

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)

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Elder R. E. White's Name Cleared In Court From False Charges By Norris

About two years ago, J. Frank Norris of Fort Worth and Detroit, and Luther Peak of Dallas, published in their papers various scathing, denunciatory articles defaming the character, the honesty and the integrity of Elder R. E. White of San Antonio. As a matter of clearing his name from the charges so maliciously, unjustly, unfairly and under-handedly brought against him, Brother White entered suit against Mr. Norris.

"The San Antonio Express," the leading newspaper of San Antonio, tells the following story relative to the suit:

**"REV. WHITE WINS SUIT FOR \$25,000
J. Frank Norris Loses Damage Case To Local Pastor"**

"Rev. R. E. White of San Antonio was awarded \$15,000 actual damages and \$10,000 punitive damages by a jury Saturday night in the 72d District Court of Judge John F. Onion. The suit was against Rev. J. Frank Norris of Fort Worth.

"According to Martin Arnold, attorney for Rev. White, the jury found that Norris as editor of a Baptist weekly paper, The Fundamentalist, was responsible for a series of articles appearing in the paper libeling the minister.

"The paper, which is published in Chicago, is circulated all over the United States, and has a heavy circulation in the South.

"The articles were alleged to have appeared in the paper between July 1, 1938, and March 30, 1939.

"Rev. White sued originally for \$100,000.

"According to Arnold, the jury found the following: That Norris caused the articles to be published in the paper; White was innocent of the charges; Norris had no grounds for believing that White was guilty as charged in the articles, and that Norris was actuated by malice."

We thank God for this, for we
(Continued on Page Four)

"Pure, Then Peaceable"

This is God's order in James 3:17. The thing here spoken is God's Wisdom. The world says peace at any price, at any kind of a sacrifice. God's wisdom says, "No, purity first and then peace." Peace at any price is satanic. No discipline in order to have peace is satanic. Preaching love instead of holiness is satanic. A Bible School student said in prayer the other day in chapel: "The preachers, who preach love, mean love of self and love of money." He was right. No purity first in such preachers as that. They will compromise with any kind of sin, just so they get the money. They will take and keep drunkards and harlots and gamblers and bootleggers and transporters of liquor and movie-fiends and crooks of all types in the church from love of self and love of money. God's wisdom says "first pure, then peaceable."—News and Truths.

We are saved to serve, but we never serve to get saved.

BAPTIST SUCCESSION!

Link 1. The church at Dyersburg, Tenn. was organized by J. B. Jeter who came from the Philadelphia Association.

Link 2—HILL CLIFF CHURCH. H. Roller came to the Philadelphia Association from the Hill Cliff Church in Wales. Minutes Philadelphia Association. Book No. 3, Item 1.

Link 3—Hill Cliff Church was organized by Aaron Arlington A. D. 987. Alex Munston's Journal of the Alps. P. 39.

Link 4—LIMA PIEDMONT CHURCH. Aaron Arlington was ordained by the Lima Piedmont Church A. D. 940. James Church History. P. 324.

Link 5—LIMA PIEDMONT CHURCH. The Lima Piedmont Church was organized by Balcolas A. D. 812. Neander's Church History. Vol. 2, page 320.

Link 6—Balcolas came from the Church at Timto in Asia Minor. Neander's Church History. Vol. 2, page 320.

Link 7—TIMTO CHURCH. Timto Church was organized by Arthur Flavin. A. D. 738. Masheim's Church History. Vol. 1, page 394.

Link 8—ARTHUR FLAVIN. Arthur Flavin came from the Dorothea Church organized by Adromius A. D. 671 in Asia Minor. Lambert's Church History, page 47.

(Continued on Page Four)

BIBLICAL KNOWLEDGE TEST

(See answers on page four)
(Underscore word or words giving the meaning)

Babel. (A small child; location of a tower; a bracelet).

Bishop. (A chief; a steward; an elder who oversees).

Usury. (Unfair interest; a treasure chamber; a man's possessions).

Deluge. (Luxurious; a great flood; a clown).

Frankincense. (A novel; perfume; a pagan king).

Gomorra. (A cemetery; code of Jewish laws; a city).

Scroll. (A dwarf; a parchment roll; an engine).

Hobab. (An Arab; a beggar; son of Reuel).

Lasciviousness. (Being excited; dirty thinking; jealousy).

Pentateuch. (Five books of Moses; part of the temple).

Propitiation. (To appease wrath; a popular game; a legal term).

Restitution. (A wayside shrine; to right wrongs; a school).

Baal. (To draw water; part of a bucket; a heathen god).

(Continued on Page Two)

The First Baptist Pulpit

"THE CROSS OF CHRIST"

"For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God."—I Cor. 1:18.

