

Devoted to Evangelism, Missions and Bible Doctrines.

The Baptist Examiner

The Paper With a National Circulation

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

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

WHOLE NO. 423

RUSSELL, KENTUCKY, SATURDAY, JUNE 8, 1946

VOLUME 15, NO. 19

Was Jesus Crucified On Day Known To Us As "Good Friday"?

The Weaver

"My life is but a weaving,
Between my Lord and me;
I cannot choose the colors,
He worketh steadily.

Oftimes He weaveth sorrow,
And I, in foolish pride,
Forget He sees the upper,
And I, the underside.

Not till the loom is silent,
And the shuttles cease to fly,
Will He unroll the canvas,
And explain the reason why.

The dark threads are as needful
In the weaver's skillful hand
As the threads of gold and silver,
In the pattern He has planned."

—Selected.

We have just passed another "Easter," which was preceded by what is known as "Good Friday," the day Jesus was supposed to have been crucified. In order to challenge the minds of our readers and stimulate them to use the next year for study, investigation, and consideration, we are raising the question: "Was Jesus crucified on Good Friday?" In Matt. 12:39,40 we read, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah: for as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." This language is so plain that it is impossible to misunderstand it. We know that Jesus was risen early on the first day of the week. From Sunday morning back to Saturday morning is one day and night; from Saturday morning to Friday morning is only two days and nights; from Sunday morning to Thursday morning is

(Continued on page four)

What Does "Born Of Water" Mean?

ROY MASON
Tampa, Florida

All sorts of controversy has been waged over the meaning of this passage. The first thing to do is to carefully read John 3:1-12.

Note some of the wrong interpretations and theories:

THE WRONG THEORY THAT WATER BAPTISM IS MEANT.

One whole denomination interprets this passage to mean that one must be immersed to be saved. "Born of water" to them means being immersed. This passage is pressed into teaching baptismal regeneration.

WHY THIS ISN'T TRUE:

1. Because baptism isn't under consideration at all in the conversation that is taking place. Nothing else in the chapter indicates that baptism was being discussed.

2. Because if baptism were

meant, then in less than a minute Jesus contradicted Himself by putting salvation upon the basis of faith. (See verses 16, 18, 36). This is of course ridiculous to assume.

3. Because to assume that baptism is referred to is to wreck the teaching that salvation is "by grace through faith . . . not of works." (Ephes. 2:8).

4. Because to assume that baptism is referred to, is to make the New Testament teach two ways of salvation. For certainly the thief on the cross was not immersed. Certainly Cornelius was saved before he was baptized. These cases PROVE that salvation PRECEDES BAPTISM. The person who teaches baptismal salvation is bound to teach that Christ and His work must be plussed with water and works. But salvation is not by "water-works."

THE THEORY THAT "WATER" HERE MEANS "THE" (Continued On Page Four)

Some Obstacles To A Revival

The great hindrance to the working of God's Spirit in our lives can be summed up in one word, "sin." Sin is the great barrier. Oswald Smith in his book, "The Revival We Need," lists some searching questions to ask ourselves; sin that will keep them from God's best. We list some of these questions with the suggestion that every reader let the Holy Spirit search his or her heart with them.

1. Have we forgiven everyone? Are there any malice, spite, hatred, enmity in our hearts? Do we cherish grudges; and have we refused to be reconciled?
2. Do we get angry? Are there any uprisings within? Is it true that we still lose our temper? Does wrath hold us at times in its grip?
3. Is there any feeling of jealousy?

(Continued on page two)

EUROPE AND BEER

Continually we are appealed to for food for Europe. Germany is one of the beneficiaries of American benevolence. That we should feed a defeated enemy nation is the result of our religion. Russia is not feeding the needy people of Europe or any place.

Now we read, "Indications are that Germany will continue to import large amounts of food, particularly breadstuffs."

Very well, now, read a dispatch from Frankfurt: "Beer, the national drink, will be returned to Germans in the American occupation zone on February 15. 39,000 tons of barley have been set aside for the brewers in Germany."

So, dear reader, your sacrifice of white flour, which the President tells us is necessary that Europe may have bread, is made necessary, in part, that

(Continued on page four)

"Tents For Sale - See Paul"

Often verses and expressions in the Word of God mean nothing to us until we have certain experiences in the life of faith and in the path of God's training us. The new worker starts out in the life of faith and God graciously gives him to see how wonderfully He can meet his every need; but in due time the Lord proceeds to teach him harder lessons. Funds slow down, yes, about stop, and no "ravens" come either, but instead, the work has expanded so that the expenses are higher than ever. Hopefully, the tried servant looks to the Lord in prayer, but His sustaining grace is His only answer. His will is sought, and there seems to be no alternative but to engage in some work to get (with God's blessing) the needed funds, so that "a good report of them which are without" shall be maintained, and the funds to keep the work of the Lord going. (A real servant of the Lord will not sit down at such a time, but cheerfully labor night and day, as did Paul, so that the work of the

Lord shall be kept going). The Word is sought to be sure the right path has been taken.

