

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. 418

RUSSELL, KENTUCKY, SATURDAY, MAY 4, 1946

VOLUME 15, NO. 14

FOR ME

O Christ, what burdens bowed Thy head!
Our load was laid on Thee;
Thou stoodest in the sinners' stead,
Didst bear all ill for me.
A victim led, Thy blood was shed;
Now there's no load for me.

Death and the curse were in our cup—
O Christ, 'twas full for Thee!
But Thou hast drained the last dark drop—
'Tis empty now for me.
That bitter cup—love drank it up:
Now blessing's draught for me.

The Holy One did hide His Face—
O Christ, 'twas hid from Thee!
Dumb darkness wrapt Thy soul a space—
The darkness due to me:
But now that Face of radiant grace
Shines forth in light on me.

For me, Lord Jesus, Thou hast died,
And I have died in Thee;
Thou'rt risen: my bands are all untied,
And now Thou livest in me.
When purified, made white, and tried,
Thy glory then for me!

BE STILL

By Vance Havner

It was the day after Elijah's big day on Carmel. And what a big day that had been! God's rugged prophet had prayed down both fire and water. He had put to death the priests of Baal. He had proved himself the outstanding man of God in his generation. It was Elijah's "red-letter day."

But the day after one's big day may be a bad day. It certainly is a dangerous day. After the great day of our Lord's baptism, He was tempted of the devil. After Paul's third-heaven experience came the thorn in the flesh. Look out for the next after your big day. You fall farther from the roof of a house than from the front porch. The higher the height, the deeper the depth.

So the next day after Carmel finds Elijah running from a woman, running as fast as his legs will carry him to the tall timber. Perhaps it is better to run from Jezebel than toward her, as they did in Thyatira. But this is a sorry plight for the hero of Carmel. His nerves have gone into a tailspin and, under the juniper, he imagines himself to be the sole surviving saint, the last good man!

But the Lord did not harshly reprove Elijah. He fed him and rested him, and told him, "The journey is too great for thee." It certainly was, and it is too great for us these days. Never have I seen so many tired people. The human race is living in a nervous breakdown. Our speech abounds in such words as "strain," "stress," "tension;" we speak the language of languor. Men's hearts are failing them for fear.

We are weary and faint in our minds. This fatigue is filling hospitals, insane asylums and graves. You can't drink it away with liquor. You can't play it away at a card table. You can't laugh it away in a theater. You can't sleep it off with sleeping powders. There are remedies aplenty, but they work on the symptoms and leave the disease.

Some saints need stirring, but others need soothing. The prophet speaks to edification, to exhortation and to comfort; in other words, to strengthen, to stir and to soothe. There is great need

Take Your Child To Church . . .



"Train up a child in the way he should go: and when he is old, he will not depart from it."—Proverbs 22:6.

Another Study of The Beatitudes Which Brings You Face To Face With Our Lord

By C. D. Cole
Mortons Gap, Ky.

"Blessed are the meek: for they shall inherit the earth" (Matt. 5:5).

If the world should write a beatitude, or a plan for acquiring the earth, it would read something like this: "Blessed are the ambitious: for they shall possess the earth." The world's way of possessing the earth is far different from our Lord's way. As McClaren says: "The world's ideal for a man inclines to the more conspicuous and so-called heroic virtues; it prefers a great, flaring, yellow sunflower to the violet hiding among the grass, and making its presence known only by its fragrance. The world says, 'Blessed are the strong, who can hold their own;' while He Who spake as never man spake, says, 'Blessed are the meek!'"

What is Christian meekness? In the Bible the word is associated with such words as humility, lowliness, patience, and gentleness. It is the opposite of the spirit of pride and disposition to avenge a wrong. It is the

disposition and attitude, manifested under oppression and affliction, that belongs to the man who is poor in spirit and who is mourning over sin. It is not a natural virtue but a Christian grace. In Gal. 1:5-23 it is mentioned as one of the fruits of the Spirit along with love, peace, joy, longsuffering, gentleness, and temperance. A meek spirit is contrasted with a fierce spirit. The truly meek heart remains unprovoked in the face of provocation. Most men are like dogs that answer bark for bark, but the meek man returns good for evil, and leaves the matter of vengeance to God with Whom it belongs.

Sore All Over

The meek man is not forward in making claims upon others. The meek man does not expect too much from other men. Many people

"HE HEALED ME"

A few years ago a certain New York suburbanite received his sight at the hands of a brilliant oculist. After that, on his suburban train, this man watched daily for others who seemed to have trouble. He would go up to such a man and introduce himself and say, "If you have eye trouble, go to Dr. So-and-so. He healed me!"

Wouldn't it be wonderful if everyone who has been saved from sin would watch for the proper time and give testimony as to the power of the Great Physician?

And, by the way, this is probably the best approach in personal work—testimony. Argument gets us nowhere. The "decision" may go to the best arguer, and the loser in the argument may be made bitter in the process.

But your testimony is usually well received and may be effective.

In View Of Worldly Practices, What Is There Then That A Christian Can Do?

