

The way to be angry and not sin is to be angry, as Christ was, at nothing but sin.

PREMILLENNIAL...BAPTISTIC...CALVINISTIC...BIBLICAL

# The Baptist Examiner

The Paper With A National Circulation

Devoted to Evangelism, Missions, and Bible Doctrines.

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

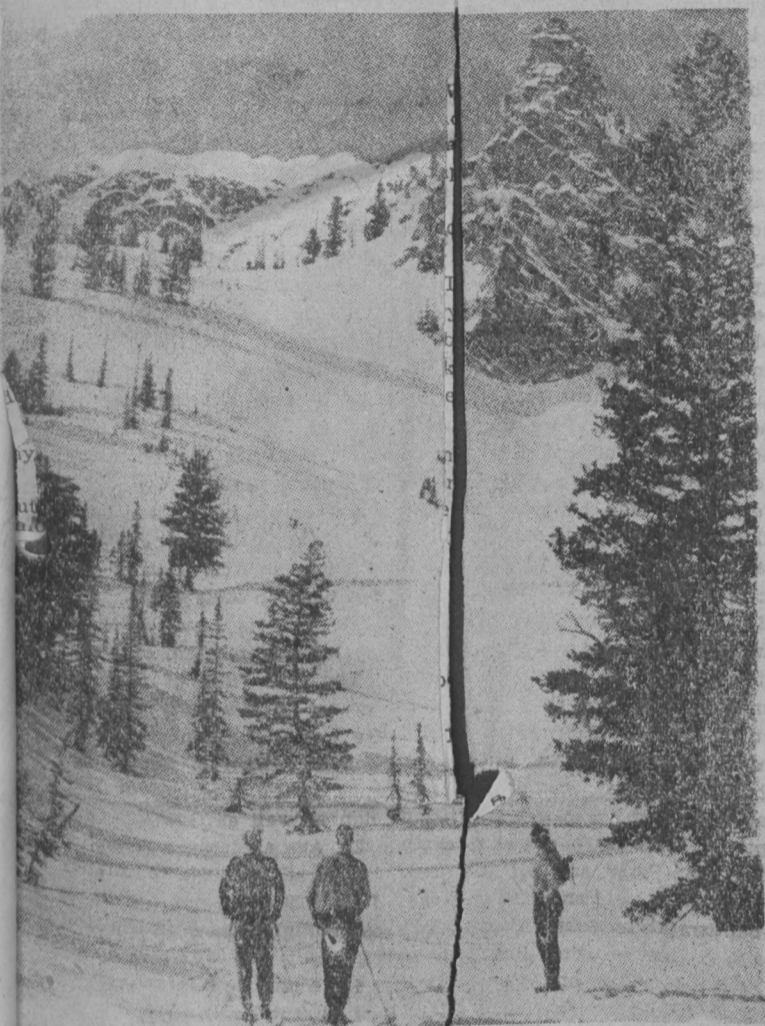
"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isa. 8:20).

WHOLE NO. 306

RUSSELL, KENTUCKY, SATURDAY, DECEMBER 25, 1943

VOL. 12, NO. 47

## In Snow Basin; Utah



"Wash me, and I shall be whiter than snow" - Ps. 51:7

## How Be Honest My Brother, What Do You Possess, A "Do" Or "Done" Religion?

It will generally be conceded of heaven, heavenly. Between the two, there is actually no common scriptural ground upon which man can stand. Satan is an invader. He enters the Lord's field, the world, and sows his tares among God's wheat. While there are similarities between the two religions, there are no identities. Satan's religions are lying ones, and the Lord's religion is the true one.

(Continued on page two)

## Xmas!

"Thus saith the Lord, Learn not the way of the heathen ... for the CUSTOMS of the people are vain." (Jer. 10:1-3).

Christmas is coming! Quite so; but what is "Christmas?" Does not the very term itself denote its source — "Christ-mass." Thus it is of Romish origin, brought over from Paganism. "But, says some one, Christmas is the time when we commemorate the Saviour's birth." Is it? And who authorized such commemoration? Certainly God did not. The Redeemer bade His disciples "remember" Him in His death, but there is not a word in Scripture, from Genesis to Revelation, which tells us to celebrate His birth. Moreover, who knows when, in what month, He was born? The Bible is silent thereon. Is it without reason that the only "birthday" commemorations mentioned in God's Word are Pharaoh's (Gen. 40:20), and Herod's (Matt. 14:6)? Is this recorded "for our learning?" If so, have we prayerfully taken it to heart?

And who is it that celebrates "Christmas?" The whole "civilized world." Millions who make no profession of faith in the blood of the Lamb, who "despise and reject Him," and millions more who while claiming to be His followers yet in works deny Him, join in merry-making under the pretense of honoring the birth of the Lord Jesus. Putting it on its lowest ground, we would ask, is it fitting that His friends should unite with His enemies in a worldly round of fleshly gratifications? Does any truly born-again soul really think that He whom the world cast out, is either pleased or glorified by such participation in the world's joys? Verily, "the customs of the people are vain," and it is written, "thou shalt not follow a multitude to do evil" (Ex. 23:2).

Some will argue for the "keeping of Christmas" on the ground of "giving the kiddies a good time." But why do this under the cloak

(Continued on page four)

## The Challenge Of The Dying Year

How will it be at evening,  
When the shadows are o'er the land  
And the homeward way is wended  
With the sickle in thy hand  
And thy feet are tired and weary  
With the long and dusty way  
Will thy heart be quite contented  
With the labors of the day?

How will it be at evening  
To wake in sad affright  
And find the day departed  
Into a calm and quiet night  
No harvest treasures gathered  
No sheaves of golden grain  
Thy day all spent in dreaming  
To ne'er return again?

Oh, wake, ye idle dreamers  
Who live in selfish ease  
And listen to the message  
That floats upon the breeze  
The fields are white to harvest  
The laborers are few  
And time is quickly passing  
Till Jesus calls for you.

