

Devoted to Evangelism, Missions, and Bible Doctrines.

# The Baptist Examiner

The Paper With a National Circulation

"Go ye into all the world and preach the Gospel."

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

Address All Matters Concerning This Publication to 120 North Market Street, Benton, Arkansas . . . . . Or to Its Editorial Offices at Russell, Kentucky

Whole No. 136

SATURDAY, AUGUST 10, 1940

Vol. 9, No. 26

## "Is Christ Divided?", This We Ask Alexander Campbell's Followers

By L. R. RILEY  
Hickory, Ky., Route

For those who claim to be Christians and tell the world that they belong to The Church of Christ, and speak where the Bible speaks, to make so many plain contradictions of the plain Word of God is a bit amusing. Baptists preach a doctrine that centers in Christ to His glory, and there can be in such no contradictions. I invite your consideration with Bible in hand to the following:

1. The Bible says and Baptists believe, that we are all by nature the children of wrath. Ps. 58:3; Eph. 2:3; Jno. 8:44—They say, "Not so, we are such by practice."

2. The Bible and Baptists say, "We are condemned because we have not believed." Jno. 3:18—They again say, "Not so, condemned because we have not obeyed."

3. The Bible and Baptists say, "We are all children of God by faith." Gal. 3:26. Again they contradict the Bible and say, "We become such by our own obedience."

4. The Bible and Baptists teach, "He that believeth not shall be damned." Mk. 16:16. They say, "Not so, he that is not baptized shall be damned"—Proof, they have none.

5. The Bible and Baptists say, "We are saved by grace and not of works." Rom. 4:6; Eph. 2:8; Titus 3:5. They say, "Not so, we are all saved by our own works."—Bible silent here.

6. The Bible says, and we believe, "He that doeth righteousness is righteous." First Jno. 3:7. They deny this and say, "We become righteous

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## Weddings For July

Forty-two preachers, doctors, school teachers, pipe fitters, truck drivers, and men of practically every walk in life pledged themselves to love, honor, cherish, and protect the girl of their choice, in Pastor Gilpin's presence within the past month. For each of these we pray God's richest blessings physically, materially and spiritually.

1. Walter S. Irwin and Angie Lin Selby, Catlettsburg, Ky.

2. Eugene Gaudia and Maxine Boyd, of Millersburg, Ohio.

3. Harold Morgan and Virginia Burdette, of Columbus, Ohio.

4. Earl Brammer and Julia Davis of Proctorville, Ohio.

5. Harold E. Chadwick and Helen Adams of Athens, Ohio.

6. \_\_\_\_\_ and \_\_\_\_\_ of Charleston, W. Va.

7. Estil Netheney and Leah Peggs of Calhoun, W. Va.

8. Wilbur Coates and Inea Harper of Carbon, W. Va.

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## HAVE YOU CARRIED YOUR CORNER?

An experience during one of my pastorates brought this truth home to my mind and heart. There was a man there who was a distinguished citizen. He had been mayor of the city, a very successful business man, a popular man, and greatly loved. He was stricken down with a malady from which he never recovered. Right in the midst of his splendid career, he was taken away from the walks of men and for more than four months lingered upon a bed of sickness before he was called into the other world. I was his pastor. I had many visits with him; and some of those visits deeply touched my heart. He was a lovable man, and he knew God; I am fully persuaded he was a redeemed soul. The seasons of spiritual fellowship which we enjoyed,

to me were very beautiful, and in some ways very inspiring. But there was one day, near the time when he was called home, in which he opened his heart to me. I saw before the conversation had gone very far that there was something upon his mind that he wanted to say. His wife had been in the room, as she often was during the visits; but he waited, I noticed, that morning until she had gone away about her household duties. With a woman's intuition I think she sensed the fact that he had a secret he wanted to impart to me. After she had left the room, and with an expression on his face that to me was very touching, and with a wistfulness in his voice I shall never forget, he said: "Pastor, I have some-

(Continued on Page Four)

## C. W. DICKERSON DECLARES EDITOR'S TRACT ON SECURITY IS DOING GOOD IN BRAZIL

Belem, Para, July 17, 1940.

Dear Brother Gilpin: I am receiving many words of praise concerning your tract, both personally and through the mails, from as far as Rio. A teacher in the Baptist Seminary in Rio de Janeiro was in my home a few minutes recently, and he had received a copy—I had mailed him one. He spoke highly of its worth. There seems to be nothing similar to it in print in these parts.

From a Baptist pastor near Rio, I received a letter for more of them, telling how the one I had sent him had been such a blessing to a poor saint, afflicted with some nervous disease, and not sure of her salvation. In reading the tract, her doubts were dispelled and joy returned.

Already nearly 28,000 tracts have been distributed, and I have calls

from two different pastors asking for more. What a blessing to be used of the Lord in giving so many people the truth.

