

Be more desirous of meeting God in your trouble than of getting out of it.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Leading Promises Of God Of All The Bible

By Roy Mason
Tampa, Florida

This is God's promise to save forever and eternally those who should believe on his Son. The Covenant of grace was ushered in by the coming of Jesus, for "grace . . . came by Jesus Christ." It was ratified in blood as he gave himself for us. "This is the blood of the New Covenant poured out for many unto the remission of sins." We of today, live under New Covenant promises.

The promise of everlasting life through simple faith in Jesus, plus nothing. (Jno. 3:16) Pitifully true it is that millions of professing Christians do not understand this promise—else do not take it at face value. They try to add their works and human efforts. Church of Christ people try with might and main to destroy the meaning of Jno. 3:16 by adding water baptism as essential to salvation.

The promise to make everything turn out for good to those who are the people of God. (Rom. 8:28) This promise is worth more than a billion dollars to every Christian. Think of it—He promises to make EVERYTHING to eventually turn out for our good! That in-

(Continued on page four)

If you were asked to name the greatest promises of God recorded in all the Bible, what promises would you name? The Bible says, "Whereby are given unto us exceeding great and precious promises." If great and precious, just which are the greatest and which the most precious? All the great host of promises given of God are great and valuable, but some above others. What are the greatest as affecting our lives? Below we list some of the promises that we think of as the greatest:

The promise of a Redeemer and redemption. (Gen. 3:15) This would seem to excel all other promises, for the human race was in sin and doomed without help, and this help is promised in Christ. The promise of the Redeemer was given about 4000 years before its fulfillment. The rest of the Bible is but the unfolding and expansion of the promise of Gen. 3:15. If you want to enjoy this promise just list some of the things involved in it.

The promise of the new covenant — the covenant of grace. (See Psa. 89:3-4; Heb. 6:17; 8:6)

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"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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VAINGLORY

"Doing nothing through strife or VAINGLORY, but in lowliness of mind each esteeming others better than himself" (Philippians 2:3).

Vain glory is specially a son of "spiritual" people. True, we see in the fops of the world a glory which is empty and vain. We see people placing an utterly foolish value on their birth, education, reputation, and place in society. But this is to be expected of people who reject Christ's view of things. It is not enough, in all conscience, to see men and women who were made for the glory of God, consenting to be devotees of a glory that is hollow, empty, and shallow. But what shall we do when we find people who call

themselves after the name of the rejected and despised Man of Sorrows, secretly glorying in the vanities of life?

This vain glory is a very subtle thing. How frequently do we glide into a subdued and hidden sense of superiority over others, because grace has reached us! Have you never heard a preacher speaking to sinners as from a superior pedestal, his very tones showing that he thinks himself superior to his audience? Nor is the matter righted by his saying, as he often does, that he does not want to give the impression that he thinks himself to be on a higher and worthier plane than his listeners. The very words echo back on him with a hollow and emp-

ty sound—he shows so palpably that he feels his superiority, in spite of his disclaimer. What a vainglory it is for a man, who has been lost in sin, to think well of himself because another pitied him in his way and stooped to bless and deliver him! There is great danger in "giving testimony" in a meeting, of secretly doing so with vainglory. Some people even magnify their past sinfulness in order to attract the attention to their changed life. I remember a man doing this and adding with complacency, "I'm a miracle of grace!" Personally I thought he was a miracle of vainglory.

The Holy Spirit does not us- (Continued on page four)

How Christians May Honor God

Malachi, chapter 1, verse 6: "If then I be a father, where is mine honor?"

God saved us that we might honor Him. In the next few words, let us consider a few of the ways in which we might honor our Father.

First, we may honor God by OBEYING Him. Christ honored His Father by doing His will. John 6:38 tells us, "For I came down from heaven, not to do mine own will, but the will of him that sent me." Christ called this honoring God. Then He said again, "I do always those things which please Him." And again in John 8:49, "I honor my Father." The Wise Men who came to see Christ not only bowed the knee to Him but presented unto Him gifts of gold and myrrh. And so we must not only

bow the knee to show our love unto God, but we through Heavenly obedience need to bring Him presents that His name be honored.

