him in all of those days of those four acts of his life — when he was prosperous, when he was smitten by the Devil, when he trusted God in his calamities, and when he was victorious after having been vindicated by God. Every day of his life God kept His promise. As was his days, so was his strength.

Listen as Job would teach us how God provided for him in every one of those experiences:

"Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, And said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord."—Job 1:20, 21.

"But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil: In all this did not Job sin with his lips."—Job 2:10.

"Though he slay me, yet will I trust in him: but I will maintain mine own ways before him."—Job 13:15.

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God."—Job 19:25, 26.

Every day Job knew God would take care of him.

I tell you, beloved, this text is comprehensive, because He includes every day of your life. It isn't going to make one bit of difference what is out before you in 1952. You have one promise that you can fall back upon — "As thy days, so shall thy strength be."

IV

NOTICE ALSO THAT THE GUARANTEE OF THIS PROMISE IS GOD'S OMNIPOTENCE.

The fact that God is an omnipotent God is a guarantee that He will provide the strength for the day. In Genesis 18:14, the question is asked, "Is anything too hard for the Lord?" and in Jeremiah 32:17 the prophet answers that question, when he said,

"Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is

nothing too hard for thee."

Job contributes his little bit to the answer by way of the power of God, when he says:

"I know that thou canst do everything, and that no thought can be withholden from thee."—Job 42:2.

In the days of our Lord Jesus Christ we get a hint as to the omnipotence of God, when we read:

"But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible."—Mt. 19:26.

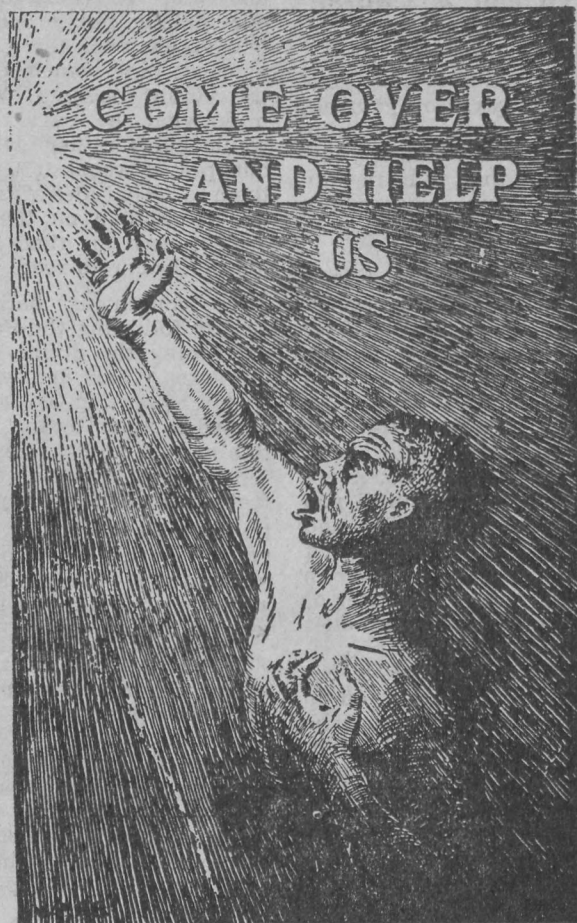
If you will turn to the book of Nahum in the Old Testament, you will find a remarkable promise showing the omnipotence of God. Listen:

"The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him."—Nahum 1:3-6.

God can do all things. He is a God of power. He is a God of omnipotence.

I don't know what God's plans may be. Frankly, I care not. I am glad I don't know what plans He has for you and me. I am glad that I can put my hand in His this morning and can trust Him and can say, "Even so, Father; for so it seemed good in thy sight." I am glad that I can go from 1951 into 1952 with the assurance that I will have needed strength and necessary strength for every day that is out before me. Beloved, that which guarantees me that it will be thus, is the fact that He is an omnipotent God — a God of power.