I preached at the oldest and largest church here last Sunday. I think I wrote you once that it was fifty years of age, but now I learn it is forty. I preached one of my three Portuguese sermons on the "New Birth." Had a large crowd, good attention, and a good service. The Lord graciously helped me. I spoke as rapidly as one should for around forty minutes, and of necessity, I stuck to my subject.

I have secured prices on the printing of your book of sermons. Not counting anything but the printing, they want \$100 for the first thousand, and three thousand for nearly \$250. (Editor's Note: This is a reference to the editor's

(Continued on Page Two)

## The First Baptist Pulpit

### "THE LIFE STORY OF JUDAS ISCARIOT"

(Read Matthew 27:3-10)

Judas Iscariot was one of the strangest characters that ever stalked across the pages of human history. So far as the record of the Scriptures is concerned, his life was characterized by seven outstanding events.

First of all, he was baptized by John the Baptist. Of this we are assured in that when a successor for Judas was elected by the apostolic band, one requirement was that he had received baptism at the hands of John the Baptist. "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." (Acts 1:21, 22.)

The second of these events which characterized his life is that he was definitely called by Jesus and given a place in the apostolic band. "And when he called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Now the names of the twelve apostles

(Continued on Page Three)

## The One Unguarded Entrance to Scapa Flow; What It Cost England

By TOM M. OLSON

Some weeks ago the newspapers blazed with headlines concerning the sinking of the British battleship "Royal Oak" by a submarine.

Later the news leaked out that the attack actually took place while the great ship lay at anchor in Scapa Flow, the famous naval base in the Orkney Islands.

But was not Scapa Flow supposed to be impregnable? Had not every possible entrance been thoroughly protected by heavy mine fields? Were not the secret passages too intricate for any strange submarine to negotiate?

Thus everybody questioned; and it was not until Mr. Winston Churchill, First Lord of the British Admiralty, made his official report of the disaster to Parliament that the truth came out.

Mr. Churchill admitted that while it was generally believed that the anchorage was absolutely safe, it had been discovered that, after all, there was one unguarded entrance. It was so small and shallow and perilous to shipping that nobody had dreamed any vessel would attempt its passage.

But it was through this one unguarded entrance that the submarine silently approached on its mission of death; and because of this one unguarded entrance eight hundred lives were lost and a great ship worth ten million dollars was blown to pieces.

Because the Lord knows the havoc which the enemy of souls can wreck on the service and testimony of His witnesses, he has given us many warnings to "watch" always and in all things.

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## Pleasing Man Or God?

"I don't like what you said last night," said a church member to the minister.

"I regret that you did not like it, but I confess to you whether you like what I said or dislike it, is a remote matter with me compared to another question, 'Did Christ like what I said?' It is a small question whether you like it. The supreme question is 'Is it God's truth?'"

"If it is God's truth I preach, you reveal your own inner soul in disliking it. If it is not God's truth, I proved myself either a deceived preacher or a lying prophet in declaring it."

Any sensible man would despise God's minister if he said only what church members like. The curse of any church today is a pastor who tries constantly to say what the people like. Such a preacher is ultimately not only disliked, but is despised.

*The Baptist Examiner*

JOHN R. GILPIN ..... Editor

## PUBLISHED WEEKLY

Printed and Mailed from office at  
on, Arkansas.Editorial Department: RUSSELL, KEN-  
TUCKY, where communications should  
be sent for publication.SUBSCRIPTION PRICE  
per year in Advance ..... 50c  
(Domestic and Foreign)  
Send Remittances to Russell, Ky.Paid circulation in about forty states  
and four foreign countries.Subscriptions are stopped at expiration  
unless renewed or special arrangements  
are made for their continuance.Entered as Second Class matter May 7,  
1940, at the post office at Benton, Ark.,  
under the act of March 3, 1879.

## OUR MISSION REPORTS

The month of July has ended  
with the smallest mission reports of  
the past year. Yet, we thank God  
and take courage, praising Him for  
His amazing goodness to us.

## Brazilian Missions

Amount previously reported	\$ 66.30
Roy Wellman, Louisa, Ky.	1.00
Della Chaffin, East Lynn, W. Va.	2.00
Cherryville Baptist Church, Louisa, Ky.	1.30
Mrs. Dawn Pack's Boys, Chillicothe, Ohio	1.50
Mrs. Howard Wilson's Sunday School Class of Juniors, Sandy Valley Baptist Church, Webbville, Ky.	.25
Collinwood Baptist Church, Collinwood, Tenn.	4.00
First Baptist Church, Russell, Ky.	29.81
E. L. Aylor, Ashland, Ky.	1.00
Mrs. W. R. Evans, Russell, Ky.	.50
Chester Williams, Russell, Ky.	2.50
W. H. Pifer, Russell, Ky.	1.00
Total	\$111.16

This amount has been forwarded  
to Brother Dickerson, and it is our  
prayer that next month we shall be  
able to send him a great deal more.

