

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).

SOLE NO. 379

RUSSELL, KENTUCKY, SATURDAY, JULY 21, 1945

VOL. 14, NO. 25

YOU MAY BELIEVE IN INFANT BAPTISM, YET IT ISN'T IN THE SCRIPTURES

"YOU DIRTY LITTLE JEW!"

The sound of the brass knock struck impatiently, was startled in the still room where cold gray fingers of dawn were just stealing under the edge of drawn shades. Liba saw Max as he looked at her.

"The Gestapo," the look said, he walked firmly toward the door. Her own heart stood still then raced on. She hugged tiny form of her four-day-baby closer, and waited.

The knocking came again, more patiently. Only yesterday they came for the old folk, and led Max's gentle mother and aged father away. It was because the old folk "were not ready" of those of the Aryan race.

Max had reached the door and threw it quickly open. "Karl!" he exclaimed, and swayed a little in his relief.

Karl sprang into the room, quickly closed the door, and said: "I took you precious minutes to the door. The patrol is due here any time. I must not

be caught here... You must get away! They took your parents to the lime pits this morning!"

Liba gasped, as Max's face paled, but he made no sound.

"And I know," Karl went on, "that they are to come for you before nightfall. I have a plan."

As he unfolded the plan, Liba went swiftly to gather a few warm clothes and a little food, and they were ready. As soon as the patrol passed the house and disappeared, they slipped out into the pale dawn.

The truck Karl had for them was all prepared. "Do not fear," he whispered as they settled themselves among the old rugs on the floor. "I have a permit to pick up my aunt's furniture in the suburbs."

The sun had begun to catch on floating clouds and the birds were singing as though death did not lurk on every corner, when the truck rolled out the gate and was on its mission. In the bottom of the truck (Continued on page four)

There are many denominations that practice infant baptism. This practice was inherited from the Roman Catholic Church and never taught, sanctioned or in the least supported by the Bible. My proposition is that though you practice it, are sincere and have the best motives, it still isn't in the Bible!

There is not one single verse in the Bible that in the faintest way suggests that babies were ever baptized. There is not one single example in the Bible given where babies were baptized. If you doubt this, begin reading your Bible and see for yourself. That will be far more convincing than reading what I have to say on the subject.

Some say that there are blessings that come with this wonderful "sacrament" and thus we should not deny the babies of God's intended blessing. But I remind you that God has no intended blessing for babies in baptism and that baptism is not a sacrament! Some say that a good (Continued on page four)

In A Moment

(I Cor. 15:52)

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

Quite suddenly—it may be in His house I bend my knee,
When the Kingly Voice, long-hoped-for, comes at last to summon me;
And the fellowship of earth-life that has seemed so passing sweet,
Proves nothing but the shadow of our meeting round His feet.

Quite suddenly—it may be as I tread the busy street,
Strong to endure life's stress and strain, its every call to meet.
That through the roar of traffic, a trumpet, silvery clear,
Shall stir my startled senses and proclaim His coming near.

Quite suddenly—it may be as I lie in dreamless sleep,
God's gift to many a sorrowing heart, with no more tears to weep,
That a call shall break my slumber and a Voice sound in my ear;
Rise up, My love, and come away! Behold, the Bridegroom's here!"

—Selected

WHY I BELIEVE CHRIST IS COMING AGAIN

That the Lord Jesus Christ, Who was on earth over 1900 years ago, will come a second time, is the belief of Christendom. This great future event is found in the creeds of Roman Catholicism and Protestantism. It is denied, however, and more than denied ridiculed, by the adherents of the rationalistic school, known as Modernism. They are quite logical in doing this. They believe that Christ was not the Son of God; that His body remained in the grave and saw corruption. They deny His glorious and bodily presence in Heaven. Therefore, if He is not there, how can He ever come again?

In nominal, orthodox Christendom, much is taught concerning the second coming of Christ which is fanatical, unreasonable and unscriptural. Satan is the great deceiver and counterfeiter of the Truth of God. There are many counterfeit doctrines of Christ's return. He has also done harm to this great article of our faith by linking it to evil, corrupt and corrupting doctrines. To what fanaticism these false views have led, the pages of church history bear a sad testimony.

After the painstaking study of God's Holy Word, for over fifty

years, I want to tell you why I believe that the Lord Jesus Christ is coming again to do all that is revealed and promised in Scripture, in connection with His future visible Manifestation.

I believe it, because the prophecies of God predict this glorious return.

They were holy men of God, who spake as they were moved by the Holy Spirit. But how do we know that their predictions are trustworthy? We know it, because what they predicted as to His coming in humiliation, the manner and place of His birth, His life on earth, and especially His substitutionary sacrifice — His sin-bearing work, has all been literally fulfilled, down to the minutest details. These prophecies, proved by this fact the mouthpieces of an omniscient God, have also announced another coming; a second coming of the same One Who was here and Who, after death, rose again and went back to Heaven. Besides the sufferings of Christ, they revealed His glory; besides the cross, they tell us of a crowning day, when He Who was crowned with the crown of thorns, will be crowned with many crowns and

be enthroned as earth's King of Glory. I refer you to the great vision of Daniel, in the 7th chapter of his Book. He saw Him coming in the clouds of Heaven to receive the kingdom, that all nations should serve Him. But this is only one of scores of other predictions.

I believe that He will come again because He Himself, when on earth, promised it.