A doctor was talking to his sons about abstaining from worldly practices, when they said to him, "If we can't do those things . . . then what can we do?" The doctor sent us that question for a suggested answer. Just what can a Christian — and particularly a young man or woman — do for pleasure and for a happy thought.

and becoming like a beast, honor one's Maker?

(2) Does supporting the devil's institutions, honor God? (Ask this: Is the movie industry of God? Is gambling, dancing, cursing etc., of God?)

(3) Does abusing the body in any form of dissipation honor our Maker?

2. God does not deny us any pleasure that is not harmful to us in some way. This statement will stand the most rigid test. He who made us, certainly knows what is good for us. Should we want to violate his orders then? With every car goes an instruction book telling how to treat the car to make it last and to get service from it. It opposes pouring sand in the crank case. That would ruin the machinery. No one gets mad at the instruction book for telling how to treat the car. Now the Bible is God's instruction book to tell us how to deal with ourselves. To pour liquor into us is like pouring sand into the crank case of a car. Why get mad at Bible or preacher for

(Continued on page two)

(Continued on page four)

-- The First Baptist Pulpit --

"THE THREE CROSSES"

By Sherman Woods
Williamson, W. Va.

Text: Luke 23:13-26, 33-38.

I have never preached on "The Three Crosses" before and although I have heard preachers preach on this subject, I don't recall anything they said. I have a book in my library that contains a sermon on "The Three Crosses," but I don't remember how the brother dealt with it.

I am going to bring this message to you tonight in the way

in which the Lord revealed it to me.

I have never felt more definitely led to preach on a subject than I have on this one.

Three men died on the cross:

One died in sin.

One died to sin.

One died for sin.

Tonight our message will be based upon these three points:

I. In one of these crosses we see unbelief and what it leads to.

II. In the other cross we see

salvation and the way it is obtained.

III. On the middle cross we see the Saviour and substitution. First, The Cross of Unbelief. Satan had so filled the heart of the thief on this cross with unbelief that he said, "If thou be the Son of God, save thyself and us." Satan has filled your heart with unbelief and you say, "I don't believe in the church, in the preacher, in the message he brings, in the Bible, nor in God."

(Continued on Page Three)

Principles To Guide In The Solution

1. Whatever a Christian does, should honor and glorify his Maker. (I Cor. 10:31).

Certainly, anybody — even a person with part sense — can see that one ought not do things that dishonor the One who put us here. In the light of this obvious truth let us ask some questions:

(1) Does drinking intoxicants,

"FIVE OR SIX TIMES"

The cup of Syria's iniquity was full. For her wickedness and because she was a menace, God would destroy her. Israel was appointed to this task.

Elisha the prophet lay dying. Israel's king, Joash, came to receive parting blessing and die in the arms of God. Elisha commanded that from the room the king shoot an arrow toward Syria. This was done. Then the king was told to take arrows and throw them upon the ground. He did so — "thrice, and stayed." The king was wroth with the king because he had smitten the ground only three times. For, said the king, "if thou hadst smitten five or six times, thou hadst smitten Syria till thou hadst consumed it." The prophet foretold a partial and temporary victory over Syria, and this, not because Syria was so powerful, but because there was no zeal to do

(Continued on page two)

THE BAPTIST EXAMINER

JOHN R. GILPIN-EDITOR

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I CALLED FOR A BIBLE

"I called for a Bible from my captors . . . In the Bible I find greater strength and comfort than anywhere else." So spoke Chiang Kai-shek of China in the greatest crisis of his life, when he was kidnapped by rebellious generals in 1936.

Whether our life be imperiled as was his, or whether we live in comparative security every day, we, too, should make it a habit to "call for a Bible." These "calls" have come from many unusual places recently . . . from life-rafts, life-boats and foxholes. The calls have been emphatic and insistent. But the great need is that you and I learn to call for that Book with regularity and with joyfulness.

Its Value Must Be Realized

The Bible is the Book of Freedom: "And ye shall know the truth, and the truth shall make you free" (John 8:32). In a wide sense (but in a real one) it is the foundation upon which our heritage of freedom rests. But it is also the Book upon which a man's personal freedom is founded. Though a man live in a free country abounding in all the institutions of liberty, he is not free until he be free from the bondage of sin. He must learn to live not as a slave but as the free son of God.

Call for the Word of God. Perceive its value from the greatness of Him who gave it to you.

Yes, the Bible is great literature. It contains beautiful pretty thoughts and ideals. But above all it gives us God's plan for saving sinful man. For a frank, unvarnished picture of man in his sin, and what he may become through the grace of God, turn to the Bible. The transformation which it works through the Holy Spirit in the lives of men should be sufficient reason why everyone should value this Word and read it faithfully.

HOW TO READ THE BIBLE

Read the Bible, not as a newspaper, but as a home letter. If a cluster of heavenly fruit hangs within reach, gather it. If a promise lies upon the page as a blank check, cash it. If a prayer is recorded, appropriate it, and launch it as a feathered arrow from the bow of your desire.

If an example of holiness gleams before you, ask God to do as much for you.