As I think of this, I am reminded of one in the past who believed that God was real and who believed that God could take care of him, and provide for him every day. I speak of Martin Luther, the Father of the Reformation. After he had nailed his ninety-five theses on Whittenberg Castle, he had been summoned by the blood-thirsty bishops and cardinals and the prelates of the church of Rome to a Council that was to be held in the city of Worms in Germany. One day Martin Luther, as a solitary monk without military escort and with only a few friends to stand beside him, rode toward the city of Worms where a supreme Council made up of blood-thirsty dignitaries of Catholicism were waiting to hear his testimony. As Martin Luther rode along, somebody in his crowd reminded him that though he had been promised a safe journey, that John Huss had had the same promise given to him by the Catholics, but they had burned him. Somebody else spoke up and said, "Yes, Jerome of Prague had been offered safe conduct to the Council by the Catholics, but they burned him. What hope have you to suffer any less fate?" As Martin Luther came nearer to the city of Worms and as his friends urged him not to go farther but to turn back, Martin Luther looked down upon that city of Worms and said, "If there were as many devils in the city of Worms as there are tiles on the roofs of houses, I would enter." He went



into that city. He ate; he drank; he slept. The next day he stood before that Council of blood-thirsty men, who were desirous of his life's blood, and testified to the things that he had written which he had nailed to the door of Whittenberg Church, and he ended his testimony by saying, "The things that I have written are the truth of God, and by them will I stand till I die, so help me God." Beloved, God took care of that man.

God wants you and me, as we face tomorrow, and the tomorrows to come — God wants each of us to go out into the future hand in hand with Him, knowing that as our days, so shall our strength be.

You may say, "Brother Gilpin, I grieve over lots of things." I imagine you do. You might remind me that you grieve over the fact that when you, come down to die, you wonder whether you are going to have dying grace. There are people here this morning who have said that to me. Beloved, I don't know whether you will have or not. What you need to wonder about this morning, is whether God will give you living grace to live this day out, and whether He will give you living grace for tomorrow. You don't need dying grace today. You need living grace today, and when you come to the end of the way, God will give you dying grace.

A man came up to D. L. Moody one night after he had finished his sermon and said, "Brother Moody, do you have dying grace?" Brother Moody said, "Brother, I am not concerned about that. I am concerned about living grace today, and when I come down to die, God will give me dying grace then." A day or two later, preaching in Kansas City, Kansas, he was stricken. They propped him up on some pillows and he said, "Earth is receding; Heaven is opening; God is calling me." Beloved, he had dying grace then when he was dying.

God provides what we need, as we need it, when we need it, and just as we need it.

CONCLUSION

As I stand here and look out over this congregation, I think of homes represented here, the majority of which have known sorrow and have known sad-

ness in one form or another since I have been your pastor. I have seen God provide for you in the past. I have seen God give you what you needed as the days have come and gone. Beloved, I can assure you on the authority of my text, "As thy days, so shall thy strength be," — that God will provide for you tomorrow just like God provided for you yesterday.

May you trust Him today and then, hand in hand, walk with Him in the year to come.

May God bless you!

Church Members

(Continued from Page One) long face, and, when once they discover an erring brother, they are quick to piously point him out. They usually have the "holier-than-thou" expression. They find fault with all from the pulpit down to the janitor, although they never lend a helping hand. They know how others should do their work, notwithstanding the fact they have never engaged in the performance of such tasks.

4. The do-nothing church member; members who are truly good, but good for nothing. To be sure they attend the services of the church, certainly the morning service, but go no further. This, of course, is to be appreciated, but it is lacking in aggressive principles. They never respond to any call to service, though they are well able to do the work suggested.

5. The materialistic church member; members who are interested alone on the erection of buildings, and the maintenance of those already in use. I have known trustees to be of this type. They never see the spiritual side of the church's activities; they are among those who take little interest in singing and praying, who are restless in the services, and who find every possible excuse for being absent. The mid-week service belongs to others, not to them. Seldom do these engage in soul-winning and just as seldom visit or try to get others

(Continued on page four)

How To Kill A Church

(Continued from page one)
prayer asking God to bless your soul. Rather, say to yourself, "What is the use of coming here?" Let it be evident, to yourself, anyhow, that you are only in church because, for decency's sake, it is the correct thing to do.

If you are a member of any place of worship, never accept office. Stand aloof and criticize those who do. Let your attitude be: "There is always so much work for me to do outside the church that I have no time for religious activities."

