

The one who nurses grief is not any wiser than the one who feeds a tiger.

# Is Mary The Mother Of God?

CORNELIUS K. RAND  
New Orleans, La.

MARY THE MOTHER  
OF GOD

Mary holds a peculiar position and it is difficult to discuss her place in the New Testament without arousing the chivalrous nature that is common to all men when they feel that motherhood is being investigated. It is not our intention to detract in any measure from the fine woman whom God chose to bear His only Son. However, as the doctrine of Mary is of major importance in Roman Catholic teaching, we cannot in fairness avoid looking at it in the light of the New Testament.

Here is the position held by the Roman Catholic Church on Mary, "When we say that Mary is the Mother of God, we assert implicitly two truths. First, that

Jesus Christ, her Son, is true man. Otherwise, Mary could not be His Mother. Second, that her Son, the Incarnate Word, is also true God. Otherwise, Mary could not be the Mother of God."

There we have the true position of the Roman Church. If Protestants question that Mary is the Mother of God, then the Catholic reasons that they deny the divinity of Jesus Christ.

Now let calm reason be brought to bear upon this assumption of a mortal created creature having the ability of being also the mother of God Almighty. The book of Genesis tells us in the first verse: "In the beginning God created the heavens and the earth." We also find in Genesis 1:27, "God cre-

ated man in his own image, in the image of God created He him; male and female created He them." It is easy for a person to grasp the plain simple truth that Mary did not create God but rather she was a created being, not having equal power with her creator.

## OTHER CHILDREN

One of the teachings of the Roman Church about Mary is that she did not have any other children besides Jesus. The Word plainly teaches she had other children. For the benefit of our Roman Catholic friends we will quote here from the Roman Catholic Bible, the Douay version.

Luke 2:7 "And she brought forth her first born son and

wrapped him up in swaddling clothes and laid him in a manger." Note "first born."

Mark 3:31 "And his mother and his brethren came and, standing without, sent unto him calling."

John 2:12 "After this, he went down to Capernaum, he and his mother and his brethren and his disciples: and remained there not many days."

John 7:3 "And his brethren said to Him, pass from hence and go into Judea, that thy disciples also may see thy works which thou dost."

Acts 1:14: "All these were persevering with one mind in prayer, with the women and Mary the mother of Jesus and with his brethren."

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## How The Word Of God Came To John In The Wilderness

This editorial was born as we listened to a sermon on Caiaphas, delivered by our dear friend, George Barr, pastor of the Knox Church in Toronto. In the course of his message Barr read Luke 3:1, 2: "Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother, Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the Word of God came unto John the son of Zacharias in the wilderness."

These verses serve to designate the exact time that the ministry of John the Baptist began. They also mark the state of the religious life of the nation when there were two high priests, rather than one as appointed. It is neither of these factors, however, that we should consider, but rather, that the Word of God, in the particular instance before us, passed by the authority of political and religious leaders to find its messenger in the wilderness, and to deliver its message through an unknown and humble voice.

The Word of the Lord did not come, in those days, to the emperor, the most powerful man in the world at that particular time. It did not come to Rome, or to the servants of Rome. It did not speak, then, through the emperor's governor, or through the emperor's hired men, or Philip, or Lysanias. It did not even declare His word to the religious leaders of the chosen people, namely, the high priests.

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## The True Way

Dan Crawford once wrote of a guide who was leading him along a new trail one day. Being somewhat dubious of the direction, he asked his proud guide just where they were going. "The way?" smiled the native. "You want to know the way? I am the way!" pointing proudly to his breast, where the hidden knowledge was locked. Says Crawford, "I took my rest from that, sat down with him in the forest on a fallen log, and told him of the Blessed Way who could truly say, 'I am the Way'."—Lighted Pathway.

BIBLICAL

PREMILLENNIAL

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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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## Are We Honest With God?

"Render to God the things that are God's"—Mark 12:17.

The question, "Are we honest with God?" is a large one, and should be seriously considered by every one who has come to know Jesus Christ as his Saviour.

It is interesting to consider this fact: We possess some things of this earth, but we do not own anything. "We brought nothing into this world, and it is certain that we can carry nothing out" (I Tim. 6:7). Everything belongs to God, and we only occupy for a short while, and to Him we must render account for how we have used His goods.

"Salvation belongeth unto the Lord" (Psalm 3:8). "Salvation is of the Lord" (Jonah 2:9). And yet men are constantly trying to lay claim to a part or all of their salvation. Such is not honest.

"Power (strength) belongeth unto God" (Psalm 62:11). And yet ye live and act as if the strength of our mind and body was our own and self-produced.

We dishonestly deceive ourselves.

"Vengeance belongeth unto me. I will recompense, saith the Lord" (Heb. 10:30). And we so often try to take matters into our own hands and settle affairs ourselves. Every attempt to "get even" with people is stealing, for we take that which belongs to God.

"The earth is the Lord's and the fulness thereof; the world, and they that dwell therein" (Psalm 24:1). "Every beast of the forest is mine, and the cattle upon a thousand hills" (Psa. 50:10). "The silver is mine, and the gold is mine, saith the Lord of hosts" (Hag. 2:8). From these plain declarations of the Lord's eternal Word we can easily see

## Mused Uncle Mose

Ev'body hollerin Amen long as de 'vangelis' preachin' 'bout de fruit of de Spirit; but w'en he git to hittin' on de works ob de flesh, seem lak every-body draw in jes' lak a tarpin.

that we, and all about us, belongs only to the Lord; and that by the unquestionable right of creation.