If the truth is revealed in all its intrinsic splendor, entreat that its brilliance may ever irradiate the hemisphere of your life. — F. B. Meyer.

A Tool With Which To Work

Let us learn what is in it, what it represents, and what it does, in order that we may use it effectively. It is not by chance that the Bible is the center of attack from those who seek to destroy morality and spirituality. It must be read, for it tells us of the great time-tested principles of life which are easily forgotten. Learn to use the Bible effectively, "for the word of God is quick, and powerful, and sharper than any two-edged sword" (Heb. 4:12).

Its Use In The Home

The most important use of the Bible is in the homes of our nation. It is the only instrument for reshaping the family from a loosely-bound association of people eating, drinking and sleeping under a common roof to an integral unit in the church and state. Nothing will so unite a family as the spiritual fellowship obtained by reading the Bible in family devotions. The homes of America need the Bible. The home is the center of the universe, the hub on which the world turns. If homes break, everything else worthwhile in our world will collapse with them. We must attend to family worship. The family devotional hour must be rekindled!

When To Read It

When shall you read it? When you partake of your daily bread. Mealtime is a time of fellowship. Mealtime may become a sacrament where in the eating of your daily bread you are reminded that God also gives you the Bread of Life. Perhaps it is only at meals that the members of your family have opportunity to speak with each other. It is a time of relaxation. We must learn to relax. Reading the Bible regularly will give you restfulness, assurance and a certainty that life has meaning.

The family is the place to cultivate the feeling that it is natural and right to be religious, to talk about spiritual truths, to pray to God. These we must cultivate. The reward far outweighs any effort expended. Each feels nearer to the other because God is nearer.

The influence of a home in which God's Word is read and prayer offered extends far down the years. The spiritual atmosphere in which a child is reared is most important to his future welfare. You and your family will lose contact with God if you do not read the Bible and speak to God in prayer. Grief will be spared in later years if we realize now that family devotions will have a noticeable effect upon our children.

Do we always read with joy? Alas, no! If we stop reading the Word of God for a time, we will lose interest. That is human nature. Read the Bible and the practice will become habitual.

Read it as one who is not too busy in life to think of the eternal.

JUST WHAT YOU HAVE BEEN LOOKING FOR!

An Entirely New Edition

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This is undoubtedly the greatest commentary ever written on John's Gospel. I have owned a set for years and consider the books indispensable. I am happy to see it issued again and I take pleasure in urging our readers to order this while it is available. Send all orders to The Baptist Examiner, Russell, Ky.

AN APPRECIATED LETTER

Desden, Tenn.

Dear Bro. Gilpin:

I am here sending you my check for two (\$2.00) Dollars, which will pay for your paper for four years. I have never subscribed for your paper, but I have been getting it, so I want to pay for it.

I want to say to you, that I have been overjoyed in reading "The Baptist Examiner." And the way you stand for the Baptist Faith "once for all delivered to the Saints." I only wish that we had more men who would give us the true doctrine of the Baptists as you do. As you so well know, that we have so many faiths, and so many doctrines, that are so far from the truth, that it feels mighty good when one can read the old time Baptist doctrine that our fathers believed and loved.

May the Lord bless you with health and a ready mind to go on telling the old, old story of the cross. May the Lord bless you in every way, in the future as He has in the past.

I am yours in the faith.

G. T. MAYO.

Read it as one who realizes that the Book has changed the world politically, socially, morally and spiritually.

Read it as one intensely interested because it concerns you and your welfare for all time.

Read it with the purpose that through it you will find God. "What must I do to be saved?" is answered clearly in its pages.

Read it for spiritual growth, knowing that man must develop in soul as well as in body and mind.

Read it to help others find God through Jesus Christ. (What joy and effectiveness there is in having verses well memorized!)

But read the Bible! Will you, realizing that the Bible is God's message to you of infinite value, the fulfillment of your every need in every circumstance of life, also say wherever you are, "I called for a Bible?"

—The Church Press

THANK YOU, BELOVED

Dunbar, W. Va.

Dear Bro. Gilpin:

You will find enclosed check for \$5.00 for the Baptist Examiner to help you keep this fine paper going out. I believe the price for your paper should be raised to \$1.00 per year. It would not harm any one and would help you so much to carry on. I think it would be money well spent to carry the Gospel out as it is the best paper I get. The cost of printing has advanced so much it would be just for you to get more for this fine paper. I hope and pray every reader of this fine paper, Baptist Examiner, sends you a gift with love for you and your work. May God's richest blessings be yours.

Your brother in Christ,

W. B. WALKER.

Louisa, Ky.

Dear Bro. Gilpin:

Inclosed find \$10.00 for The Baptist Examiner. We enjoy the paper more all the time.

MRS. CLYDE E. MEEK.

WORLDLY PRACTICES

(Continued from Page One) telling the truth about what will ruin you?

What Then Should A Person Do—What Can They Do?

An old catechism reads, "What is the chief end of man?" The answer: "To glorify God and to enjoy Him forever." This is in line with I Cor. 6:20. By right of creation and redemption, Christians belong to God and should honor Him.

