

"HE WALKED WITH GOD"—Genesis 5:24

He "walked with God!" Could grander words be written? Not much of what he thought or said is told; Not where or what he wrought is mentioned; "He walked with God"—brief words of fadeless gold!

How many souls were succoured on his journey— Helped by his words, or prayers, we may not know; Still, this we read,—words of excelling grandeur,— He "walked with God," while yet he walked below."

And, after years, long years, of such blest walking, One day he walked—then was not, God said "Come! Come from the scene of weary sin-stained sadness! Come to the fuller fellowship of Home!"

Such be the tribute to thy pilgrim journey When life's last mile thy feet have bravely trod— When thou hast gone to all that There awaits thee, This simple epitaph—"He walked with God!"

—J. DANSON SMITH.

What A Real Bible Church Is, And Is Not

ROY MASON
Tampa, Florida

It may seem foolish to devote time to a consideration of something that everybody knows the truth about. A few things are more misunderstood than the mission and purpose of a church. Most teachers don't know what a church is for, neither do most church "officials." Theological seminaries—the great majority of them, don't even begin to know what churches are for. We shall take up the subject negatively and see some of the false notions, after which we shall consider the positive side.

What Churches Are Not For

1. A church is not a saving agency. That is, membership in a church does not confer salvation. This is quite contrary to what many think. Millions of Catholics think that if they should get ex-communicated from the church, they would be ever lost. But salvation is not the name of any church. (See Acts 4:12).

2. A church is not a social club. Many think of a church as merely another club. To them a church is to be classed right alongside the various clubs and societies of the world. That is why members often put their badge or their "Eastern Star" or something else ahead of the

meetings of their church. They think of the difference as one in degree—not in kind.

3. A church is not a world betterment organization. Its main business is not to clean up a community, or to make the world better. Incidentally, any community is made better through the functioning of a real church, but that is not the prime purpose. A church is to "call out of the world" a people who realize that the world is a hopeless proposition. The very word "church" signifies "called out ones." Social gospelers identify churches with this world and make them to be mere society betterment agencies. But Christ foretold the history of this age as one of war and confusion, and there is no Scripture for the idea that the world will ever be characterized by anything else during this age. Churches are supposed to be organizations of people who have broken with the world.

4. A church is not an amusement agency. But that is exactly what most churches have become. The social and entertainment features overshadow all else. Every week sees a round of parties and socials, and a church cannot be run on the denominational plan and be A-1 without these. Church people may indeed meet together occasionally for some social contact, but remember this: A scriptural church has no function to perform in amusing and entertaining, whatsoever. The

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GONE UP IN SMOKE

New figures on cigarette consumption shows the average American smoked 115 packs of cigarettes during the year ending July 1, as the nation exhaled MORE SMOKE THAN EVER BEFORE IN HISTORY. According to an Agriculture department survey released in August, 327 BILLION (327,000,000,000) cigarettes were consumed during the preceding 12 months.

Another 33 billion cigarettes were exported to foreign nations (such as England, who buy cigarettes and American movie films while food and clothing are strictly rationed!) bringing to 18 billion the number of PACKS produced by manufacturers and no decline in the cigarette appetite of America is expected, at least before 1948.

Multiply that by fifteen to twenty cents per pack and you

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The Baptist Examiner

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

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THE SIMPLICITY OF OUR FAITH

NEW YEAR QUESTIONS

It is customary at this time to make resolutions pertaining to things which one will, and will not, do during the new year.

We are aware that resolutions made in the energy of the flesh, and resolutions dependent on one's own strength for their fulfillment, are soon forgotten, broken or neglected.

But when the Spirit of God exercises one, and when the strength of the Lord is relied upon, definite progress in the spiritual life will be made.

Since the Lord exhorts believers to buy up the opportunities, why not ask ourselves the following questions with a view to purchasing at least some of the golden opportunities which the new year holds in store, if our Lord be not come:

1. Am I determined to read the precious Word of God more eagerly? (Job 23:12; Jer. 15:16).

2. Am I resolved to attempt to commit more Scripture verses to memory? (Ps. 119:11; Col. 3:16).

3. Am I purposing in my heart to put into practice what I learn from the Holy Scriptures? (John 13:17; James 1:22).

4. Am I going to improve, if possible, my record of attendance at services? (Mt. 18:20; Heb. 10:25).

5. Am I going to do more than usual in the important matter of spreading the gospel of Christ by using a larger number of tracts? (Ps. 126:6; Eccles. 11:6).

6. Am I going to be more faithful in the exercise of the stewardship of my time, money, talents and influence? (Luke 16:10; II Cor. 9:6-8).

7. Am I going to be a better witness for the Lord Jesus Christ? (Acts 1:8; Rev. 2:13).

8. Am I determined to be a more fruitful winner of souls for Him who saved me by His grace, and who is soon coming to take me to Himself? (Matt. 4:19; I Cor. 9:19-23).