In relationships that exist between man and man, in what we call human "ownership," we have signs of ownership, definite portions to be rendered to the "owner" in return for the privilege of the use of property. Thus we have interest on money, and rent on property. No honest person questions the rights of property owners, and expects to render the specified amount required for its use.

God has set up a sign of His absolute ownership to all things upon earth, and that sign, or monument, is the tithe, or a tenth of all increase. This was clearly stated to Israel, "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or

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## True And False Views As To Sanctification

ROY MASON, Tampa, Fla.

WHAT? Do Baptist believe in sanctification? Certainly! They believed in it for 19 hundred years before the various holiness sects ever came into existence. They believe in it because the Bible teaches it. (See I Thess. 4:3). But now the question arises, "What do we mean by sanctification?" Before we take this up for consideration, let us note some FALSE TEACHINGS ON THIS SUBJECT.

### False Teachings:

1. That "sanctify" means to make sinless. The term doesn't mean that. For example, Gen. 2:3 where it is first used. Also note Exod. 13:2; Exod. 19:23; Jno. 10:36; Jno. 17:19. Make these instances of "sanctify" mean "sinless" and see into what absurdity you are thrust. To "sanctify" means to "set apart." When we dedicate a church building we sanctify it, or set it apart for the Lord's use.

2. That one can by going to the altar get some sort of a "second blessing," so that one will never again be subject to temptation, and will never again have any desire to sin. That just doesn't happen—that's all. If asked if I believe in the "second blessing" I would say, "yes and the third and fourth, and fifth."

We should strive to live above sin, but we shall never completely reach the goal in this existence. The claim to sinlessness is in itself a great sin, for lying is a sin, and claiming to be sinless is lying. (See I Jno. 1:8, 10; Isa. 42:19).

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## Our Substitute

He who is the Bread of Life began His ministry hungering. He who is the Water of Life ended His ministry thirsting. Christ hungered as man, and fed the hungry as God. He was weary, and yet He is our rest. He paid tribute, and yet He is the King. He was called a devil, and yet He hears prayer. He wept, and He dries our tears. He is sold for thirty pieces of silver, and redeems the world. He is led as a lamb to the slaughter, and is the Good Shepherd. He dies, and gives His life, and by dying, destroys death.—The Christian.

## The First Baptist Pulpit

## "GREAT THINGS GOD HAS DONE FOR US"

"The Lord hath done great things for us; whereof we are glad."—Psalms 126:3.

There is an old adage which says, "Precious things come done up in small packages." Certainly that is true of this Psalm, for it is a mighty small package. There are only six verses in it, yet the truth and the spiritual content of this little Psalm is a blessing to me today and has been a blessing to many a child of God through the years that have passed.

There is an historical background for this Psalm. The children of Israel had been in captivity in Babylon for seven-

ty years, and now their seventy years of captivity experience is drawing to an end. Those years in Babylonian captivity are fast running out, and the Jews are soon to be delivered from Babylon back to Palestine; therefore, as they think of their return to the Land of Promise, they say, "The Lord hath done great things for us whereof we are glad."

I want us to notice, beloved, some of the great things which God had done. Everyone of those Jews could have recalled many great things that God had done for them. And now particularly as God was about to

deliver them out of the land of captivity and back to Palestine, this was even more true. In fact, beloved, it was so wonderful that it was greater than they might have dreamed of, for the first verse says, "Certainly like them that dream," as if to say, "God has done so much for us that it is even better than we could dream of." That was true of the Jews right then, and it was true of them in all their experience from the time God had called Abraham to be the father of the Jews — God had done great things for them — things that were even greater

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## MARY, THE MOTHER OF GOD

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Galatians 1:19 "But other of the apostles saw I none saving James the brother of the Lord."

It would seem that Mary had other children.

The Catholic church goes on from here and has given Mary another great prerogative, Perpetual Virginity. "Though the Mother of Jesus, she remained ever a Virgin." In other words, Mary remained a virgin all of her life, even though she was married to Joseph. Nowhere in the Bible is such a teaching referred to. On the contrary, it would seem from the New Testament that Mary lived a normal life and had children. (Matt. 12:46-50). "While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him. And one said unto him, Behold, thy mother and thy brethren stand without seeking to speak to thee. But he answered and said unto him that told him. Who is my mother? and who are my brethren? And he stretched forth his hand towards his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother." This instance is referred to also in Mark 3:31-35; Luke 8:19-21.

It would seem from the reading of these passages that Jesus did have brothers and sisters; also that when his mother requested Him to do something that he did not wish to do He did not obey her. It is a sentimental idea that Mary had great influence over Jesus.

The Roman Church has an answer for those passages of scripture; it is that the brethren were not "brothers," but "kinsmen."

Now right here we are confronted with the great central thought of the Roman Catholic Church on sexual matters. To the Roman Church sexual intercourse is fundamentally wrong. That is one of her reasons for celibacy of her priesthood. Before we progress further, let us see if this is a proper conclusion.