— Agnes Cowan Snider

## Lets Take A True And False Examination To Test Your Knowledge Of God's Bible

1. When was the first church founded?  
During the personal ministry of Christ on earth. Paul says in I Cor. 12:28 that God hath set some in the church, first the apostles, etc. In Luke 6:13 you have an account of the selection of the apostles. They were either the first members or the first officers in the first church. Either way there was a church in existence in Luke 6. In Matthew 18:16-18, you have Jesus, the Head of that church, telling them about church discipline. In Heb. 2:12, you have the statement that Christ sang in the church. He sang the night of the institution of the Lord's Supper which shows the church was in existence then; that the Supper is a church ordinance and to this church He later gave the Great Commission.
2. Is it right to report at the W. M. S., S. S. or other places all (Continued on page two)

## Reasons For Tithing

- Theo. Whitfield
1. The tenth is the Lord's and not ours.
  2. It honors the Lord to give it Him.
  3. It sets a generous example.
  4. Jesus is worthy of a tenth.
  5. The kingdom needs that much money.
  6. The lack of it has sometimes militated the church.
  7. Tithing puts system into church support.
  8. It is fair to the man who gives little or much.
- (Continued on page two)

## The First Baptist Pulpit

### "The Parable of the Importunate Friend"

(Read Luke 11: 1-13)

Jesus spent much of His time in prayer. The disciples noticed this. They also noticed that He got answers from God as a result of His prayers. Therefore, they came to Him with a logical request, asking that He teach them to pray (V. 1).

It is rather interesting that in Jesus' school for preachers, He

never did teach them to preach, nor to teach, nor to sing. However, He did teach them the Bible and to pray.

Growing out of their request, Jesus gave them a model or a pattern, or a sample, or a fashion for prayer. Reading it from Matthew's account, it says:

"Our Father which art in heav-

en, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen." (Continued on page three)

## Questions For The Preacher

F. B. Meyer

Before going into the pulpit let me ask myself these questions, and carefully ponder them:

1. What is my motive? To display my powers? To conform to custom? To gratify the congregation? Or is my one motive to please Christ? Is my eye single to His glory? Am I willing to be personally dishonored as long as He is magnified?
2. Am I cleansed, and therefore a clean vessel. My Master will not put throne water into a foul glass. (Continued on page four)

## THE BAPTIST EXAMINER

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## NOW BE HONEST, WHAT DO YOU POSSESS?

(Continued from page one)

## Satan's "Do" Religion

Many evidences of Satan's "do" religion appear in the scriptures:

In Gen. 4:3, we find Cain substituting Satan's "do" religion for the Lord's "done," Gen. 4:3. And we find monumental evidence of the failure of his "do" religion when he cries, "My punishment is greater than I can bear," Gen. 4:13. In Gen. 11:1-9, we find Noah's sons, having taken their eyes off the bow, Gen. 9:13, 16, and having turned to themselves for deliverance, failing in their "do" program. Their "do" plan for deliverance is disclosed in their statement, "Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name lest we be scattered abroad upon the face of the whole earth," Gen. 11:4. The Lord, recognizing their rebellion and their subterfuge, says, "Go to, let us go down, and there confound their language, that they may not understand one another's speech," Gen. 11:7, and the Lord confounded their language, turned their communication into babel, and scattered them over the face of the earth. Their "do" religion failed. In Judges, chapter 3 to chapter 17, Israel, turning to Satan's "do" religion, went seven times into apostasy, and seven times into slavery, and in neither instance did their "do" religion pay. Satan beguiled them away from the Lord's "done" religion into his "do" religion, and the Lord had to afflict Israel over and over to bring them to their senses.

Later, Israel divided over Satan's "do" and the Lord's "done" religion. As a consequence, we find Solomon, with one hand clinging to the Lord's "done" religion and with the other grasping Satan's "do" religion, I Kings 11:1-8, failing his Lord and his people. Following Solomon's apostasy, he dies and his son Rehoboam came to the throne in his stead, I Kings 12:1-15. Then when he accepted the foolish counsel of the younger men of Israel, the ten tribes turned away and set up the Northern Kingdom, with Jeroboam as king. Jeroboam, recognizing that his subjects would be returning to Jerusalem to worship, embraced Satan's "do" religion and set up altars at Bethel and at Dan, I Kings 12:16-33. The Lord moved immediately to warn Jeroboam against his sin of leading the Nor-

thern Tribes to accept Satan's "do" religion, I Kings 13:1-10, and the Northern Kingdom found that their "do" religion did not pay when the ten tribes were carried away into captivity, 2 Kings 17:1-23.

All who tack works on to God's plan of Salvation in order to inherit eternal life, Matt. 19:16, awaken to find, generally too late, that the "do" is not the "done" and that they have been played for the fall by the Evil one.

Actually, Satan's "do" religion sets God forth as a mere horse-jockey, trading and trafficking in human souls for His own selfish ends. How wicked the thought! Thank God, He is not a trader and a trafficker in human souls. In His Son, and through the personal ministry of the Holy Spirit, He is the world's only deliverer.

In life, Satan's religions, all naturalistic, go under various names. When classified by the evolutionists, they are called Manatism, Animism, Totemism, Ancestral worship, Polytheism, Henotheism, and Atheism. Each one of these says, "No to God's 'done' religion."

In the realm of worship today, Satan's religions are classified as Occult and Cult. The first is false religion carried on outside of the name of Christ. The second is false religion carried on in the name of Christ. Whether within or without the name of Christ, both classes are "do" religions, and both deceive human souls and default on their eternal interests.

## The Lord's "Done" Religion

It is hard to get brethren to see that there is such a thing as a "done" religion. But when we study the scriptures and come to understand eternals, we find our souls required by the majesty of the thought. We dare not force God in to the moulds of human thinking, because God is absolute and man is finite.