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Baptists are a widely misunderstood people. Many think that Baptists teach that only Baptists will be saved; many think that they teach that only those who have been immersed, "buried with Him in baptism," Col. 2:12, will be saved; whereas, they have ever stood for the teaching that all Catholics, Protestants, Baptists and all who are on the outside of all churches, who repent and believe the Gospel, Mark 1:15, who really accept Christ as Savior, as having died for their sins, I Cor. 15:3, who trust the whole of their salvation to Him, Rom. 4:5, are sure of heaven; proving their teachings on this point by the Scriptures, Acts 16:31, "Believe on the Lord Jesus Christ and thou shalt be saved," and John 6:47, "Verily, verily, I say unto you, he that believeth on Me hath everlasting life."

But Baptists teach that, be-

cause Christ died for our sins, and because we are made sure of heaven the moment we accept the Savior, John 5: 24, 10: 28, 29, we should, from love, from gratitude to Him for having suffered in our place for our sins, do just what He would have us do as to baptism and church membership, as well as concerning everything else He teaches; that we should not be careless about anything He has taught or commanded; that we should not trifle with anything He wishes us to do by saying, "It is not essential," or "Something else will do just as well." Hence, Baptists believe that it is terribly wrong and misleading to say, "One church is as good as another," or "It does not matter what church you join." Church membership means that your influence is for the doctrines, the teachings, of the church of which you are a

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Adventists And Other Heretics, Take Note

It is indeed strange that some persist in the assertion that the Lord's Day on the first day of the week was a Romanist invention. Archeologists have long since brought forth conclusive evidence that Sunday was the day kept by Christians over a wide territory long before the time of Constantine or any Romish pope.

In A. D. 450 we find in the history of the church by Solomon a reference to Constantine. "He honored the Lord's Day because on it Jesus arose from the dead."

In 400 A. D. Augustine said: "The day now known as the Lord's day, or eighth day, is the first day of the week."

In 386 the Emperor decreed: "On the day of the sun, properly called, the Lord's Day by our ancestors, let there be a cessation of business."

In 306 Peter, Bishop of Alexandria, wrote: "The Lord's Day we celebrate as a day of joy because on it He arose from the dead."

In 374 Eusebius, the father of

church history distinguished between the Lord's Day and the Jewish Sabbath, telling us that on account of the resurrection Christians kept the first day.

In 270 Antolious, Bishop of Laodicea wrote: "Our regard for the Lord's resurrection, will lead us to celebrate the Lord's Day."

The Apostolic Constitution of 250 said: "On the day of our Lord's resurrection, which is the Lord's Day, we meet most diligently."

Tertullian in 200 wrote: "We solemnize the day after Saturday in contradiction to those who call that day their Sabbath."

In 194 Clement of Alexandria: "The Lord's Day, glorifying the Lord's resurrection."

In 180 Bardesanes of Edessa: "On the first day of the week we assemble ourselves together."

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BAPTISTS AND BAPTISM

The fences and defences that protect the Lord's Supper sadly need repairing. We should know more of the ordinances that pertain to "all the fullness of God." Baptism is an "all-righteousness" ordinance, but how much do we apprehend? Dignity of baptism sadly needs stressing. Henry Morehouse, the evangelist, though not a Baptist, nor speaking to a Baptist crowd, but in the Moody Church of Chicago, where it was not so lawful to speak, said, "And you Baptists ought to be the holiest people on earth. You've been with your Saviour in His burial. Other Christians there are who have not been there, but you have. You have stood at the edge of the watery grave, and looked back in the world and said, goodbye world! goodbye, my old life, and my old comrades, and my old self! My old pleasures, and my sins good—"

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The First Baptist Pulpit

"The Travail Of His Soul"

"He shall see of the travail of his soul, and shall be satisfied." Isa. 53:11.

As you well know, there are many theories offered concerning the death of the Lord Jesus Christ. I have been amazed ever since I have been in the ministry how many folk have offered philosophical reasons as to why Christ died. I can say truly this morning that I have been amazed at the number of reasons offered and the number of theories suggested as to the death of the Lord Jesus Christ.

Of course, you recognize the fact that the most common theory as to Jesus' death is that He was a martyr, that is, He could not help Himself. If He were to be true to His convictions, then He had to die for them.

I remember sometime ago hearing a preacher say that the chief value of the death of Jesus Christ is that it gives us an example that we ought to be true to our convictions even if we have to die for them. I say, beloved, that is the most common theory concerning the

death of the Son of God, namely, that He was a martyr, that He could not help Himself, that there was nothing else that He could do, and that if He were to be true to His convictions, He had to die for them.

Let me say to you, beloved, before the echo of that statement dies out in your ears, I certainly do not agree therewith. Let me insist that I do not believe that Jesus Christ was a martyr. I do not in any wise at all subscribe to the fact that the Son of God was helped

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JOHN R. GILPIN—EDITOR

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"THE TRAVAIL OF HIS SOUL"

(Continued from page two)
less to help Himself. I do not believe that the Lord Jesus Christ had to die because He was in the hands of men. Instead, beloved, we read:

"Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" —Matthew 26:53.

He thus said that He could call upon His Father and He would give Him better than twelve legions of angels. A legion is approximately five thousand. That meant that Jesus said that if He cared to do so, He could call upon His Father and that God the Father in Heaven would send to His rescue better than sixty thousand angels to fight for Him.

Turn back to the Old Testament and you will find what one angel did in one night's time. Listen:

"And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred four-score and five thousand; and when they arose early in the morning, behold, they were all dead corpses." —2 Kings 19:35.