Then, though not till then, those passed-over verses and expressions of the Word come to real meaning. He reads of His Lord's empty purse (as He was responsible to provide for twelve disciples) in His path of perfect service for God. He reads of Peter, while in the midst of a gigantic work for God, confessing, "Silver and gold have I none." And he reads of Paul, the Lord's most honored servant, abiding with Aquilla and working as a tent maker, while doing the great work for God at Corinth (Acts 18); and how Paul said, "I have

Mused Uncle Mose

Pahson, he laugh t'other day an' say: "Hit ain' lak de days ob Noah now. In dem days dey wuz marryin' an' givin' in marriage. Dey marryin' now, but dey ain' givin' much."

coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me" (Acts 20:33, 34). He did not beg from the saints, but rather "labored night and day" as he "preached the gospel of God" (I Thess. 2:9, 3:8). Paul was "poor," he "had nothing" (II Cor. 6:10) while carrying big gifts of the assemblies to others. (What an experience it is to send gifts to others from assemblies that one has planted and for them to forget the one who first labored (II Tim. 2:6, 7). Paul was "naked," "hungry" though "working with my own hands" (I Cor. 4:11, 12). Paul "suffered need" as "no church communicated with him as concerning giving and receiving" (Phil. 4) and in all these experiences he was "learning in whatsoever state he was to be content" and thus able to say, "I can do all things through Christ who strengtheneth me." These are

(Continued on page four)

-- The First Baptist Pulpit --

"Living By Looking"

"Look unto me, and be ye saved, all the ends of the earth: for I am God; and there is none else." — Isaiah 45:22.

On the morning of December 15, 1850, when an English congregation had met for worship, a young man about sixteen years of age who was then in the "gall of bitterness" and the "bond of iniquity," entered the place of worship. Though unknown to others, he was so deeply convicted of his sins that he dared not look up fearful lest God's wrath should consume him. That day the minister read for his text the words

that I have read for my text this morning:

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

It was that day that this sixteen year old lad looked up and was saved.

Within four years he was pastor of a Baptist church in the city of London. His work was blessed of God and it grew and prospered through the years that followed. He became an author and an editor of unusual renown, not only for his day, but even unto

this day. During his ministry in London, he established an orphanage and a pastor's college, in which institutions many hundreds of orphans were care for, and many preachers were taught the Word of God. He built, under God, the Metropolitan Tabernacle, costing \$150,000, which in those days, was an unheard of sum for a church building, and which likewise had an unheard of seating capacity — five thousand persons. For about forty years he preached the Word of God, and in his sermons over and over he would

(Continued On Page Two)

What A Revival Is And Accomplishes

By Dan Gilbert

From the religious standpoint, one of the most beautiful and important words in the language is "revival." Yet, how seldom do we take time to understand the meaning of this significant word.

Usually, we merely think of "revival" as a time when souls are finding Christ as Lord and Savior. Strictly speaking, however, the salvation of souls is, ordinarily, the result of revival.

The sinner is lost and dead in trespasses and sins. He must be born again — he must be resurrected, not revived.

To revive means to restore — or give back — the life which the individual formerly possessed. While sinners must be resurrected, it is the saint who must be revived. We are taught in Scripture (Continued on page four)

SOILED GARMENTS

A young woman who was defending her continual attendance at some doubtful places of amusement once said, "I think a Christian can go anywhere."

"Certainly she can," rejoined her friend, "but I am reminded of a little incident which happened last summer when I went with a party of friends to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her, she appealed to the old miner who was to act as guide to the party.

"Can't I wear a white dress down into the mine?" she asked petulantly.

"Yes, mum," replied the old man, "there's nothing to keep you from wearing a white frock down there, but there will be considerable to keep you from wearing one back." — The Christian Herald.

THE BAPTIST EXAMINER

JOHN R. GILPIN-EDITOR

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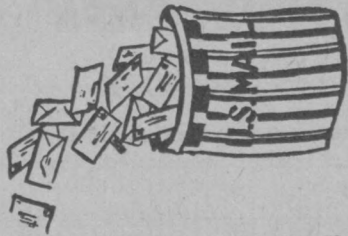
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THE LINE IS BUSY

How provoking those words sound when one is anxious to communicate some important message to a friend, and the "hello girl" cannot make connections. Such disappointments never occur on that wonderful line which runs from the closet of prayer to the throne of God. But we wonder sometimes if God does not find the line "busy" when He is trying to communicate His will to us — busy with anxious cares, or selfish pleasures, or worldly ambitions. Keep the line clear between God and your soul.
— The Friend.

It's not what you'd do with a million—
If a million should e'er be your lot;
But what are you doing at present,
With the dollar and quarter you've got?
—Tabernacle Tidings



Summersville, W. Va.

Dear Sir:

Enclosed you will find one dollar to keep the Baptist Examiner coming to me. I think it is the best paper I ever read. I get so much good out of it.

STELLA KEENAN.