Turning again to the Bible which is God's Word (admittedly so by the Roman Catholic Church), and we read in Genesis in the first chapter and the twenty-eighth verse, "And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth . . ." Here God speaks to Adam and Eve and tells them to be fruitful and multiply. It would seem that there was no shame attached to the normal life of that pair. There is no innate evil in the sexual act between man and wife. The Roman Church abhors the idea of a spiritual and physical union. It is for this viewpoint that the Romanist must find an explanation that would preclude any sexual intercourse in the life of Mary. "Thus she alone of all the race united in herself the twin glories of motherhood and vir-

ginity." There you have the peculiarly unique personage, Mary, as seen through the eyes of the Roman Church.

## THE IMMACULATE CONCEPTION

In order to raise Mary to a place above all, the Roman Church teaches the dogma of the Immaculate Conception which is best expressed by this quotation: "The Blessed Virgin Mary alone was from the first instant of her conception, through the foreseen merits of Jesus Christ, by a unique privilege granted her by God, kept free from the stain of original sin; she is, therefore, said to have been 'conceived immaculate'."

Once again we see the Roman Church teaching a doctrine that appeals to the human desire but does not have its base grounded in the Word of God. This is what one Roman Catholic prelate said about the Immaculate Conception, "If the Scriptures be duly considered and the sayings of the doctors ancient and modern, who have been most devoted to the glorious Virgin it is plain from their words that she was conceived in sin"—Cardinal Cajetan DeLoe in (Theol. part 102).

## "NOT IN BIBLE"

The dogma of the Immaculate Conception is not expressly enunciated in Sacred Scripture" (Pohle - Preuss, Mariology, P. 42).

Did sin pass on to Mary from  
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## GREAT THINGS

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than they might have dreamed of.

While this was true of the Jews primarily, and while it is particularly a Jewish Psalm, at the same time this text of Scripture is equally applicable to this church, and it is surely applicable to every child of God individually this day.

Let me ask you as an individual this morning: Isn't it true in your own experience that the Lord has done great things for you whereof you are glad? Let's just forget about the aches and the pains; let's just forget about the sorrows and the trials; let's just forget about all the difficulties and the problems; let's just forget this morning we have ever had a burden pressed down upon us, and just remember today the good things, the great things which the Lord hath done for us whereof we are glad.

Individually, beloved, surely it is true that God has blessed us far more exceedingly abundantly than we are able to ask for. As I look back across these almost twenty years as pastor of this church, I am reminded how good God has been to me personally, and how good God has been to you personally. Then, beloved, when I think of our church as a collective body, I am reminded again how good God has been to us as a church. Certainly there could never be a church anywhere that could say with more truth than this one, "The Lord hath done great things for us whereof we are glad."

Let's turn through this Word of God this morning and see some of the great things which the Lord hath done for us.

## I

HE HAS ELECTED US UNTO SALVATION. That's just about the greatest and the biggest thing that you and I can conceive of — the fact that God has

elected us unto salvation.

I say this morning what I have said many times in the past, if God hadn't chosen you and me to salvation, we never would have been saved. Could there be anything greater than the fact that before the foundation of the world — before God ever made a world, that He foreknew us and that He chose us in Christ Jesus unto salvation?

Listen to what God's Word says about this:

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning CHOSEN YOU TO SALVATION through sanctification of the Spirit and belief of the truth."—2 Thess. 2:13.

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

I might multiply these references time and time again and show you how true it is that it is the Lord who has chosen us unto salvation. Beloved, can you think of anything today that is more wonderful that God could have done for us than to have elected us to salvation?

I want to go back to an illustration that I have used in the past. We will assume there are two men in the penitentiary waiting execution at the midnight hour. Just before the time for the execution to take place, the governor, prompted by some reason unknown to us, steps into the picture and pardons one of these men, giving him a complete and irreversible pardon; whereas the other man goes to his death. Both of those men are guilty — they are both confessedly guilty. I ask you, "Which one of those men got justice?" You immediately say, "Why the man that went to his death received justice." What about the man that was pardoned? What did he get? He received the mercy of the governor.

Every one of us, as the fallen descendants of Adam's race, are not only guilty before God, but we are confessedly guilty. If we received the due reward of our deeds, every last one of us would go to a Devil's Hell. Not one of us would ever escape therefrom. How I thank God this morning that before the foundation of the world, God, for Christ's sake, prompted by some reason best known to Himself, stepped into the picture and elected or chose, or selected certain ones of the human family that they should trust Jesus Christ and thereby be saved. When I think of it this morning, that God might have let me go to Hell, that He might have passed me by and not have chosen me, — when I think this morning that if I got my just deserts I would go to Hell — when I think of it this morning, how I thank God that one of the great things He has done for us whereof we are glad is that He has elected us unto salvation.

## II

HE HAS REDEEMED US. Election merely guarantees our salvation, but election is not salvation in itself. God elected us before the foundation of the world, but, beloved, Jesus Christ redeemed us and effected our redemption at the cross of Calvary. I say this morning, beloved, I'm glad He redeemed my soul, for I could not have redeemed myself.

A man may pawn his watch

or overcoat and later he may be able through some financial ability, redeem the article that he has pawned. However, not one of us could ever have redeemed his soul. Only as our Lord Jesus Christ came to Calvary and poured out His blood as the price of our redemption could we have been redeemed back to God. Listen:

"CHRIST HATH REDEEMED us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."—Gal. 3:13.

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, TO REDEEM THEM that were under the law, that we might receive the adoption of sons."—Gal. 4:4, 5.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received 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.

Beloved, the price of our redemption was the blood of the Lord Jesus Christ. I'm glad that when I think of the great things that the Lord hath done for us whereof we are glad, — I am glad that I can say that I have been redeemed by the Lord Jesus Christ.