As I read this text, I am reminded of the old Scotch Covenanter who sat with his little grand-daughter beside his chair. Putting his hand upon her curly locks, he sang:

*"There is nae gospel noo lassie,
There is nae covenant blood,
There is nae altar, noo, lassie;
There is nae Lamb of God."*

Then thinking about the great Scotch preachers of the days gone by, the old man continued:

*"There is nae Chalmers noo, lassie
There is nae good McChane;
And the dear dear cross they preached, lassie
The dear, dear cross is gane."*

Then the little grand-daughter looked up in wonderment as she felt her grandfather's hand tremble upon her head, and he continued:

*"Folks dinna want the cross, lassie,
They've cutten doon the tree,
And nobody believes in it,
But fools like you and me."*

This is not only true of the old Scotch Covenanter, this is my personal testimony as well. I realize that there is mighty little gospel preached today. I am sure that the covenant blood does not sound out from many pulpits today. I am sure that the great gospel preachers of days gone by are repudiated in the main. I am sure that the majority of this world are not interested in the cross; but rather, they are interested in good works, baptism, church membership, and religious devotions. I am sure that the majority of this world won't believe in it, and yet like the old Scotch

(Continued on Page Three)

Eastep Presents The First Of A Series Of Articles On The Second Coming

By ELDER D. B. EASTEP

It is a fact that Christ is coming again. Webster's Dictionary defines a fact as follows: "Any event, mental or physical; an occurrence, quality, or relation, the reality of which is manifest in experience, or may be inferred with certainty." The Second Coming of Christ may be inferred with certainty. There are a million things of which we may not be certain, but of the Second Coming of Christ we can be certain and sure. Let us notice.

I. SOME FALSE IDEAS CONCERNING THE SECOND COMING OF CHRIST.

1. Some say that Christ came on the Day of Pentecost as recorded in Acts 2. But it was the Third Person of the Trinity who came that day—not the Second Person.

2. Some try to tell us that He comes in the great crises of history such as the Fall of Jerusalem, 70 A. D., the defeat of Napoleon at Waterloo, the Civil War and freeing of the slaves in our own country, the defeat of Germany at the close of the First World War, and other historic happenings of equal importance.

3. Some infer that He comes at the conversion of a sinner. But in the light of the Scriptures a person who is saved comes to Christ. See John 5:40; 6:37; Matt. 11:28-30, etc. Though some may contend that at conversion Christ comes to the sinner and we grant there is a sense in which that is true, yet the fact remains that the conversion of a

(Continued on Page Two)

Waiting For An Answer

Wait for Jehovah; and be strong and let thy heart take courage. A poor woman stood at a gate and looked over into the vineyard. "Would you like some grapes?" asked the proprietor. "I should be very thankful," replied the woman. "Then bring your basket." Quickly the basket was brought to the gate. The owner took it and was gone a long time among the vines, till the woman became discouraged again. At last he returned with the basket heaped full. "I have made you wait a good while," he said, "but you know the longer you have to wait the better the grapes and the more."

So it sometimes is in prayer. We bring our empty vessel to God and pass over the gate of prayer to him. He seems to be delaying a long time, and sometimes faith faints with waiting. But at last He comes, and our basket is heaped full with lucious blessings. He waited long that He might bring us a better and fuller measure.

The Baptist Examiner

JOHN R. GILPIN.....Editor

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MISSION REPORTS

This past week we have received the following amounts for both our radio program and our Brazilian mission work. In the name of Christ we thank each one. The One who rewards for faithful stewardship and service will not forget in that day. May the Lord bless each one who has given.

Brazilian Missions

Amount previously reported	\$36.00
Cherryville Baptist Church, Louisa, Ky.	3.40
Edward Milligan, Russell, Ky.	1.00
Mrs. A. W. Ainsko, Russell, Ky.	.50
W. H. Thomas, Huntington, W. Va.	2.50
Mrs. W. B. Gunther, Huntington, W. Va.	5.00
Phala Woodall, La Frank, W. Va.	2.50
Independent Baptist Church, La Frank, W. Va.	1.02
Ledbetter Baptist Church, Hazel, Ky.	2.00
R. E. Pinson, Ferguson, W. Va.	18.16
Collinwood Baptist Church, Collinwood, Tenn.	2.75
Mrs. Della Chaffin, East Lynn, W. Va.	2.50
J. W. Schmidt, Boron, Calif.	3.00
Harold Vaughn, Coalgrove, Ohio	1.00
1924 Bible Class (1st Bapt. Ch.), Russell, Ky.	5.00
Joe Wood, Russell, Ky.	2.00
Charles Burns, Buchanan, Ky.	1.00
Mary Jo Ball, Russell, Ky.	1.00
Zada Ross, Buchanan, Ky.	.50
Philathea Bible Class (1st Bapt. Ch.), Russell, Ky.	1.00
Mrs. Hardiman, Russell, Ky.	.50
A Friend, Russell, Ky.	1.00
Anonymously	2.00
Total	\$96.33