Eternity is God's everlasting now. Eternals are everlasting. Eternity and Eternals have no past, present, and future. They are eternally now. Since this is so, every eventuality from the beginning of eternity to its endless cycle is present at all times with God. For Him, there can be no improvement in His thought, no modification of His infinite purpose, no trial and error method, no chances taken, and no surprises rushed upon Him. He is absolute.

Because this is so, all of His acts are in harmony with His own absolute nature. When He thinks in terms of salvation, He must think in terms of everlasting salvation; when He thinks in terms of pardon, He must think in terms of absolute pardon when He thinks in terms of inner cleansing, He must think in terms of absolute cleansing; and when He thinks in terms of salvation a gift, He must think in terms of salvation, an everlasting gift, and that is just what He does.

In Acts 2:22-23, the Holy Spirit proclaims, by the apostle Peter, a council meeting, which took place in eternity, and there Christ was offered aforetime, as a Lamb for sacrifice, for the sins of the people who would one day corrupt the earth.

In Rev. 13:8, the Holy Spirit, by John, discloses Christ standing as "a Lamb slain from the foundation of the world." Thus, when the world came into existence the

Lord Jesus, our Saviour and Master, was already slain. The blood of His offering had already been made and salvation, a gift, had already been provided for all who would believe in Christ.

In Jno. 3:16, the Lord declares and that before His crucifixion, that God had already offered Him as an offering that believers in time might receive everlasting life. The verb "gave" is past tense, hence salvation for the believer had already been provided before the Lord Jesus was born and crucified.

In Eph. 1:4, the Holy Spirit, by Paul, tells us that believers were chosen in Christ, "before the foundation of the world." Thus, the believers in time were chosen in eternity to be sons of God.

And Rom. 6:23 and Eph. 2:8-9, tells us that God's gift to believing sinners is salvation eternal. The gift for the believer was wrought in eternity at the time the Father made the offering of His Son. So when each person in time believes in the Lord Jesus Christ for his soul's salvation, he receives, then and there, eternal life through Christ, as a gift — it is a gift because the believer's salvation was wrought in eternity. God says it is a gift, and that settles it. Since salvation is a gift, it is a "done" experience.

A further analysis of the scriptures justifies this summarization.

1. Salvation is of grace. Rom. 5:20-21 and Eph. 2:8-9, and if of grace, it cannot be of works.

2. Salvation is a gift of eternal life through Jesus Christ our Lord, Rom. 6:23 and Eph. 2:8-9, and if a gift, it cannot be of works.

3. Salvation is everlasting life, a gift, and a present possession of the believer.

Jno. 3:36; Jno. 5:24; and Jno. 6:47, and if it is a "present possession," the believer doesn't have to wait and work for it. Since nothing can be added to or subtracted from that which is everlasting, then salvation which comes to the individual as a gift, must be everlasting salvation. Since salvation is a gift then the believer does not have to work for it. If there were one deed that believer had to perform, in and of himself, in order to be saved, then salvation would not be a gift. If there were one deed the believer had to perform, after trusting the Lord, in order to keep himself saved, then salvation would not be of grace. In both instances, the deed would be the determiner of the relationship the believer sought, or seeks, rather than grace. Grace must be all or nothing — Thank God, it is all. There is no common ground upon which both "do" and "done" religions can stand.

In view of these facts, we must know, once and for all, that the Lord's religion is the "done" religion. It is the true religion, and all others are false. Accordingly, every religious group, whether worshipping in the name, or outside of the name, of Christ, which accept "do" religion moves in Satan's realm of worship and not in the Lord's.

— Lee Rector, Ardmore, Oklahoma.

## LET'S TAKE A TRUE AND FALSE EXAMINATION

(Continued from page one)

visits made to the sick, or dainties sent them, or tramps fed, or old

clothes given away, etc.?

No. The Master says abt all such charity as that not let your left hand know what your right hand does. Matt. 6:3.

3. Should you make you boys go to Sunday School when they teach them everything bu the Bible?

No, a thousand times no, each them the Bible at home.

4 Please explain Rev. 20:5. The rest of the dead are the wicked dead. The first resurrection is the resurrection of te saved. That takes place 1,000 years before the resurrection of the wicked.

5. What do you mean by "dispensational rot?"

I mean the teaching of I. Scofield and all others of that school of twisters of the Word, who teach that the church and the gospel, etc., began on the day of Pentecost; that John's baptism was not Christian baptism; that the kingdom is not in existence today; that the Lord's Prayer is on legal grounds, etc. The New Testament says that the ministry of John the Baptist was the beginning of the gospel age. Matt. 1:1. The New Testament says the law and the prophets were until John and the gospel of the kingdom and the kingdom itself began then and every man, who believed the gospel of John or Jessus or the 12 or the 70 entered the kingdom. Luke 16:16; Matt. 11:12, 21; 31-32; John 3:3-5. This kingdom was the same kingdom Paul preached and man entered it by the new birth before Pentecost just like they did after Pentecost. Col. 1:13; Rom. 4:17; Matt. 24:14; Acts 8:12, 28:31, etc.

John's baptism came from heaven and if it wasn't Christian baptism, there isn't any on earth today; for Peter and all the balance of them on Pentecost got their baptism from John. If it wasn't Christian baptism, they didn't have Christian baptism and they could not give to others what they didn't have themselves. The church began during the personal ministry of Christ and had every gift mentioned by Paul in I Cor. 12:28 in it before Pentecost except the gift of tongues. Matt. 16:18, 18:16-18; I Cor. 12:28; Heb. 2:12; Acts 1:15-26, etc.

6. What kind of sheep is a lost sheep?

One of the elect not yet saved.

7. If one of the elect how did he come to be lost?

He was born lost, a child of wrath, just like any other sinner. He was elected from before the foundation of the earth but he is not saved until he hears the gospel and is called by the gospel and repents and trusts in Jesus Christ. 2 Thess. 2:13, 14.