And whatever you do, never pay in advance, wait until you get your money's worth, and then wait a bit longer. Of course, it is necessary to pay in advance for a football ticket or a theatre ticket, but church dues are not so important.

See to it that you never encourage your preacher. If you do happen to like a sermon he preaches, say nothing about it. Many a preacher has been ruined by flattery. Do not let your minister run that risk, or else his blood may be upon your head. Such a responsibility is too terrible to contemplate.

Never hesitate to tell the preacher's failings to any strangers who drop in. You see, they might be a long time in finding them out. And if the church you sometimes attend appears to be harmonious, without any contribution on your part to its unity, call it apathy or indifference or lack of zeal or anything under the sun except what it is.

If there happens to be a few zealous workers around, make a tremendous protest against the church's being run by a clique. Let it be known that you feel that people should never take religion too seriously. Over a baseball game, we are expected to show some enthusiasm, but religion should be taken moderately.

All the above "recipes" need no further comment. They express some of the reaction we encounter as we keep our eyes and ears open. May we be found among the number who can say, "I was glad when they said unto me, let us go into the house of the Lord!" God grant us grace to kill everything detrimental to true church life and work! Individually and collectively, may we strive to make the church we represent a greater spiritual force today.

—Christian Life and Times.

"But Surely Women Can Testify"

(Continued from page one)
brief words of testimony. They often launched into a lengthy harangue that was really a sermon of sorts.

We believe that if there were doubt about the propriety of women testifying, it would be best to give the Lord and his word the benefit of the doubt.

THE WOMEN STOPPED IT

Early in the writer's ministry, we often asked for Scripture quotations, and both men and women responded until some of the women came to us and said, "Let us be consistent. If the Bible tells us to be silent in the meetings, let us obey him fully." We were agreeable to what seemed a right suggestion. Likewise at prayer meeting there were audible requests for prayer from both men and women. Some of the women came to us

and said, "It seems to us that our making public request infringes on what the Lord tells us concerning women's place in the public meetings. We want to do what he says," and we would much rather write out our prayer requests and hand them in." That idea was adopted and from then on the women have turned in their requests for the leader to read.

No church is harmed by strictly following the Scriptures concerning the divine order of the sexes. Years ago where the writer is serving as pastor, we agreed to abide by the Word on this matter, and we never have the slightest trouble or hard feelings about it. If any woman transgresses along this line, the pastor doesn't have to talk to her about it—the women straighten her out on what the Bible teaches in that regard.

We believe that it pays to go all the way in obeying the Scriptures in regard to the order of the sexes as well as in other matters. In a ministry of over twenty years with the same church, we mention several blessings that have come from strictly adhering to the Scriptures concerning the place and ministry of women in the church.

God has blessed us for respecting his word.

The men of the church have better discharged their duties, instead of working the women over time.

The women folk have seemed happier. Certainly they have been less overworked with the men doing their part.

It has made for greater peace and harmony. When women are accustomed to taking the floor and speaking, just let trouble break out and the men and women get to quarrelling, and the "fat is in the fire."

Church Members

(Continued from page three)
to attend.

6. The stingy church member; members who give little if anything. They are usually the ones who are critical of the use made of the money given by others. Recently a pastor told me that the treasurer of the church had an absolute aversion to writing checks for the money accumulated in the bank, and opposed every movement of his church forward, afraid he would have to draw on the funds. These complain if the pastor mentions money.

7. The lop-sided church member; members who are enthusiastic about some particular phase of the work, but lethargic to other phases. There are those who teach, and take no interest beyond their little, narrow sphere of service. Often leaders in departments narrow their interests to their own group, be they departmental heads or teachers of classes. Often those designated as custodians of the church's finances are content to let others lead, give in special offerings, while they are content to spend that which others give.

All of these are in contrast with the spiritual-minded, those who love to visit and win souls; those who give with the same joy as they receive material blessings from the Lord; those who take an active interest in every phase of the work, and are too busy with many tasks to stop and ponder over the mistakes of others. They pray for their pastor, and are made to rejoice when the work of the church prospers and souls are saved.