Dear Bro. Gilpin:

Your paper (The Baptist Examiner) has been coming to my address for quite a long time. I don't know who started it but wife and I have enjoyed it very much. We are old time Missionary Baptists and agree with you on most everything you believe. So I am enclosing \$2.00, one to pay for back issues and one to keep it coming.

Yours truly,

T. L. CARMAN.

Pine Bluff, Ark.

Dear Mr. Gilpin:

I have been reading your paper at various times when I had opportunity or access to them for about six months now, and I greatly enjoy them. I think I am almost entirely agreed with the views expressed in your paper. My mother is now a subscriber and a very well satisfied one.

I would like to have your paper sent to me and to a friend of mine. I am enclosing \$5.00 to aid in a small way your work for the Lord. I would also greatly appreciate your sending me a copy of "The Trail of Blood" by Mr. Carroll, I believe.

Sincerely for Him,

BENJAMIN B. WALLACE.

Our Debt

Debt last reported\$593.00

Received this week

Mrs. Mary Frazier, Louisa, Ky.	1.00
Lucas Vust, Little Rock, Iowa	30.00
Obie Clayton, Manitou, Ky.	10.00
Erwin Deuchle, Baden, Pa.	4.00
A Friend, Louisa, Ky.	5.00
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Hon. B. C. Eakle, Clay, W. Va.	5.00
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OBSTACLES TO REVIVAL

(Continued from page one)
ousy? When another is preferred before us, does it make us envious and uncomfortable? Do we get jealous of those who can pray speak and do things better than we can?

4. Do we get impatient and irritated? Do little things vex and annoy? Or are we sweet, calm and unruffled under all circumstances?

5. Is there any pride in our hearts? Are we puffed up? Do we think a great deal of our own position and attainments?

6. Have we been dishonest? Is
(Continued on page four)

"LIVING BY LOOKING"

(Continued from page one)

quote the old song:

"Ere since by faith I saw the stream,
Thy flowing wounds supply;
Redeeming love has been my theme,
And shall be till I die."

I'm sure that the majority of you know of whom I speak. If perchance there is any who do not know, then may I say that I speak of Charles Haddon Spurgeon, the prince of preachers.

And as I stand here today to read this text — the text which was instrumental in his conversion — I trust that there might be another Spurgeon saved here now.

A Poor Sermon

"It is a poor sermon," said George Whitefield, "that gives no offense, that neither makes the hearer displeased with himself nor with the preacher." It was a noble eulogium that Louis XIV passed on one of his preachers, Massillon: "I don't know how it is; when I hear my other chaplains I admire them, but when I hear Massillon I always go away displeased with myself." — W. Jay.

I
OUR TEXT PRESENTS THE
FACT OF GOD'S SOVEREIGNTY. Hear Isaiah speaking for God when he says, "I am God and there is none else." This verse taken alone and studied together with other Scriptures, indicates in a most definite way the sovereignty of God.

In Spurgeon's day this term — the sovereignty of God — was generally understood, just as it was in the days of Paul. However, today it sounds to the majority as though we had borrowed a phrase from some dead language of the past. So seldom is this glorious doctrine preached, and so seldom is it heard from the average pulpit that the majority of church goers are entirely unacquainted with the fact of God's sovereignty. Yet, beloved, there is no doctrine in all the Bible which is given more prominence than this doctrine of God. Listen:

"But our God is in the heavens: he hath done whatsoever he hath pleased." — Psalm 115:3.

"He sendeth forth his commandment upon earth: his word runneth very swiftly. He giveth snow like wool: he scattereth the hoarfrost like ashes. He casteth forth his ice like morsels: who can stand before his cold? He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow." — Psalm 147:15-18.

"The Lord is slow to answer and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burned up at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him." — Nahum 1:3-6.

"O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel." — Jeremiah 18:6.

Though all of these verses tell us that God is absolutely sovereign, possibly the one verse above all others in the Scriptures which emphasizes His power, might and sovereignty, is this:

"Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords." — I Timothy 6:15
He is not just a King; He is not just a lord; but rather, He is King of kings and Lord of lords.

If you want to see more evidence of His sovereignty, then turn through the Scriptures and observe the ways whereby God

has worked through the ages by. Once upon a time Daniel prophet was thrown into lion's den because he dared to be true to God. Yet, God in His sovereignty, cared for Daniel, amid the lions. I'm satisfied no night in Daniel's life was more blessedly sweet or was spent in more happy meditation and communion with God than that night which Daniel spent with the lions. In His sovereignty God closed the mouths of the lions and took their natural inclination and disposition to devour away from them so that Daniel's life was saved. Only sovereign God could thus act.

When the children of Israel were entering the land of Canaan the first city they came to was the city of Jericho. They marched around this walled city once a day for six days, and seven times on the seventh day. Although they did nothing as to military strategy, yet when they had circumnavigated the walls of the city thirteen times, the walls thereof fell down and lay flat all because of the sovereignty of God.