Our Lord is frequently called a religious leader, though He is far more than that. They compare Him with Confucius, Zoroaster, Buddha Gautama, Mohammed and others. But He cannot be put into the same class, for they were from beneath, but He is from above. Yet here is a striking fact — the Lord Jesus Christ promised what all these so-called religious leaders did not promise. None of them ever said that he would return. But the Lord Jesus Christ did. He spoke of His return to His disciples, and comforted them. He told them of the Father's House with its many mansions; that He would go and prepare a place for them, and then come again to take them there. Speaking as the Prophet, (Continued on page two)

The Supposed Antichrist Is Now Dead

We mean Benito Mussolini. A mob assassinated him and a number of his followers, including the prostitute with whom he was living. All the claims which certain men, who try to be teachers of prophecy made for him, garnished with all kinds of myths and legends, are thus proved false from beginning to end. That he had certain marks which endorsed in part at least his candidacy of being the Antichrist can hardly be denied, but Napoleon I and others had the same marks. What are these speculative prophets, who were cocksure that he would develop into the final Antichrist, going to do now? Are they going to confess their error? Are they going to stop their wild and unscriptural guesses? We saw some time ago a booklet about Mussolini in which the writer said, quoting Rev. 13:3, that some day Mussolini will receive probably a deadly wound by an assassin, but that he would recover, misinterpreted. (Continued on page four)

THREE-TIMERS

Don't be a "Three-Timer": Christmas, Easter and Funerals. If the church is good enough to be buried from, it is good enough to worship in while alive. There are a great many people, who, if they were suddenly made alive they would run out of the church at their own funeral. They are not at home, for they were not at home during their life time. Some should be buried from the saloon — that was the cause of their death, and that is where they seemed to want to go. Others should be buried from a bridge party, that is where they seemed to feel at home. Old Balaam cried "Oh, that I might die the death of the righteous." Then you will have to live the life of the righteous. Go to church. — Watchman.

Putting End To An Unusually Vicious Life

All the gruesome details of Mussolini's cowardly death, the exposure of his body to public view, and its burial in a loose unmarked, and unmarked, have been given in the public press. Another tyrant has fallen under the inevitable judgment of the very atmosphere of the deed. The very atmosphere of the deed must be purer now that Mussolini's body lies under the ground.

But it is nothing new: it is but repetition of many similar historical events, one of which we record: "But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it. Therefore thus saith the Lord concerning Jehoiachin the son of Josiah king of Judah: They shall not lament for him, saying, Ah my brother! or, sister; they shall not lament for him, saying, Ah lord! or, Ah glory! He shall be buried with (Continued on page two)

STRANGE PEOPLE

People who talk about prayer, but never pray.
People who say tithing is right, but never tithe.
People who wish to belong to the church, but never attend or support the church program.
People who say the Bible is the Word to man, yet never read it.
People who say that eternity is more important than time, but do not live for the present life.
People who criticize others for things they do themselves.
People who stay from church for trivial reasons, and then sing, "How I Love Jesus."
People who follow the devil all their lives, but expect to go to heaven. — Smith.

-- The First Baptist Pulpit --

"THE GOD OF ABRAHAM, ISAAC, AND JACOB"

"Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." — Exodus 3:6.

The book of Exodus deals primarily with the deliverance of Israel out of the land of Egypt. The first chapter, in a very picturesque manner, tells of Pharaoh's fear of the Israelites and of his attempt to kill all of the boy babies. The second chapter, which covers eighty years of Jewish

history, tells of Moses' birth and how he identified himself with Israel.

When we come to the third chapter from whence our text is taken, we see a bush which burned and yet was not consumed. Surely this was an unusual sight which Moses beheld at the back side of the desert. Though it burned, it was not completely destroyed. Of course, this was only a symbol or a picture of Israel in Egypt. Although Pharaoh

might put Israel in the fiery furnace of affliction, yet Israel could not be destroyed. Has not God promised concerning Israel His protection even in the fire? Listen:

"But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.

"When thou passest through (Continued on page two)

THE BAPTIST EXAMINER

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PUBLISHED WEEKLY

Editorial Department, RUSSELL, KENTUCKY, where communications should be sent for publication.

SUBSCRIPTION PRICE

Per Year in Advance ----- 50c
(Domestic and Foreign)

Send Remittances to Russell, Ky.
Entered as second-class matter
May 31, 1941, in the post office
at Russell, Kentucky, under the
act of March 3, 1879.

Paid circulation in every State
and many foreign countries.

Subscriptions are stopped at
expiration unless renewed or
special arrangements are made
for their continuation.

AN APPEAL

Brother Bill Goff, Richwood, W. Va., unasked, and yet appreciated by the editor, makes the following appeal to our readers:

"The EXAMINER is worthy of every true believers support both prayerfully and financially and I am lead to say this of your paper: The BAPTIST EXAMINER is one of the FEW papers of this modernistic day that dares to proclaim the whole counsel of God. It is, as it were, a voice crying in the wilderness, a wilderness of sin, modernistic teachings, apostasy and heresy. Its voice is clear and to the point, always being confined to the limitations of God's Holy Word. It stands as a sentinel of the Truth, devoutly written and published by men that require a 'thus saith the Lord' for their every statement published in this fine old Baptist paper. In others words, what more can the true believer ask (outside the Bible itself) to feed the soul that hungers and thirsts after that which alone will satisfy it, namely the Word of God. All of this (nothing more) the Baptist Examiner stands for. In this modern age when men and women are dying for want of the Truth, it stands as beacon light in a world of corrupt living, apostate teaching, lying, deceit and everything else in the devil's book of tricks, ever proclaiming the One and Only true way to Life. In short it stands as a monument to the GRACE of God.