Thus, one angel of God in one night's time destroyed 185,000 of the Assyrian army. Beloved, if one angel were able to destroy 185,000 of the enemy of God's people in one night, what then could better than sixty thousand angels have done if they had been called to the defense of the Lord Jesus Christ?

Simon Peter drew his sword, ready to fight in behalf of the Lord Jesus. Yet the Master said in substance, "Simon, put away your sword. If I cared to do so, I could call better than sixty thousand angels to my defense."

I tell you, beloved, the Lord Jesus Christ was not a martyr. He did not die a martyr's death. He did not die because He had to die. Notice another Scripture of like measure:

"Jesus, when he had cried again with a loud voice, YIELDED UP THE GHOST." —Matthew 27:50.

The Greek word that is translated "yielded," literally is the word for "dismissed," so that it actually says that the Lord Jesus Christ "dismissed his spirit." The Greek word that is used there implies an act of Christ's own volition, and would tell us that the death of the Lord Jesus Christ was vastly different to the death of every other person who has ever died in this world. He died because He, of His own accord, by His own volition, dismissed His Spirit into the hands of God. That doesn't sound like a martyr's death, does it? Listen again:

"No man taketh it from me, BUT I LAY IT DOWN OF MYSELF, I have power to lay it down, and I have power to take it again. This commandment have I received from my Father." —John 10:18.

He was talking here about His own life, and He declared that nobody took His life from Him, but rather, He was laying it down of His own accord. I say then, beloved, from these Scriptures that I have read to you, the Lord Jesus Christ surely was not a martyr. Instead, beloved friends, everything within these Scriptures would indicate that the Lord Jesus Christ was anything else but a martyr.

Recently a man asked me as to which theory of the atonement that I accepted. I answered him then without a moment's hesitation, "The Barabbas theory." Now on further reflection and after considering it more thoroughly, I still answer as I did then; the only theory of the atonement that I accept is the Barabbas theory, that as Jesus died for Barabbas, so the Son of God died for me.

Thus, beloved, though there have been many, many theories offered concerning the death of the Son of God, of which the most common is that He was a martyr, I reject this and reject all other theories as false, with the full assurance this morning that the only theory that means ought to me or that can mean anything at all to you, is the Barabbas theory — that Christ died for your sins, which we find expressed so beautifully in I Corinthians 15:3. Listen:

"For I delivered unto you first of all that which I also received, how that CHRIST DIED FOR OUR SINS ACCORDING TO THE SCRIPTURES."

In view of that fact, beloved, and with that thought in mind, I want us this morning to study the death of the Lord Jesus Christ that we might learn more about the travail of His soul.

I
THE LORD JESUS CHRIST WAS A GREAT PHYSICAL SUFFERER. Before I say one word about how He suffered in His soul, I want you to see a little at least as to how Jesus suffered physically.

I remember some several months ago that the King and Queen of England came to this country. One of the papers which I read said that everything possible was done to make their arduous journey as easy as possible, and that all arrangements were made months in advance of their coming to this country.

I thought when I read that statement in one of the papers which comes to my desk, what a contrast with the Lord Jesus Christ, for while it was evidently true that everything was done to make their journey as comfortable and as easy as possible, in contrast, everything was done to make Jesus' visit to this earth as difficult and as laborious and as hard as was humanly possible.

Take for example in His home town. In the city of Nazareth where the Lord Jesus grew up from babyhood, He was never treated as the King of Kings, and even when He announced the beginning of His ministry, His own towns-people sought His destruction. Listen:

"And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? And all they in the synagogue, when they heard these things, were filled with wrath, And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built that they might cast him down headlong."

— Luke 4:21, 22, 28, 29.

That's the way the Lord Jesus Christ was honored in the city of Nazareth. This was His home town. He had grown from babyhood to manhood there, and on a certain day went into the temple, took the Word of God from the keeper thereof and read this glorious passage from the book of Isaiah. Then closing the book, He handed it back to the keeper of the temple, sat down in their presence and said to them, "This day is this scripture fulfilled in your ears." When He thus announced that He was the Son of God in person and that the Scripture was fulfilled that day in Him, the people of the synagogue were filled with wrath and the towns-people, His acquaintances, took Him out to the brow of the hill to cast Him headlong over the cliff that the Son of God might be killed. I say, beloved, that is a part of the sufferings the Lord Jesus underwent during His 30 years stay here in this world.

Notice another Scripture: "And Jesus said unto him, Foxes have holes, and birds of the air have nests: but the Son of man hath not where to lay his head." — Luke 9:58.

You talk about suffering, beloved, notice how Jesus suffered physically. He said to this group, "I am poorer than the birds of the air or the beasts of the field." He declared that though they had holes in which to hide and nests in which to rest, that He Himself had not where to lay His head. Doesn't it seem strange that the Creator who had made the foxes and fashioned the birds, who had provided the material for the building of the nests and who had made every sinkhole within the ground in which the animals might burrow — doesn't it seem strange that the Creator of all, now can find no place to lay His own weary head. Surely from this statement that comes to us from the heart of the Lord Jesus Christ, we can see this morning just how the Son of God suffered physically in the days of His flesh.

Notice again: "And every man went unto his own house. Jesus went unto the mount of Olives." — John 7:53-8:1.