Radio Fund

Edward Milligan, Russell, Ky.	1.00
Mrs. A. W. Ainsko, Russell, Ky.	.50
W. H. Thomas, Huntington, W. Va.	2.50
Mrs. W. B. Gunther, Huntington, W. Va.	5.00
R. E. Pinson, Ferguson, W. Va.	18.15
Mrs. Della Chaffin, East Lynn, W. Va.	2.50
J. W. Schmidt, Boron, Calif.	1.00
Harold Vaughn, Coalgrove, Ohio	1.00
Joe Wood, Russell, Ky.	2.00
Mary Jo Ball, Russell, Ky.	1.00
Mrs. Hardiman, Russell, Ky.	.25
A Friend, Russell, Ky.	1.00
Mrs. C. W. Snell, North Kenova, Ohio	1.00
Anonymously	4.60

This means that we have our bill paid for the month of August, and leaves us with a balance of \$35.04 to apply on the month of September. We thank God and take courage. May our readers remember this phase of our work, and if God so leads, may He enable you to contribute toward this work.

The realization of the presence of Christ is the sovereign remedy against temptation.

No one can possibly enjoy communion with God and go where God does not go.

THE CHURCH IN THE "WILD MOOD"

Instead of seeking to save sinners, It's busy serving chicken dinners; Where once it told men what to do, It now sells them an oyster stew, Where it once met in "Upper Room", Is now the banquet "Supper" boom. It's now a Feast instead of Fast, And ice cream sales the Saint's repast; Whence once men met the Holy Ghost They bid for slices of a Roast. For Piety they now sell Pie, And "Sinner, turn, why should you die?" Is sung, "Oh please step up and buy A hot-dog served with sauce on rye." Where old-time saints on bended knee Invoked forgiveness, now we see Great picnic groups around a stew Discussing what is next to do To raise coal funds to heat the stove No bid for that "strange warmth above." The Cook Book puts the "Old Book" out. No longer rings the happy shout Of some one saved, for in these days Nobody ever stops and prays; Nobody waits upon the Lord— They wait, it seems, with one accord, To serve the oysters and the stew, Not "Lord, what wilt Thou have me do?" They go filled not with Holy Ghost, But stuffed with Church-sold chicken roast.

We are indebted to Brother George W. Dials of Portsmouth, Ohio, for this little poem which he recently sent us. It surely depicts the average modern church of today. Truly these modern churches need to get up fewer dinners and go out after more sinners. They need to put out the fire in the kitchen stove, and have it kindled by God on the altar. We need more piety and less pies; more grace and less gravy. Instead of waiters and servers of tables, we need those who shall serve and wait on the Lord.

The editor of this paper does not believe that it is right at any time to use any part of the house of God as a place for eating and drinking, it makes no difference whether it is a free-feed or a church-sold—I still believe that it is an abomination to God to use God's house in this manner.

"What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not."—I Cor. 11-22.

We appreciate Brother Dial's sending this poem to us, and we pray that it may be used of God to call some of our modern churches to repentance.

BOOK REVIEW

Published by Gossett & Dunlap, New York City.

SUNRISE. By Grace Livingston Hill, 320 pages. Price 75c. This book centers around the life of four young people,—two girls, and two boys. One of the boys, Jason Whitney, is very much misunderstood. When things went wrong in their small town, he was the one who was blamed. It grieved his lovely sister, Joyce, who had taken care of him since the death of their mother, to see the way everyone felt about Jason. However, besides Joyce, there were two other people who believed in him; and they were Rowan Parsons, who loved Joyce; and Rose, the sweet young daughter of the minister.

When trouble came up at the bank where Jason worked, naturally it was blamed on him. Accordingly, he left town, not to return. However, Rowan Parsons promised Joyce that he would find Jason and bring him back to her. Finally after a two days' search, he caught sight of Jason on a boat that was just leaving the harbor. Rowan jumps on the boat, and neither of them imagine the danger that is ahead for both of them.

After many months of anxious

EASTEP PRESENTS THE FIRST OF A SERIES OF ARTICLES ON THE SECOND COMING

(Continued from Page One)
sinner is not the Second Coming of Christ.