When I think on these things I hang my head in shame that I am so neglectful as to put off sending financial support to this wonderful paper just as regular as I get my own pay for my labors. Even so every truly born again person who reads this paper should be ashamed of themselves when they too, fail to support this orical of God regularly. We should all be ashamed when of a necessity the editor must make an appeal for money to help carry the burden of publishing this paper. While I do not always agree entirely with all that is published, I still say the EXAMINER is worthy of every believer's support so let's get behind Bro. Gilpin and hold up his hands until his printing shop is free of debt and by that time I am sure you will have been so blessed by God that you will want to continue to have a part in this form of spreading the True Gospel of the Son of God. Better do what you can now for tomorrow it may be too late. You will never be sorry that you had a part in this sort of ministry.

Brother F. E. Scott of Smith-

land, Kentucky, sends an offering for THE BAPTIST EXAMINER, saying, "I thank God for a servant of His like you, who preaches the whole counsel of God. I count it a blessing to read the good messages of your paper."

Our good brother, R. E. Trueworthy, Richmond, Maine, says, "I am thanking God for you and THE BAPTIST EXAMINER. Some day God will gather all of these BAPTIST EXAMINER people together. Cf. Is. 43:5. What a day of rejoicing is coming for those who have stood firm on His Word!"

In sending us a check of recent date, Mrs. F. R. Parish of Norfolk, Virginia, says: "I'd like to take this opportunity to thank you for such a wonderful paper. Thank God that you are not afraid to preach the Truth. With me your paper rates second with the Bible, since by reading it, I get a greater understanding of the Bible, and consequently I live closer to God."

CHRIST IS COMING

(Continued from page one)
infallible, because He is the infallible Son of God, He predicted the future of His own nation, the future of the age, its political and moral characteristics, and its end. All is grouped around His return, when a great crisis will come and another great age will follow. In many of His parables, His coming again is prominent. The fulfillment of the events taught in these parables is entirely dependent on His return. Even in the presence of His accusers, He announced that He, the Son of Man, would sit at the right hand of God, and finally, "coming in the clouds of Heaven." I am aware that certain men claim that Christ meant a spiritual coming and not a literal one, but this is illogical and responsible for much confusion.

I also believe Christ will come again, because the two heavenly visitors from another world said so.

It was on the ascension mountain, Mount Olivet. He was lifted up. A cloud, the Shekinah cloud, came, and enveloped in this glorious garment He passed through the heavens. Then the two men in white apparel delivered their message: "Ye men of Galilee, why stand ye gazing up into Heaven? this same Jesus, who is taken up from you into Heaven, shall so come in like manner, as ye have seen Him go into Heaven" (Acts 1:11). Certainly, language could not make it plainer, nor is it possible to read into these words a spiritual meaning, claiming that Christ's second coming is spiritual. It can have no other than a literal meaning.

So we have three great reasons for believing in His second coming—the predictions of God's prophets; His own promises; and the assurance given by the angels at His ascension.

Furthermore, I believe in His second coming, because it is a cardinal doctrine of Christianity, without which our Christian faith and hope would collapse.

This fact is not contained in the numerous creeds in Christendom, but is found in the great documents of the faith once and for all delivered unto the saints, the New Testament Epistles. From them we learn that Christian experience and life consists of three facts. The Thessalonian believers make known these facts. They had turned to God from idols; this means a real conver-

sion. They had accepted the Gospel, that Christ died for their sins, and therefore they were saved by grace. They served the true and living God, testifying thus to the fact of their salvation. Then follows the third fact — "they waited for His Son from Heaven." They waited for that hope of being with Christ in glory, which is an essential part of the Gospel. Listen also to Paul's inspired words to Titus: "The grace of God bringing salvation has appeared unto all men." This is the Gospel of Christ and if man accepts, he receives true salvation. "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present age . . ." Such a life follows true salvation, is the evidence of it, and is made possible by the grace of God. But this is not all — "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ . . ." (Titus 2:11-15). His coming again is the Blessed Hope, the great consummation, the climax of redemption. It promises Christ-likeness. . . . We shall be like Him; for we shall see Him as He is." It will give us bodies of glory, like unto His glorious body. His coming again will bring the Bridegroom to claim the Church, His Bride. Then the Church will be a glorious Church and the redeemed will become the sharers of His inheritance and His Kingdom. How often sorrowing Christians ask: "Shall we meet our loved ones again?" We can answer with fullest assurance that all who are Christ's will meet in yonder glory. But that meeting (Continued on page four)

FITTING END TO A VICIOUS LIFE

(Continued from page one)
the burial of an ass, drawn and cast forth beyond the gates of Jerusalem."

—Copied

"THE GOD OF ABRAHAM, ISAAC AND JACOB"

(Continued from page one)
the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walketh through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

"For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee." — Isa. 43:1-3.

"When through fiery trials thy pathway shall lie,

My grace all sufficient shall be thy supply;

The flames shall not hurt thee I only design,
Thy dross to consume and thy gold to refine."

Israel, as you doubtlessly recall, had been in bondage for nearly 430 years. They had begun to think that they would never be delivered from the hand of Pharaoh. Likewise, they had begun to believe that God died when the three noble patriarchs, Abraham, Isaac and Jacob died. Hence it was that God spoke to Moses out of the burning bush to remind him that he was still the God of Abraham, Isaac and Jacob.

It is quite interesting to notice that when God spoke to Moses that He did not say, "I was the God of Abraham, Isaac and Jacob," but rather, He said, "I am the God of Abraham, of Isaac and of Jacob." This, of course, calls to mind a New Testament text. Listen:

"Jesus Christ the same yesterday, and today, and forever." — Heb. 13:8.