Beloved, will you believe me when I tell you that there is no forgiveness apart from redemption. A man may say, "I know I'm a sinner, but I have asked God to forgive me!" You might as well ask God to damn you as to ask Him to forgive you apart from trusting the blood of Jesus Christ.

A man said to me just a few days ago, "I know I'm lost, but I never go to bed at night without asking God to forgive me my sins." I said, "You might as well ask God to damn you for your sins." God never has forgiven a man because he is sorry for his sins, or because he joins the church, or because he is baptized, or because he confesses his sins — God forgives men only because Jesus Christ died for those sins. There is no forgiveness apart from redemption.

When I remember this morning that my Lord Jesus Christ has redeemed me, I come back to my text, "The Lord hath done great things for us whereof we are glad." Thank God he has redeemed me. It is one of the great things He has done for us.

## III

HE JUSTIFIES US. Listen:

"I know it is so of a truth: but how should men be just with God?"—Job 9:2.

That was primarily the problem of the book of Job, — the problem of justification — how can a man be just with God? Beloved, no man in this world ever knew fully the meaning or the answer to that question until the day our Lord Jesus Christ came as a sacrifice to Calvary. He justifies us. Listen:

"And by him all that believe are JUSTIFIED FROM ALL THINGS, from which ye could not be justified by the law of Moses."—Acts 13:39.

What does it say? The law of Moses could not justify any man, but we are justified in the Lord Jesus Christ. What does it mean. If you will write the word JUSTIFIED on the blackboard and divide it in syllables, and then add a few letters, you will have this statement: "Just as if I'd never sinned." That's what justification is. Let me show you how and why this is so. When a man believes on

Jesus Christ and receives Son of God as his Saviour, day all of his PAST SINS blotted out.

"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the REMISSION OF SINS THAT ARE PAST through the forbearance of God."—Romans 3:25.

Thus, beloved, the day a man receives Jesus Christ, of his past sins are blotted out. Then from that day on, charges the believer's sins to the believer, but to the Lord Jesus Christ, the believer's substitute.

"Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the LORD WILL NOT IMPUTE SIN."—Romans 4:7, 8.

There is an individual whom God won't charge. Who is it? The man who has been saved. Why won't God charge or impute sin to the believer? He charges and imputes it to the believer's substitute, Lord Jesus Christ. In view of the fact that the day a man is saved, all of his past sins are blotted out and after that God charges all his sins to his substitute, then that man is as if he'd never sinned" in the sight of God. That's the meaning of justification. The preacher can't do that for you; as an individual can't do it for yourself; the church can't do it for you; but listen to me this morning, God can do what man can't do. God can mark you on the roll of Heaven "just as if you'd never sinned." Wipe your past sins blotted out; your future sins all charged to the Lord Jesus Christ, when God faces us, He faces us "just as if we'd never sinned" one time. Beloved, when you get to glory and sit down and try to argue with our Lord to convince Him you have been a sinner, you would absolutely fail in doing so, for there would not be one single sin charged to your account.

Talk about the great things God has done for us — I'm glad He elected me to salvation; I'm glad His Son died on Calvary to cross to redeem me and for my forgiveness; I'm glad He justified me and that I am justified in His sight. These are some of the good things He hath done for us whereof we are glad.

## IV

HE KEEPS US. You could keep yourself. If it depended upon you to keep yourself, you would go to Hell. If it depended upon each of us to guarantee our own preservation, every one of us would be lost — couldn't keep ourselves. Devil has had at least a few years of experience before I and I got here. I'm no match for him and you're no match for him, but I'm glad in Jesus Christ there is one who is able to keep us.

"And I give unto them eternal life; and they shall never PERISH, neither shall any of them pluck them out of my hand."—Father, which gave them life is greater than all; and no one is able to pluck them out of the Father's hand."—Jn. 10:28.

I thank God this morning eternal life is ours in Jesus Christ, and it is Christ who keeps us today. What a blessing to know that He keeps us.

Mary and Martha in characteristic poses were in



The more your enemy hates you, the hotter fire you can put on his head with kindness and love.

## GREAT THINGS

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home when Jesus was there. Martha found her place in the kitchen bustling about getting dinner, but Mary sat at the feet of Jesus learning of Him. I can see Martha as she came and stood in the door and wiped her hands on her apron and said, "Master, send my sister out here to help me get dinner." Jesus said, "Martha, Martha, thou art troubled about many things; Mary hath chosen that good part which SHALL NOT BE TAKEN AWAY FROM HER."

If I didn't have any other Scripture in all the Bible to cause me to believe in the security of the saved, that's enough. Our Lord Jesus said that it should not be taken away from her.

I thank God that every man who has believed in Him, is not only saved, but is secure and shall be kept secure unto the end by the Lord Jesus Christ. He elects us; He redeems us; He justifies us; He keeps us — these are great things which the Lord hath done for us whereof we are glad.

V

HE GIVES US RICH FELLOWSHIP ONE WITH ANOTHER. A few weeks ago a man asked me a question something to this effect: Brother Gilpin, next to knowing that I am saved, what's the greatest blessing you have as a Christian? I said then what I say now — my fellowship with God's people. To me there's a joy in fellowshiping with the Lord that this world knows nothing at all about. Right along with all the other good things the Lord hath done for us which make us glad, comes this one — He gives us fellowship now which is truly rich.