8. If a member is excluded and joins another Baptist church and then wants to come back to his former church should he be received without a letter?

Yes. He ought to be received like any other excluded member, namely, on confession and humble repentance. The other church sinned in receiving him and ought to be ignored in his return.

9. Of what officers was the first church composed?

Pastors or bishops and deacons. Phil. 1:1; I Tim. 3:1-13. That reminds me to say that Junior deacons are not only unscriptural, but anti-scriptural. They do not fulfill a single requirement laid

down for deacons in the New Testament. They certainly disobey plain command of the Script "Let them first be proved." (1 3:10). Junior deacons and deacons are modern innovations that Baptists have borrowed from some worldlings who cared nothing about the Bible. Trustees are not a scriptural office. That is an extra-scriptural office that was made necessary by Baptist churches buying property and having to have some one designated to whom it could be deeded. Trustees have only one thing to do, unless a church votes them other duties. They are the custodians of the church property and have no authority over it, except what the church authorizes. Of all the inexcusable quibbling that is being done by the Anti-Missionaries among us, most senseless is the fight that is being made on our boards because they are chartered. The same thing that makes it necessary for a Baptist church to have trustees, makes it necessary for a board to be chartered, if they are to hold property. Its legal requirement and the Bible plainly tells us to be subject to the powers that be and that they are ordained of God.

10. What is the Scriptural way to elect a pastor?

Preferably by private ballot; by not necessarily so. Private ballot was used in Acts 1; stretching the hand in Acts 14:23.

11. Why is Jesus called the Son of God and the Son of Man?

The title "Son of God" has reference to His deity or God-hood. He was God manifest in the flesh. The title "Son of Man" has reference to His humanity or His man as well as God.

12. Are all infants saved?

Yes, all who die in infancy. John 1:29 and Rom. 5:18 make exceedingly clear and plain, especially Job 3:11-13.

13. When are infants saved?

I do not know. God does not reveal that. He does reveal that are saved as a comfort to all who lose children in the age of infancy. But as we have a message for infants and God is faithful without our help in any way. He does not reveal to us what how He does it. That is His business and it is not ours. It is sufficient for us to know that He does it. Just when and where and how the blood is applied and the Holy Spirit given a new nature and pass on death unto life, I do not know as either does any one else. I am of opinion not to be wise above what is written, but to rejoice in the promise from Him that all who are babes go to heaven. I can write about all the other questions and their salvation until I get tired and "know even as I am known."

## Reasons For Tithing

(Continued from page one)

9. Tithing makes giving a pleasure.

10. It makes a partnership with God.

11. It prevents the love of money from forming in the soul.

12. It is a safety valve against selfishness.

13. The Bible commands it.

14. Noted examples of it in the Bible.

15. When the people of the tithe God charged them with robbery.

# PARABLE OF THE UNATE FRIEND

ued from page one)  
nen." (Matthew 6:9-13).  
Matthew's account, which is  
ne complete record we have  
ntire prayer, you will note  
contains but 65 words. It  
e enough for a child, and  
eep that intellectual giants  
ver yet been able to fath-  
epts. It can be read in  
utes, and yet brief as it  
arked Himself off more  
a Master Thinker in this  
ies, an anywhere else. Notice  
the ons:  
au-  
ather" — this is a child  
he  
his father.  
nex-  
ved be thy name" — this  
eing  
hipper addressing God.  
s a  
ingdom come" — this is  
the  
addressing his king.  
our  
ill be done" — this is a  
rter-  
dressing his master.  
es its  
this day" — this is a  
h  
taddressing his benefactor.  
ssar-  
us our debts" — this is  
l, if  
addressing his Saviour.  
legals  
not into temptation" —  
ainly  
pilgrim addressing his  
owers  
ainel-  
iver us from evil" —  
captive  
addressing his de-  
wa  
what is  
God in the light of  
er? He is a Father, a  
ng, a Master, a Benefac-  
Saviour, a Guide, and a  
rer.

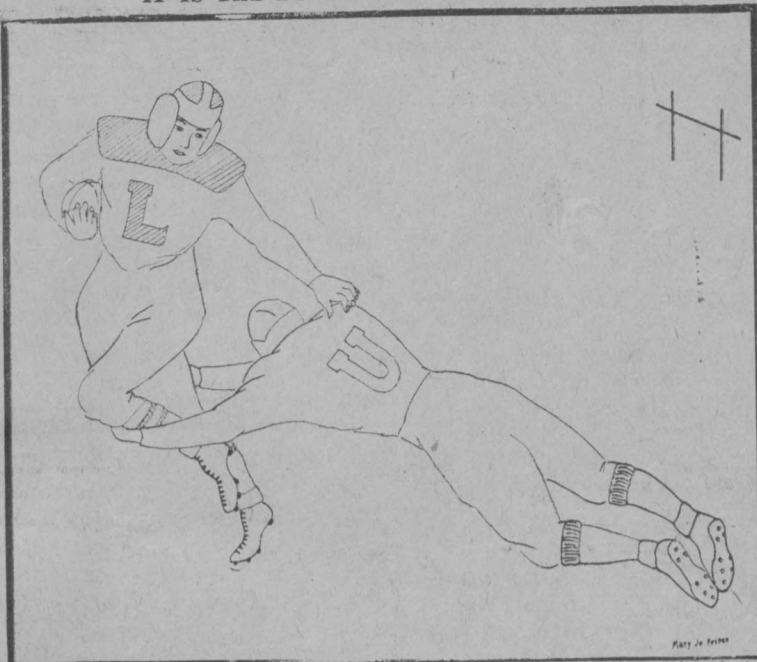
what am I? Simply a child,  
shipper, a citizen, a servant,  
ar, a sinner, a pilgrim, and  
ive.  
all this is found in just 65