Things open to Christians:

1. Eating and drinking wholesomely. Certainly this is among the chief pleasures of life. To eat or drink unwholesomely is to bring sickness and trouble. Anybody knows this.

2. Friendship. All of the pleasures of friendships are open to Christians, and those that are formed in dissipations and carousing are poor friendships as anybody knows.

3. Courtship and Marriage. The whole realm of romance and love

is open. When this is abused, mance and true love is destroyed and sorrow and misery and the which is sordid and evil takes place. (What hope for a joint courtship?)

4. Home. All of the enjoyment of home and home life are of to the Christian. Are these nothing, that one must seek joyment around a joint or hole?

5. Work - achievement - session. Among the chief joys of life are those that come from work that one loves and enjoys doing. Every young person should seek to find his place in world's work. To work and succeed and to reap the reward of one's efforts—he who misgives this, and tries to substitute the temporary stimulation that comes from gratification appetite and love of pleasure, made a miserable mistake. Prov. 22:29).

6. Twofold enjoyments—

OF THE MIND:

(1) Reading. The person who has not learned the enjoyment of good books, has missed one of the great enjoyments of life. One likes to read, one can't get entertainment and amusement most anywhere.

(2) Hobbies. To pursue study, art, craft, etc., just for the pleasure of the thing brings tremendous enjoyment, and riches life immensely.

OF THE PHYSICAL:

At this line might be mentioned travel . . . recreational sports . . . things of that sort. To summarize everything enjoyable is open to the Christian save the handful of dissipations which involve perversions of appetite. These end in the hospital — cemetery — and hell. — M. A.

FIVE OR SIX TIMES

(Continued from page one) the thing that ought to be done. The trouble with the church today, you know, is not so much from the opposition of the world and the devil but from the difference of members of the church — they smite the "three times" or less — are indifferent concerning spiritual things.

These cannot attend meetings unless there is a connection with it. They "concern" on Sunday. They big on social affairs and occasions. They shine on "work" which does not get to prayer and testimony and that burden-bearing.

Some are so constituted they must be zealous for something, so if they do not see spiritual things then they out to reform the church toward the world. But most "rock along" with nominal tian life."

We must be nominal Christians, but, Lord, save us from merely nominal Christians!

THE BEATITUDES

(Continued from page one) ple are sore all over with tation because they do not the honors and respect they consider to be their. The meek man goes about work for God, forgetful of leaving his reputation and needs in the care of his ly Father. Meekness is the per of soul that makes us ing to be nothing, in the of men, till the promised tance comes.

The spirit of meekness longed to our blessed (Continued On Page Two)

Our Debt

When last reported----\$1051,50

Mr. and Mrs. W. H. Blevins,
Tampa, Florida----\$3.50

Mrs. Bona Keith, Borger, Texas
----- \$12.50

Mrs. L. C. Stephens, Tampa, Fla.
-----\$1.00

Mrs. Dawn Pack, Chillicothe, Ohio
-----\$15.00

Debt today -----\$1019.50

Gates, N. C.

Dear Bro. Gilpin:
Inclosed you will find 25c, which is a very small amount but God knows that is all I can spare now. I will help my bit—all I can and I pray God will help to make it a big help. I like the paper. It is a big help to me.

MRS. L. B. HARRELL.

Gladys, Va.

Dear Bro. Gilpin:
I am enclosing a money order for five dollars (\$5) to help carry on the work of "The Baptist Examiner."

May the Lord bless you in your work.

Yours truly,
MRS. B. W. DANIEL.

SOME FANATICS

"After forty-seven years of coaching football, I can say without hesitancy that a football player, as well as any boy or girl, would be a fool to drink alcoholic liquor." — Alonzo A. Stagg.

So fanatical!
"We are fighting Germany, Austria, and Drink, and as far as I can see, the greatest of these deadly foes is Drink." — David Lloyd George.

What a breast-beating extremist!
"I had quite a fight against alcoholism in the Canal Zone. I finally stamped it out by firing every man reported for drinking." — Colonel Goethals, builder of the Panama Canal.

What an outrageous interference with liberty!
"Drink is the source of the evil and ruin of half of the working men of this country." — George Washington.

Such an extreme statement from the Father of his Country.
"He who drinks is deliberately disqualifying himself for advancement. Personally I refuse to take such risks, I do not drink." — William Howard Taft.

Is such lack of poise worthy of an ex-president and Chief Justice?

"You can get along with a wooden leg but you can't get along with a wooden head. In order that your brain may be kept clear, you must keep your body fit and well. That cannot be done if one drinks liquor." — Dr. Charles Mayo of Mayo Clinic, Rochester, Minnesota.

Isn't this strange advice from a well-known medical specialist?

The Federal Bureau of Investigation (F. B. I.) has won national approval and appreciation for work well done, therefore the following excerpts from their reports deserve serious thought:

(1) The arrests for drunkenness in 1941 were double the number in 1932.