## Radio Fund

Amount previously reported	\$ 9.34
Della Chaffin, East Lynn, W. Va.	2.00
Mrs. Dawn Pack, Chillicothe, Ohio	1.00
Edward Vius, Prichard, West Va.	.50
E. L. Aylor, Ashland, Ky.	1.00
Mrs. W. R. Evans, Russell, Ky.	.50
Chester Williams, Russell, Ky.	2.50
W. H. Pifer, Russell, Ky.	1.00
Total	\$17.84

This leaves us with a deficit of  
something near thirty dollars for  
the month of July.

We recognize the fact that this  
is vacation season, yet we would  
say again: DO NOT FORGET THE  
MISSION WORK.

C. W. DICKERSON DECLARES  
EDITOR'S TRACT ON SECURITY  
DOING GOOD IN BRAZIL

(Continued from Page One)  
book of sermons, "Sparks From a  
Busy Anvil." Some day when God  
provides the funds, we hope to  
have these printed in Portuguese  
sufficiently to distribute one copy  
to each Baptist preacher in Brazil.)

We are all reasonably well at  
present. Hope you all are. May the  
Lord bless you all and glorify Him  
self through you. Haven't heard any  
more from Brother Hallum.

Please pray that if it please our  
sovereign God He will give us many  
souls—much fruit in this place.  
Yours sincerely.—C. W. Dickerson.

(For the benefit of our readers,  
we will say that we are expecting  
to have a new edition of our tract,  
"The Security of the Saved," avail-  
able for distribution within the  
next month. We rejoice that God  
is blessing it in Brazil as He has  
here in America. Please remember  
our tract work in prayer.—Editor's  
Note.)

IS CHRIST DIVIDED?  
WE ASK ALEXANDER  
CAMPBELL'S FOLLOWERS

(Continued from Page One)

by doing righteousness, Do religion.