I  
e are some general thoughts  
ing this prayer that I wish  
ntion ere discussing the  
y itself.  
is not the Lord's prayer.  
times you have doubtlessly  
n some church service and  
acher has said in substance,  
all stand and repeat the  
ayer." Whereupon this  
was quoted by the entire  
y. Yet, this is not the  
ayer. The real Lord's  
od's is found in John 17, which  
any's prayer of intercession in  
whole.  
His, this is not the Lord's  
is it is a model, or a pattern  
Heshion for the use of believ-  
and is merely a sample to teach  
the's how to pray.

ass could never have prayed a  
know as this which came from  
am of Jesus. Of this we are as-  
e view of the attitude which  
the ple took on hearing Jesus.  
ncom-  
ayer is a part of the Ser-  
n w the Mount. When He had  
ns t this sermon, the Scriptures  
get d it came to pass, when  
n kno edened these sayings, the  
vere astonished at his doc-  
or he taught them as one  
authority, and not as the  
(Matt. 7:28, 29).

ord "astonished" is a com-  
Greek word which means  
out." If I were describ-  
ize fight, writing it in the  
anguage, I would use the  
ord that Jesus used, which  
ated "astonished." In other  
Jesus delivered a spiritual  
mand out" by this sermon of  
e prayer is a part. Surely  
of it unaided could ever have  
e prayed as Jesus taught  
e wples in this sermon.  
theous as this prayer is, it

## IT IS THE FOOTBALL SEASON AGAIN!



There's some tackling to be done jump on is "Lovelessness." That is  
by some of our church members. the reason you do not come, do  
Here's a sketch of "U" tackling not tithe, etc. — you don't love  
"L." What does it all mean? God at all.  
Well of course "U" is you. You With many of you, it may be  
can tell by the sound. "Looseness." You go to the mo-  
But who is "L?" vies, the beer halls, the dance, and  
Well, he could be "Laziness" or so the church loses its appeal.  
"Lethargy," twin brothers. They Better tackle that fellow, FAST.  
keep many Baptist church members Brother, if you want to stay in  
at home on Sunday. the game, get in there and tackle  
Or it could be "Lukewarmness," that fellow hard, and then get  
not hot or cold, the kind that busy for Jesus and for your church!  
Jesus will spue from His mouth.  
Many times the fellow you must

Ralph Webb

should never be used by any but  
the saved. In many public worship  
services composed of both saved  
and lost, it is often repeated from  
memory by the entire assembled  
congregation. I contend that this is  
not only wrong, but sinful, and the  
preacher who does so is guilty of  
inexcusable carelessness in the  
handling of God's Word. To re-  
peat this prayer means that the  
unsaved as well as the saved, say  
"Our Father." What a lie! God is  
not the Father of the unsaved, the  
Devil is their spiritual father. Listen:  
"Ye are of your father the  
devil, and the lusts of your father  
ye will do. He was a murderer  
from the beginning, and abode not  
in the truth, because there is no  
truth in him. When he speaketh  
a lie, he speaketh of his own: for  
he is a liar, and the father of it."  
(John 8:44). God is only the Fa-  
ther of those who have been re-  
deemed by Christ. Listen:  
"For ye are all the children of  
God by faith in Christ Jesus."  
(Gal. 3:26).

"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: Which were  
born not of blood, nor of the will  
of the flesh, nor of the will of  
man, but of God." (John 1:12, 13).

Hence, for the unsaved to quote  
this prayer is a perversion of God's  
Word. It certainly should never be  
used by any but the redeemed.

Even then this prayer should  
not be used in public as it general-  
ly is. Just preceding the giving of  
this model prayer, Jesus warned  
His disciples against the use of  
vain repetitions. Listen: "But  
when ye pray, use not vain repeti-  
tions, as the heathen do." (Matt.  
6:7). This prayer when used even  
by the saved alone, degenerates  
into a vain repetition. It is there-  
fore not a prayer for us to pray,  
but a model or a pattern teaching  
us how to pray.

### II

The prayer opens with two

glorious words — "Our Father."  
These are the hinges upon which  
this treasure house swings open  
revealing to us all the glorious  
treasures within.

"Our Father," — How Christ  
loved to speak these words!  
How He loved to talk about His  
Father. When He was but a lad  
twelve years of age lost in the  
temple, on being located by His  
parents, He said: "Wist ye not that  
I must be about my Father's busi-  
ness?" (Luke 2:49).

Those words which He loved to  
speak, were the last words that  
He spoke from the cross. Hear  
Him: "Father, into thy hands I  
commend my spirit." (Luke 23:46).

Then when He was raised from  
the dead, in the very first senten-  
ce that He spoke, He spoke about  
His Father: "Touch me not; for  
I am not yet ascended to my Fa-  
ther." (John 20:17).

Actually the last words that He  
ever spoke on earth referred to  
His Father: "And, behold, I send  
the promise of my Father upon  
you." (Luke 24:49).

I say then, beloved, that Christ  
loved to speak these words. Thro-  
ughout all His ministry, from the  
time that He was a lad lost in the  
temple, including His last words  
from the cross, His first words  
following His resurrection, and His  
last words on earth — all this but  
indicates how He loved to thus  
speak of His Father.

This should be an indication to us  
that our prayers are not to be di-  
rected to any saint. There is only  
one prayer in the Bible which was  
addressed to a saint, and that's the  
prayer of the rich man in Hell  
(read Luke 16:19-31), in which he  
prayed to father Abraham. He  
first of all asked for a drop of wa-  
ter to cool his own tongue. This  
request was denied. Then in fever-  
ish desperation, he asked that  
Lazarus might go back to his fa-  
ther's house and preach to his five  
brothers who were hot-footing the  
road of vice to hell. This request

likewise was denied. I say then,  
beloved, that this is the only pray-  
er in the Bible which was address-  
ed to a saint and then every peti-  
tion in it goes unanswered. This  
should lead us to see that we are  
not to say prayers to Saint Boni-  
face, Saint Andrew, Saint John the  
Baptist, nor Saint Paul.