Then, second, we may show honor to our Heavenly Father by ADVOCATING His cause, that is by standing up for His truth in this wicked and adulterous generation. The son who honors his father is the one who stands up in his father's defense, and the one who stands for him when his father's name has been reproached. We do not honor God when we are ashamed of Him, but we honor God when we confess Him. Those who are born of God are truly steeled with real courage for His truth. Those who honor God are like the rock the waves cannot break. We are like the ones who are made of steel that no sword can cut. Yes, we honor God by standing for His truth.

Then something else, we may honor God by GIVING Him credit for all we do for Him and unto Him. In I Corinthians 15:10, Paul tells us, "I labored more

abundantly than they all; yet not I but the grace of God which was in me." That which Paul did he did by the grace of God. It is written again in the Word of God, hither to has the Lord helped me. Heretofore God has been with me. Yes, give God the credit. The man of God or the child of God who has any conquest whatsoever over Satan and his power will surely give all the honor to God. Hypocrites have a lamp of their own sort but it is fed with the oil of vain glory. But those who serve God in true spirit do not honor themselves but honor the Father.

Fourth, we may show honor to our Heavenly Father by PRAISING His holy name. In the Psalms we find these words, "Let my mouth be filled with thy praise and with thy honor all the day." To bless the name of God is to honor God; to bless His name is to lift Him up in the eyes of others; to bless His

name spreads His fame in this sin-cursed world. The angels, the very choristers of Heaven, honor God as they trumpet forth His praise. Therefore in prayer we act like saints, and we act kind of like the angels in praising God and showing the fact that we do honor Him in prayer.

Another way and the last way we will mention, the fifth way to honor God is by SUFFERING dishonor or even death for His sake. Paul said in Galatians 6:17 that he bore in his body the marks of the Lord Jesus. They were marks of honor to him, for they were trophies that he had won in the giving of honor to the Gospel. The honor which comes to God is not through the outward show and celebration of this world, but it is through suffering and sacrifice from the hearts of His people; by which they let the world see what a good God they serve, and how much they love Him. Therefore, they fight under His banner even to death, for they have learned that God alone is worthy of honor.

Do you believe that today? In II Samuel we find the man of God saying this, I will call upon the Lord who is worthy to be praised. Yes, God is worthy of honor. Many times we in this life honor those who are not worthy, but God is always worthy of honor. So let us honor Him today with a godly life, with prayer unto Him, by not only praise but by sacrifice. Let us walk in that way which is straight and narrow; that way which is humble and lowly; that honor might be given unto Him to whom all honor is due. If we do not honor Him we shall disgrace Him. How much better it is to be obedient unto His will than to sacrifice unto the world. In Christ Jesus we may honor the Father, who sent His Son to die in our stead.

—T. G. New

HOW TO TREAT YOUR PASTOR

Your pastor is your guide in spiritual things. He is not perfect, but he is doing his best. He may or may not be equal to some other minister you know. He is entitled to your sympathetic cooperation in the plans that he proposes. He is your pastor not because he broke into your church with a crowbar, but because your church called him and persuaded him to accept the call. He may or may not be making a great success of the pastorate, but he would do considerably better if others like you prayed for him and stood by him.

TEN Commandments to the laymen who desire to make a greater man and preacher of your minister: 1. Pray for him. 2. Believe in him. 3. Stand by him. 4. Talk him up. 5. Give him a fair trial. 6. Treat him generously in every way. 7. Help him to conserve his time for study. 8. Listen to him with an open mind. 9. Criticize him only to his face and then always in love. 10. Praise him when he preaches well. —Copied

The First Baptist Pulpit

"The Christian And His Enemies"

(Read Matthew 5:38-48).