7. The Bible and Baptists teach,  
"Make the tree good and fruit will  
be." Matt. 7:16; 12:33. They say, "Not  
so, the tree is made good by the  
fruit it bears." Whew!8. The Bible teaches and we be-  
lieve, that we are righteous by  
Christ's obedience. Rom. 5:19. "Not  
so," they say, "It is by our own  
obedience and not by Christ's."9. The Bible and Baptists teach  
that Eternal Life is a gift of God—  
Rom. 6:23; Jno. 10:27, 28. They say,  
"Not so, we purchase eternal life  
with our good works."10. The Bible and Baptists give  
God all the glory in salvation—I  
Cor. 10:31; Eph. 3:21. If it is by  
human works or merit of course  
man would get all the glory.11. The Bible and Baptists teach  
that love is an evidence of salvation  
and that we are commanded to keep  
Christ's commands from love and  
not from fear of hell. First Jno.  
4:7; Jno. 14:15. They teach you to  
keep them to be saved and to keep  
out of hell.12. The Bible and Baptists say,  
"We have eternal life now." Jno. 5:  
24; First Jno. 5:10-14. They say,  
"Not so, we will never have it until  
we die." Bible to the contrary.13. The Bible and the Baptists  
say, "Baptism is a burial of those  
who have died." Rom. 6:2-7; Col.  
2:12. They say, "We bury the living  
in order that they may die." You  
know some so-called spiritual  
undertakers are the only ones I know  
that will insist on burying people  
before they die. The Lord will re-  
compense. Jesus suffered, was crucified,  
He died, was buried and then  
arose from the dead. That is the  
same order that should apply to us  
in our Christian experience.14. The Bible and the Baptists  
teach that we are kept by the power  
of God. Eph. 4:30; 2 Tim. 1:12; 1  
Pet. 1:5. They say that we are kept  
by the way we live. Poor people!15. The Bible and the Baptists put  
repentance before faith. Acts 20:21;  
Mk. 1:15; Matt. 21:32. They flatly  
deny this teaching and reverse the  
order completely. Boldly so.16. But about the most amazing  
thing they teach is, that Judas lost  
his salvation a thing they most em-  
phatically deny a man has until  
death. Like this: Declare that one  
can lose something that they deny  
he even has—You know salvation is  
"LIFE." What kind? Eternal Life—  
They all say they do not have it.17. The Bible and Baptists teach  
that we are new creatures if in  
Christ. 2 Cor. 5:17. They say, "If  
in the church new creatures"—  
Judas sure was not—many today the  
same. Wonder what they would say  
about the parable of the "Drag-net"  
Matt. 13?18. The Bible and Baptists teach  
that the sick need a physician. Matt.  
9:12. They say "Not so, the spiritually  
sick need an undertaker"—A  
spiritual undertaker—Just more  
bold contradictions.19. The Bible and Baptists say,  
"When I see the blood I will pass  
over you." Ex. 12:13; Rev. 1:5. They  
say, "No, No, No. It is when He sees  
the WATER, WATER, WATER."20. The Bible and Baptists deny  
that the spiritual birth is by the  
will of man. Jno. 1:18. They set  
their own date for every one they  
claim to have. That is interesting.21. The Bible and the Baptists  
teach that creation comes first andgood works later. Eph. 2:8-10. They  
say, "Not so, It is by good works  
that we are created in Christ. Such  
awful deception and heresy.22. The Bible and Baptists teach  
that church ordinances (baptism  
and Lord's Supper) declare and do  
not procure. They again deny this  
and say they procure.23. The Bible and the Baptists  
teach sinners to trust in the Lord.  
Ps. 40:4. They again contradict by  
teaching sinners to trust in themselves—  
My! What a weak stick!24. In Rom. 10:1-4, They tell men  
to establish their own righteousness,  
while the Bible and the Baptists  
tell men to submit themselves unto  
the righteousness of God.25. The Bible and the Baptists  
say, Gal. 3:11, "The just shall live  
by faith." They say, "No sir, The  
just shall live by their lives," which  
some of their preachers have . . . ?  
Enough to say they make the grade  
of 100%. Their wives know that is  
not so.26. The Bible and the Baptists  
teach that all fullness dwells in  
Christ. Col. 1:19; Jno. 1:16. They  
say, "Not so, fullness dwells in me  
because I make a grade of 100%.  
Of course if a barrel is 100% full  
of water it is just about full, but  
what about Col. 1:19?"27. They say, "To him that work-  
eth, he shall be saved." The Bible  
and the Baptists say, "To him that  
worketh not, but believeth"—Rom.  
4:5. Reader, just who is right?28. The Bible and the Baptists  
say, "Blessed are the pure in heart  
for they shall see God." Matt. 5:8.  
They say, "Not so, "Blessed are the  
pure (100%) in conduct"—Whew!29. The Bible and the Baptists  
teach that the heart is purified by  
faith. Acts 15:9. They say, "No sir,  
the heart is made pure by obed-  
ience you render."30. The Bible and the Baptists  
say, "The saved shall never perish."  
Jno. 10:28. With the greatest of  
emphasis they declare, "EVERY  
ONE MAY PERISH. All who don't  
make 100%."31. The Bible and the Baptists  
teach that no creature can separate  
himself from the love of God which  
is in Christ Jesus. Rom. 8:39. They  
say, "Just any one can do that."32. The Bible and the Baptists  
teach that men are saved before  
they get into the church. Acts 10:  
47; Cor. 12:28. "None saved until  
in the church" say the heretics.33. The Bible and the Baptists  
teach that we have access to a  
throne of grace through faith. Rom.  
5:2. They again say the Bible is  
wrong that you reach it through  
works.34. The Bible and the Baptists  
teach that Jesus is THE WAY to  
heaven. Jno. 14:6. They (A. B. Lips-  
comb former editor of Gospel Ad-  
vocate) say, "Jesus is only one third  
of the way and that water baptism  
is another third and that your good  
life is the other third. Isn't that  
giving Jesus lots of credit that he is  
just a third of the way?"35. The Bible and the Baptists  
say, Jno. 20:31, "But these are  
written, that ye might believe that  
Jesus is the Christ, the Son of God;  
and that believing ye might have  
life through his name." They say,  
"Not so, Holy Spirit, here it is:  
These things are written that ye  
might obey, and obeying ye might  
have life through your own hand."36. They say (Matt. 7:22,23) "We  
plan to stand before God in that  
day and say, 'Lord, Lord, have we  
not prophesied in thy name? And  
in thy name cast out devils? And

## WEDDINGS FOR JULY

(Continued from Page One)

9. Eugene Poore and Ruth Cox  
of Dry Branch, W. Va.10. Thomas H. Layne, Jr. and  
Maigie Taylor of Gulley Bridge, W.  
Virginia.11. Clarence Wilson Deitz and  
Virginia Helen Stone of Ansted, W.  
Virginia.12. Charles Ray Harrah and Vir-  
ginia Davis of Charleston, W. Va.13. \_\_\_\_\_ and \_\_\_\_\_ of Montgomery,  
W. Virginia.14. Walter Muncy and Wilda  
Robinson of Kayord, W. Va.15. Denzil Nickell and Virgie  
Williams of Logan, W. Va.16. Warren Parsons and Virgin-  
ia Morrison of Roseville, Ohio.17. Willis Ashworth and Doro-  
thea White of Huntington, W. Va.18. Dillard Vine and Marie  
Peach of Portsmouth, Ohio.19. John Kelley, Jr. and Evelyn  
Richard of Columbus, Ohio.20. Emory Dials, Jr. and Ethel  
Kitchen of Portsmouth, Ohio.21. James Brink and Evelyn  
Van Drill of Cleveland, Ohio.22. Roy Eugene Walker and  
Nora Lee Harper of Beckley, West  
Virginia.23. Frank Dunn and Edith Ley-  
da of Glennwood, Indiana.24. Arthur Clifford Smith and  
Helen Nutter of Huntington, W. Va.25. William Shirl Black and  
Marcella Lucille Shreck of Galion,  
Ohio.26. Wayne Jordan and Edna  
Coffman of Marietta, Ohio.27. William D. Nelson and  
Christine Palmer of Charleston, W.  
Virginia.28. Glenn Morrow and Thelma  
Fields of Columbus, Ohio.29. Earl E. Eastwood and Geor-  
gia C. Inghram of S. Charleston,  
W. Virginia.30. Frank Waybright and Mary  
Katherine Johnson of Huntington,  
W. Virginia.31. Charles F. Hudson and Ma-  
rie Thompson of Huntington, West  
Virginia.32. John Leonard Caill and  
Clarissa Gareth of Portsmouth, O.