What do these verses tell us. They speak of the sufferings of the Son of God. Talk about an unpopular preacher, the Lord Jesus Christ certainly was unpopular in the city of Jerusalem as well as in every other city that He visited. Here in this city of Jerusalem when He had preached, nobody invited the Son of God to go home with them, and when there was no invitation to Jesus that He might spend the night in one of their comfortable homes, the Son of God went out into the Mount of Olives. He had created it, He had made it, and now the Son of God turns to His creation that He might spend the night in solitude there. Every man went to his own home, and Jesus, not having a home and not having an invitation to go to their home, was compelled to spend the night on the mountainside. No man could read this without the realization that the Son of God suffered physically in the days of His flesh. There never was a royal welcome for Jesus within this city, rather, from the first day that He entered it unto His demise there, the Son of God received only a hiss from the inhabitants thereof.

Near to the end of His ministry you can observe His physical sufferings in the Garden of Gethsemane. I can't describe

them, and neither if I could describe them would your mind be capable of taking in the sufferings and of comprehending how the Lord Jesus Christ suffered excruciating agony there within the Garden of Gethsemane. The Word of God tells us that the Lord Jesus Himself prayed alone in Gethsemane and suffered so excruciatingly that great drops of bloody perspiration stood out upon his brow. I have been told that men under extreme mental anguish, that men passing through extreme physical suffering often have that experience; that is, it is nothing unusual for the human flesh to experience. Men even today under excruciating pain may cause blood to pass through the pores of their body and thereby bloody perspiration stand out upon the brow. That was the experience of my Lord and my Saviour. Jesus suffered so that great drops of blood appeared upon His brow in Gethsemane. You can see Him kneeling there in prayer while the disciples beloved by Him, Peter, James and John, slept a little distance off, and the balance of the disciples waited outside the Garden. Can you see the Master so agonizing in prayer and so suffering that blood stands out upon His brow?

When you see Him, you can certainly say that Jesus Christ suffered physically in His travail for us.

A little later, beloved, He was arrested and brought before Caiaphas in the middle of the night that He might be condemned. They were in such a hurry to get rid of Him that they did not even wait until morning, but rather, they came in the middle of the night before Caiaphas, the High Priest, that they might have Jesus con-

demned. How did they do that? Listen:

"Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands." — Matthew 26:67.

Talk about a man being given the "third degree" at the hands of the law. No man that ever was beaten, mal-treated, mistreated at the hands of an officer of the law in an attempt to force a confession from him was ever as severely treated as was the Lord Jesus Christ. Talk about suffering — observe the Lord as He wiped the saliva from other men's mouths from his face after they had spit into the face of Jesus. See Him as they smote Him and as with their open palms they slapped his face repeatedly, and when you see Jesus suffering under that midnight ordeal, you certainly are able to understand a little bit more about the travail of His soul.

Notice how they held Him until morning with no rest at night. He had spent the last part of the evening preaching to John 14, 15 and 16 was His agony in prayer. John 17 is His high priestly prayer of intercession. Then He had gone into the Garden and was arrested. Then after that came the trial under Caiaphas, the priest. All this physical suffering was enough to wear down the body of anyone. When the Son of God should have been given sleep and rest, He was held in custody with neither food nor rest, and then in the very early morning was taken before Pilate for a lengthy trial during which time He was scourged according to the law.

Do you see the Son of God? He was tied to a post and (Continued on page three)