I imagine that there are those of you who would say that a Christian ought not have enemies, and I am ready to grant that that would be an ideal situation. I only wish that it were true for all of God's children, from the day of Abel down to the present time, that not one of God's children had ever had an enemy.

I say, beloved, that would be an ideal situation, but I would remind you this morning that even our Lord Jesus had ene-

mies. When He was here in the days of His flesh, there were those who hated Him. He went into the temple, in the very beginning of His ministry, and read to them as recorded in the fourth chapter of the Gospel of Luke, reading to them from the book of Isaiah. When He had finished the reading of the book and had started to preach, whereby He declared that the Scripture was that day fulfilled in Him, His audience became angry and mad, viciously so—so much so that the Word of God says:

"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. But he, passing through the midst of them, went his way."—Luke 4:28-30.

I might even remind you that this group of enemies that our Lord had here in the city of Nazareth was identical to the group that He found in every (Continued on page two)

DELIVERANCE ONLY THROUGH JESUS

A negro prisoner in Danemora Prison, N. Y., recently regained his freedom through his own determined efforts.

He had been sentenced 30 years to life as a fourth offender. In prison he educated himself, secured a high school diploma, and then began to study law. He became convinced that his three convictions in Pennsylvania would not have been counted as three convictions under New York law. He secured a writ of habeas corpus for himself, and had one of his Pennsylvania cases erased. He then secured a new trial in New York and had himself sentenced to a term less than that which he had already served, and walked out a free man at forty years of age.

We can admire his perseverance, but must point out that in the courts of God there is no erasing of sentences unless the prisoner will admit that the complete sentence has been served by the Saviour. That is the only grounds upon which (Continued on page four)

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"The Christian's Enemies"

(Continued from page one) city where He went. They cast Him out, they refused to hear Him, and finally the Word of God tells us that His enemies clamored for His blood, to the extent that Jesus Christ was crucified in Jerusalem by His enemies.

What was true of the Lord Jesus Christ was likewise true of the Apostle Paul, who was doubtlessly the foremost of all the apostles of our Lord Jesus Christ. We read:

"But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and EXPELLED them out of their coasts."—Acts 13:50.

"And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having STONED PAUL, drew him out of the city, supposing he had been dead."—Acts 14:19.

If you want to get a general resume of the way in which Paul received treatment at the hands of his enemies, listen:

"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep."—II Cor. 11:24, 25.

You can't read these Scriptures taken from the experience of the Apostle Paul but what you realize that Paul, like Jesus, had his enemies.

That was true, beloved friends, of all the apostles. We read of two in particular:

"Now about that time Herod the king stretched forth his hands to vex certain of the church. And HE KILLED JAMES the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to TAKE PETER also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people."—Acts 12:1-4.

Jesus had His enemies, Paul had his enemies, Peter and James had their enemies, and if time would suffice this morning, and if your patience would not be exhausted, I could show you that all of the early apostles had their enemies who caused them difficulties and hounded them ultimately to their death. So while you might say that a Christian shouldn't have his enemies, and I agree with you that that would be an ideal situation if he could not have enemies, yet I would remind you, beloved, that through all ages, from the day of righteous Abel down to this hour, God's children have had enemies.

THE BAPTIST EXAMINER

AUGUST 2, 1952

Page Three

The poet says:

"He has no enemies you say! My friend, the boast is poor. He who has mingled in the fray

Of duty that the strong endure Must have made foes! If he has none

Small is the work that he has done: He has bit no traitor on the hip,

He has cast no cup from tempered lip; He has never turned the wrong to right,

He has been a coward in the fight."

Even Tennyson said, "He makes no friends who never made a foe," and I remember reading of recent date that the writer, Elbert Hubbard, said, "If you have no enemies you are likely to be in the same predicament with regard to friends."

I say this morning, it would be wonderful and it would be ideal if we had no enemies, but the fact remains that the first saved man on this earth had enemies—Adam. His son Abel, who was saved, had enemies. Jesus had them; Paul had them; maybe you have them; I have them.