33. \_\_\_\_\_ and \_\_\_\_\_ of Huntington, W. Va.

34. Carl Jarrell and Catherine  
Taylor of Van, West Virginia.

35. \_\_\_\_\_ and \_\_\_\_\_ of Ashland, Ky.

36. Robert Wallace Harrington  
and Josephine Pelpfrey of Charles-  
ton, W. Va.37. Kendall Ray Lowe and Le-  
ota Mae Spriggs of Scioto Furnace,  
Ohio.38. Curtus Messer and Jeanne  
Pinkins of Huntington, W. Va.39. Albert J. Disanto and Dorothy  
R. Kychta of Cleveland, Ohio.40. Lowell F. Slack and Ruth  
Harper of Charleston, W. Va.41. Gerald E. Davis and Mar-  
garet N. Merk of Columbus, Ohio.42. Davis Armstrong and Eloise  
Fisher of Ashland, Ky.in thy name (we claimed to be THE  
CHURCH OF CHRIST) done many  
wonderful works?" Then say, "Now  
Lord, Please let us in?" The Bap-  
tists contend and the Bible so  
teaches that He will say to all such,  
"I never knew you; depart from  
me, ye that work iniquity."No, Christ is not divided, divisions  
and heresies belong to men.Let no picture hang on the walls  
of your imagination that may not  
hang on the walls of your home.

### "THE LIFE STORY OF JUDAS ISCARIOT"

(Continued from Page One)

are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him." (Matt. 10:1-4.)

In the third place, when the ointment was used to anoint the body of Jesus, it was Judas who protested against its waste. "Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein." (John 12:4-6.)

For another picture of Judas, we see him in his official capacity as treasurer of this apostolic band, which in reality was the First Baptist Church of Jerusalem. "This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein." (John 12:6.)

Still again we see Judas characterized in that he betrayed the Lord Jesus. "And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the People. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him." (Matt. 26:47-50.)

Still again we have a picture of his life when he came back to the Pharisees confessing his wrong in betraying Jesus, and testifying as to Christ's innocence. "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood." (Matt. 27:3, 4.)

The last picture of his life which serves as an index to his character is that of Judas hanging himself. "And he cast down the pieces of silver in the temple, and departed, and went and hanged himself." (Matt. 27:5.)

Thus, these seven outstanding events characterized his life. He was baptized by John; he was called by Jesus; he protested over the ointment that was used to anoint the body of Jesus; he was treasurer of the First Baptist Church; he betrayed Jesus; he confessed Christ's innocence; he hanged himself. Now from these outstanding events of his life, we draw some lessons both pertinent and important so far as our spiritual experiences are concerned.

#### I

From the life story of Judas, we gather first of all that the greed of money is a definite curse. Of course, we don't have to look only at Judas to learn this, for the Scriptures declare, "For the love of money is the root of all evil." (I Tim. 6:10.) Two events in Judas' life show this greed for money. When he complained over the ointment having

been used to anoint the body of Jesus, he did so not that he cared for the poor, but "because he was a thief." (John 12:6.)

Another instance of his greed of money stands out in his betrayal of Jesus. Listen: "Then one of the twelve called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver." (Matt. 26:14, 15.) Thus, from these two incidents in his life we can see his greed for money.

Yet withal, beloved, Judas Iscariot wasn't the last man who sinned because of his greed for money. Many a politician enters into corrupt political schemes contrary to his own conscience just because of his greed for money. The name of those who have in their business dealings done that which was financially dishonest, is legion. Many men and women through the ages past have committed acts of immorality simply because of their greed of money. I remember a year or so ago how a woman came to me for private conversation. I thought when she first began to talk to me that it was because her sin was weighing so heavily upon her that she was so burdened because of it and she felt she had to have some one to talk with, and some one to whom she could make a confession. However, before she finished with the recital of her life story, she told me how that she had actually merchandized her womanhood on numerous occasions in order that she might have a new outfit of clothing; and that woman wasn't an immoral outcast, but a supposedly respectable woman living just a short distance from Russell. I am sure that her experience could be duplicated over and over again. All these, like Judas Iscariot, show that the greed for money is a positive curse.