(2) Arrests for driving while drunk show an increase of practically the number of 1932. — The

A Summons

—from the—

POLICE DEPARTMENT



would seem like an invitation to a Banquet compared to the summons from the Judge of the Universe, before whom "everyone of us shall give account of himself to God" —Rom. 14:12, including "every idle word"—Matt. 12:36. If you were Summoned today before the Judgment Bar, who would plead your case?

TO AVOID JUDGMENT

Believe on the Lord Jesus Christ and thou shalt be saved —Acts 16:31. He that believeth on Him is not condemned; but he that believeth not is condemned already. . . . Jn. 3:18.

"THE THREE CROSSES"

(Continued from page one)

Unbelief leads to indifference. Indifference leads to ruin. This world today is on its way to ruin because of unbelief and indifference. Indifference causes people to become unconcerned, and people who are unconcerned cannot please God. Unconcern causes them to be disobedient and therefore fellowship with God is broken. If we do not have fellowship with God, we are spiritually blind. Unbelief causes people to turn from Jesus, the only One who can save them from their downward trend of ruin and destruction. Unbelief causes people to harden their ears against God and cease to seek Him. God warns against those who are indifferent.

The thief on this cross was so near to Jesus Christ. He was in arms' length of Him, and no one could get that close to Jesus and not feel His Divine presence. He could see, he could hear, he could feel, and yet he said, "If Thou be the son of God, save thyself and us." This was caused by unbelief and the Devil.

You can do the same as the thief. You have stood in this church and seen souls saved, you have heard the Gospel preached, you have felt the power and work of the Holy Spirit in your heart, and yet you are not saved. Why are you not saved? Satan has filled your heart with unbelief, indifference, and unconcern.

There are a lot of stumps in this community that the Gospel dynamite will never blast loose. You have one chance in a thousand of going to Heaven, and nine hundred ninety-nine of going to Hell. Unbelief has caused this.

Unbelief causes condemnation. People who have hardened their hearts against God are in this position because of Satan.

These two men are representative men, and the destiny of these two men is the destiny of every person in this building tonight.

This man said, "I am not going to show colors now, I am not going to be a weakling now, I am not going to get religion." If that is so with you, I call your attention to some witnesses: George Washington, Abraham Lincoln, Woodrow Wilson, George W. Truett, D. L. Moody, C. H. Spurgeon, Charles G. Finney. Stand by their side and measure your intelligence by them. Were they ignorant? Was religion a

disease to them? NO! It was real and they were real men.

Second, on the other cross we see salvation and the way it is obtained. It doesn't take a smart man to come to Christ, but the wise come to Him.

But this man saw more than a man on the middle cross; he saw the Divine Son of God. He saw more than a Saviour; he saw Him as the Lord of his Life. He said, "Lord, remember me when Thou comest into Thy kingdom." Jesus answered him and said, "Today shalt thou be with Me in Paradise."

There is in the heart of the man on this Cross a Godly fear. He said to the thief who railed upon Jesus, "Dost thou not fear God, seeing that thou art in the same condemnation." This is the beginning of salvation.

"We indeed justly." We are receiving what we deserve. God is not unjust. Godly fear is the beginning of Godly sorrow. Godly sorrow worketh repentance. The thief on this Cross took his place as a vile sinner. Sinners, you must come to this place.

Notice what this man asked and the answer he received. "Lord, remember me when Thou comest into Thy Kingdom." The answer he received was: "Today shalt thou be with Me in Paradise."

Now this man could not go to the altar and pray through, he could not go to the river and be baptized, he could not present himself to the church for membership, he could not go to the sheriff or the judge and make things right with them, he could not take back the monkey wrench or the paint brush he had stolen and say, "I am sorry, forgive me." He cannot go to the priest and confess his sins through a keyhole to a man who wears his collar backwards, but he can and does look to the One who is hanging on the Middle Cross and say, "Lord, remember me when Thou comest into Thy Kingdom." He was shut up to faith in Christ. So is everyone who looks to Jesus for salvation, who calls upon Him for salvation. The thief on this Cross was saved because he called upon the Lord. Thus we see in this Cross salvation and the way it is obtained.

You will remember that this is the time for the Passover, and many people are gathered in Jerusalem to observe it. They did not want the bodies to be seen hanging on the crosses, so they sent the soldiers out to break the legs of those who had been crucified

to inflict enough bodily suffering so that they would die the same day. They broke the legs of the two thieves but when they looked up at Jesus, he was dead already. So what Jesus said was eternally true. "Today shalt thou be with Me in Paradise." Jesus died first and went to Heaven, and was there to receive the thief that very day. The thief on the Cross had spikes through his hands and his feet, but there was joy in his heart, for he had a hope beyond this veil of tears that was an anchor to his soul. Jesus no doubt told the Saints in Heaven of the conversion of the thief on the Cross and said, "Get the chariots ready, for my friend is coming home." Again, may I say that in this Cross we see salvation and the way it is obtained.