I have some enemies because of my preaching. Our Lord said that we would have. Listen:

"If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John 15:19.

I am satisfied that there are plenty of Arminians who hate this preacher this morning. I am sure that there are plenty of Feminists who believe that it is perfectly all right for a woman to speak in public who literally hate me. I am sure that there are plenty of Modernists who don't believe this Bible, and plenty of heretics concerning the truth as to the church that Jesus built who feel the same. I am satisfied that there are plenty of them who hate this servant of God today. I am sure that I speak the truth that there are Baptist preachers in Kentucky who would throw their hats in the air if they were to hear today that I had dropped dead.

I have enemies because of my peculiarities. I have peculiarities and eccentricities. Most folk won't admit this, but I do; and my peculiarities and my eccentricities cause my enemies to hate me.

Then I have enemies because I have tried to help others, and I have enemies, beloved, that have come because of circumstances beyond my control.

I was thinking this morning of my message after I came to the house of God, and I remembered an experience of probably eighteen years ago. One night when we were holding a tent revival on a lot down near the bank building, a drunk man came into the tent. He sat somewhat peaceably for a little bit, and then caused a disturbance. I immediately took hold of him and hustled him out of the tent, and two or three of the brethren gathered around me, and we rushed him down to the police station at once. This happened on a Saturday night and I went in to see him on Sunday afternoon. He had "sobbered up" by that time and he thanked me for what I had done, when I told him the circumstances. He said that he had no recollection of ever being in the tent the night before. The next morning, in the course of the procedure of law, not desiring to prosecute the fellow, for he seemed deeply and humbly penitent, I went to court in order to dismiss the

MORMONISM

By Benjamin F. Dotson, Elkhart, Indiana

Mormonism, a new religion, Founded by prophet Joseph Smith, Believed by some to be authentic, By others, regarded a myth; Said it was given by an angel, Engraven on some golden plates, This was in eighteen-twenty-seven, And there are more recorded dates.

Said, from translations, wrote his Bible, That our Bible was incomplete; Make an honest investigation, See what all you must need delete; Compare contents with Aesop's fables, (Except where Scripture is quoted) Aesop proposed his tales as fables Contents similar 'twill be noted.

You'll never find those supposed errors, In God's infallible Book, It is open for such inspection, The Holy Spirit will help you look; God is its Author and Designer, And Preserver through ages past, It will stand every test and challenge, Emerge victorious at last.

But this sect teaches plural marriage, Its other name is polygamy, Claims now that it has changed the practice, Better investigate and see; Doubtless these wives are held in secret, The law forced them to change their creed, At heart they are still polygamists, And have not been completely freed.

They claim succession to apostles, Men like Joe Smith and Brigham Young, Some have had shady reputations, Especially prophet number one; Teach baptism for sin's remission, Baptize the living for the dead, Enforce many fulfilled requirements, No matter what God's word has said.

Calvary is left in the background, Souls are saved by human merit, Exalts a system of human works, Silencing the Holy Spirit: Christ was offspring of fleshly nature, Therefore, of course, not virgin born, The writers of the holy Scriptures Are held up to contempt and scorn.

This dangerous cult is growing fast, Sending out its elders two by two, Fooling, deceiving the ignorant, Teaching them that which is untrue; They call themselves, "Latter-Day-Saints," And soft pedal the name, "Mormon;" "Saints," they think serves a better purpose, Gives future more hopeful omen.

Warning! hear ye these solemn words: "Many deceivers are gone forth," They "that confess not that Jesus Christ Is come in the flesh," which of course Is a deceiver and an anti-christ, With which we must not have fellowship; Nor are we to acclaim him "God-speed," But guard with care our stewardship.

charges against him, and did so. However, before his case was called, another one was called, and I had to wait until that case came up. In the course of the proceedings, I overheard the testimony that was given in this case preceeding the one I was interested in. I withdrew the charges against this fellow who had been drunk two nights before and disturbed the church, and left, thinking nothing at all about having attended the other trial. Probably a year went by and the case that was tried that morning, was then being tried in Greenup, and I was summoned as a witness because of what I had overheard in court nearly a year before. I couldn't help it that I was there. I couldn't help it that I overheard it. I couldn't help it that I was summoned as a witness in Greenup. All I could do was to tell the story as I had heard it, but to this day there is a family in this town who won't come near this

church. They hate me because I was compelled to be a witness against them in that case in court.