In the light of this statement of God's Word, then we inquire as to the kind of God that Abraham, Isaac and Jacob possessed.

THE GOD OF ABRAHAM IS A GOD OF ELECTION. Abraham himself was an idolater.

"And Joshua said unto all the people. Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods.

And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

"Now therefore fear the Lord, and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord." — Joshua 24:2,3,14.

As an idolater, God stooped down and saved Abraham. Yet, He saved him alone as none of his generation nor of his kin were saved. God's Word emphatically declares that Abraham was saved alone. Listen:

"Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him." — Isa. 51:2.

How can we account for God passing by all the family of Abraham? How can we account for God saving him alone? Why was it that God saved him particularly as an idolater to be the head of the Jewish family when He might have saved one who was better. Of course, there is only one answer to these questions.

The God of Abraham is a God of election. He chooses whom he will.

We need to remember too that our God is sovereign and He elects whomsoever He will unto salvation. God's Word forcibly declares this to be true. Listen:

"Ye have not chosen me, but I have chosen you, and ordain you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you." — John 15:16.

"And when the Gentiles heard this, they were glad, and glorified the word of the Lord, as many as were ordained to eternal life believed." — Acts 14:8.

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." — Eph. 1:4.

"But we are bound to thank always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." — 2 Thess. 2:13.

These Scriptures might be multiplied many times. All the through the Bible you find God worked on the basis of election. God chose Abraham and rejected Cain. God chose Isaac and rejected Ishmael. God chose Jacob and rejected Esau. God chose the Jews to be His nation and rejected all others. The Egyptians were far wiser. The Chaldeans were more ancient. Yet, God chose Israel. His word gives us reason for so doing. Listen:

"For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me." — Isa. 45:4.

Thus we see that God, through all ages, has been to all people just what he was to Abraham — a God of election.

Furthermore, the God of Abraham is a God of infinite power. When Abraham was almost a hundred years of age and his wife was past ninety, God performed a miracle in their lives which was sufficient to convince Abraham of the omnipotence and might of God. No child had ever come into their home and though Sara was past the age of bearing, God wrought a miracle whereby she conceived. Although it was biologically and psychologically impossible for her to do so, yet God showed His power and supernaturally granted conception. Growing out of this experience, we find this statement: "Is anything too hard for the Lord?" (Gen. 18:14).

Well, what Abraham found to be true, namely, that his God was a God of infinite power, all others have found to be true through all ages. Listen to God's Word in this respect:

"Great is our Lord, and great power; his understanding is infinite." — Psa. 147:5.

"Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and he will work before him. Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. All nations before him are as nothing; and they are counted to him as less than nothing, and vanity. Is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that

(Continued on page three)

WARNING

"Thus speaketh Christ our Lord to us:
Ye call Me Master, and obey Me not;
Ye call Me Light, and see Me not;
Ye call Me Way, and walk Me not;
Ye call Me Life, and desire Me not;
Ye call Me Wise, and follow Me not;
Ye call Me Fair, and love Me not;
Ye call Me Rich, and ask Me not;
Ye call Me Eternal, and seek Me not;
Ye call Me Gracious, and trust Me not.

THE GOD OF ABRAHAM,
ISAAC, AND JACOB

Continued from page two)
heth out of the heavens as
tain, and spreadeth them out
tent to dwell in. To whom
will ye liken me, or shall I
equal? saith the Holy One.
up your eyes on high, and
old who hath created these
fruits, that bringeth out their
by number; he calleth them
by names by the greatness of
might, for that he is strong in
er; not one faileth." — Isa.
15-17-22, 25,26.

Noah learned that God was of
ite power. God commanded
to save the world. He only
a few helpers, — himself,
wife and three sons along
their three wives — making
in all, and half of these
men. There were no modern
such as we have today.
There was much skepticism on
part of the unbelieving infi-
neighbors and yet Noah com-
ed the task by building the
according to God's specifica-
s. There is only one reason
its completion and that is
there is nothing "too hard for the
Lord."

Moses learned this same truth
the forty years that he led
children of Israel. He had
of problems with them from
time he left Egypt until he
to Canaan. There was op-
tion on the part of Pharaoh.
There was murmuring on the part
Israel and jealousy continual-
expressed itself in the lives
the Jews. There were many
emies, particularly the Amale-
to be faced in the wilder-
ness, and yet Moses led this peo-
ple for forty years. He fed,
watered and watered three mil-
lions of them daily. Of course, the
reason for this is not hard to
find. There is nothing "too hard
for the Lord."

On Elijah's day, he too proved
the truth of God's Word. On Mt.
Carmel with the yellow burned up
sins of Jezreel stretched out be-
hind him, he faced 850 false pro-
phets. When they failed in their
attempt to call down fire from
heaven, he breathed a simple
prayer of sixty-three words
which God heard and answered
that the fire fell down from
heaven. Elijah was thus success-
ful for one reason — there is
nothing "too hard for the Lord."
Surely we can see then from
experience of Abraham that
God of Abraham is not only
God of election, but also a
God of infinite power.

THE GOD OF ISAAC IS A
GOD OF SUSTAINING GRACE.
From the beginning to the
end of his life, was a man of
many sorrows. When he was but
a boy, Ishmael, his foster broth-
er, mocked him. On the day that
Isaac was weaned, Ishmael made
fun of Isaac. From that hour,
Isaac's life was one sorrow after
another.