4. Then there are others who would try to make us believe that death is the Second Coming of Christ. It surely cannot mean that, for at death the Christian goes to be with Christ instead of Christ coming to the Christian. See Philippians 1:23.

Certain passages of Scripture teach that some things will take place at Christ's Second Coming which do not take place at the time of the above mentioned events. For instance, when Christ comes the dead in Christ shall rise (I Thess. 4:16). Did anyone see the dead in Christ rise on the Day of Pentecost, at the fall of Jerusalem in 70 A. D., when a soul was converted, or a saint died? When Christ returns to this earth the voice of the archangel shall be heard, Christ shall shout, and the trump of God shall sound (I Thess. 4:16). Did any of these things happen when the events mentioned above took place? When Christ comes at the Revelation the Mount of Olives shall cleave in the midst. (Zech. 14:4.) Did that happen when our dead died, our friends were saved, at Pentecost, or at the Battle of Waterloo? We know the answer, and so does every other intelligent and honest person. Therefore, the events mentioned previously are not, and cannot be the Second Coming of Christ.

Worldly men may and do scoff at this doctrine (II Peter 3:3, 4). If you do not think Peter saw our day read Mr. Stanley High's article on "Armageddon" in the Saturday Evening Post of September 14, 1940, page 53, column 2. We hold no brief for the Russellites, but Mr. High holds in derision all who hold to the doctrine of the literal Second Coming of Christ. He states, "Many so-called fundamentalists in various evangelical churches have preached it." Previous to the above remarks; he stated, "it has been preached, off and on, in almost every Christian century since the third or fourth." We are happy to inform Mr. High that it was preached a couple of hundred years before that. So the world, and sometimes professed Christians, show an unholy hatred for this precious truth. II. OUR REASONS FOR KNOWING CHRIST IS COMING.

The Bible states that He is coming again. That should be sufficient for any Christian. From the standpoint of reason and logic we could give many reasons why Christ must come again, but we confine our remarks to the one reason for believing it—the Bible teaches it.

There are many doctrines taught in the Word of God, and all are important, but the fact remains that some doctrines are given more emphasis than are others. We further

waiting back home, the two boys finally return. In the meantime many things have happened. Rowan's father has gone home to Heaven, Jason's father has had a stroke of paralysis, and the two boys themselves have been saved. Also, the trouble at the bank has been cleared up, and Jason's innocence is proved. What a happy reunion it was when the boys reached home.

For a sweet story of love and devotion, read SUNRISE.

BIBLICAL KNOWLEDGE TEST

(Continued from Page One)
Chorazin. (A city; a hypocrite; an officer).
Rabbi. (An animal; a religious teacher; a pleasing food).
Myrrh. (An ointment; a girl's name; a kitten).
Gadarenes. (A fruit; people of Gadara; a lake).
Cherubim. (A high official; angels; a company of soldiers).
Diana. (A girl; name of a mountain; a heathen goddess).
Hosea. (A Greek word for stock; a book of the Bible; a Pharisee).
Mercy-Seat. (Mourners' bench; part of the ark of the covenant; a judge's chair).
Polygamy. (A disease; a young frog; many wives).
Proselyte. (A form of bacteria; one adopting a new religion; a demagogue).
Publican. (A tax-gatherer; a political party; a sinner).

believe that we are safe in putting the same emphasis on a doctrine that God puts on it. To do that is not to become lopsided. This being true, due to the very frequency of its mention, the Second Coming of Christ is a very important doctrine. Let us see:

1. There are whole books in the Bible devoted to the Second Coming of Christ. Look at Daniel, Revelation, First and Second Thessalonians. These books devote their entire discussion to this doctrine.

2. Many whole chapters deal with this truth. In addition to the books mentioned above think of such passages as Isaiah 11 and 35 and 65; Zechariah 14; Second Timothy 3; Second Peter 3, and others.

3. The doctrine was taught at an early period in the life of the human race. Listen to Jude: "And Enoch also, the seventh from Adam, prophesied of these sayings, Behold, the Lord Cometh with ten thousands of his saints." (V. 14).

4. Finally, let us notice the emphasis God puts on this doctrine in comparison to other precious doctrines.

(1) Let us take baptism for instance. The writer surely believes in it. He believes that to be N. T. baptism it should be the immersion of a believer and administered by the proper authorities. These are definite convictions as a result of searching the Bible. His background was not conducive to such beliefs. He goes further when he states that people who do not believe the N. T. truth are heretical. Why? Because the Bible so teaches. But here are some interesting statistics: Baptism, in addition to being mentioned a few times in the Gospels and Acts, is mentioned in only seven of the Epistles. It is not mentioned in fourteen of the twenty-one Epistles. If a man who does not believe this doctrine, which is mentioned not more than thirty times in the N. T., what about the person who does not believe in the Second Coming of Christ which is mentioned more than ten times thirty? Plain reasoning would have to brand him as a heretic!