In the heathen land of Babylon a king who was a stranger to God and to His grace, commanded three Hebrew men cast into a fiery furnace. Although the furnace was heated seven times hotter than usual, and though flames thereof were so intense that they killed the men who threw these Jews into the furnace, the heat thereof did not in any wise at all affect these three Hebrew men. When they came forth from the fiery furnace, not even a hair of their head was singed and the smell of the fire could not be found upon them. Even the king himself admitted that they had been walking about in this furnace with the Son of God. Only a God of sovereignty could care for His own.

When King Hezekiah came to face with a sickness which appeared to be fatal, on learning from the Lord that he was to die, he turned his face to the wall and prayed that he might be recovered. God not only covered him, but caused the sun to stand still for ten degrees or about forty minutes. Thus God displayed His sovereignty by not only healing Hezekiah, but by making the shadow caused by the sun change at His will.

Nebuchadnezzar was one of the great heathen kings of ancient Babylon. He saw a vision of a tree which was hewn down, yet later grew again, which, fulfilled, was actually his own experience. God sent him out into the fields as a maniac. He grew like an ox, his hair grew like eagle's feathers, and his nails like bird's claws. To be sure, he already had the heart of a beast, and so God just turned him into a beast. However, he eventually recovered and was

(Continued on Page Three)

A Great Book By C. D. Cole

We have just brought from our press and sent to the bindery a book that will find its place as one of the really great books of this generation.

It is the first of several volumes to be written under the general title: "Definitions of Doctrines," by Pastor C. D. Cole, of Mortons Gap, Ky. This first volume contains nearly two hundred pages and treats "The Doctrine of God" in twenty-six chapters.

The reader will be surprised at the amount that can be said from the Bible about God. He will also be surprised to note how many doctrines find logical treatment in the discussion of God. Moreover, he will be highly pleased at the thoroughness and depth of this book. It is also so sound and convincing that the majority of readers will find no controversy with the author.

Every Bible student, particularly every preacher, should own and read this volume. Those who do not read it will be the poorer through their neglect. Truly it will greatly enrich the souls of all who read it. Their faith will increase immeasurably as they lose themselves in contemplation of the immensity and glory of God's being and character. Preachers will find new themes and new material for sermons. Laymen will find a wealth of knowledge that will enlarge their souls.

The price of this volume is \$1.25. Order direct from the author, Pastor C. D. Cole, Mortons Gap, Kentucky.

If I But Read --

Martha Snel Nicholson

The Lord I love went on ahead
To make a home for me. He said
He would come back again, and He—
Oh, gracious love—He wrote to me!
He knew I was so weak and blind
And foolish that I could not find
The road alone. He told me things
That all earth's wise men, and its kings,
Have never guessed, yet I foreknow
If I but read His Word. And, oh,
Such depths of love on every sheet!
My soul is trembling at His feet.
What would He think of me
If when I saw Him I should say:
"I was too busy every day
To read what Thou didst write to me;
I really hadn't time for Thee!"

"LIVING BY LOOKING"

(Continued from page two)

ote his experience, which is
story of his conversion, he
reference to the sovereignty
God when he said:
And all the inhabitants of the
th are reputed as nothing; and
doeth according to his will in
army of heaven, and among
inhabitants of the earth: and
he can stay his hand, or say
to him, What doest thou?" —
Daniel 4:35.

in the New Testament, King
God made a speech which was
received by his people. The
ple themselves declared that
is the voice of a god and not
a man." (Acts 12:22). When
God received the praise which
ould have gone only to God,
smote him so that he died,
indicating the almightiness
of the sovereignty of God.
If you would see God's sover-
eignty, look at Elijah when he
being fed by the ravens. Dur-
the famine, God kept Elijah
supplied with food, having
ravens bring it to him. For
weeks, and months, God
back the natural instinct of
the birds and caused them to
find food unto Elijah. Though it
their nature to be ravenous,
he restrained that nature and
birds themselves brought food
to care for God's prophet.

look at Jonah when he was
own overboard by the heathen
iners. Evidently he thought
it was the end of life's ex-
istence when they cast him into
the sea. Doubtlessly those mar-
iners reasoned thus themselves,
God had a fish there who,
if he opened his mouth, received Jonah
then carried him directly to
the town of Nineveh where God
wanted him to preach. Surely no
one can read this experience and
tribute the miraculous preser-
vation of Jonah and his delivery
to the very place God wanted him
to preach — surely no one could
do this and attribute it to blind
chance or luck. No Scripture in
the Bible shows more clearly
the hand of a sovereign God.

II
HAVING ESTABLISHED BY
THIS TEXT THE FACT OF
GOD'S SOVEREIGNTY, I WANT
TO NOTICE THE ONE TO
WHOM WE ARE TOLD TO
LOOK FOR SALVATION. This
sovereign God says, "Look unto

is rather conspicuous that
are not told to look to a
man. I knew of a man who join-
ed the Catholic Church, and who

said when he did so, "I'm leaving
everything concerning my salva-
tion in the hands of my priest."
Well, beloved, that's exactly what
I have done. When I came to
Jesus, I trusted Him and left
everything in the realm of my
salvation in the hands of my
Priest — the Lord Jesus Christ.
There is not one inch of space
in all the Scriptures for us to
put anyone between the soul and
God, except the Lord Jesus Christ.
Listen:

"For there is one God, and one
mediator between God and men,
the man Christ Jesus." — I Tim-
othy 2:5.