Our prayers are to be directed  
to God in heaven. That heaven is  
His abode is easily to be determin-  
ed from the Scriptures. Listen:

"Be not rash with thy mouth,  
and let not thine heart be hasty  
to utter any thing before God: for  
God is in heaven, and thou upon  
earth." (Eccl. 5:2).

"Is not God in the height of  
heaven?" (Job 22:12).

Certainly as Jesus indicated from  
this model prayer, our prayers are  
all to be directed to "our Father."  
Since He loved to speak these  
words, then how we too ought to  
dwell upon them.

### III

In this model prayer, there are  
three divine petitions which have  
precedent over all other petitions.

The first of these divine peti-  
tions is "Hallowed be thy name."  
I'm definitely convinced that God's  
name is not hallowed and reveren-  
ced today as it should be. We don't  
hold it in awe nor do we reverence  
Him as we should.

When Moses drew near to the  
bush that burned and yet was not  
consumed, he realized that he was  
standing on holy ground, and ob-  
eying the divine command, took  
off his shoes in God's presence.  
Whenever we come to pray, or at  
any time we come into the house  
of God, we need to realize that we  
are standing on holy ground.

Jesus would thus teach us to be  
reverent when we come before  
Him. If there were no other Scrip-  
ture in all the Bible which speaks  
against the noise, the confusion,  
and the lack of reverence which is  
manifested on the part of the Holy  
Rollers, yet I would know from  
even this one verse that they are  
entirely wrong. They just do not  
have reverence in God's house.  
Listen: "For God is not the author  
of confusion, but of peace, as in  
all churches of the saints." (I Cor.  
14:33).

This is the first thing for which  
we should pray. Even before we  
pray for the coming of His king-  
dom; even before we pray for  
God's will to be done on earth;  
even before we pray for our daily  
bread, even before we pray for  
forgiveness; in fact, even before  
we pray for anything, we are to  
pray for the name of God to be  
hallowed and thus revered both  
in our praying and in our living.

The second of these divine peti-  
tions reads, "Thy kingdom come."  
God's kingdom has not yet come  
on earth. There is much that would  
indicate that He is not ruling in  
His kingdom on earth today. Con-  
sider the labor difficulties which  
have, and still are, confronting  
our nation — difficulties between  
the government, the workers, and  
the employers, — difficulties be-  
tween the A. F. L. and the C. I.  
O. All this is but an indication  
that His kingdom has not come.

Consider this horribly brutal war  
that has now engulfed us. Note  
the thousands that are being kill-  
ed and the many thousands of men  
who come home wounded, insane,  
and crippled for life. Surely such  
is but an indication that His king-  
dom has not come. Consider the  
heresy, the immorality, and the

worldliness which threatens to  
swamp our churches. Surely in  
view of all that we face round a-  
bout us today, and in spite of the  
teachings of the post-millennialists  
that the world is getting better  
and better — surely in spite of all  
this, any of us can realize that His  
kingdom has not come. Certainly  
there would have to be much change  
before this prayer is answered  
to the satisfaction of Christ Him-  
self.

Yet, there is a day coming when  
every heart will love God. There  
is day coming when we will all  
love all others. There is day com-  
ing when all business will be car-  
ried on under the policy of the  
Golden Rule. There is a day com-  
ing when every relationship will  
be according to the Sermon on the  
Mount. There is a day coming  
when all literature will be in ac-  
cordance with Christ's teachings.  
There is a day coming when all  
sculpture and statuary and all  
paintings shall breathe the frag-  
rance of Christ Himself. Listen:  
"Wherefore God also hath highly  
exalted him, and given him a name  
which is above every name: That  
at the name of Jesus every knee  
should bow, of things in heaven,  
and things in earth, and things  
under the earth; And that every  
tongue should confess that Jesus  
Christ is Lord, to the glory of God  
the Father." (Phil. 2:9-11).

We are to thus pray that His  
kingdom might come. And don't  
forget that this comes before we  
pray for our daily bread. Yet this  
is in the light of all the balance of  
Jesus' teachings. Listen: "But seek  
ye first the kingdom of God, and  
his righteousness; and all these  
things shall be added unto you."  
(Matt. 6:33). We are to put His  
kingdom first and all these other  
things — food, lodging, clothing  
and drink — all these other things  
shall be added unto us.

The third of these divine peti-  
tions is "Thy will be done."  
Let me remind you that God has  
a will. His will is being done in  
heaven, which is the secret of hea-  
ven's happiness. If God's will were  
being done on earth, then we would  
be just as happy on earth as we  
will be in Heaven.

Yet God's will is not being done  
on earth. Broken hearts are but a  
mute and solemn reminder that  
His will is not being done on  
earth. Ruined homes testify like-  
wise to this truth. I'm reminded of  
the young man who when he had  
first married, referred to his bride  
as "Birdie darling, birdie honey,  
birdie sweetheart." In about two  
years, he applied for a divorce, at  
which time he said that he was  
tired of the "old hen." The birdie  
had grown up to be an old hen.  
Certainly broken hearts, ruined  
homes, and sin on ever hand, test-  
ify to the fact that God's will is  
not being done today.

Yet there is a day coming in the  
which His will shall be done on  
earth, and even while we await  
that day, it is our business to pray  
that God may speed the hour  
when it shall be fully accomplish-  
ed.

### IV

Then in addition to the three  
divine petitions, there are three  
human petitions.

The first one says, "Give us this  
day our daily bread." God has a  
supply for our daily needs. "But  
my God shall supply all your need  
according to his riches in glory by  
the Christ Jesus." (Phil. 4:19).