Still later as a lad in his teens,
Isaac offered him as a sacri-
fice upon the altar. Often the
word of Abraham is extolled in
sermons. Yet not once in all my
life have I heard anyone preach
the virtues of Isaac in that
willingly, though he himself
was a grown man, allowed his
father to thus offer him.
Surely God provided sustaining
grace in that hour.

Another sorrow that came to
Isaac was in the death of his
mother, and a little later a still
other sorrow came when a step-
mother took the place of his be-
loved mother in the home.
Just a few years passed by and
another sorrow came in the
death of his father. Seemingly
there had been the closest of re-

lationship existing between fath-
er and son. Certainly there must
have been an intense sorrow to
see his father Abraham cold in
death.

Even when he was wed, his
sorrows continued, for his wife,
first of all, bore him no children,
at least, she was childless for
quite a long time.

Then when children were born
into his home, there were sor-
rows that came because of the
troubles of those children. He
himself was deceived by his own
son, Jacob, who put goat skins
upon the small of his neck and
the backs of his hands in order to
deceive Isaac. His other son, Esau
married worldlings — just hea-
then girls in the country where
they lived. Finally, these troubles
in his home resulted in Jacob's
enforced flight from home in
order to save his life, which
brought sorrow upon top of sor-
row unto Isaac.

Thus we can see that Isaac's
life was one of continued sorrows
— from its beginning through to
its ending. Yet God sustained him
in all of these sorrows. Surely
God proved to Isaac that He
was a God of sustaining grace.

Yet, God is to all of us just
as he was to Isaac. Through the
Word of God He gives us promise
after promise as to how He will
sustain His children.

"Thy shoes shall be iron and
brass; and as thy days, so shall
thy strength be. There is none
like unto the God of Jeshurun,
who rideth upon the heaven in
thy help, and in his excellency
on the sky." — Deut. 33:25,26.

"And he said unto me, MY
grace is sufficient for thee: for
my strength is made perfect in
weakness." — 2 Cor. 12:9.

"And we know that all things
work together for good to them
that love God, to them who are
the called according to his pur-
pose." — Rom. 8:28.

How we do rejoice that our
God today is a God of sustaining
grace.

"There's never a heartache and
never a groan,
Never a tear drop and never a
moan;
Never a danger, but there on His
throne;
Moment by moment He thinks of
His own."

The Unbought Good

What would our land be worth to us,
The land we sell and buy,
And fence about, and call our own,
Without God's open sky
To hold the sunset's rose and gold,
The white clouds floating high?

What would our fields bring forth for us
Without the gifts He sends,
Without the sunshine and the rain
On which our bread depends,
His little water-brooks to flow,
His birds to be our friends?

Oh, as the land without the sky
That ever bends above,
So barren and so desolate
Our lives without His love;
The blessings that no gold can buy
Our greatest riches prove.

—Annie Johnson Flint

Furthermore, the God of Isaac
is a prayer answering God. After
his marriage, possibly the great-
est sorrow that came to Isaac was
that his wife was childless. In
answer to prayer, God superna-
turally worked and she conceived.
Listen:

"And Isaac entreated the Lord
for his wife, because she was
barren; and the Lord was en-
treated of him, and Rebekah his
wife conceived." — Gen. 25:21.

Certainly Isaac could never
have an experience like this
without realizing that his God
was a God who answered prayer.

What a joy it is to know that
God still lives today. During Mr.
Moody's lifetime there was one
season in his ministry when he
definitely needed six thousand
dollars. Before eating the noon
meal, he and a group of his work-
ers bowed in prayer, and in sim-
ple child-like faith, he called upon
God asking Him for that amount
of money. Over at Northfield, a
suburb of Boston, Mass., a serv-
ice was just coming to a close.
Someone arose and said that he
felt that Mr. Moody in Chicago
needed money and thought they
should take a collection in his
behalf. Others voiced the same
sentiment. When the collection
was taken, the amount which was
needed — six thousand dollars —
was all provided. How can it be
accounted for that two thousand
miles from Chicago three thous-
and people responded to the tune
of six thousand dollars? Of
course, there is only one answer
— the God of Isaac was the God
of D. L. Moody, and He is a pray-
er answering God.

III

THE GOD OF JACOB IS A
GOD OF SAVING GRACE. When
Jacob came to Bethel, his heart
was black with sin. He had de-
ceived his father and had rob-
bed his brother, and his life was
in open rebellion to God.

He was likewise a fugitive
from his brother. Of course, every
man from the days of Adam has
been a fugitive from God. As
Adam hid from God in the Gar-
den of Eden, so man has been
attempting to hide from God ever
since. Jacob was not only a fugi-
tive from God, but from his
brother as well.

As he lay there on the ground
asleep at Bethel, he was abso-
lutely helpless, just like every
sinner is outside of the Lord.

Doubtlessly he was trying to
forget the past. In this condi-
tion God saved him. The vows
that he made unto the Lord would
indicate that he was saved. Lis-
ten:

"And Jacob vowed a vow, say-
ing, If God will be with me, and
will keep me in this way that I
go, and will give me bread to
eat, and raiment to put on, So
that I come again to my father's
house in peace; then shall the
Lord be my God: And this stone,
which I have set for a pillar,
shall be God's house: and of all
that thou shalt give me I will
surely give the tenth unto thee."
— Genesis 28:20-22.

Thus we see that the God of
Jacob is a God of saving grace.
And since He saved Jacob, we
are led to believe that He can
save bad sinners today — in fact,
the vilest. Listen:

"Come now, and let us reason
together, saith the Lord: though
your sins be as scarlet, they shall
be as white as snow; though they
be red like crimson, they shall be
as wool." — Isa. 1:18.