The majority of you who are here are scattered somewhat from your family, with your family relationship more or less existing in other states. That's true of practically all of us. Beloved, I have found a relationship with God's people which is a basis for fellowship than any earthly relationship that I might have. I thank God for the fellowship He gives me with His own people.

Beloved, I have sat with some of you who are here and talked with you about the things of God and my heart has burned within me as I have realized how much we have in common in Jesus Christ. There is nothing greater so far as this world is concerned, than the fellowship He gives to us.

VI

HE IS GOING TO GIVE US HEAVEN AFTER A WHILE. It's wonderful what He has done for us already, but just think that after a while Heaven is ours. I'm not a movie goer, but all of you know, but a few years ago I remember seeing in a paper an announcement concerning a movie and the title of it was "All This and Heaven Too." I think of it this morning: what has He done for us? He has elected us to salvation; He has redeemed us by the blood of the Lord Jesus Christ; He has justified us so that we are never sinned; He keeps us day by day when we couldn't keep ourselves; He gives to us rich fellowship with one another — ALL THIS AND HEAVEN AF-

TER A WHILE. Yes, the Lord hath done great things for us whereof we are glad.

In the streets of Cincinnati some several years ago, an Italian merchant who was peddling his wares along the streets on a cold dreary day, was accosted by a Christian man, who, in the process of conversation, said something about what a dreary cold day it was. This Italian street salesman, evidently thinking about Italy with its sunny skies and warm weather very much in contrast to what he was then experiencing, and doubtlessly thinking of the time when he had made enough money to go back to Italy, said, "But by and by, — think of that."

Sometimes the skies get mighty low; sometimes they get overcast with clouds, sometimes those clouds get gray; and sometimes those clouds are black; sometimes clouds are lowering all about us until it seems we can't see anything but the cold clouds that are about us; however, beloved, by and by, just think of that. There's a day coming when all these clouds are going to be rolled away. There is a day coming when we are going to walk on streets of gold. We are going to fellowship with the men and women of God whom we have known and loved in this life. We will fellowship with the men and women of the Word of God whom we have learned to love by reading God's Book. We will stand face to face with the Lord Jesus Christ — "By and by — think of that!" Yes, the Lord hath done great things for us whereof we are glad.

In Conclusion

Did you notice, beloved, in the text as to who it was that did these great things for us? THE LORD. We didn't do them for ourselves, for everyone of us are spiritually impotent in the sight of God. We couldn't do anything for ourselves. Listen:

"Who hath saved us, and called us with an holy calling, NOT ACCORDING TO OUR WORKS but according to his own purpose and grace, which was given us in Christ Jesus before the world began" — 2 Tim. 1:9.

We didn't do them for ourselves. It was God. Notice again:

"Therefore we conclude that a man is justified by faith WITHOUT THE DEEDS OF THE LAW." — Romans 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."

Beloved, we didn't do a thing for ourselves in getting these great blessings. They are ours today, but we didn't have a thing in the world to do with it. It is the Lord who has done these things for us. Jonah, in the belly of the whale, looked up into the face of God and said, "Salvation is of the Lord." — Jonah 2:9.

From the day God elected us all the way through our earthly walk until He eventually transplants us to Heaven, salvation is of the Lord. It is the Lord who does it and not we that do it for ourselves. It is the Lord who saves us.

Did you notice that the text says the "Lord hath done great things FOR US." What God does is FOR US and not against us. Beloved, that's just exactly opposite to everything else in life. The world is against you; your flesh is against you; the Devil is against you; but what

## IS THIS THE WAY YOU ARE TREATING US?



Every pastor and church knows what the "summer slump" is. So does the editor of THE BAPTIST EXAMINER. For years this summer lethargy has been noticed. Some folk who pray the knees out of their pants in the winter time seemingly, wear the seat out backsliding in the summer time. Don't let us down this time!

## SANCTIFICATION

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Scriptures That Don't Harmonize With Sinless Perfection:

1. Galatians 5:22. Does fruit come on a tree suddenly?
2. Philippians 1:6, "When does God finish his work begun?"
3. Ephesians 4:15 and I Peter 2:2. How can a perfect person grow any?
4. Romans 7:22, 23. Are we better than Paul?

Sanctification Treated in Threefold Way

I. Positionally. We are saved and set apart as God's property once and forever, when we believe. This is through the merits of Christ's work. (See Heb. 10:14).

II. Experimentally. As we advance in spiritual life—grow in grace, etc., we become more consecrated in life (or should) and thus are actually set apart more and more to the service of Christ. How is this accomplished? Not by whooping and rolling and yelling, but by two things mainly. These two things are set forth in John 17:17 and 2 Thess. 2:13.

III. Completely. We shall

God does is FOR US — "The Lord hath done great things FOR US." The world, the flesh and the Devil are against us, but God is for us.

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

Beloved, in the light of this text, the things that God does are for us and not against us.

As I think and reflect over this text which has meant so much to me during the last two weeks I have been thinking of it in preparation for this morning's message, as I think of it, I rejoice, beloved, that I am His child. The unsaved man can't appreciate the text that I have read. Beloved, if you are a child of God, you have gone right along with me step by step in seeing the great things God has done for us whereof we are glad.

Sinner friend, you can't appreciate this verse and you will never appreciate it until Jesus Christ comes into your heart and becomes your Saviour. Oh, let Him in this morning. May it please God to open your heart and save your soul, and may He do great things for you beginning today and through the days to come.