#### II

In studying the life story of Judas, we can see the price which men place upon Jesus. Judas' price was that of thirty pieces of silver, or exactly \$15.95 in our American money. Judas would rather have had this amount of money than the Lord Jesus. It reminds me of the time when Joseph's brethren sold him to the Ishmaelites for twenty pieces of silver, or approximately ten dollars. They would rather have the money than to have their brother, and thus it was with Judas. He did not want Jesus, and the thirty pieces of silver was the price which he placed upon Him.

I am wondering about those of you who have rejected the Lord Jesus Christ over and over and over again. Some of you who are listening today have heard the gospel for years, but like Judas, you have put your price upon Jesus. Some of you prefer the sins of passion; with others you would have ungodly money; and still others are more interested in worldly amusements. Countless hundreds of you have put your price on Jesus, and you would rather have the unholy things of life than to have Him.

Whenever I consider some individual who holds on to his whiskey, or his gambling, or his lusts, or his dishonesty, I am actually convinced that such an individual is selling Jesus at a lesser price than Judas Iscariot. Judas did get some money out of his deal, but many of you have sold Jesus for far less than the price that Judas received. What-

ever your sin is, that is keeping you back from the Master and is causing you to live as you are, rejecting the Lord Jesus Christ, that is just the price that you have personally put upon the Lord Jesus. Your continuance in sin is a reminder to me of Judas' bargaining with the high priest for his thirty pieces of silver, for your sin is just the price for which you are selling Jesus.

#### III

From this life story of Judas Iscariot, we learn that environment does not change one's nature. Judas was in the most perfect environment humanly possible for better than three years. Yet withal, his nature remained unchanged. This leads me to declare that what men need is not a new BIRTH, but a new BIRTH.

If you will go back to the experience of Adam in the Garden of Eden, he too was in a perfect environment, but he fell. Judas, as a fallen son of Adam, was placed in a perfect environment, associating with Jesus, but his nature remained unchanged. How forcibly does the experience of Judas illustrate the truth that men need to be born again to have the nature of God. Listen: "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto thee, Ye must be born again." (John 3:1-7.)

It is impossible to make a rotten piece of wood solid by painting it. You can't change leprosy by clothing a leper in silk. You can't make impure water to become pure by painting the pump. It is impossible to change the odor of a skunk by putting him in a perfume factory. You can't make a nightingale out of a crow by caging it in a choir. It is impossible to make a soloist out of a rattle snake by giving it a home in a cathedral. Neither can you make a child of God out of a child of the devil by simply putting him in a good environment, for the environment won't change one's nature. If the nature is changed, it must be changed by God through the new birth.

#### IV

In studying the life story of Judas, we also see the sting of an accusing conscience. When Judas contemplated the sale of Jesus, the thought of the money was most pleasing to him. Yet, when the sale was made, his conscience began to function, and he realized that he had betrayed the Lord of glory. So perturbed and disturbed was he that he came back to the Sanhedron and confessed his sin to them, asking that they take the accused money. When they refused to accept the money, he flung it down at their feet and ran away to hang himself. The metallic clank of that money as it struck the pavement

before the Sanhedron, still rings in our ears, and its ring is a warning to us that we might know that there is no pain like the pain and sting of an accusing conscience. Truly, the sting of an accusing conscience is the sting of hell itself.

You don't even have to go to the Bible to find that this is true. The heathen poet Juvenal, wrote,

"Trust me, no torture that the poets  
feign  
Can match the fierce, unutterable pain,  
He feels, who night and day, devoid of  
rest,  
Carries his own accuser in his breast."

Lord Byron, who wrote out of the depths of his tormented and writhing soul, said,

"Thus the dark in soul expire  
Or live like scorpion, girt with fire.  
Thus writhes the soul remorse hath  
riven,  
Unfit for earth;  
Undoomed for heaven;  
Darkness above,  
Despair beneath,  
Around him gloom,  
Within him death."

This is not the only individual in the Bible though whose experience would lead us to see the sting of an accusing conscience, for Herod likewise illustrates the same truth. It was Herod who beheaded John the Baptist because John dared to point the accusing finger at him in view of his sin with his brother's wife. John had said, "It is not lawful for thee to have her." This so infuriated the king and his paramour, his brother's wife, that eventually John was beheaded. Some time passed by, and one day in his court room the people began to talk about a strange miracle-worker who had arisen in the land. Of course, we know that it was Jesus of whom they were speaking. Yet, they did not know it. Some of them said that it was Jeremiah; still others said that it was Elijah; and still others said it reminded them of the Old Testament prophets. Presently, Herod rapped for order that he might declare his opinion. He said, "This is John the Baptist; he is risen from the dead." (Matt. 14:2.) It was conscience doing its deadly work which caused the king to mistake Jesus for John, thinking the latter had come to life.