Danger Spots For Baptist Churches

"Dr. F. B. Thorne, pastor of the First Baptist Church, Wichita, Kansas, said in an address at the Annual Kansas Baptist Convention: There are seven danger spots in our modern Baptist churches today:

1. The danger that we shall try to produce great Christian lives without great Christian truths.
2. The danger that we shall make our decisions upon the basis of expediency rather than on the basis of eternal truths.
3. The danger that we shall concentrate power in a super-organization rather than in individual Baptist churches.
4. The danger that we will measure churches by financial standards.
5. The danger that we shall substitute psychological methods for the power of the Spirit of God.
6. The danger that we will place the ministry upon a purely intellectual basis.
7. The danger that we will let our evangelism emphasize reformation rather than regeneration."

—Baptist Missionary-Evangelist

"I AM YOUR BOSS!"

I take food from the mouth of babies that father and mother may have me. I take the keen intellect of the young man and turn him into a dullard. I take away the beauty, modesty and self-respect of the sweet young woman. I drop and dribble down the chin of the old man, making him an object of loathing. I give to my subjects an odor and stench more abominable than that of goats and skunks. I litter and befoul every cafe, hotel and every other public building in our land. I enter the quiet precincts of the hospital to fill this place of supposed cleanliness with my offal and the air with my obnoxious odor. I enter the train, the bus and all other public conveyances; and woe to that person who is not my slave. I burn his eyes. I sear his lungs. I befoul his clothes. I befuddle his brain. I make his travel an unforgettable nightmare. I am not content just to rule my own subjects. All must feel and know my power. I AM KING TOBACCO. CO. If you doubt my strength, try to break the nicotine chain by which I have you bound. I am your master; you are my slave. I AM KING TOBACCO.

—Gospel Light.

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"Whosoever therefore shall confess me before men, him I will confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." — Matthew 10:32-33.

Many religionists today instead of trying to lift humanity up to God are trying to bring God down to the level of humanity.

Each season has its beauty,
Winter, summer, spring and fall;
Each one wrapped in robes of splendor,
Our heavenly Father made them all.

Hubert Baker

(Continued from page one)

years of the most unsettled existence—one hitch in the 3 C's, worked in the mines, 51 months in service, worked in the shops and was an organizer for the C. I. O.

As I look back, I can see I was running from God. In the interim I was married to a wonderful Christian girl, who has borne me two daughters.

In June 1949 I was saved while working on my farm in Owsley County. I affiliated with the Elk Lick Baptist Church the following Sunday. My brother was the pastor.

After this I worked for the Electrical Corporation and became assistant sales manager. Still I wasn't completely at rest, or I might say satisfied, until I surrendered my entire life to His service. So I came to my Lord and Master in this manner: "Here is my life; use it as thou seest fit."

I quit my job which paid me as high as \$1,056.00 in one single month and started to college. After three years of this (school), I can see my place is not in the class room, but on the firing line for God.

I am a Baptist by choice, by birth, for I was falsely taught for eighteen years, twice baptized into another faith, never knew God until I was "saved by Grace."

I was offered a college education, as well as my seminary training, by the Headquarters of the Presbyterian Church of Lexington, Kentucky, if I would come under the care of the Presbyterian. Again they offered me the second church in Richmond without any strings attached. Again I refused by stating, "I am a Baptist."

Upon entering a speech class at Eastern State College, I was asked if I were a Protestant. When I answered in the negative, the teacher then surmised I was a Catholic. Again I answered no. The instructor became quite perturbed and stated I was to be one or the other. This gave me an opportunity to hit a home run for the cause of my Saviour. I told her, as well as the class, that I was a Baptist saved by grace, and I was not protesting but was proclaiming the Gospel.

I am the only member of my family who is not a Mason. I took the first degree, but after I saw the hellishness of the oath, its moral code, as well as the absence of Christ's name.

The last four paragraphs I submit so as to show where I stand as to my faith.

In Christ Jesus,
Hubert W. Baker

Bro. Baker is a fine young minister, a member of the Calvary Baptist Church of Richmond, Kentucky, where Bro. Raymond Kays is pastor. Bro. Kays gives him a most excellent recommendation. Some Baptist Church, which wants a real Baptist as a pastor, ought to contact this young brother immediately.