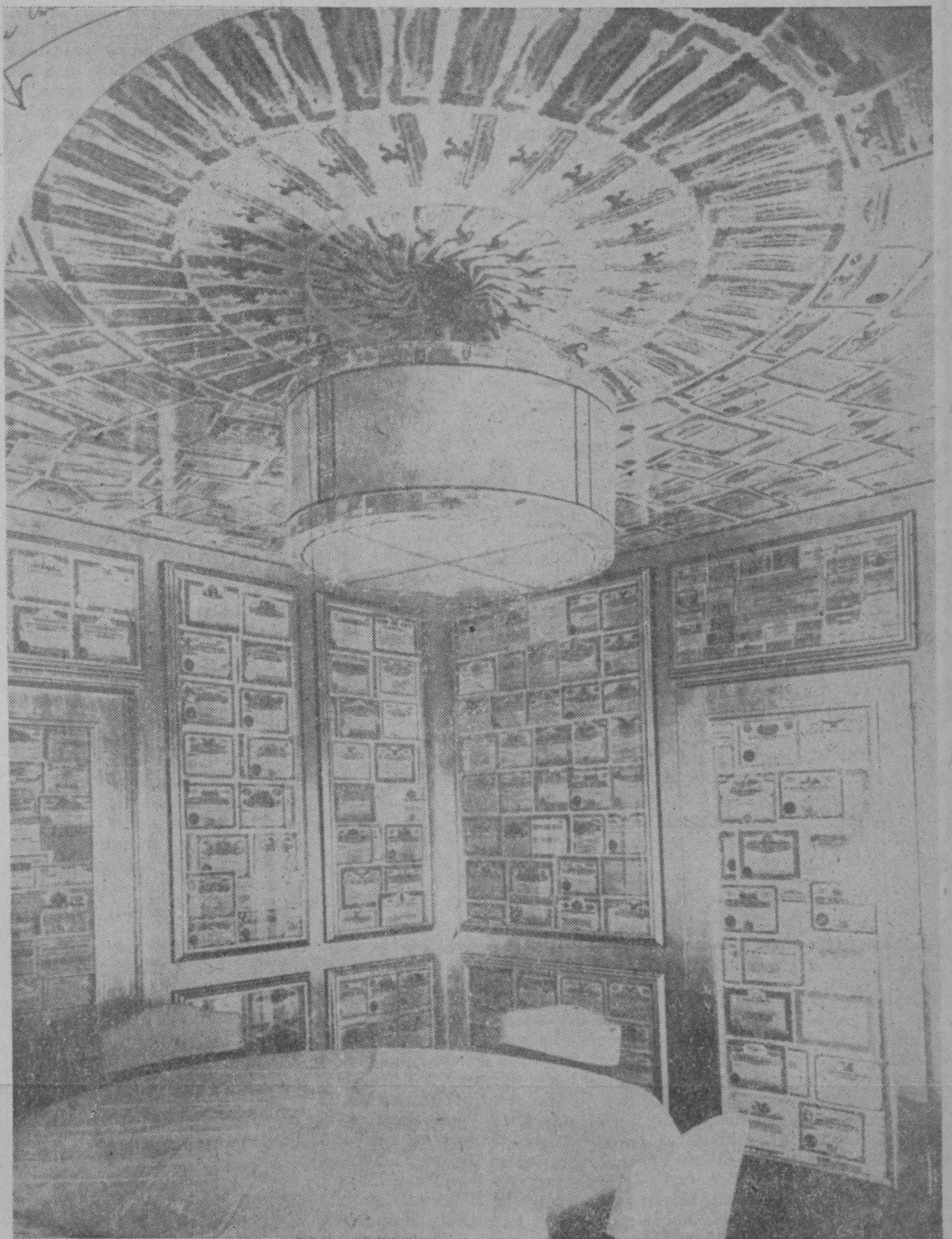
A PRAYER FOR THE NEW YEAR

What shall I ask for the coming year?
What shall my watchword be?
What wouldst Thou do for me, dear Lord?
What shall I do for Thee?
Lord, I would ask for a holy year,
Spent in Thy perfect will;
Help me to walk in Thy very steps—
Help me to please Thee still.
Lord, I would ask for a trustful year,
Humble, and yet so high;
Help me to sink at Thy blessed feet,
And on Thy bosom lie.
Lord, I would ask for a trustful year;
Give me Thy faith Divine,
Taking my full inheritance,
Making Thy fulness mine.
Lord, I would ask for a year of love;
Oh, let me love Thee best!
Give me the love that faileth not
Under the hardest test.
Lord, I would ask for a busy year,
Filled up with service true;
Doing with all Thy Spirit's might
All that I find to do.
Lord, I would ask for a year of prayer—
Teach me to walk with Thee;
Breathe in my heart Thy Spirit's breath;
Pray Thou Thy prayer in me.
Lord, I would ask for a dying world:
Stretch forth Thy mighty hand;
Scatter Thy Word—Thy power display
This year in every land.
Lord, I would ask for a year of joy,
Thy peace, Thy joy Divine,
Springing undimmed through all the days
Whether of shade or shine.
Lord, I would ask for a year of hope,
Looking for Thee to come,
And hastening on that year of years
That brings us Christ and Home.

—Militant Truth

—A. B. Simpson

THE BILLION DOLLAR GOLD ROOM



The "Billion Dollar Gold Room" in the San Diego Athletic Club is completely papered by worthless stock certificates of all kinds, that became worthless within ten years. Over the door-way are 3,330,000,000,000 German marks. An insurance agent in Ashland, Kentucky, Rex Arnold, a friend of the editor, and who furnished this picture and information about it, declares that there is not one single Life Insurance policy in the room.

This is spoken of as the room of "The World's Worst Investments." This is false in toto. The world's worst investment is described by Jesus, when He said: "For what is a man profited, if he shall gain the whole world and lose his own soul."

about incorrect and improper pronunciation and faulty use of grammar. I remember in speaking of a man, this college professor said, "It looks like that man would use the right word once in a while." He said, "It hurts me in my soul to hear him speak."

I remember a man who used to lead the singing here for us. He was temperamental, but he knew music. He was, beyond a shadow of a doubt, the greatest musician I ever listened to. He said to me one day, "Brother Gilpin, it hurts me in my soul when we don't sing a song rightly."

This is how Jesus suffered in His soul—which was the greatest pain He bore. The pain that passed along the body of our Lord Jesus, the pain He felt within His flesh was nothing to compare with that pain He felt within His soul, as He bore the weight of the accumulated sins of mankind down to the time when the last man of this earth shall be saved.

May I say in closing that none of the sufferings of Jesus Christ were in vain. He suffered phy-

sically untold excruciating agonies; He suffered in His soul agonies that you and I could not begin to imagine, and yet not one of those sufferings were in vain, for my text says:

"He shall see of the travail of his soul, and shall be SATISFIED."—Isa. 53:11.

Thank God He is going to be satisfied. Not one of those sufferings he underwent were in vain.