Here's a verse which declares
that God is existing in the hea-
vens and that man is existing on
earth. This verse tells us that
the only one who is to come be-
tween God and man is Jesus
Christ Himself. There is only to
be one mediator, and that is
Jesus. There is no room for a
priest, preacher, rabbi, cardinal,
nor pope.

When Jesus died on the cross,
the veil of the temple was rent
in twain from top to bottom,
signifying that the way into the
holy of holies was now open for
all. This would tell us that Jesus
has now become our great High
Priest and that each of us is a
believer priest under Jesus. No
longer do we need the priest of
the Old Testament; instead, the
only priest that any believer
needs, is Jesus Christ as his High
Priest.

Thus it is that our text does
not tell us that we are to look
to a priest, but rather, God in-
sists that we are to look to Him.

Furthermore, we are not told to
look to ourselves. Whenever you
talk to the average sinner, you
are impressed by the fact that he
is looking in the main to himself
for salvation. One man said to
me sometime ago, "I have never
repented enough." I remember
another who said, "I don't believe
enough." Many in my ministry
have said, "I'm too unworthy."
Still others — a multitude of
them, have said, "I'm afraid I
can't hold out." Don't you see
beloved, that each of these in-
dividuals is looking to himself in
some manner. Though men look
to themselves in the realm of
salvation, our text does not in-
dicate in any wise at all that we
are to do so. Rather, we are
told to look to Him, and in view
of this fact, I insist, beloved, that
everyone who looks to himself
for salvation, will sooner or later
be damned in hell.

It is likewise interesting to no-

tice that we are not told to look
to Moses. Many a man is looking
unto Moses, or at least to the
law for his salvation. Yet, be-
loved, we do not need Moses, we
do not need the law. It isn't
Siniah, but Calvary that the sin-
ner needs. Listen:

"Therefore we conclude that a
man is justified by faith with-
out the deeds of the law." — Rom-
ans 3:28.

"Knowing that a man is not
justified by the works of the
law, but by the faith of Jesus
Christ, even we have believed in
Jesus Christ, that we might be
justified by the faith of Christ,
and not by the works of the law:
for by the works of the law shall
no flesh be justified." — Gal. 2:
16.

From these verses you can see
that we are not to look to Moses
and to the law, instead, we are
to look to God. When Jonah walk-
ed down the streets of Nineveh
after his experience in the belly
of the fish, he had only one text
to preach, namely,

"Salvation is of the Lord." —
Jonah 2:9.

This is the message of all the
Word of God. There can be no
salvation outside of Him nor apart
from Him.

When we come to the New
Testament, we learn that Jesus
and the Father are one, for Jesus
Himself said:

"I and my Father are one." —
John 10:30.

In the light of this text, then
when we look to God, we are, in
reality, looking unto Jesus, for
the God of the Old Testament is
the Christ of the New. Is it any
wonder then that John the Bat-
tist when he saw Jesus, said:

"Behold the Lamb of God, which
taketh away the sin of the world."
— John 1:29.

Since we are to look to God for
salvation, and since we see God in
Jesus, then is it any wonder that
Jesus Himself declared that there
was no salvation other than in
Himself. Hear Him when He
says:

"I am the door: by me if any
man enter in, he shall be saved,
and shall go in and out, and find
pasture." — John 10:9.

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

III
OUR TEXT PRESENTS THE
MEANS OF SALVATION. This
is presented in one simple word
—"look."

How simple are the means of
our salvation. Most people want
something difficult. Old Namaan
the Syrian wasn't willing to wash
in the river Jordan that he might
be rid of his leprosy. He expected
the prophet to do something mi-
raculous in his behalf, and the
cure which the prophet suggested,
was, in reality, too simple to
please Namaan. Many from that
day, like Namaan, have desired
something difficult rather than
God's simple method of salva-
tion.

If I were to tell you that you
might walk bare foot across this
continent and thus be saved, there
are folk who would attempt to do
so.

If I were to tell you that if
you would travel from here to
the next town, lying down upon
the ground measuring where
your hands came to, and thus
measuring yourself on the ground
one time after another — if I
were to tell you that by so doing
you would be saved, there are
folk who would attempt to do so.

Yet, even now I tell you that
the means of salvation as given
to us in this text and in all the
Bible is simply that of looking
unto Jesus, and on telling you

this, you refuse it because it is
so simple.