He saved the woman of Sa-
maria who had five husbands and
was then living with a man who
was not her husband. He saved
Mary Magdalene, casting seven
devils out of her. He saved Paul
who was a persecutor and a mur-
derer. Paul himself testified to
this fact when he said:

"This is a faithful saying, and
worthy of all acceptance, that
Christ Jesus came into the world
to save sinners; of whom I am
chief." — I Tim. 1:15.

Likewise, the God of Jacob is
a God who can give peace to a
guilty conscience. Surely Jacob
possessed a guilty conscience. His
heart was not right toward his
father nor his brother nor God.
Though he was at "outs" with his
father, his brother, and God,
when God saved him, He gave
him peace. Listen:

"Then Jacob went on his jour-
ney, and came into the land of
the people of the east." — Gen.
29:1.

Literally, this verse says that
Jacob "lifted up his feet." Surely
there was a reason for him doing
so. His sin was covered, the bur-
den of his guilt was gone; peace
had flooded his soul, for his con-
science had found relief, and
since the load of sin was removed,
there was nothing to weight him
down. Accordingly, with a light
heart and a satisfied conscience,
he went on his way. He learned
that day that God was a God who
could give peace to a troubled
conscience.

Furthermore, the God of Ja-
cob was a God of patience. As
soon as he was saved, Jacob made
various vows unto the Lord. He
promised a number of things unto
God, among which was a definite
promise to tithe. There was also
a promise that Bethel should be
his house of God, or in other
words, his place of worship. Not
one time do we ever read of his
keeping these promises. Not one
time do we ever learn of his
going back to Bethel to worship
until approximately thirty years
passed by. There were not many
seasons of marked spirituality in
his life even though he had made
these promises unto the Lord.
Still God bore with him patiently
and for all the years of his wan-
dering God seemingly patiently
waited for him. He might have
struck him dead. Surely he de-
served it. God might have brought
his life to an end and yet God
dealt with him in patience. No
one can read the story of these
thirty years of back sliding which

intervened between the time that
he was converted at Bethel and
the time that he came back to
Bethel — no one can read of these
thirty years without realizing
that the God of Jacob was a God
of patience.

Finally, it appears that the
God of Jacob was a God of trans-
forming power. Ultimately Jacob
was transformed into that which
God intended in his behalf. When
he stood in the presence of Phar-
oah, having been introduced to
him by his son, Joseph, he prayed
for the old heathen king — Phar-
oah. When Pharaoh asked him as
to his age, he declared:

"The days of the years of my
pilgrimage are an hundred and
thirty years; few and evil have
the days of the years of my life
been, and have not attained unto
the days of the years of the life
of my fathers in the days of their
pilgrimage." — Gen. 47:9.

The old shrewd cunning of Ja-
cob was now gone. He finally had
come to the place that he real-
ized that life was but a pilgrim-
age. He now realized that life
was not for the purpose of "get-
ting" but of "giving." Surely God
had transformed him. A little
later an act of faith stands out
in his life whereby he blessed the
sons of Joseph. Paul speaks of it
when he says:

"By faith Jacob, when he was
a dying, blessed both the sons of
Joseph; and worshipped, leaning
upon the top of his staff." — Heb.
11:21.

As he lay dying, he said:
"I have waited for thy salva-
tion, O Lord." — Gen. 49:18.

Thus these Scriptures indicated
that ultimately Jacob was trans-
formed by the power of God. And
what the power of God did for
Jacob, it can do for all others too.
The woman of Samaria, though
she had had five husbands and
was then living with a man who
was not her husband, was so
transformed by the power of God
that she went out as a missionary
to tell of him:

"Come, see a man, which told
me all things that ever I did: is
not this the Christ?" — John 4:
29.

Rahab, the harlot, when saved,
became an ancestress of our Lord
Jesus Christ. Listen:

"And Salmon begat Booz of
Rahab; and Booz begat Obed of
Ruth; and Obed begat Jesse." —
Matt. 1:5.

Paul, though a murderer and an
idolater, became Christ's greatest
ambassador, and all because of
God. He himself said:

"But by the grace of God I am
what I am: and his grace which
was bestowed upon me was not in
vain; but I laboured more abund-
antly than they all: yet not I, but
the grace of God which was with
me." — I Cor. 15:10.

When I was preparing this
message of yesterday, Brother W.
H. Pifer, one of our faithful mem-
bers, came into the study and I
told him that I expected to preach
today on the "God of Abraham
and of Isaac and of Jacob."
Whereupon he said, "Well, that's
the same God that still hears
John R. and W. H. and all the
balance of His children." And
how true this is, for this same
God still lives.

Yet perhaps greater than all
else, is the fact that He not only
lives, but He can be the refuge
of every sinner who comes to
Him through faith in His Son.
Jesus Himself said:

"I am the way, the truth, and
the life: no man cometh unto the
Father, but by me." — John 14:6.

May the Lord bless you, and
may the God of Abraham, of
Isaac, and of Jacob become your
God through His Son, Jesus
Christ. May He become your Sa-
viour now.

WHY I BELIEVE CHRIST IS COMING AGAIN

(Continued from page two)

can only take place when Christ comes again and fulfills His own Word of promise. "For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall be raised first: and then we who are alive and remain shall be caught up together with them in clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Therefore comfort one another with these words" (I Thess. 4:17-18).

And again, I believe in His second coming because it is one of the most powerful incentives in Scripture to holy living and untiring service.