May God bless you and save your soul.

\*never be wholly and completely consecrated to Christ until he returns and changes us into immortal beings. Then we can be perfect, sinless, wholly consecrated, and rid of the very presence of sin. Why? Because Satan shall then be bound. Read again Philippians 1:6.

These above statements concerning sanctification correspond to the three tenses of salvation — PAST, PRESENT, FUTURE. I can say:

1. — "I have been saved" (from guilt and penalty) Ephes. 2:8 (Revised Version).
2. — "I am being saved" (from habit and dominion of sin) Gal. 2:20.
3. — "I shall be saved" (from the very presence of sin) Rom. 13:11.

SO THEN TO SUM UP—We are sanctified or set apart as Christ's the moment we are saved. Experimentally, we are set apart or sanctified actually, more and more as we learn and do God's will. We shall be completely sanctified when someday "we awake in his likeness" or else are "changed in the twinkling of an eye" at Christ's glorious appearing.

## ARE WE HONEST WITH GOD?

(Continued from page one)

of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord" (Lev. 27:30-32).

So many people entirely lose sight of the real significance of the principle of the tithe by confusing it with the Mosaic law. But, it is a fundamental principle of honest dealing with God, and He has used it, and still ordains the use of it, in the support of His gospel work and workers on the earth (see I Cor. 9:13, 14).

Since the tithe is the Lord's and it is holy unto the Lord, His part is to be definitely set aside for His own use. We certainly are not honest if we use it for ourselves. He called His people robbers when they failed to render unto Him tithes and offerings. (See Malachi 3:8-10).

Would we consider a renter honest if he settled all his grocery, doctor, clothing, educational, entertainment bills, etc., before he paid the rent on our property? Certainly not. Would we consider one honest if he refused to pay interest on borrowed money because he owed somebody else? Assuredly not.

God's tithe comes first, ahead of everything else without any exception. And His blessings upon us when we are honest

with Him make the nine-tenths go much further than the whole could possibly go (see again the promise in Mal. 3:10).

If we really believe that all we are and have belongs to God, let us begin right now to render honest account unto Him. Such joy that you never knew will be yours. If you don't believe it, try it honestly and conscientiously for a year, and watch the results spiritually and materially. God's Word is just as true in Mal. 3:8-10 as it is in John 3:16.—A. M. Overton

## WORD IN WILDERNESS

(Continued from page one)

Annas and Caiaphas. They might preside in the temple in the holy city, Jerusalem, but they did not proclaim His message there. All these men—an emperor, a governor, tetrarchs, and priests were passed by; for the Word of God came, not to them, but "unto John the son of Zacharias in the wilderness."

This is not always God's way, but it is often His way. The Word of the Lord came to kings, as Solomon and Hezekiah, and it came to prophets, like Samuel. But it came also to a shepherd boy, David, and to a simple fisherman, Simon. And so "the Word of God came unto John the son of Zacharias in the wilderness."

Today, it is true, and ever since the end of the first century, the Word of God, complete and inerrant, is to be found written in ink in the holy, God-breathed Scriptures. God did of old, for it is among men in permanent and accessible form in the Bible. Its message is such, however, that it still passes by multitudes among the mighty and worldly wise, to find its reception in the hearts of the obscure and humble men and women of "the wilderness." God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence" (I Cor. 1:27-29).

In His wisdom and grace God has ordered it that one need not be an intellectual giant to understand His Word and know Him in Christ, although there is that in it that will fully satisfy the highest and deepest thought. The unlettered worker in the kitchen can find the richest and sweetest truths in the Scriptures and can get close to the Lord by the same Spirit's guidance who instructs the heralded scholar. One may be "in the wilderness," insofar as this earth's goods and the praise of man are concerned, but to be in the wilderness with the Word of God is to be enriched beyond measure. For such a wilderness is but a transient stopping-place on the way to the celestial city, whose maker and builder is God, and whose light is the glory of the Lord.

## DO YOU BELONG TO THE PWA?

All churches have some members who are also members of another organization—"The Pew Warmers' Association." Church member, examine yourself: Are you just a "Pew Warmer" or are you an active member of your church?



## MARY, THE MOTHER OF GOD

(Continued from page two)  
Adam? The Scripture says (Rom. 3:23), "for all have sinned and fallen short of the glory of God."

This doctrine of the Immaculate Conception was not accepted by the church without much controversy and it was only adopted by the Catholic church in the year 1854.

Less than one hundred years ago the Roman Catholic Church adopted the dogma of the Immaculate Conception, and a curse is placed upon all who do not believe in this doctrine.

The Roman Church also claims that it was possible for Mary to give birth to Jesus and still remain a physical virgin.

Not content with all the aforementioned doctrines on Mary they go on and claim that she had "bodily assumption" into heaven. The dogma teaches that Mary was raised from the dead and received bodily into heaven. To ask the question "Is this teaching in the Bible?" would be superfluous; like most of the Roman Catholic teachings it is not in God's Word. It would seem with the countless miracles recorded in the Bible this Miracle of Mary's "assumption" would be there if it had occurred.

Mary then was conceived without sin, remained ever a virgin, and when she died was bodily raised into heaven. This, however, does not conclude the doctrine of Mary. We will now proceed to show how these doctrines are used to develop the religious faith of Roman Catholics.