Then, beloved, I have enemies who are enemies, because of no reason at all. Jesus said that that was true concerning Him. We read:

"If I had done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father."—John 15:24.

There were some people who hated Jesus Christ without a cause, and there are people today who hate this servant of God without a cause.

Last evening I was sitting at home and the telephone rang. A man answered at the other end of the line, cursing me, violently blaspheming me, and calling me vulgar names. I asked him who it was that was speaking. He told me his name and told me where he lived.

After I had hung up, I look in the telephone directory, found his name, his telephone number, and his street address. Beloved, if that man were to walk in here today, I would know him. I have no idea what that man looks like. All I know is that his name is in our telephone book. I know I never saw anything to that man, either good or bad, in my life. I know, loved, that I can say this morning that that man hates me without a cause.

I am reminded in that respect of the words of Jesus, when he said:

"Woe unto you, when all men speak well of you! for so their fathers to the false prophets."—Luke 6:26.

Beloved, how are we to deal with our enemies? Somebody might say, "Have nothing to do with your enemies. Just stay away from them. Stay away from them and have no dealings with them. In no wise at all mix with them." I am sure, beloved, that the most of God's people would say that that would be an intelligent way to deal with your enemies. Beloved, I'm not getting along with my enemies; that is getting along without your enemies. That is as far from the Word of God as the poles are apart from each other.

I am ready to grant you that that is a whole lot easier. I am ready to admit that that is a whole lot more pleasant for you, but that is not what God wants you to do. I think our Lord has carefully laid down for us the rules whereby that you, as God's children, are to deal along with our enemies.

WE ARE TOLD FIRST OF ALL, TO LOVE OUR ENEMIES.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, to persecute you."—Mt. 5:44.

It is mighty easy to love a man who loves you. It is mighty easy to love the individual who is nice to you. It is far more pleasant to love that individual who has a loving personality and a loveable disposition, who manifests it toward you as a spirit of reciprocity, but our Lord didn't say that. He said "Love your enemies."

Now that doesn't mean that you have to have an ecstatic jubilation concerning them, it does mean just exactly the opposite to hate.

THE WORD OF GOD TELLS US THAT WE OUGHT TO PRAY FOR OUR ENEMIES.

The Lord Jesus prayed for his enemies in the days of his flesh.

"Then said Jesus, Father, forgive them; for they know not what they do."—Luke 23:34.

We read the example of the first Christian martyr—a man named Stephen. The Word of God tells us that he prayed for his enemies who killed him. You remember how Stephen dared to stand up against his enemies, and how he preached the Word of God with power and fervor. You remember, beloved, how that the people were cut to the very quick by his message, and the Word of God tells us that they took him and stoned him to death. They stoned him, he cried out to God, saying, "Lord Jesus, receive my spirit," and as he kneeled there, he cried with a loud voice, "Lord, lay not this sin to their charge." When he had said this, he fell asleep. (Continued on page three)

Sore distress is a blessing in disguise if it drives us to the power of faith and prayer.

"The Christian's Enemies"

(Continued from page two)
Beloved, Stephen prayed for his enemies, and Jesus prayed for His enemies.

We have another Scripture which tells us that you and I, as God's people, are to pray for our enemies.

"They rewarded me evil for good to the spoiling of my soul. But as for me, when they were sick, my clothing was sackcloth; I humbled my soul with fasting; and my prayer returned into mine own bosom."—Psa. 35:12, 13.