Not only is God's means of
salvation simple — it is instan-
taneous. It takes time to move
your hand, but to look does not
even require a moment. Thus
salvation is an instantaneous mat-
ter. It isn't a process which be-
gins the day you exercise faith
and ends the day you are safely
garnered into heaven. This rep-
resents your Christian experience,
yet your salvation is a matter of
an instant. Listen:

"Verily, verily, I say unto you,
He that believeth on me hath
everlasting life." — John 6:47.

"(For he saith, I have heard
thee in a time accepted, and in
the day of salvation have I suc-
coured thee: behold, now is the
accepted time; behold, now is the
day of salvation.)" — 2 Cor. 6:2.

If you will go back to the ex-
perience of Israel when they
were coming out of the land of
Egypt, you will find that as a
result of their murmuring, they
were bitten by the serpent. As a
remedy, God told Moses to make
a serpent of brass and put it on
a pole high above the camp of
Israel. He told them that every-
one who looked unto the brazen
serpent would be healed. It is
remarkable to notice that the
moment they looked, they were
healed.

How wonderful then are the
means of salvation. Not only
is it simple and instantaneous,
but nothing else will suffice.
Money cannot take the place of
looking.

"Forasmuch as ye know that
ye were not redeemed with cor-
ruptible things, as silver and gold,
from your vain conversation re-
ceived by tradition from your
fathers; But with the precious
blood of Christ, as of a lamb
without blemish and without
spot." — I Peter 1:18,19.

Educational advantages will
not take the place of looking. The
smartest college professor in all
the world must be saved just like
a ragged school boy.

A denial of self will not take
the place of looking. You may
eat fish on Friday; you may eat
spaghetti and potatoes for 40
days during Lent, you may have
regular days for fasting and self-
denial, yet none of these will
take the place of looking.

Even morality will not take the
place of looking. The best moral
persons in the world have to be

saved just like the most immoral.
The most refined woman needs
regeneration just as badly as the
vilest harlot, and the most moral
men need salvation that can come
only through the Lord Jesus just
the same as the worst drunkard.
I insist, beloved, that nothing
place of looking. The best moral
else will take the place of look-
ing unto Him as is outlined in
our text.

IV

IT IS RATHER INTEREST-
ING TO NOTICE THOSE
WHOM THE LORD INVITES
TO LOOK. He says:

"Look unto me, and be ye
saved, all the ends of the earth:
for I am God, and there is none
else." — Isaiah 45:22.

Notice that expression, "all the
ends of the earth."

This means those who are the
farthest away from Christ. Many
have in mind that they have to
be good to be saved. Yet, God's
invitation is not unto those who
are morally good, rather, this in-
vitation is to those who are the
farthest away from Him. I in-
sist, beloved, that it isn't right-
eousness but sin which qualifies
one to come to Jesus.

Yet, this is nothing new, for
the message of all the Scriptures
is a message to sinners that they
might be saved. Listen:

"For the Son of man is come
to seek and to save that which
was lost." — Luke 19:10.

"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 Timothy 1:15.

"But when Jesus heard that,
he said unto them, They that be
whole need not a physician, but
they that are sick. But go ye and
learn what that meaneth, I will
have mercy, and not sacrifice:
for I am not come to call the
righteous, but sinners to repent-
ance." — Matthew 9:12,13.

It may be that there is some-
one to whom this message may
come who feels that he is the
farthest away from God. You
may have lived a life of notorious
sin and immorality, you may have
stifled your convictions, you may
have done all within your power
to bar God from our life. If so,
then may you now

"Look and live, my brother, live,
Look to Jesus now and live;

'Tis recorded in His Word halle-
lujah,
It is only that you look and live."

Why A Family Altar

1. It will sweeten home life and enrich home relationship as nothing else will.
2. It will dissolve all misunderstanding and relieve all friction that may enter the home.
3. It will hold our boys and girls to the Christian ideal and determine their lasting welfare.
4. It will send us forth to our work for the day, in home, office, store, factory, true to our best and determined in what we do to glorify God.
5. It will give strength to meet bravely any disappointments and adversities as they come.
6. It will make us conscious through the day of the attending presence of a Divine Friend and Helper.
7. It will hallow our friendships with our guests in the home.
8. It will reinforce the influence and work of the church, the church school, and agencies that help to establish the Christian ideal throughout the world.
9. It will honor our Father above and express our gratitude for His mercy and blessing.

—Wesley Herald

WAT DOES BORN OF WATER AND THE SPIRIT MEAN?

(Continued from Page One)
WORD."

The idea is that water is a symbol of the Word of God. This would make the passage to mean, "except one be born of the Spirit and the Word . . ." Many good and reverent students of the Bible hold this view. While we have no quarrel with those who hold such a view, we do not believe that this theory is the correct one. WHY?

1. Because we believe that if Jesus had meant "word" He would have said so plainly.

2. Because they were not talking about the Word.

3. Because such an interpretation requires that one go outside this Scripture for the key to the meaning, whereas we believe that the key to the passage is right in the passage itself.