Third, we see on the Middle Cross, the Saviour and substitution. "He came unto His own, but His own received Him not." He came into the world that He had made, but he was unwelcome and unwanted, and now He hangs on the Cross. He is the rejected and the dying Saviour. Man has done his worst, there is a crown of thorns on His head, spikes through His hands and His feet. His heart is heavy. The weight of the world's sins are weighted down on Him. But worst of all the Father has forsaken Him. The sun refuses to shine and give its light on such a scene of shame and woe. Three hours of darkness sets in. The sword of Divine Justice has struck. The veil of the Temple was rent from top to bottom, the rocks rent, and the whole earth shook to its very foundation. Now His heart bursts and the blood begins to gather in His side. But now the darkness has passed, and I see His lips slowly move and I hear a strong cry, "Father, into Thy hands I commend my Spirit."

Here we see the Saviour and substitution. "He has borne our sins in His own body on the Tree." "He has been wounded for our transgressions, he has been bruised for our iniquities, and the chastisement of our peace was upon Him, and with His stripes we are healed."

Fourth, there is another character in the scriptural lesson I read for you tonight. His name is Barabbas. Barabbas, why are you free? It was a custom to release a prisoner at this season. Barabbas was in prison charged with seduction and murder. Pilate had examined Jesus three times and found no fault worthy of death in Him. He wanted to release Jesus, but the mob cries out, "If you do you are not Cae-

ser's friend." So in order to still the voices of the mob, and to gain favor with the Jews, Pilate said, "See you to it." Then Jesus was scourged and led away bearing His own Cross to Calvary's Mountain.

Now, let us take a trip to the prison. We follow the warden through the outer gate, down the corridor to the cell. We see a man seated on a bunk with his head in his hands, amidst the stink of that prison. He is Barabbas. He is a murderer. He is condemned to die. Today is the day of his execution. He is to die the death of a criminal: on the cross. So we leave now that prison and a condemned man, but we return and we hear the rattling of keys. We see the door open. We go down the corridor to the cell. There is a click of the lock, a squeak of the hinges. The door to Barabbas' cell is now wide open. The warden says, "Barabbas you are free." Barabbas looks up. He is startled. He is amazed. "Why, how can this be?" "There must be some mistake." But the warden says, "The mob cried for your release. Pilate finally consented to it. They are crucifying another one called Jesus in your place." Barabbas walks out of that prison and down the street. There is a desire in his heart to see and to know the one who is being crucified in his place. He looks upon Golgotha's Hill and sees a mob. He hurries up there. He elbows his way through the crowd. He asks the question, "Which one of these men is Jesus?" Then he read the superscription over the head of the one on the Middle Cross, "This is Jesus of Nazareth, King of the Jews." Then Barabbas says to himself, "He is there in my place. If He had not have gone to the Cross, I would have those spikes through my hands and through my feet now."

Brother, sin MUST be paid for, and unless you look to Jesus, the Saviour who paid the sin debt when He died on the Middle Cross, you will have to pay for your own sins, IN HELL. Unbelief leads to Hell. Salvation leads to Heaven. In God's name, look to the suffering, bleeding Saviour tonight and be saved.

If one of these men accepted and trusted Christ as their personal Saviour amid the atmosphere of the Cross, where there was nothing but a blood thirsty mob, and blood curdling cries, mockery, cursing, gambling surely you could accept Him in this church tonight?

You can see Jesus' work, you can hear His Word, you can feel His Divine presence. Won't you say in your heart now, "Lord, remember me when Thou comest into Thy Kingdom."

If you were hanging over a precipice on a chain of ten links, how many of the links would have to break before you fell to your death below? Just ONE. You are hanging over the pits of Hell tonight on a chain of ten links. If one link is broken, it will send your soul to the Lake of Fire and brimstone which burneth for ever and for ever. Have you ever taken God's name in vain? Then God says, "I will not hold him guiltless." Now every sinner here tonight has broken one and maybe all of these ten commandments, so there is nothing that awaits your poor soul but an awful burning Hell. What will you do with Jesus tonight?

Trust Him as we sing this song, "What Will You Do With Jesus?"

For He said, "But as many as received Him, to them gave He power to become the Sons of God, even to them who believe on His name." John 1:12.

"THE BEATITUDES"

(Continued from page two)

He said of Himself, "I am meek and lowly in heart." Moses was said to be the meekest man of his day. He exemplified meekness by ignoring the criticism of Miriam and Aaron, and by refusing to avenge their attack upon him. Moses put up with their rebellion, but God avenged him by striking Miriam white with leprosy. And the meekness of Moses was further displayed in his intercession for his sinning sister. "And Moses cried unto the Lord, saying, 'Heal her now, O God, I beseech Thee.'" (Num. 12:13).

"Here Moses breathes the spirit of his Master, and prays for those who had spoken so bitterly against him. This was victory—the victory of a meek man—the victory of grace. A man who knows his right place in the presence of God is able to rise above all evil-speaking. He is not troubled by it, save for those who practice it; he can afford to forgive it; he is not touchy, tenacious, or self-occupied. He knows that no one can put him lower than he deserves to be; and hence if any speak against him, he can meekly bow his head and pass on, leaving himself and his cause in the hands of Him who judgeth righteously, and who will assuredly reward every man according to his works" (C. H. M.).