(2) How about the Lord's Supper? We believe in that doctrine too. Why? Because the Bible teaches us to believe in it. We believe all the Bible says about it, and we observe it to the best of our knowledge of the Bible. We further state that we believe it is heresy to not believe this doctrine.

(Continued on Page Four)

"THE CROSS OF CHRIST"

(Continued from Page One)

Covenanter, I am happy to say that I believe in it, and I thank God that I do believe in the cross of Christ, and the Christ of the cross.

I

Believing in both the cross of Christ and the Christ of the cross, I am ready to declare that Christ bore His cross, and that the cross also bore Christ. When Jesus was returned from the judgment hall of Pilate after His last trial there, He went away bearing His own cross. Listen: "And he bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew Golgotha." (Jn. 19:17).

When He arrived at Calvary, He was crucified upon the cross which He Himself had carried there. Now you see the cross bearing Christ. "And when they were come to the place, which is called Calvary, there they crucified him." (Lk. 23:33). Thus, the Christ who bore His cross to Calvary, was also borne of the cross at Calvary.

The apostle Paul in contemplation wrote, "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Phil. 2:5-8).

II

Further considering the cross of Christ and the Christ of the cross, I would remind you that Christ endured the cross. The majority of Bible expositors teach us that Christ died as a result of crucifixion. In fact, the great preponderance of preachers will tell you that Christ's death came about as a result of the crucifixion. Yet, beloved, this is not the teaching of God's Word, for the Bible makes it clear that Christ endured the cross. Listen: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race this is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:1,2).

I say then, beloved, that Christ did not die as a result of crucifixion, but rather that His death was as supernatural as was His birth. As He Himself contemplated His death, He said, "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." (Jn. 10:17, 18). You will notice by these words that He declared that He had the power to lay down His own life. This He did when He came to die, for in reading Matthew's account of the crucifixion, we have this statement: "Jesus, when he had cried again with a loud voice, yielded up the ghost." (Matt. 27:50). Literally this verse declares that Jesus "dismissed His spirit." The Greek expression from whence we get the expression "yielded up the ghost," implies a definite act of the will. Christ's death was thus different from the death of all oth-

ers who ever died. Others die because they can't help themselves—Christ died by His own volition. No man could take His life from Him, but Christ could lay it down of His own accord; and when His redemptive work was finished, by His own will-power He yielded up His spirit.

Hence, I would remind you that Christ endured the cross, and did not die as a result of crucifixion, but rather died supernaturally—His death thus being definitely in behalf of our sins.

III

As we further consider the cross of Christ and the Christ of the cross, I would remind you that the law of God was all nailed to the cross upon which Christ died. Listen to these words: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." (Col. 2:14). This verse declares that the ordinances of the law, which is a direct reference to the Ten Commandments and other of the laws of the Old Testament,—this declares that these laws were all nailed to the cross.

What a blessed thought this verse presents to us, and what a mighty revelation it is that we who are unable to keep the law need have no concern relative to it in view of the fact that the law was all nailed to the cross of Christ.

And what is the law? Listen to it in brief as we quote the Ten Commandments:

"Thou shalt have no other gods before me."

"Thou shalt not make unto thee any graven image."

"Thou shalt not take the name of the Lord thy God in vain."

"Remember the Sabbath day, to keep it holy."

"Honour thy father and thy mother."

"Thou shalt not kill."

"Thou shalt not commit adultery."

"Thou shalt not steal."

"Thou shalt not bear false witness."

"Thou shalt not covet."

This then is the law. Not one of us have ever been able to keep it. There is not one of us but what have violated it both in outward act and in spirit. There has never existed but one who perfectly fulfilled the law, and that one was the Lord Jesus Himself.

What a fearful curse thus rests upon each of us in that we have failed to keep the law. "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." (Gal. 3:10). Is there any way whereby that this curse can be removed? How we rejoice and thank God that this is possible. Listen: "Christ hath redeemed us from the curse of the law, being made a curse for us." (Gal. 3:13).

Here then is the glory and the beauty of the cross. Not one of us are able to keep the law. Every one of us have failed in our observance of it,—that is, all save Jesus. Yet, the Son of God who had never violated the law in any respect, but lived perfectly in the light of it; when He came to die, died sinlessly perfect in behalf of others, and thus nailed the law to His cross. How I thank God that it is true that no longer am I under the curse, and no longer does the law hold a terror

over me; but today I am free from the curse of the law, being made free in that Jesus has nailed the law to His cross.