Often in this life men suffer in vain. In World War I men were taught they were fighting to make the world safe for democracy. That was a lie—they suffered in vain. World War II was fought with similar propaganda—men suffered in vain. But not so with the Lord Jesus Christ. The Son of God was no experimenter. What He did was not an experiment. He came and died for God's elect, and every last one of them will be saved. His sufferings, I say, were not in vain. Listen:

"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. I pray for them: I pray not for the world, but for them which

thou hast given me; for they are thine."—John 17:2, 9.

Beloved, I tell you this morning, no man can read that without the full realization that the Son of God did not die in vain. He died for the elect of God, and there was not one pain that He suffered but what will produce results in the salvation of God's elect. Listen again:

"All that the Father giveth me shall come to me."—John 6:37.

Not one of them is going to Hell. Every last one that Jesus suffered for is coming to Him and going to Heaven. When He prayed in Gethsemane, blood came out of the pores of His body, when they whipped Him and scourged Him, when they crucified Him, when the nails pierced His hands and feet—not one of those pains were in vain.

I tell you this morning, beloved, He died for the elect of God and some day all of God's elect for whom He died, are going to be saved, because Jesus Christ's death, His sufferings, His travail, was for the elect of God. May God help you to see the truth that He died that you might live!

he shall divide the spoil with the strong; because HE HATH POURED OUT HIS SOUL UNTO DEATH: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."—Isa. 53:12.

A fuller more vivid description could not be given. "He hath poured out his soul unto death."

Would you see it also in the prophecy of the Psalms. Listen:

"My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent. I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me; they pierced my hands and my feet. I may tell all my bones: they look and stare upon me."—Psalm 22:1, 2, 14-17.

My beloved friends, no individual can ever read this 22nd Psalm without the solemn realization that the Lord Jesus Christ suffered greatly from the standpoint of physical suffering for our salvation. Three hours he hung there beneath the sun, and then for three hours He hung there on the cross in darkness. At the end of that darkness, you hear Him as He cries, "I thirst." Talk about suffering. Tongue swollen to the extent that His mouth could not be opened, yet someone rudely poured some vinegar mixed with gall into His mouth to intensify those sufferings the Son of God was already passing through. Beloved, no man can see this scene nor read these Scriptures without remembering the travail of His soul.

II

BELOVED, I WOULD REMIND YOU THAT OUR LORD JESUS CHRIST NOT ONLY SUFFERED PHYSICALLY, BUT JESUS CHRIST ALSO SUFFERED IN HIS SOUL. Listen:

"He shall see of the travail of HIS SOUL, and shall be satisfied."—Isa. 53:11.

Notice: "The travail of His soul." As much as it was that Jesus suffered physically, great as was His suffering physically, the Son of God also suffered spiritually. He suffered in His soul. Listen:

"Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me."—Matthew 26:38.

Do you know what it is to suffer in your soul? I remember on one occasion a friend of mine and his wife were entertained in a home where I also had been entertained—a home far back up in the hills. It was undoubtedly the filthiest, most unsanitary, most nauseating surroundings that I have ever in my life experienced, and that covers a considerable territory when I make that statement. I have spent some nights and days under most unpleasant conditions, but never the equal of this. A friend and his wife, as I say, were entertained in this same home. His wife had never been used to anything of that type. When she came away, she said to me, "I don't see how they stand it." She had stayed there two days. She suffered in her soul because of her surroundings.

I remember a college professor who was speaking one day

do "TRAVAIL OF HIS SOUL"

(Continued from page two)
the lash fell across His body until His bare back was nothing more or less than a mass of gory flesh, not flesh, but a mass of blood and gore. Then after this had been done, He was taken before Herod where further indignities were heaped upon Him. They arrayed Him in a purple robe, they put a scepter of reed in His hand that shall some day hold a scepter of iron; they put a crown of thorns upon the brow that some day shall wear the diadem of God's own glory; then they said, "Hail, king of the Jews." Talk about suffering. His back a mass of gore and a crowd around Him mocking Him as though He were a King, making fun of Him in these mocking garments. See Him as He thus suffers.

Then they led Him back all the way across the city from Herod's judgment hall to Pilate's seat of judgment with His bleeding back bereft of comfort that might be given Him to sustain Him in those hours of agony. He was led all the way across the city with that bleeding back exposed to the pitiless rays of the noon-day sun, to be cried again in the hall of Pilate. Thou talk about suffering, beloved, you and I have never begun to even delve into the least pain and suffering that Jesus Christ physically underwent.

Look at Him as they finally brought Him to Calvary. He carried His own cross outside the city—not His cross, but the cross of Barabbas—the cross that Barabbas ought to have died upon—the cross that had been prepared for Barabbas. Pilate had said, "Whom will ye that I release unto you?" It was their custom that at this least of the Jews someone should be given a pardon. Here were the two that were eligible for pardon—the Lord Jesus, who was known to be innocent by Pilate, and Barabbas, who was known to be a guilty murderer. When Pilate asked as to whom was to be turned loose, the crowd shouted, "Release Barabbas, crucify Jesus." So, on a cross that was prepared for another man, the Son of God was condemned to die.

Note His sufferings. Such pain, such anguish, such sufferings He has already undergone, and now when Jesus starts to carry the cross of Barabbas to Golgotha, He falls beneath the weight of that cross. Can you imagine how God's Son suffered? Physically exhausted to such an extent that he can't walk beneath the weight of that cross and He falls by the roadside and another is compelled to carry the cross for Him.