You remember that Joseph's ten brethren sold him to the Ishmaelites, who in turn carried him down into Egypt, and sold him as a slave into the home of Potiphar. Later it became necessary that these brethren journey to Egypt to buy grain there, and in the meantime, in the providence of God, Joseph had arisen to the position as prime minister. In order to test them, he had them arrested and put in jail, and told them that unless they would bring their youngest brother down to Egypt and thus prove that they were really honest and were not lying to him relative to their home-life, that they should die. Immediately you hear them say, "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." (Gen. 42:21.) This was merely the echo of their conscience. They doubtlessly had not thought much about Joseph for years, but now when they are in trouble, and they begin to feel the pinch of prison, they remembered their own misdeed in selling Joseph. This was nothing more than the voice of conscience.

All this reminds me of the man who sent for the jailer and asked for a new cell. "At midnight the prisoners in the next cell tap on

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**"THE LIFE STORY OF JUDAS ISCARIOT"**

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the wall and whisper, "Thou art a murderer." Yet, there were no prisoners in the next cell—it was purely conscience.

I am reminded also how that Charles Kohr, sixty-four years of age, walked into a Chicago police station and confessed that thirty-five years ago he had killed his brother. He said, "I could not forget it. I always knew that sometime I would have to tell." This was just his conscience, and from the life story of Judas Iscariot we learn this lesson of how an accusing conscience can pain and sting.

## V

From this life story of Judas, we learn that he did not fall from grace, for he never was saved. In the early part of Jesus' ministry, shortly after He had chosen His disciples, He said, "Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he is was that should betray him, being one of the twelve." (John 6:70, 71.) You will notice that Jesus said that Judas was a devil. Just prior to this, we read, "But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him." (John 6:64.) From this then we gather that Judas was never saved.

When Jesus was arrested, He said to them, "Whom seek ye? And they said, "Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: That the saying might be fulfilled, which he spake, of them which thou gavest me have I lost none." (John 18:7-9.) This would indicate that Judas never was a child of God.

Then again, we read how the early church chose a successor for Judas. "And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they knowest the hearts of all men, shew whether of these two thou hast chosen. That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place." (Acts 1:23-25.) You will notice, beloved, that Judas fell from his apostleship, but not from salvation. In other words, he fell from the office of an apostle, but there isn't a hint that he was ever a child of God.

I know that there are those who would object by saying that Judas partook of the Lord's supper. I am not so sure of this. In fact, I rather doubt that Judas was present when the Lord's Supper was instituted. Yet, even if he were, this proves nothing, for many an unsaved hellion who is a church member and nothing more, partakes of the Lord's Supper today, but there is no evidence of the grace of God in his life.

It is further objected that Judas called Jesus "Master." I realize that this is true, for we read, "As soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him." (Mark 14:45.) Literally, Judas called him "Rabbi" or "distinguished sir," or "honorable sir." You doubtlessly remember that this was forbidden by Jesus, for He told His disciples that they were all brethren, and that titles of honor were not to be known among them. "But

be ye not called Rabbi: for one is your Master, even Christ; and all ye are brethren." (Matt. 23:8).

All this leads me to say that Judas Iscariot was never saved, and that he never fell from grace. He was just an unsaved church member like multiplied thousands of church members today who have made a profession without any possession of the Saviour,—or they have churchnancy without Christianity. You can see this crowd in desperation when they come to the judgment. Listen: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:22, 23.)

I say then, beloved, that Judas never fell from grace, and that he was never saved. In fact, beloved, if he had been, he never would have fallen, for if a man is a child of God, he is saved forever and can never be lost by the sins which he may thereafter commit. Listen to these scriptures: "And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." (John 10:28, 29.) "For I am persuaded, that neither death, nor life, 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.)

## VI

In considering the life story of Judas, I realize that he would have been better never born. These are the words of Jesus Himself, for the Master personally said of him, "Woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born." (Matt. 26:24.)

I would remind you today, beloved, that any man would be better off to have never been born than to have been born, and never be born again. If I speak to some one today who has never been saved, and who has rejected Jesus throughout his life, may I urge that one now to a definite acceptance of the Son of God as his Saviour, for I repeat, beloved, that it would have been better for you never to have been born than having been born not to be born again.