"Free from the law, O happy condition, Jesus hath bled, and there is remission; Cursed by the law and bruised by the fall, Grace hath redeemed us once for all."

Now are we free—there's no condemnation,

Jesus provides a perfect salvation; 'Come unto Me,' O hear His sweet call, Come, and He saves us once for all.

'Children of God,' O glorious calling, Surely His grace will keep us from falling;

Passing from death to life at His call, Blessed salvation once for all.

Once for all, O sinner, receive it, Once for all, O brother, believe it; Cling to the cross, the burden will fall: Christ hath redeemed us once for all."

IV

As we further look at the cross of Christ and the Christ of the cross, I would remind you that it is through the Christ who died on the cross that we have reconciliation. Listen: "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." (Eph. 2:16). Every one of us were at variance with God. We had sinned and gone our own way, and had not considered God's wishes nor God's demand. Of this we have abundant proof in the Scriptures: "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one." (Psa. 14:2, 3). "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies." (Psa. 58:3). "As it is written, there is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one. For all have sinned, and come short of the glory of God." (Rom. 3:10-12, 23).

All of these verses and dozens of others which we might read, tell us that we have gone astray, and that we are at variance against God. We do not love His Word. We do not desire to keep His commandments. How we do rejoice that Christ was able to reconcile us to God through His cross. He took upon Himself the form of sinful man and thus represented man at the cross. He Himself remained sinless, and thus represented God; and there at the cross, man and God became reconciled, and the variance which had existed from the Garden of Eden, was brought to naught. The enmity that had continued from the entrance of sin, was destroyed, and henceforth through the Christ of the cross, man is reconciled to God.

V

While considering the cross of Christ, and the Christ of the cross, we are reminded, and we would remind you that it is through the Christ of the cross that we have peace. Listen: "And, having made peace through the blood of his cross, by him to reconcile all things unto himself." (Col. 1:20). Note the words of this text in that it declares that we have "peace through the blood of his cross." And further, you will notice that it does not say that we have made our peace with God, but rather, it declares that God made peace through His cross for us.

An old Scotch preacher lay dying, and another preacher who had been

a close friend, asked him a question: "How long is it, Robin, since you first sought and found the Saviour?" To this he received the reply, "I never sought Him; in all my experience, I never sought Him once." Then thinking that his mind was failing, they asked him a second time, "How long is it since you made your peace with Christ?" And to this they received the reply, "I never made any peace with Him; in all my life I never even tried to make peace with Him." Now those who sat by the bedside were certain that his mind was wondering, and that he would never recognize them again; and they began to lament the fact that he was lapsing into unconsciousness. Then as a matter of rebuke to all of them, he said, "No, you are wrong. I never made my peace with God; but God made peace with me through the cross of Christ. I never sought Him, but

Jesus sought me when a stranger
Wandering from the fold of God;
He to rescue me from danger
Interposed His precious blood."

I say then, beloved, it is through Christ's cross that we have peace today with God. No one would ever be at peace with God outside His cross. You can join the church, you can be baptized, you can live a good moral life, you can keep the Ten Commandments to the best of your ability, you can live up to the Golden Rule as well as possible, you can subscribe to church creeds and oaths, you may go through religious ordinances, you may make sacrifices for the work of the Lord's kingdom, you may reform, you may turn over a new leaf every day—but all of these will never bring peace to your soul. The only way that peace can ever be yours is through the Christ of the cross. Will you listen once again as the Scriptures remind us of this blessed truth: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

VI

As wonderful as the cross of Christ, and the Christ of the cross appears to us, we are amazed that there are those who make the cross of none effect. "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect." (I Cor. 1:17). This verse describes the action of not one man, neither does it describe the action of a few; but it describes the action and the attitude of multiplied thousands of those who are members of so-called churches today.

Paul was speaking to those who were endeavoring to put some ordinance or some religious ceremony between the sinner and the cross; and concerning these, Paul said that those who have done so, have made the cross of Christ of none effect. This would say then that every man who believes that you must be baptized to be saved, has actually made the cross of none effect. The cross becomes powerless in his life, and is of none effect so far as his experience is concerned. I say then that there are those who would put the ordinance of baptism between the sinner and God. There are others that would put a mourner's bench. There are still others who would put church membership, or the Lord's Supper. Still others would put various forms of church work. Regardless of which one of these forms you are working under, the result is the same—you have made

(Continued on Page Four)

"THE CROSS OF CHRIST"

(Continued from Page Three)

the cross of Christ of none effect. Oh how many hundreds and thousands of people there are today who are deluded by looking at some ordinance or some work of man instead of looking directly to Christ and His cross.