### QUEEN OF HEAVEN

"Vested with this wonderful glory, the holy Virgin arrived at the throne of the divinity, and the three divine Persons received her unto their eternal and indissoluble embrace. She seemed as if absorbed within the three divine Persons, and as if submerged in that infinite ocean of the abyss of the Divinity; the saints heard these words of the Eternal Father: 'Our Daughter Mary has been elected and chosen by our eternal will as the only and singular one among all creatures, and she is also the first in our delights. She has never degenerated from her title of Daughter, which in the Divine Understanding has been given her from all eternity; therefore, she has a right to our eternal kingdom, of which she is to be acknowledged and crowned the legitimate Sovereign and Queen'."

The Roman Church gives Mary many titles; there are

some that are mother titles, virgin titles, queen titles, and mystical titles. Here are a few of the mystical titles, "Seat of Wisdom, Tower of David, Gate of Heaven, Refuge of Sinners and Our Hope and Our Life."

### SALVATION BY MARY

Pope Pius IX states in one of his encyclicals "that the whole of our confidence is placed in the most Holy Virgin, since God has placed in Mary the fulness of all good that accordingly we may know that if there is any hope in us, if any grace, if any salvation, it rebounds to us from Her."

In a pamphlet called "Devotion to the Mother of Sorrows" issued by the Benedictine Convent, Clyde, Missouri, we read these words: "It is on account of the exceedingly great sorrows and sufferings which Mary endured for our salvation that she deserves our compassion and highest esteem." p. 7. Again on p. 12, "Mary offered her Son willingly for our salvation; yes, the sacrifice she brought in union with Him was so great that Saint Alphonsus says of it 'Two hung upon one Cross.'" Could anything be more blasphemous? Here they claim that Mary gave her son for our redemption. Yet the Bible plainly teaches that God gave His son. (John 3:16) and countless other scriptures that space forbids mentioning. Here is final proof that the Roman Church uses Mary as saviour in fact if not in theory. Quoting from the above source again p. 24, "Devotion to the sorrows of Mary is a source of great graces because it is so pleasing to our Divine Lord. Many holy writers say that through her sufferings Mary placed an obligation as it were, upon her Son, which constrains Him to grant her whatever she asks of Him. As soon as we sympathize with the sorrows of His Mother, we draw our Saviour to ourselves." "He is," says Saint Bernard, "at the disposal of those who devoutly meditate on the sufferings of His Mother." Our Lord once said to Veronica of Binasco: "My daughter, the tears which you shed in compassion for My suffering are pleasing to Me, but bear in mind that on account of My excessive love for My Mother, the tears you shed in compassion for her sufferings are still more precious."

Again from pages 26,27, "The Mother of God once said to her faithful servant Saint Bridget: 'No matter how numerous a person's sins may be, if he turns to me with a sincere purpose of amendment I am prepared

forthwith to receive him graciously, for I do not regard the number of sins he has committed, but look only upon the disposition with which he comes to me; for I feel no aversion in healing his wounds, because I am called and am in truth the Mother of Mercy.'" Does Mary save lost sinners? The Roman Catholic Church plainly teaches she does. Yet when defending their faith to Protestants they deny that they teach it.

### MARY SAVES FROM HELL

From the same pamphlet p. 32-33, "But the person who has been devoted to the Mother of God, and especially to her sorrows, will not be deserted. Mary has rescued innumerable souls from hell even at the last moment. Saint Alphonsus says that whosoever dies while loving God and pronouncing the name of Mary cannot be lost."

We would go on and on with statements that claim Mary as the saviour of all the race. Jesus Christ the Son of God does not agree with our Roman Catholic friends, however. He said: "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 10:19), again in John 14:6, "I am the way and the truth, and the life; no man cometh unto the Father but by me." In the books of Acts we read (Acts 4:12), "Neither is there salvation in any other, for there is no other name under heaven given among men whereby we must be saved."

We can see that it is easy for the Roman Catholic Church to lead Her people to give Mary all honor above that given to God. If Mary had all the marvelous characteristics that the Church claims it is only one step for the Catholic to pray to Mary. This of course they do and a Catholic child learns the "Hail Mary" at his mother's knee. When a Catholic goes to confession, part of his penance consists of praying to Mary. The novenas in a Roman Church are a series of prayers that the faithful take part in and various types of grace are imposed upon the person that "make the novena." Prayers said to Mary before her statue or picture secure indulgences for the faithful. In all Roman Churches there are one or more statues of Mary. Catholics are urged to have a statue of her in their homes. If a good Catholic must go to Purgatory when he dies and he can receive many indulgences which will lessen his time of pain in that awful flame by praying to Mary it is only natural that he do so. God is so far away in the mind of the Catholic, yet he is taught that Mary is right at hand and as she is a mother she will have compassion. Taking the petitions directly to her son Jesus, Catholics are taught that "even as Eve brought in sin and death, so Mary brings in obedience and life, and as we owe all our miseries to Eve, so we owe all of the blessings of salvation to Mary." Pope Leo XIII in 1891 wrote to the Catholic Churches: "With equal truth may it be also affirmed that by the Will of God, Mary is the intermediary through whom is distributed unto us this immense treasure of mercies gathered by God, for no mercy and truth were created by Jesus Christ. Thus as no man goeth to the Father but by the Son so no man goeth to Christ but by His Mother."

### POPE VS. GOD

Compare this statement made by the infallible (?) pope with God's Word. "For the law was given through Moses; grace and

truth came through Jesus Christ," (John 1:17). "For there is one God, and one mediator between God and men, the man Christ Jesus," (I Tim. 2:5).