"... He that hath this hope in Him purifies himself, even as He is pure" (I John 3:3). And inasmuch as His coming will give to the faithful servants the promised rewards and the crowns, it inspires self-sacrificial service. Such was it in the life of Paul. He was faithful, kept the faith, and then wrote of that Blessed Hope — "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing" (2 Tim. 4:8).

Here is another reason why I believe in His coming again. The world problems, the problems the entire race is facing today, can only be solved by His glorious appearing and by His kingly reign over this earth.

Every form of government is going to pieces. The mystery of lawlessness is rapidly developing. Lawlessness stalks through all lands. Man becomes more and more helpless. But the Bible tells us that a true government will come, vested in the rejected Christ. He will fill the throne of all the earth and be crowned King of kings, when all the kingdoms of the world become His kingdom. As I have shown in my latest book, "Hopeless—Yet There Is Hope," all efforts to outlaw war have miscarried. Peace on earth can only become a lasting fact through Him Who is the Prince of Peace. There will be no peace, till He returns. Then nations will war no more. And so will He deal with poverty, with injustice and oppression when He comes again. His return in power and glory, is the only hope for a better world. And that is God's promise.

I hear some of our radio friends saying: "Oh, tell us, when will He come?" The Bible does not answer this question definitely. He Himself has told us that the day of His coming is a secret with the Father. Anyone, therefore, who sets the time for His return, is doing a very presumptuous thing. Yet, this day-setting has been done again and again by fanatical sects. In spite of a thousand failures it is still being done.

While the exact time is unknown, we can, nevertheless, know how very near this coming great event in human history must be. He spoke of the signs of the times. And His Spirit reveals the conditions on earth, preceding His imminent coming. "... Upon the earth distress of nations, with perplexity... men's hearts failing them for fear, and for looking after those things which are coming on the earth..." (Luke 21:25). Such is the case today. He added: "... And when these things begin to come to pass, then look up, and lift up

your heads; for your redemption draweth nigh." There are many more signs among the Jews — the dreadful rise of Anti-Semitism, the homeward march of the chosen people; and the apostasy in Christendom.

His coming must be very near. And friend, should He come tonight, to call His own to meet Him in the sky, preceding His visible return to earth, will you be among those who meet Him? Will you be glad to see Him? He will not acknowledge you as one of His own, unless you have accepted Him as your Saviour. You are not ready to meet Him, unless you have believed He died for your sins. And Christian, day by day live and walk with this thought supreme in your heart — He may come today.

And perhaps this year He will come for His own. Let us hope so. Even so, come, Lord Jesus.

—Gabelein

THE SUPPOSED ANTICHRIST IS DEAD

(Continued from page one)

preting the entire passage. Mussolini is dead and he will remain dead till he will stand in the second resurrection before the Great White Throne to hear from the lips of the Son of God the solemn and everlasting verdict — "Depart from Me, ye cursed, into everlasting fire" (Matt. 25:41). —Our Hope.

"YOU DIRTY LITTLE JEW"

(Continued from page one)

tom of the truck, Liba pulled the rugs over her and the baby, knowing Karl and the others, shadows of figures who had joined them in the early dawn, were doing likewise — to lie huddled under the rugs in this desperate attempt for freedom.

With each sentry passed, Liba's breath came a bit easier. Then the truck drew to another halt and she stiffened for the tense, breath-stopping moments while the German sentry examined Karl's permit, and peered into the dim interior of the truck. Terror shook her when the baby moved — and she knew by his tiny squirming body that he would be crying in mere seconds of time. One feeble cry and they would all be lost. Desperately, she grabbed the ends of the scarf she had thrown over her head that morning, and stuffed it into the tiny mouth, cold with the thought, "What if I've killed him?"

Tears were in her heart and the minutes beat into eternity before the familiar "Heil Hitler" exchange was made, gears ground into place, and the truck rolled by the last sentry. With frantic hands she clawed the scarf from the baby's mouth and felt herself go weak with relief at his convulsive gasp for air.

Liba and Max were to know months that stretched into years of other narrow escapes. Karl had brought them into open country and had done all he could for them. They said goodbye, and set out on their long journey for freedom — a journey where the familiar whining scream of bombs and shells, the low-flying German planes that roared over a countryside to machine-gun straggling lines of refugees, the sound of many feet and guttural voices of the enemy going by as they hid in cellars and fled from one village to another — from one country to another — were all to become a pattern for their days.

But at last — after four long years — the gates of heaven, as they thought, opened for them when, from a neutral port, permits were given them to enter America and they set sail on a

crowded refugee steamer for an American harbor.

Very quickly life changed for them into days of freedom from fear. Liba's brother who had met them in New York, had a little home ready, and a position for Max in a chemistry laboratory that was beyond his wildest dreams. Liba sang all day over her work, watching Benjamin laughing at his play, safe in his own garden. He had lost the pallor and gauntness that had marked his first four years of life as a refugee, with parents who fled and starved with others because they were of a hated race. Now that was in the past.

She shared Benjamin's joy when, one afternoon, a neighbor child stopped on his way home from school. "My name's Arnold, what's yours?" he asked.

"Benjamin," came the friendly reply, and soon fair curls and dark were bent over a game. After that, seven-year-old Arnold stopped to play almost every afternoon, until Benjamin became his own time-piece and knew when Arnold was expected. He would be swinging on the white gate when Arnold turned the corner, and soon boyish shouts would fill the garden and Liba would smile softly at her work.

One day Arnold didn't come. Benjamin swung on the gate and watched until late in the afternoon. The second, third and fourth day came and passed, but Arnold did not come. Liba decided he must be ill and on the fifth afternoon she suggested Benjamin visit him.