If there is anything that we rejoice in, it is that here in our church and through this radio broadcast, and through the columns of our paper, we constantly hold up Christ on His cross as the only hope for sinners. We have nothing else to offer but Christ. Anyone who proposes anything other than Christ for salvation, is making the cross of Christ of none effect.

VII

As we continue with our consideration of the cross of Christ and the Christ of the cross, let me remind you that we should only glory in the cross and in the Christ who suffered there. Listen: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ." (Gal. 6:14).

How marvelously does the apostle Paul present this truth to us. He had many things wherein he might have gloried, yet he gloried in none of these—his glory was in the cross. "Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." (Phil. 3:4-9).

This should be our attitude today, and truly it is the attitude of each of those who have been born again, and who have been reconciled to God through the cross of Christ. We do not glory in our church membership, nor in our baptism, nor in our good life, nor in our environment, nor in our heredity, nor in our education, nor in what we have done for God; instead, we glory in what He has done for us at the cross. The old song expresses it clearly when it says,

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ my God;
All the vain things that charm me most,
I sacrifice them to His blood.

See, from His head, His hands, His feet,
Sorrow and love flow mingled down:
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

VIII

And now as we would conclude this study of the cross of Christ and the Christ of the cross, may I tell you that there are those, strange as it may seem, who are enemies of the cross. Listen: "For many walk, of whom I have told you often, and

now tell you even weeping, that they are the enemies of the cross of Christ." (Phil. 3:18). And who are they? They are not the infidels, nor the atheists, nor the evolutionists, nor the agnostics, nor unbelievers, nor harlots, nor drunkards, nor the worst sinners in this world. Who then would dare to become an enemy of the cross? Paul tells us that those who are saved who are not living as saved people should live, are thus enemies of the cross of Christ.

I recognize the fact in each of the redeemed there are two natures. There is first of all the nature of God. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (2 Pet. 1:4). Then there is also the old fleshly nature which still persists. Listen: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 Jno. 1:8). These two natures constantly war one against the other. God's Word tells us that we are to feed the new nature and at the same time, we are to starve out the old. How many there are who are really saved who have actually reversed this process. Instead of feeding the new nature, they are feeding the old; and instead of starving out the old nature, they are actually starving the new, and the result is that such an individual who has believed the gospel of Jesus Christ, and who has actually seen that Christ died on the cross for his sins, but is not living as close to God as he should, and whose life is not counting for God as it ought to—such a one is an enemy of the cross. May God grant if you are saved that you shall never be an enemy of His cross. May the flesh not control you, but may your life count for the Lord to the extent that day by day the world will be able to see something of God and something of the Christ of the cross and the cross of the Christ, within your life.

"Beneath the cross of Jesus,
I fain would take my stand;
A shadow of a mighty Rock,
Within a weary land.
A home within the wilderness,
A rest upon the way;
From the burning of the noon-tide heat,
And the burden of the day.

I take oh cross, thy shadow
For my abiding place;
I want no other sunshine
Than the sunshine of His face.
Content to let the world go by,
To know no gain nor loss.
My sinful self my only shame
My glory all the cross."

ANSWERS TO BIBLICAL KNOWLEDGE TEST

Location of a tower.
An elder who oversees.

Unfair interest.

A great flood.

Perfume.

A city.

A parchment roll.

Son of Reuel.

Dirty thinking.

Five books of Moses.

To appease wrath.

To right wrongs.

A heathen god.

A city.

A religious teacher.

An ointment.

People of Gadara.

Angels.

A heathen goddess.

A book of the Bible.

Part of the ark of the covenant.

Many wives.

One adopting a new religion.

A taxgatherer.

EASTEP PRESENTS THE FIRST OF A SERIES OF ARTICLES ON THE SECOND COMING

(Continued from Page Two)

The Lord's Supper is mentioned a couple of times in the Gospels and Acts, and mentioned but once in the twenty-one Epistles. The doctrine is not mentioned more than a half-dozen times in the Bible. If a person who ignores this doctrine which is mentioned so few times in the Bible, what are we forced to think of the person who casts aside lightly the doctrine of the Second Coming of Christ which is mentioned more than three hundred times in the N. T. alone, and is found in almost every book of the Bible? We do not like to say it, and we say it with kindness, but he is bound to be a heretic.

Almost the last words our Lord left with His disciples before His crucifixion were, "I will come again." (John 14:3).

Immediately after His ascension two of His messengers said, "This same Jesus . . . shall so come . . . as ye have seen him go." (Acts 1:11).

Christ's last message to His churches and people (given after His ascension) is "Behold, I come quickly; and my reward is with me . . ." (Rev. 22:12). Cannot I believe my Saviour and my Lord? I believe I can.