If mercy comes from Mary it is only natural to pray to her for this mercy as no man feels justified within himself for meeting God. However, does mercy come from Mary? God's Word does not say so. Once again we see the Roman Church building a teaching that does not have any Scriptural basis. In Luke 1:46-47 "and Mary said, My Soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." Mary clearly shows her need of a Saviour. If she was sinless no saviour would be necessary.

Paul did not claim that mercy came from Mary. Quite the contrary, he said, "but I give my judgment as one that hath obtained mercy of the Lord," (I Cor. 7:25). Paul goes on and tells us of God's great love in Ephesians (2:4-10), "being rich in mercy, for this great love wherewith he loved us even when we were dead through our trespasses." In spite of our transgressions God loved us, "made us alive together with Christ" ("by grace have ye been saved."). Paul does not say that we are saved by the effectual prayers of Mary or that we received salvation from Mary. He goes on and tells us that we cannot earn this grace, and that not of yourselves, "it is the gift of God! not of works that no man should glory." Therefore, Paul makes the salvation of the lost simple as a gift, a gift that sinners cannot earn, it is freely given to sinners by faith. "The wages of sin is death but the gift of God is eternal life in Christ Jesus our Lord" (Romans 6:23). Paul does tell us where mercy and peace come from. (I Tim. 1:2), "unto Timothy my true child in faith; grace, mercy, peace, from God the Father and Christ Jesus our Lord." John the beloved disciple also tells us that mercy and grace and peace comes from God, (I John 2:3). "Grace, mercy, peace, shall be with us, from God the Father, and from Jesus Christ, the Son of the Father, in truth and love." John, it will be interesting to remember, was the disciple with whom Mary spent her last days on earth. Jesus gave his mother into the care of John at Calvary. (John 19:25-28) "... the disciple standing by whom he loved, and he saith unto his mother, Woman behold thy son! And he saith unto the disciple, Behold thy mother! And from that hour the disciple took her unto his own home." So Mary the mother of Jesus spent her last days on earth under the roof of John the beloved disciple. Now John certainly would have known if Mary had any special influence with Jesus, or if she was miraculously taken into heaven. In all of John's writings in the New Testament covering his gospel, epistles, and the Revelation there is not one verse that mentions any special grace or power that Mary had. No mention is made anywhere of Mary's assumption into heaven in the entire Bible.

### FORBIDDEN BY BIBLE

Praying to Mary is, however, expressly forbidden in the Bible in the New Testament. Jesus himself says "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10).

All Roman Catholics who lived before 1854 did not have to believe in the dogma of Mary; Jesus did not preach it, Paul did not preach or write about it. All the writers in both the Old

and New Testament did mention it not even by implication; yet the Roman Catholic must believe it or be cursed his church.

A Roman Catholic is taught from early childhood to pray to Mary. When a Catholic wants special favor from God he is advised to "make a novena" and pray to the "Blessed Mother." The Church takes the attitude that its children should come to it for spiritual knowledge and then the Church directs them to go to Mary in prayer. She is a great intercessor for all Roman Catholics. The Roman Church has built a wall around Jesus Christ and God the Father, the wall consisting of Mary and saints. A Catholic cannot penetrate this wall, he must go through these created beings to reach his Maker. The writer of Hebrews does not recognize a person as a mediator between man and God except Christ Jesus. (Heb. 7:25), "Wherefore also he is able to save to the uttermost them that draw nigh unto God through Him seeing he ever liveth to make intercession for them." Now if Christ is to make intercession for us, what value would Mary's intercession be? Can Christ need help from Mother? Again in Hebrews 14-16, we find how Christ is available.

"Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been tempted in all points tempted like as we are, yet without sin. Let us, therefore, draw near with boldness unto the throne of grace, that we may receive mercy, and find grace to help us in our need."

It would seem that the New Testament was written to guide the faithful. As the Roman Catholic Church along with Baptists and Protestants agree it is the Word of God, Mary was to be used as an intercessor, some mention of her power would be in the New Testament.

### A ROMAN DOCTRINE ONLY

The doctrine of Mary is a Roman Catholic doctrine of no other religious group teaches it. When it is so plain and Christ wants us to come to Him why does the Roman Church teach that we must go to Mary? Mary is exclusively for the Roman Catholic. It is a Catholic doctrine and taught to build up the Roman Catholic Church. When building the physical church they are robbing the people of the spirit of Christ which is necessary if the believer is to find soul peace and joy (Matthew 11:28). "Come unto me all who are weary and heavy laden and I will give you rest."

"O Mary, conceived without sin pray for us who have sinned." The Roman Church has many substitutes for God and His only Son and Mary is their most effective substitute.

Jesus died on a cross to save the world (John 3:16). God so loved the world that he gave his only begotten son to die for whosoever believeth on him should not perish but have eternal life." Believe on Jesus, NO, ON CHRIST.

"For there is one God, one mediator between God and men, the man Christ Jesus," (I Tim. 2:15).

### HE CARES FOR ME

If it matters to Him,  
It need not worry me;  
I rest in Him  
Who undertakes for me.  
Though Satan's darts assail,  
He overcomes me not;  
Blow though he shall  
With chilling blasts, or what.  
In Christ I'm safe and sure,  
He knows the way I take;  
He cares for me  
And never will forsake.

Eva Gray