Then see Him as He suffers at Calvary. No word of man could ever tell nor ever describe the sufferings of Jesus Christ there. No artist with brush and paint could ever depict what Jesus Christ underwent. Even our finite minds could never grasp the sufferings, the physical anguish that Jesus passed through. I like to see Him, beloved, as the pain raced along the very arteries of His body, as His bosom heaved and fell beneath the weight of the pain He was bearing. I like to imagine Him as He hung there with the nails piercing His hands and His feet, suffering for us. He was suffering greater than any individual who has ever lived within this world. You read it in God's Book as a prophecy.

"Therefore will I divide him a portion with the great, and

"I AM THAT I AM"—Exodus 3:14

God is his own equivalent, and God needs nothing but Himself to achieve the great purposes on which He has set His heart!

God gave Moses a blank, and as life went forward for the next forty years, Moses kept filling in the blank with his special need! He filled in,

FEARLESSNESS . . . before Pharaoh

GUIDANCE . . . across the Red Sea

MANNA . . . for the whole population

WATER . . . from the rock

GUIDANCE . . . thru the Wilderness

VICTORY . . . over Amalek

CLEAR REVELATION . . . at Sinai

And so Moses, for the rest of his life, had little else to do than to go quietly along, and taking God's blank check book, signed by God's name, I AM THAT I AM, write in . . . I AM guidance . . . I AM bread.

He presented the check and God honored it! And whenever you come to live upon God's plan as Moses from that moment did, you may absolutely trust God!

And when you come to the hoar head you will say, "Not one thing hath failed of all the good things which the Lord your God spake concerning you!"—Joshua 23:14).

—Gleams of Truth

by faith we have peace with God," Rom. 5:1. We learn, too, that faith and love are united in the same heart, I Cor. 13:13, Gal. 5:6. "We know we have passed from death unto life because we love the brethren," I John 3:14. "He that loveth is born of God and knoweth God."

3. That baptism was performed by immersion is clearly taught in the New Testament. Christ was baptized in the river of Jordan and came up straightway out of the water. See Matt. 3 and Mark 1. The Ethiopian eunuch went down into the water, was baptized, and came straightway up out of the water. Acts 8:38, 39. Those baptized were buried in the water and raised from it. See Rom. 6:4, Col. 2:12.

4. The Lord's Supper is placed in the church to be observed by its members, all of whom have been previously baptized. None were, in the apostolic days, church members without baptism. The order in which the two ordinances were given and commanded and in which they were observed by the Savior and His immediate followers clearly placed baptism first. See Matt. 26:26, Luke 22:19, 20, Acts 2:42, I Cor. 11:23-26.

We have in the scriptures above referred to the leading features of Baptist faith in language that needs no comment. No theologian is required to explain their simple declarations, and it is only man-made systems that require lengthy explanations. Why do some Christians play into the hands of infidels by teaching that God presented His requirements in such obscure and ambiguous language that those required to obey Him cannot understand what He requires them to do? There are great mysteries in the Bible, but not in the commands of God to His children.

Conclusion

Just a word, reader, before you lay this little tract aside. You shall one day stand before the King, I Tim. 6:14, 15, John 5:22. If you are unsaved, unredeemed, you will be cast into outer darkness and there will be weeping and gnashing of teeth, Matt. 22:13. Do not join with a haughty, godless world in meeting this statement with a keen curl of a refined sneer, for that haughty sneer was never yet seen on the quivering, pale lips of a dying man or woman. On the other hand, if you repent and believe the Gospel, Mark 1:15, if you really accept Christ as your Savior, John 1:12, as the one on whom all your sins were laid, Isa. 53:6, then you are sure of going to heaven, but Jesus Himself promised, "Him that cometh unto me I will in no wise cast out," John 6:37. But, reader, should you or anyone else, saved, redeemed, made sure of heaven through Christ's dying for our sins, I Cor. 15:3, treat light or carelessly our Savior's will concerning baptism and church membership? Should family ties, or social ties, or political ties, or business advantage, weigh more than tender, sacred love for Him who loved us and gave Himself for us, Gal. 2:20, and redeemed us to God by His blood? Rev. 5:9. Remember, Jesus Himself said, "If a man love me he will keep my words," and "He that loveth me not keepeth not my sayings," John 14:23, 24; and God's ser-

LIQUOR INTERESTS IN WRONG LOCATION



The city of Whittier, California does not have a single cocktail parlor or "beer joint" within their corporate limits. The daily newspaper does not accept liquor advertising. As evidenced by the above picture, the publishers of the Master Guide to religious films seems to be of the opinion that their town could also do without liquor advertising billboards.

vant of old said, "Behold, to obey is better than sacrifice," I Sam. 15:22; and the Savior said, "But in vain do they worship me, teaching for doctrine the commandments of men," Matt. 15:9. There was one who, facing his duty to the Savior, asked, "What shall I do, Lord?" Acts 22:10, who, when he saw the Lord's will, said, "Immediately I conferred not with flesh and blood," Gal. 1:16; and there was another who "cared for none of these things," Acts 18:17. They represent two great classes today; with which class will you take your stand?

—Introduction and conclusion by the late T. T. Martin. Tract authorship unknown.