WHAT WE BELIEVE TO BE THE CORRECT MEANING:

We believe that this passage means this: **THAT A PERSON MUST BE BORN OF THE FLESH (or naturally) AND LIKEWISE OF THE SPIRIT (supernaturally) IN ORDER TO ENTER THE KINGDOM OF GOD.** Why we believe this:

1. Because it is certainly true that one must be born twice to enter the kingdom.

2. Because in the very next breath, Jesus makes plain that He is speaking of two births — flesh and spirit. For He says, "That which is born of the flesh is

flesh, and that which is born of the Spirit is Spirit." It seems to us that He clearly gives His own explanation of His meaning.

3. Because the point of confusion in the mind of Nicodemus was the matter of the contrasting births. His words in verse 4 make clear His point of misunderstanding. Jesus had to say to him in substance, "I am not talking about the physical birth . . . one must be born in that way, and in YET ANOTHER way to get into the Kingdom of God."

4. Because according to Bible scholars, the writings of the Jewish rabbis often refer to the natural birth as a "water birth" for reasons which any physician can make clear.

5. Because we believe that the obvious and simple meaning is in this case, as generally, the true meaning.

WHAT IS REVIVAL?

(Continued from page one)
ture to pray, "restore unto us the joy of our salvation." Revival is what happens when children of God regain the "joy" of their salvation.

In other words, revival is something which takes place in the company of the redeemed. A revival occurs when God's people experience an awakening, a renewed interest in the Word of the Lord, a deeper and more intense zeal for souls.

The winning of others to Christ is the evidence and fruitage of revival. Increased and intensified

evangelistic endeavor is the inevitable result of revival.

—The Baptist Bulletin, First Baptist Church, Denton, Texas.

THAT EUROPE MAY HAVE BEER

(Continued from page one)
the brewers may have your grain for beer!

Whenever I read of "sich do- ins" in the newspapers, my heart longs for His return. The only government under which I, or any Christian, could be happy, is that which we will have when He comes. "Even so, come Lord Jesus!"

WAS JESUS CRUCIFIED ON "GOOD FRIDAY?"

(Continued from page one)
"three days and three nights." Nothing but unbelief in the words of Jesus Christ can possibly locate His crucifixion on Friday. "Good Friday" is simply a humanly instituted day that rests wholly upon tradition, and no child of God who is taught in the Word will pay any attention to it. — The Clarion.

TENTS FOR SALE

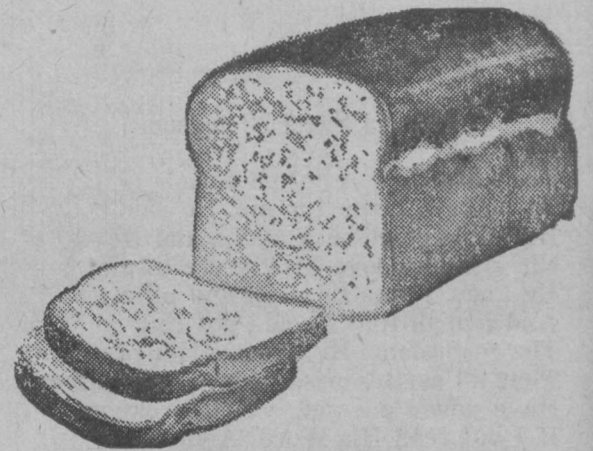
(Continued From Page One)
the harder lessons for the Lord's servants.

Now let us put ourselves back in the first century. We see a shed-like building and a flickering light burns way into the night as a lonely worker toils away. We pass it by, until a sign appears outside it, reading, "Tents for Sale—See Paul." We stop, wondering whether this could possibly be Paul, the great preacher. On entering the shed and seeing Paul we exclaim, "Paul! are you really that preacher that has stirred two continents and you making tents? You haven't preached to all the Gentiles yet, have you?" He quietly answers, "No." "And haven't hundreds turned to the Lord under your ministry; and aren't there many gatherings of Christians that you have planted? Surely they would give you so much you wouldn't need to do this!" At this we would see a tear come into the eye of the one who wrote, "I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved." Our questions would end and we would leave that tent shop realizing that Paul was not only a great preacher, but also one on whom the Lord had bestowed abundant grace.

And so the tried servant of the Lord sees that nobler servants before himself passed through such experiences, and he cheerfully enters into his added labors. (It is noteworthy that when Paul, or others like him today, must needs add such responsibilities, they do not choose money-making schemes, but paths of hard work).

It is sometimes hurled at a faithful servant of Christ, who has had to retrench his work, or to add manual work to his ministry, "You are to be trusting the Lord; let Him supply you, if you are really serving Him." True, the Lord's servant has gone forth as sent forth by His Lord, to whom he is to look for His support. This is a most important side of truth, but there is also another side of truth. In I Corinthians 12 we learn that we all (the Lord's servants as well as all other Christians) are members of one another and if one member suffers, each member suffers with it. Paul received nothing

Bread Of Life



"I am that bread of life. Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread . . . if any man eat of this bread, he shall live for-

ever" (John 6:48-51).