Grace To His Rescue

But Christian meekness is more than a right attitude and disposition towards men; it also has reference to our attitude and disposition towards God in the face of His providential dealings with us. We cannot lay claim to this benediction if we do not humble ourselves under His mighty hand and accept our afflictions as coming from His wise and loving and sovereign hand. It was in the spirit of meekness that Job said, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." And again in the same spirit he said, "Though He slay me, yet will I trust Him."

A dear friend of mine, deacon in my church, was called upon to pass through deep waters of affliction. Trouble after trouble piled upon him as hungry dogs upon a helpless lamb. These troubles were climaxed by the fatal illness of his dear wife. After months and years of trying to nurse her back to health she was taken from him. Under the terrible blow he wavered for a moment. He talked of their happy married life in contrast with the many homes where happiness was so sadly lacking; and then he said, "It does not seem fair for God to take my wife and break up my home." And while I trembled, grace came to his rescue. He meekly humbled himself under God's mighty hand, and such sweet submission to God's will I have rarely ever seen.

"Lord, it belongs not to my care Whether I die or live; To live and serve Thee is my share, And this Thy grace must give.

"If life be long, I will be glad That I may long obey; If short, yet why should I be sad To soar to endless day?

"Christ leads me through no darker rooms Than He went through before; No one into His kingdom comes, But through this opened door.

"Come, Lord, when grace has made me meet Thy blessed face to see; For if Thy work on earth be sweet, What will Thy glory be?"

Now there is another thing to be taken into account in considering the grace of meekness. The spirit of meekness is in perfect harmony with undaunted bravery and courageous resistance to the evils of this world. Christian meekness keeps us from contending for personal rights, but it does not hamper us in fighting sin. Meekness is not weakness.

The Reward For Meekness

"Blessed are the meek: for they shall inherit the earth." The earth is the Lord's and His children shall have it. They do not have to buy it with personal merit; they do not have to win it in competition with men; they do not have to fight for it; it shall descend to them by right of inheritance.

Spurgeon says of the meek: "They are lowly-minded, and are ready to give up their portion in the earth; therefore it shall come back to them. They neither boast, not contend, not exult over others, yet are they heirs of all the good which God created on the face of the earth. In their meekness they are like their King, and they shall reign with Him. The promised land is for the tribes of the meek; before them the Canaanites shall be driven out. He has the best of this world who thinks the least of it, and least of himself."

What striving and fighting is now going on for this earth! What contention for control, greed for gold, and passion for prominence is now being displayed on every hand! Most of this earth seems to belong to the warrior and the aggressor. The meek lie crushed under the heel of the oppressor. But as dear John Pennington says: "This earth which the meek seem most deprived of, they only shall have and enjoy. When the Lord hath made it worth the having, then none shall have it but they."

Peter, with prophetic eye, saw the coming of the day of God when the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth shall be burned up. Nevertheless, he says, we look for new heavens and a new earth wherein dwelleth righteousness."

And John saw the new heaven and the new earth, and heard over heaven's loud-speaker the announcement that the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God, and wipe away all their tears.



BE STILL
(Continued from page one)

for the comforting and resting of God's people.

We are to grow in grace, and growth requires food, rest and exercise. Some do nothing but feed; they stuff with sermons when they need to go on a diet and exercise. Others exercise too much, busy in much ado about nothing, as though the Christian life were a glorified St. Vitus dance. We are to be willing disciples, not whirling dervishes. The Lord is not interested in mere quantity production. That is an American standard, but it is not a Bible standard. We can often do more for God by doing less.

Elijah ate and slept. When you

Christians Need To Worship

"Not forsaking the assembling of ourselves together, as the manner of some is," Hebrews 10:25

When the service hour approaches
And God's people come apart
For a quiet worship season
That refreshes ev'ry heart,
Why so many stay at home,
Seemingly devoid of yearning
To the House of God to come!

Can it be they are ungrateful
All for them the Lord has done?
Do they not desire to worship
Jesus Christ, God's Holy Son?
Do they have no inner urging
To assemble with the saints?
To the Lord will they be faithless,
Charging Him with their complaints?

Some may claim that they can worship
Just as well at home alone;
But we raise the open question
If such ever has been done.
Grace saved sinners "love the brethren,"
And with them they love to meet.
Frequent hours of mingled worship
Make the Christian's joy complete!

—A. M. OVERTON.

can't eat and sleep you are not worth much, so the Lord wants you to do both. The Bible has as much to say about resting as about working. Our Lord would have us come apart and rest awhile, for if we don't, we will come apart! Maybe the devil doesn't take a vacation, but we are not following the devil.

Jesus was never in a hurry. He was busy, but not hurried. John Wesley said, "I won't have time to be in a hurry." Jesus said, "Are there not twelve hours in the day?"

There is always time enough to do what God wants done. What takes up so much time is doing what we want to do. We need to learn the gait of Galilee. "He that believeth shall not make haste" (Isa. 28:16).

We must take time to be holy, and it takes time. It takes time for cream to rise. The most important hand on a watch is the slowest. You could do without the hand that tells the seconds and the minutes, but you can't do without the hand that tells the hours.