This first human petition thus speaks of daily dependence upon God. It leaves no room for hoarding; it leaves no room for preparation for a rainy day; it leaves no room for preparation for old age. We are to live from day to day, remembering that God has a daily supply for our daily needs.

The second of these human petitions says, "Forgive us our debts." How we rejoice that God is a forgiving God. The word "debts" literally means "sins." In fact, Luke translates it thus. Listen: "And forgive us our sins." (Luke 11:4).

Here then is a passage in which Jesus recognizes the fact of our age-old problem as Christians, — the fact of our sins. This then does not present sinless perfection. Even when we do our best — even when we have tried to reverence His name, and when we have prayed for His kingdom to come, and His will to be done — even when we have done our best, there will still be sins within us which we need to confess.

The last of these human petitions which concludes this prayer, is, "Lead us not into temptation." Every believer is surrounded daily by temptation. Where can a man go and what can he do that does not bring temptation and entice him to sin? Where can a woman go and what can she do that does not bring temptation and likewise entice her to sin? Where can young people go and what pleasures can they have that the devil does not control? In private life, in public life, and even in our church life, the devil sets his traps and bring temptations to do evil. We need to pray to God to deliver us from the snares of the fowler.

Thus Jesus would teach His disciples to pray. After praying the divine petitions, I'm at liberty to pray the human petitions. After asking that His name be hallowed, and that His kingdom come, and His will be done; then I'm at liberty to pray for myself, and when I pray for myself, I'm to pray for only three things — daily food, daily forgiveness, and daily leadership. What a marvelous prayer is this which Jesus has given.

V

By this model prayer, Jesus presented the parable of the importunate friend. In other words, His giving of the model prayer gave rise to this brief parable containing but one central thought.

In Palestine, as in all hot countries, in order to avoid the intense heat of the sun, much travelling was done at night. The coming of a friend at midnight to us might seem strange, but in Palestine this was nothing new. It presented nothing singular in the minds of the disciples. Had the visit been made in the daytime when the neighbor's house was open and all the family was up, he would doubtless have gladly and readily loaned or even given the loaves of bread which were requested. Yet how different at nighttime. Since the hour was late and the house was securely fastened, the man himself undressed, his children asleep, the lights out — in view of all this, how differently one would surely feel. To assist this needy friend in the midnight hour would mean to get up, dress, light up the house, disturb the children, remove the fastenings from the door. Therefore, it was not strange that a man

might feel averse to granting the petition of his friend. Though one might gladly accommodate his friend in the daytime, he would naturally be somewhat reluctant to do so at night. Yet because of his friend's importunity, the request was granted. Since this neighbor would not take "no" for an answer, but continued to repeat and urge his needs, finally the request was granted.

This brief parable then indicates to us in the light of this model prayer that we should pray daily and that our prayers should be importunate. That is, we should not take "no" for an answer. There is a Scripture in the Old Testament which indicates that God gives answers when we continue to present our requests. Listen: "And he gave them their request." (Psa. 106:15).

Several years ago in the city of Cincinnati, a woman lost a pearl necklace in attending a theater one evening. She called at the box office of the theater the next day to ask if it had been found. The man in charge, not knowing, asked her to hold the phone until he could find out. While he was gone, she evidently became tired of waiting and hung up. In the meantime, he learned that the necklace had been turned in, and came back to the phone to report to her that if she could identify the necklace, it was awaiting her. When the man learned that she had hung up, he waited, thinking that she might call back, and then finally advertised through the daily paper that it had been found; yet never was it claimed. Of course, it meant a loss — quite a loss to the owner. Yet it need not have been if she had merely held the phone. Too many times we go to God in prayer and give up too easily. The teaching of this parable, in the light of this model prayer, is that we are to be importunate when we pray. We are not to take "no" for an answer; we are to hold the line.

A good illustration of this is in the experience of Elijah on Mt. Carmel. After they had slain the 850 false prophets, Elijah bowed himself to the ground, petitioning God for rain in behalf of the parched plains of Jezreel. After he had prayed a while, he sent his servant upon a rocky promontory to look out into the direction of the ocean to see if there were any sign of rain. The servant came back stating that there were no clouds in sight and that the heavens appeared as brass. There was simply no answer. Yet Elijah did not quit praying. He sent his servant up a second time, and then a third time, and so on. Finally, on the seventh time, the servant came back saying that there was a cloud arising about the size of a man's hand. Elijah knew then that his prayer was answered and that the land would be drenched with showers from Heaven. We read: "Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain and it rained not on the earth by the space of three years and six months. And he prayed again and the heaven gave rain, and the earth brought forth her fruit." (James 5:17, 18). You will notice that the rain came as a result of Elijah's continued praying. He was importunate. He would not take "no" for an answer.

This is how God wants us to

pray day by day. Perhaps you have a lost boy or girl, a husband or wife, or some friend for whom you are concerned and for whom you have been praying. Well, just don't give up. Don't take "no" for an answer. Pray importunately.

In bringing this message to a close, I realize that I have said nothing relative to the unsaved, for the unsaved is not in a position to pray, not even for himself, until first he has received Jesus as his Saviour. May God grant that you shall take Him as your Saviour and then along with God's people, may you pray daily the divine petitions and the human petitions of this model prayer, and as you pray, may you be importunate.

## Xmas!

(Continued from page one)

of honoring the Saviour's birth? Why is it necessary to draw in His holy name in connection with what takes place at that season of carnal jollification? Is this taking the little ones with you out of Egypt (Ex. 10:9,10) a type of the world, or is it not plainly a mingling with the present-day Egyptians in their "pleasures of sin for a season" (Heb 11:25)? Scripture says, "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6). Scripture does command God's people to bring up their children "in the nurture and admonition of the Lord" (Eph. 6:4), but where does it stipulate that it is our duty to give the little ones a "good time"? Do we ever give the children "a good time" when we engage in anything upon which we cannot fittingly ask the Lord's blessing?