## VII

And now in concluding this study of the life story of Judas, may I remind you that the colossal mistake which Judas made after he betrayed Jesus was that he confessed his sins to the priest instead of confessing them to Jesus. "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood." (Matt. 27:3, 4.) Instead of confessing to the priests, he should have confessed to Jesus. Somehow I wish that Judas had come back to the cross, and had begged mercy of Jesus. I realize that it was fore-ordained of God that he should betray the Master, and yet somehow I have always felt that if he had come back to the foot of the cross, he would have found

**HAVE YOU "CARRIED YOUR CORNER?"**

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thing to say to you. I am just burdened about it." And I said to him, "Well, my dear fellow, say it. You know I will hear you sympathetically whatever it is you have to say." "Well," he said, "I know you will, and that makes it all the harder to say." He said, "Do you know that as I have been lying here upon this bed for three months it has come to me more and more that I have not carried my corner for Christ." It was a very striking expression. It was the expression of a practical business man, and a public man. "Well," I said, "just what do you mean by that? I do not know that I catch your meaning. You are a member of the church." "Yes," he said, "I am a member of the church." "You are the head of a family. You have these children, and your home is well ordered." "Yes," he said, "I know that is true."

And then that look of wistfulness came into his face as he said, "And yet, pastor, I have realized in these days, as I have not realized before, that there has been a lack. I will have to repeat it; it has come to me that I have not carried my corner for Christ." "Well," I said, "just tell me about it."

He said, "It is this way: You know I have been in business and in public life. In business and in all business relationships, I did carry my corner fully, and I have no regret, and no ache in my conscience about it. In the development of our firm, if there came a time when it was necessary to put more money into the business, somehow I managed to furnish my share. I never failed there. I gave myself to my business night and day when the occasion required it. In stressful times, we were there, on occasion, far after midnight—over the books, or planning a new campaign. I did my full share, and not one of my partners had any cause to complain. My conscience is clear.

"And," he said, "in public life I was loyal to my party and to my friends. In the political campaigns, I carried my corner faithfully, and I am glad to think, with some measure of success. They never found me to fail. Whenever a burden was put upon me, I tried to carry it as best I could, and my conscience is easy because I did my best, and served to the best of my ability when public honor and position were put upon me.

"Then I have done my best for this beautiful wife and these lovely children that God has given me. I have not stinted them. Perhaps I have been too prodigal, especially with the children. Everything they wanted, that I thought was at all

mercy, and grace, and pardon, and forgiveness.

Yet, he did not come to the cross, he went to the priest. Many a man has made the same mistake. Many are making the same mistake today. May I urge upon you this solemn truth that you don't need to go to a priest, nor to a preacher, nor to a rabbi; but today you need to go to Jesus and confess your sins to Him, and in Him find the pardon, and forgiveness which you need. May it please our Heavenly Father now to grant to you the gifts of repentance and faith. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." (John 1:12.)

**THE ONE UNGUARDED ENTRANCE TO SCAPA FLOW; WHAT IT COST ENGLAND**

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Let us repeat some of these timely warnings:

"Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." (Matt. 26:41.)

"Watch ye, stand fast in the faith, quit you like men; be strong." (1 Cor. 16:13.)

"Continue in prayer, and watch in the same with thanksgiving." (Col. 4:2.)

"Let us not sleep, as do others; but let us watch and be sober." (1 Thess. 5:6.)

When our enemies internal, external, and infernal conspire together against us, let us do as Nehemiah did against his combined foes.

He said: "Nevertheless we made our prayer unto our God, and set a watch against them day and night." (Neh. 4:9.)

Leave no unguarded entrance. "Watch thou in all things." (2 Tim. 4:5.)—From "Now."

reasonable, I have given them, and the home has been reasonably well ordered. I believe I have done my best. I have made all the necessary sacrifices for my family and my home."

And then his face dropped, and his voice came back into that minor strain that I had noticed in the beginning. His chin trembled and tears came into the eyes of that strong man as he said, "But pastor, I have not carried my corner for Christ as I should have done. I am conscious of a sad neglect, yet I truly love my Master. He is my Saviour, and I know I owe all to Him. I gave my money; I was not stingy there; but, pastor, I know that I did not give myself as I should have done. I allowed these other temporal interests to creep in and so monopolize my time, and my thought, and my strength, and my ambition, and my planning, and my purposing, that I have excluded Christ. I have not borne the faithful witness to Him that I should have borne. Pastor, I am conscious here that I have not carried my corner for Christ, and I feel that I would give everything if it had not been thus. I fear, pastor, that I shall be ashamed when I meet Him face to face."

That confession touched my heart profoundly, but I had no word of comfort, as I had in the beginning. I tried to say what I could, for he was a sick man, but it was too late for him to remedy the defect. His seat had been empty. He had been missed at the prayer meetings. I had often regretted that his example had not been a little clearer and his testimony a little stronger. In the soul-winning campaigns he was always sympathetic. He would give money, as he had said; but he just touched the very heart of it when he said to me that in the giving of himself there had been a lack. The pathos of it is that he realized it when it was too late. He had not done his best for God. He had made the great mistake, as he put it, of not "carrying his corner for Christ." His seat was empty.

Dear friend, there is a lack that cannot be remedied when we fail Jesus. It is an eternal lack. It was too late then for that dear man, noble as he was, to go back into the past and undo it, and do what he should have been doing all along the journey.—Selected.