(We use the cut above through the courtesy of Heiners Bait of Huntington, W. Va. This bakery has printed on each of their trucks this slogan: "Let's all go to church." This is a fine slogan of a most reputable firm who manufactures excellent bread.

from the carnal Corinthians; he must suffer with them for their carnality. And so the servant of the Lord must suffer for the carnal conditions of Christians today. Many Christians would minister to true servants of the Lord but instead, they have in carnality joined a denomination and their gifts pay the salary of men who do not serve Christ but their profession. It is easy now to so deride the Lord's servant, but in that day when the Lord shall bring all to light, how shall we then view our failure to support our Lord's work through His servant?

We must not confuse Paul's making tents with Peter's going fishing (John 21). The Lord has told His disciples, "Behold, I sent the Promise of My Father upon you: but tarry ye in the city of Jerusalem" (not go off to Emmaus, nor back to the Sea of Tiberias either) "until ye be endued with power from on high." And for Peter to lead six of the Lord's apostles seventy miles away, back to the old home and their old trade was the path of disobedience, and caused Peter to be singled out for the Lord's searching rebuke).

In these days when preachers who "put it over," live in ease and plenty, the Lord's real laborers are forgotten by the saints and left to work as well as preach. Here are a few facts from 1945. (1) A servant of the Lord after 20 years of pioneering work, had to go to raising plants and chickens to carry on the work. A man, when buying a chicken and getting a tract, asked him, "Aren't you the preacher?" The preacher confessed and then came, "I would be ashamed of my preacher having to do this to live." (2) And from the mission field comes the news of a missionary nearly killed by his Jersey bull. And what is a missionary doing with a Jersey bull?

(3) And suppose a government man was checking on the salary of a preacher of the gospel and visited the treasurer of several assemblies he had planted and was caring for, and found that during the year they had given him but \$6.40. What would that government man think of such Christians? It brings to memory the report of a godly man, visiting the missionaries on a certain continent where he had supplied lots of literature. He reported that the most godly and faithful workers were those who went out from assemblies of Christians gathered in the Lord's Name, but they were shamefully neglected.

So let us pray and pray earnestly for the Lord to send more of such laborers from among us, but let us also be faithful supporting those whom the Lord has sent. If their brains and hands and time are full to "make ends meet," will it hinder their spiritual work? Will "tents," "plants," "chickens," and "bulls" have to count till the Lord comes? This is to be answered by the Lord's people, for neither the Lord nor servants will answer this.

—Sound

OBSTACLES TO REVIVAL

(Continued from page two)
our business open and above our proach?

7. Do we delight in gossip about people? Do we slander the character of others? Are we bearers and busybodies?

8. Do we criticize unlovingly, harshly, severely? Are we ways finding fault and looking for the flaws in others?

9. Are we worldly? Do we the glitter, the pomp and show of life? Do we crave our?

10. Do we harbor a spirit of bitterness towards others there hatred in our hearts?

11. Have we wronged anyone and failed to make restitution? Have we restored the many things that God has shown us?

12. Are we worried and anxious? Do we fail to trust God in our temporal and spiritual needs? Are we continually crossing bridges before we come to them?

13. Are we guilty of impure thoughts? Do we allow our hearts to harbor impure and unholy imagination?

14. Are we true in our statements or do we exaggerate thus convey false impressions? Have we lied?

15. Have we committed sins of prayerlessness? How much time are we spending on our knees? Have we crowded out of our lives?

16. Are we neglecting the Word? How many chapters read each day. Are we Bible students? Do we draw our souls' supply from the Scriptures?

17. Are we burdened for the salvation of souls? Have we passion in our hearts for those who are perishing?

"If we confess our sins, faithful and just to forgive our sins, 'Judgment must begin in the house of the Lord.' — Selected from the Magazine "Revival."

Is There A Personal Devil?

Men don't believe in a Devil now
As their fathers used to do;
They've forced the door of the broadest creed
To let his majesty through.
There isn't a print of his stealthy foot,
Or a fiery dart from his bow
To be found in earth, or air today,
For the world has voted it so.

But who is mixing the fatal draught
That palsies heart and brain,
And loads the bier of each passing year
With ten hundred thousand slain?
Who blights the bloom of the land today
With the fiery breath of Hell?
If the Devil isn't and never was,
Won't somebody rise and tell?

Who dogs the step of the toiling saint,
And digs the pits for his feet?
Who sows the tares in the field of time
Wherever God sows His wheat?
The Devil is voted not to be,
And of course they think it's true;
But who is doing the kind of work
That the Devil alone should do?

We are told he does not go about
As a roaring lion now;
But whom shall we hold responsible
For the everlasting row
To be heard in Home, in Church, in State
To the earth's remotest bound,
If the Devil, by a unanimous vote
Is nowhere to be found?

Won't somebody step to the front forthwith
And make their bow, and show
How the frauds and crimes of a single day
Spring up? We want to know.
The Devil was fairly voted out;
And they claim the Devil's gone;
But simple folk would like to know
Who carries his business on.