As the book of God closes Christ says, "Surely I come quickly." The aged and beloved Apostle answers Him "Even so, come, Lord Jesus." (Rev. 22:20). Though this is the last prayer recorded in the Bible, it is largely a forgotten one. Can you, my dear reader, raise your heart and voice and pray this prayer? I am praying that you can.

The Lord Will Come

"The Lord will come!
How do we know?
Within His Word so clear, so plain,
Written indelibly by a Master head
In prophesy divine, in promise true,
By white-robed men and Christ Himself,
The message holds. Though scoffers mock

And skeptics sneer, the fact remains—
The Lord will come!

The Lord will come!
From realms above,
In glory blaze transcending far
The light of sun surrounded by
An innumerable company, the angelic throng,
He'll rend the vaulted dome, parting
The curtained heavens inglistering folds.
What sight to greet our wondering yes!
The Lord will come!

The Lord will come!
With trumpet blast,
Archangel voice, and triumph shout;
And earth shall feel a tremor strange.
Nor will the grave have power to hold
Its prey, for those in Christ shall rise
The living saints be caught up, too.
What comfort in the glorious hope!
The Lord will come!

The Lord will come!
Stupendous times
Are these. The signs in earth declare
The night for spent, the darksome pall
Of midnight gloom will soon recede;
E'en now faint streaks of pearly dawn
In eastern sky appear to say,
'Twill not be long, He will not stay.
The Lord will come!"

A man's religion never accumulated by laying it away in cold storage.

The only way to see the Light of the World is to put out your own candle.

He who receives scars for Christ here, will wear stars with Christ there.

It is not what we take up, but what we give up, that makes us rich.

ELDER R. E. WHITE'S NAME CLEARED IN COURT FROM FALSE CHARGES BY NORRIS

(Continued from Page One)

knew all the time that Brother White was innocent of the charges made against him. He is one of the princeliest Christian gentlemen we have ever had the privilege of knowing and being associated with.

Just one brief comment follows: We wonder why Mr. Peak and Mr. Norris have been silent in their papers relative to the results of this damage suit? Each of them screamed to high heaven that White was a thief. Now we ask them to publish the truth relative to the true character of Brother White. Ah, yes, why don't they publish it? There's a reason!

BAPTIST SUCCESSION

(Continued from Page One)

Link 9—ADROMIUS. Adromius came from Pontafossi at the foot of the Alps in France.

Link 10—PONTAFOSI CHURCH. The Pontafossi Church was organized by Tellestman from Turan Italy A. D. 397. Noland's Church History, Vol. 2, page 318.

Link 11—THE TURAN CHURCH. The Turan Church was organized by Turtullian from Bing Jay, Africa, A. D. 237. Armatage's Church History, page 182.

Link 12—TURTULLIAN. Turtullian was a member of the Partus Church at the foot of the Tiber. Organized by Polycarp A. D. 150. Cyrus' Commentary on Antiquity, page 182.

Link 13—POLYCARP. Polycarp was baptised by John the Beloved Apostle on Christmas Day A. D. 95. Neander's Church History, page 285.

Link 14—APOSTLE JOHN. John the Beloved Apostle, was Baptised by John the Baptist and was with Jesus on the Mount. Mark 3:13-14. Luke 6:12-13.

The above was sent us by Brother G. S. Ruley of La Frank, West Virginia. It is also printed in "The Church That Jesus Built" by Roy Mason. We would suggest that all of our readers get a copy of Brother Mason's book and read it. It is the best brief treatise on Baptist church history the editor knows of.

PLEASE PRAY FOR ME

"Please pray for me, my friend,
I need your prayers,
For there are burdens, pressing
And many cares;
Pray too, that Christ will make of me
The Christian that I ought to be.

Do pray for me, my friend,
At morning hour,
That I may not be over borne
By Satan's power;
That mid the whirl and maze of 'things'
My soul may drink of hidden springs

And pray for me, my friend,
When night comes on,
God's stars look down upon us both,
Apart—alone;
Will you, dear friend, before you sleep
Pray Him, my soul with yours to keep?

Cease not to pray for me,
Tho' sundered far,
Come, meet me at the mercy seat
From where you are;
Nor time nor distance can divide
Our hearts, that in His love abide.

Thus, praying each for each,
That will come true
Of which the Master spoke
'If two of you',

No purer joy may friendship share
Than in the fellowship of prayer."
—By O. T. Chisholm.

This poem was sent us by Mr. J. W. Schmidt of Boron, California, who says that the sentiment of the poem is his feeling toward the editor and those who help to make possible THE BAPTIST EXAMINER each week.