"Oh, Mamma, may I?" Benjamin's sorrow was gone and his face lighted with joy.

"Yes, and you may take him a gift — a basket of fruit and flowers."

She watched Benjamin march through the gate, holding his gift very carefully, and up the block to Arnold's house. It seemed she

had scarcely taken up her knitting, when the door opened again and Benjamin stood before her — the basket of fruit clutched in his arms — his face white and his eyes dark with some sudden shock. Her heart stood still with quick fear.

"Arnold isn't home," Benjamin said in a low voice.

"Oh, but perhaps he will be tomorrow. We can keep the gift until then."

Benjamin shook his head. "No-o-o." Then dropping the fruit, he flung himself into his mother's arms and began to sob wildly. "Oh, Mamma, what did Arnold's mother mean? She said — Arnold — couldn't come — to our house — no more. And she said 'You go-on-home — you dirty little Jew — and don't come back here again.' Mamma, what did she mean?"

Slowly Liba's face blanched and her eyes grew large and dark. A shadow seemed to settle on the garden, the shadow of persecution. Was it beginning again — in the land they thought was free? "Oh, Benjamin, what have they done to you?" she moaned in her heart, and gathered him close.

This is a true story. Perhaps you dear reader, have never thought much about this thing called anti-Semitism, and you would not stoop to injure a little child, whatever race he belonged to, as Arnold's mother did. But there is no use closing our eyes to the fact, and no denying it, that this peril is growing in this country; that this Satan-energized propaganda is penetrating to the very core of our national life. Even true believers are being influenced by this spirit of Jew hate.

Surely no Bible-taught Christian wants to come under the rod that is certain to fall upon those who persecute the Jews. Satan is the original anti-Semite and,

you may be assured, he is behind such things as we have related. Yet many who call themselves Christians are being used of Satan when they accept the things that are said against the Jews, when they belittle and insult them, and even stoop to add to their persecution. Our attitude to the least of these, His brethren is an acid test of our understanding of divine grace. Ponder it.

INFANT BAPTISM

(Continued from page one)

example of infant baptism is that of Lydia in Acts 16, where says, "And when she was baptized, and her HOUSEHOLD" (Verse 15) that that included babies. But that is absurd because Lydia's household might have included servants and she was probably not even married. If she was married, it doesn't follow that her children were babies!

Only people who are capable of and do exercise faith in Christ are to be and were so baptized in Bible times. The words of Jesus in Mark 16:16, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Here believing is the saving (or grasped the Saviour) and baptism followed. A baby can't exercise intelligent faith in a Saviour and therefore can't be Scripturally baptized. Philip told the eunuch that he could be baptized, "If thou believest with all thine heart." (Acts 8:37). The jailor in Acts 16:31-33 was told to "Believe on the Lord Jesus Christ and thou shalt be saved..." and then he was baptized. So there are no examples of infant baptism in the Bible.

What is said about infant baptism, since sprinkling is the general method, can be equally said about that mode of baptizing. The Bible does not give a single example of sprinkling adults or babies. Thus I need not go into this matter any further.

Now let me say that many good and fine men have practiced infant baptism. Many evangelists and denominations have this practice as an essential part of their creed and religious culture. But that does not make a thing Biblical. My contention is that though you practice it, it isn't in the Bible! That is enough argument for me not to practice it!

It may be that some sincere people would have their own reasons for practicing a thing not to be found in the Bible and that such reasons might be well taken on matters that have no essential connection with people's religious liberty. But this matter is fraught with dangers and whether taught or implied, leads many to place their hopes for heaven in an act called being baptized into the church when a baby.

Every protestant denomination claims that the Bible is an "all sufficient rule for faith and practice." Now if that be true then there is no reason for anyone practicing anything like infant baptism and trying to justify it on other than Scriptural basis.

Little babies should be taught the gospel as early as they can understand and as soon as they are old enough to accept Christ and thus be born again, which may be six years or it may be fifteen years of age, and accept the Saviour, should be baptized. The age of the child is not in question in the Bible but whether the child has been saved. No unsaved person is supposed to be baptized. So we should let the babies alone so far as this religious rite is concerned, win the children to Christ as early as possible and we will be on safe, sane and Scriptural grounds.

Reach And Take

A white-faced wreck upon the bed she lay,
And reaped the whirlwind of her yesterday.
Before her rose the record of the past,
And sin's dark wages all were due at last.

A gentle messenger of peace was there,
Who kissed her brow and smoothed her tangled hair;
And in the tender accents told of One
Who died for her—God's well-beloved Son.

"No power could ransom such as me," she cried,
"No cleansing stream my crimson sins could hide,
For souls like yours there may be pardon free;
The Son of God would never stoop to me."

"I bring a gift of love," the listener said,
"This dewy rose of richest, deepest red
Will you not take it? Have you not the power?"
The trembling fingers reached and grasped the flower.

"My sister, said the giver, "just as I
Held out to you that rose of scarlet dye,
God offers you salvation from above,
Through Jesus' precious Blood—His gift of love.

"Reach out and take it without fear."
"Is it so simple?" sobbed the girl. "So near!"
"Ay, nearer to you than myself He stands,
Eternal life within His pierced hands."

"So simple, Lord," she moaned, "Nothing to do,
But to reach and take eternal life from You?
I take it, Lord!" And lo, the dying eyes
Were radiant with the light of Paradise!

O death triumphant! Victory complete!
Today she worships at her Saviour's feet.
Lost one, God offers you for Jesus' sake
Eternal life. Will you not reach and take?

—Unknown