We boast of our "go-getters" these days, but all that most of them get is high blood pressure and a heart attack before they are forty-five. "Idleness is the devil's workshop," but busyness often is his workshop, too. We can waste time doing too much, as well as by doing too little.

"The journey is too great," and we need to be still and know that the Lord is God. Elijah needed a session with God. "He who waits on God loses no time." A little girl explained her quietness at piano practice by saying, "I'm practicing the rests." We had better practice the rests, for they are as necessary in life as in music. God ordained a day of rest and we violate His provision to our undoing.

After his rest, Elijah came to the cave at Horeb where God spoke to him, not in the wind and earthquake and fire, but with a still, small voice. I want you to observe that the voice was still and small. We Americans go in for noise and size. We measure things by how loud and how large they are. Here both noise and size are discounted.

It was a still voice. It was said

of our Lord, "He shall not cry nor lift up, nor cause his voice to be heard in the street" (Isa. 42:2). "He shall come down like rain upon the mown grass" (Ps. 72:6). "Be still, and know that I am God" is the divine injunction.

The greatest things make the least noise. The sun draws millions of gallons of water with less noise than we make getting one bucketful out of a well. The occasional eruptions of nature—hurricane, earthquake and fire—cause noise, but the steady and abiding things, the movements of the planets, the rising of the sun, the falling of the dew, are noiseless.

These have their counterparts in the spiritual world. We do not hear God's whisper because we are listening for wind and fire and earthquake.

John Burroughs, the naturalist, could walk along noisy city streets and hear a cricket chirping beside the sidewalk. He had tuned his ear for nature's little voices, and he had been still long enough to get acquainted with them.

One has only to observe Americans galloping through an art gallery, for instance, to know that we have lost the art of contemplation. There is no greater misery to the average modern man than solitude. We cannot endure being alone because we are in such poor company when we are alone, and we cannot endure our own company!

"Study to be quiet" (I Thess. 4:11) is needed, counsel today. It is the quiet pool and not the rushing stream that reflects the stars. He leads us beside still waters.

One thinks of a senator who was asked, as he rushed breathlessly along, "What do you think of the world crisis?" He replied, "Don't bother me; I'm in a hurry to make radio speech. A crisis like this is no time to think!"

This spirit is evident in our churches. We do not worship, for we don't know how. If we really expected to meet God at church, would we drift as listlessly as we do, using the first hymn as a carpet on which to walk? Would we call the first part of the service "prelimin-

aries," as though the sermons were the only important event? We know nothing of the still, small voice in worship. Not being listened in private, we do not know how to listen in public. We think we are not having a good meeting these days unless there is a lot of noise.

What some call worship is only a device by which some "resters" at ease in Zion come up on their sleep, and what some call "reverence" and church "nity" is only spiritual rigor mortis, the Sunday coma of religious "dopesters" getting their electric o'clock does of pulpit cocaine.

But the counterfeit implies the true. There is true worship—reverence and adoration, and are so feverish and nervous that we cannot enter into it. The church built cathedrals to serve that spirit, but, while building may be conducive to hearing the still, small voice, we must cultivate listening souls. We must be still, make ourselves be still, and know that He is God.

Then, it was a small voice. It is sold on size and are listening for trumpets when God whispers. We think there cannot be a revival unless there are a thousand people present. We worship a god of ballyhoo, and try to cover the work of the Lord of the world puts over its profanity. We ask, "How does the business world, the amusement world, the social world, do it?" And we copy them instead of asking, "How does God do it?" His ways are not our ways, neither are His thoughts our thoughts. It is not by might nor power, but by His Spirit.

God speaks with a small voice. True, He does speak in wind and earthquake and fire, in great movements and through great leaders, but that is occasional. Perhaps He does His greatest work in quiet places and humbly lives. Elijah learned a great lesson at Cherith and another at Carmel, but perhaps his greatest was learned in the cave. At Carmel he learned of God's power, but he learned of God's presence best in the cave.

God does not appear in the extraordinary; He does feed by ravens and sends down fire if necessary. But sometimes He shuts us in a cave to hear the still, small voice. Sometimes a great preacher has called down fire before his tititudes on the mountaintop, to be laid aside to learn that God of Carmel is also the God of the cave.

Some of us think of revival in terms of great crowds and preachers, wind, earthquake and fire. But God had to remind jah that He had seven thousand who had not bowed to Baal. I would like to see the fire fall today in a thundering demonstration of the power of God to dedicate His cause and put the of sin to flight. But let us be blind to the quiet movement of the Spirit of God in thousands who have never conformed to the world, whose work of faith and labor of love God will not forget. There is a sound of going in mulberry trees, but some do not recognize it. They are listening for wind, for earthquake and fire, and cannot hear the still, small voice.

Blessed is the man who learned that God does not measure by noise and size. "In turning quietness and in confidence shall be your strength" (Isaiah 30:15). While wehort men to be saved, to be heard, to be sound, and to be strong, us not forget the injunction, "still."—"Moody Monthly."