There are those who do abstain from some of the grosser carnalities of the "festive season," yet are they nevertheless in cruel bondage to the prevailing custom of "Christmas," namely that of exchanging gifts. We say "exchanging" for that is what it really amounts to in many cases. A list is kept, either on paper or in memory, of those from whom gifts were received last year, and that for the purpose of returning the compliment this year. Nor is this all; great care has to be taken that the "gift" made to the friend is worth as much in dollars and cents as the one they expect to receive from him or her. Thus, with many who can ill afford it, a considerable sum has to be set aside each year with which to purchase things simply to send them out in return for others which are likely to be received. Thus a burden has been bound on them which not a few find it hard to bear.

But what are we to do? If we fail to send out "gifts" our friends will think hard of us, probably deem us stingy and miserly. The honest course is to go to the trouble of notifying them — by letter if at a distance — that from now on you do not propose to send out any more Christmas gifts as such. Give your reasons. State plainly that you have been brought to see that Christmas merry-making is entirely a thing of the world, devoid of any scriptural warrant; that it is a Romish institution, and that now you see this, you dare no longer have any fellowship with it (Eph. 5:11); that you are the Lord's "free man" (I Cor. 7:22), and therefore you refuse to be in

bondage to a costly custom imposed by the world.

What about sending out Christmas cards with a text of Scripture on them? That also is an abomination in the sight of God. Why? Because His Word expressly forbids all un-holy mixtures; Deut. 22:10, 11 typified this. What do we mean by an "unholy mixture"? This: the linking together the pure Word of God with the Romish "Christ-mass." By all means send out cards (preferably at some other time of the year) to your ungodly friends, and Christians too, with a verse of Scripture but not with Christmas on it. What would you think of a printed program of a vaudeville show having Isa. 53:5 at the foot of it? Why, that it was altogether out of place highly incongruous. But in the sight of God the circus and the theatre are far less obnoxious than the Christmas celebrations of Romish and Protestant churches. Why? Because the latter are done under the cover of the holy name of Christ; the former are not.

"But the path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18). Where there is a heart that really desires to please the Lord, He graciously grants increasing knowledge of His will. If He is pleased to use these lines for opening the eyes of some of His dear people to recognize what is a growing evil, and to show them that they have been dishonoring Christ by linking the name of the Man of Sorrows (and such He was, when on earth) with a merry Christmas, then join with the writer in a repentant confessing of this sin to God seeking His grace for complete deliverance from it, and praise Him for the light which He has granted you concerning it.

Beloved fellow-Christian, "The coming of the Lord draweth nigh" Jas. 5:8. Do we really believe this? Believe it not because Mussolini is dictator of Italy, or because the papacy is regaining its lost temporal power, but because God says so — "for we walk by faith, and not by sight" (2 Cor. 5:7). If so, what effect does such believing have upon our walk? This may be your last Christmas on this earth. During it the Lord Himself may descend from heaven with a shout to gather His own unto Himself. Would you like to be summoned from a Christmas party to meet Him in the air? The call for the moment is, "Go ye out to meet Him" (Matt. 25:6): out from a Godless Christendom, out from the Christ-deserted churches, out from the horrible burlesque of religion which now masquerades under His name.

"For we must all appear before the judgment-seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether good or bad" (2 Cor. 5:10). How solemn and searching! The Lord Jesus declared that "every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36). If every "idle word" is going to be taken note of, then most assuredly will be every wasted energy, every wasted dollar, every wasted hour! Should we still be on earth when the closing days of this year arrive, let writer and reader earnestly seek grace to live and act with the judgment-seat of Christ before us.

His "well done" will be ample compensation for the sneers and ts which we may now receive Christless souls.

Does any Christian read again for a moment that w or she shall stand before the Lord, that they will then having lived "too strictly" th? Is there the slightest of Him reproving any of because they were too extr abstaining from fleshly lusts war against the soul?" (I K 11). We may gain the g HO and good-word of worldly ists today by our compromises little (?) points, but shall ceive His smile of approval Day? Oh to be more conce what He thinks, and less ed about what perishing think.

"Thou shalt not follow a tude to do evil" (Ex. 23:2) is an easy thing to float tide of popular opinion; takes much grace, diligent ght from God, to swim it. Yet that is what the heaven is called on to do: not conformed to this (Rom. 12:2), to deny se up the cross, and follow a Christ. How sorely does bo er and reader need to he word of the Saviour's, "E come quickly: hold that fa thou hast, that no man crown" (Rev. 3:11). Oh th of us may be able to t say, "I have refrained m from every evil way, that keep Thy Word" (Psa. 110).

Our final word is to t tors. To you the Word of t is, "Be thou an example d vers in word, in deportm love, in spirit, in faith, in (I Tm. 4:12). Is it not t the most corrupt church know of, where almost eve amental of the faith is den have their Christmas celeb Will you imitate them? am consistent to protest aga scriptural methods of raisi ey, and then to sanction nos tural Christmas services a la grace to firmly but lov re o God's Truth on this subje can i your people, and announ h hi you can have no part ing" c ing Fagan, Romish, and tory. never

## Questions For The Pr of

(Continued from page again or the sincere milk of the fo into a tainted cup. I musoweth it, therefore, that I am d a the stain of known sin, sknew put away all filthiness of God and spirit.

3. Am I sure that He had th me my message? I am n God, to argue for Him, or to pelion vocate, but to witness to the sec have seen of Him, and to d no to the men the Word whic received from His lips fore We can only be sure of Affli age of Christ when we h the ed before Him in believin use, until some word of His s comfort clear and distinct. Jesu st li best what the gathered ve reed.

4. Am I willing to be not o or instrument through v the shall work? I am not call bel work for Him, but to a just n to work through me. Pav dard dare to speak of things, s ean which Christ wrought in sp