SOME NEW YEAR QUESTIONS

(Continued from page one)

9. Am I resolving to be more helpful to the household of faith by commending more and condemning less, by giving more and expecting less, by working more and shirking less, by remembering more and forgetting less, and by loving more and despising less? (Eph. 4:31, 32; I Pet. 1:22; I John 3:16).

10. Am I going to learn more about freedom from worry by taking everything in prayer and supplication with thanksgiving to God and making my requests known unto Him? (Phil. 4:6; I Pet. 5:7; Luke 18:1).

—Now

ADVENTISTS: PLEASE NOTE

(Continued from page one)

In 140 Justin Martyr: "Sunday is the day on which we all hold our common assembly, because Jesus Christ our Savior, on the same day arose from the dead."

In 60 A. D. Luke wrote: "And upon the first day of the week when the disciples came together to break bread, Paul preached unto them."

And so John in 196 — "I was in the Spirit on the Lord's Day." These and many other references that have been found by archeologists prove conclusively that the first day of the week was called the Lord's Day long before any Roman church exist-

ed and that the term was distinguished from the Sabbath Day which Jews continued to keep. It is equally clear that the Lord's Day is distinguished from the judgment period called "the Day of the Lord,"—Prophecy

WHAT IS A CHURCH?

(Continued from page one) cause of Christ would be immeasurably advanced if there was never another party given in the name of any church organization. A church no more has it as its mission to amuse or entertain or furnish social diversion, than has the Municipal Hospital. Our business as a church is religion. Pastors often tell us, "Oh, you must have something for the young people," (meaning that they must have social functions). Our answer is: "There is not a word of truth in it." Twenty-five years of pastoral experience have given the lie to that devil-born theory of "having something to hold the young people." Social stuff doesn't "hold the young people." Young people are not fools. They don't have to be coddled. They don't have to be given a pacifier to get them to sit in church. Young people like to hear the truths of the Bible preached and taught, and they will come and listen if they are dealt with like sensible human beings, and given sermons that they can understand. Young people know — and come to have a disgust for the sham and hypocrisy of auxiliary life, in which young people meet to scatter their little pieces, then scatter to pet the rest of the evening. And that is what happens to hundreds of cases.

What Is A Church For Them?

Read Matthew 28:18-20. Here is set forth the program for Christ's churches for all time. Note what it is: 1. Make Christians. That involves mission and evangelism. 2. Make Baptists by properly baptizing them (Immersing them, it says.) 3. Make well informed, obedient Christians, by teaching them to observe all that Christ has commanded.

BAPTISTS AND BAPTISM

(Continued from page one)

bye! Once I was yours; I lived with you and enjoyed you; I was one among you. But the Lord Jesus sent His spirit, and I fell sick—sick of soul—sick unto death! And then I died! I am dead to you now. You can no longer move me. And this is the day of my burial. For now I am buried with my Lord! and when I rise, it will be to live with my risen Lord—on the other side of the resurrection, in the power of a new life. Goodbye! And then you were buried with Christ in baptism, and among the people of Christ on earth, you ought to be, of all, most holy!" Ford's Christian Repository, April, 1893.

GONE UP IN SMOKE

(Continued from page one)

will find America blew away close to THREE BILLION (\$3,000,000,000) dollars worth of smoke last year. — Faith and Life

THE SIMPLICITY OF BAPTIST FAITH

(Continued from page one)

member; and to be true to Christ one should not lend his influence to any doctrine not taught by the Bible; and he should not withhold his influence from any doctrine that is taught by the Bible. "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much." Luke 16:10.

No one, therefore, should be a Baptist who does not believe what Baptists teach; and no one can be true to the Savior who believes what Baptists believe and yet does not become a Baptist.

It is sometimes said by in-

quirers after religious truth that the way is difficult; and, indeed, in many things this is true. But God made the path of duty plain, and the difficulties in the way of finding the path have been put there by men. Whatever may be said of the obstacles in the way of understanding the faith of the sects, there is a simplicity in the Baptist faith that commends it to honest inquirers after gospel order.

1. Baptists hold that no one is a proper subject of Christian baptism and church membership who is not already a Christian. They are the only people who hold this view. This is simple and the Scriptures that teach it are plain and easily understood. We refer those who are inquirers, and are not familiar with the Scriptures to the following passages: John the Baptist refused to baptize any except those who brought forth fruits meet for repentance. Matt. 3:8. Those John baptized confessed their sins. Mark 1:5. Those baptized under the immediate direction of Jesus were disciples. John 4:1. Those who were baptized on the day of Pentecost were such as had gladly received the word. Acts 2:41. Those baptized at Samaria by Philip first believed. Acts 8:12. The inspired epistles to the churches were addressed to Christians; showing that the New Testament churches were composed of converted people: "Beloved of God, called to be saints," Rom. 1:7. "The sanctified in Christ Jesus, called to be saints," I Cor. 1:2. "The saints at Ephesus," Eph. 1:1.

2. These were not made children of God by baptism, or by any other ceremony. It is clearly taught that none are the children of God unless they are believers, and that such already have the pardon of their sins. "He that believeth on the Son is not condemned," John 3:18. "He that believeth on the Son hath everlasting life," John 3:36. "Therefore being justified