Now David's experience ought to parallel yours and mine. He said, "I have had people who were false witnesses who have rewarded me evil for good. I have treated them well, but they have treated me evil. When they got sick, I put on sackcloth garments, that I might humble myself before God and that I might pray. With sackcloth garments and fasting, I poured out my prayers in behalf of mine enemies."

It is a mighty hard thing for God's children to do what David did. I can remember several years ago that there was a man whom I prayed for daily that the Lord would save him. As time went on, in 1942 he did me a terribly evil deed, and I took him off of my prayer list. I couldn't pray for him. I just was not a good enough man. I wasn't enough of a Christian to do what the Word of God said to do. Beloved, for four years I never prayed for that man. One day the Lord smote me because of it, and God impressed it upon me that it was my business to still pray for that man's soul.

I went to see him. I made a trip fifty miles to talk to him, and I told him that he had done me wrong and that God would settle it at the Judgment. I told him that from that day he wronged me, I had drawn a line through his name and had not prayed for him, but that God smote me because of it, and I was putting him back on my prayer list, and I wanted him to know that I was praying for him.

Beloved, I am still praying for him, and I believe that God is going to save him someday. You know the interesting thing about it, is that he never goes to church, but sometime ago when I was preaching in his town, he came to God's house to hear me preach. Beloved, God says we are to pray for our enemies.

III

THE WORD OF GOD SAYS THAT WE ARE TO ASSIST OUR ENEMIES.

"If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink."—Prov. 25:21.

"Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head."—Rom. 12:20.

Ought you and I to assist those who have not assisted us? Ought you and I help those who wronged us? God's Word says thus. I would much rather give bread to my friends. I would much rather put a drink to the lips of one of you who are sitting here than to put drink to the lips of an enemy. Beloved, God says to do the hard thing. He says for us to feed and give them drink, and to assist them in any wise possible.

I don't ordinarily speak of those who sit before me, but I am satisfied that Brother Powell remembers a time of some difficulty that he had in the years gone by. I am satisfied that he will recall some people that did not treat him right, and yet I

know this to be true, that when the flood came in 1937, and it was then his duty to assign the cabooses for folk to live in, the very folk who had treated Bro. Powell the worst, received as good treatment, or better, than anyone else.

Let me tell you something, beloved, that is exactly what God says to do. It isn't an easy thing to do either.

About a month ago, I had an opportunity to do something for one of those individuals who doesn't like me. I was glad to do it. You know an appointment to West Point is not anything to be sneezed at. If you have a son and you want to get him into West Point, you are deriving for that son one of the highest honors that he can get so far as scholastic attainments are concerned. There are mighty, mighty few who have an opportunity to go to West Point. It is only by appointment, and it only comes through the Congressmen, and it only comes by political pull, and then you have to be able to pass an examination in order to qualify. If you don't have the political pull, all the other is to no avail. Each Congressman can only appoint three in a year's time, and when you consider that our Congressman from this district has twenty counties in his Congressional district and that there are a lot of eligible boys that would make fine West Point students that never get an opportunity — in view of that, when a boy gets an opportunity for an appointment to West Point, he has something to thank the Lord for. Of recent date, it was in my power to say whether or not a boy would receive an appointment to West Point. I remembered the attitude of that boy's father toward me. I remembered the way in which he had treated me. If I had done what Gilpin's flesh had wanted to have done, I would have said no; but, beloved, I remembered our Lord said that we are to assist our enemies. I sat down and wrote as fine a letter concerning that lad as I ever wrote concerning any friend in my life. The result is that boy is on the appointee list, and if mentally capable of making the grade, when he comes up for examination he will get an appointment to West Point.

That is what God said to do. He said to assist your enemies, even though it would be more pleasant to assist your friends.

IV

THE WORD OF GOD TELLS US THAT WE OUGHT TO SPEAK TO OUR ENEMIES.

"And if ye salute your brethren only, what do ye more than others? do not even the publicans so?"—Mt. 5:47.

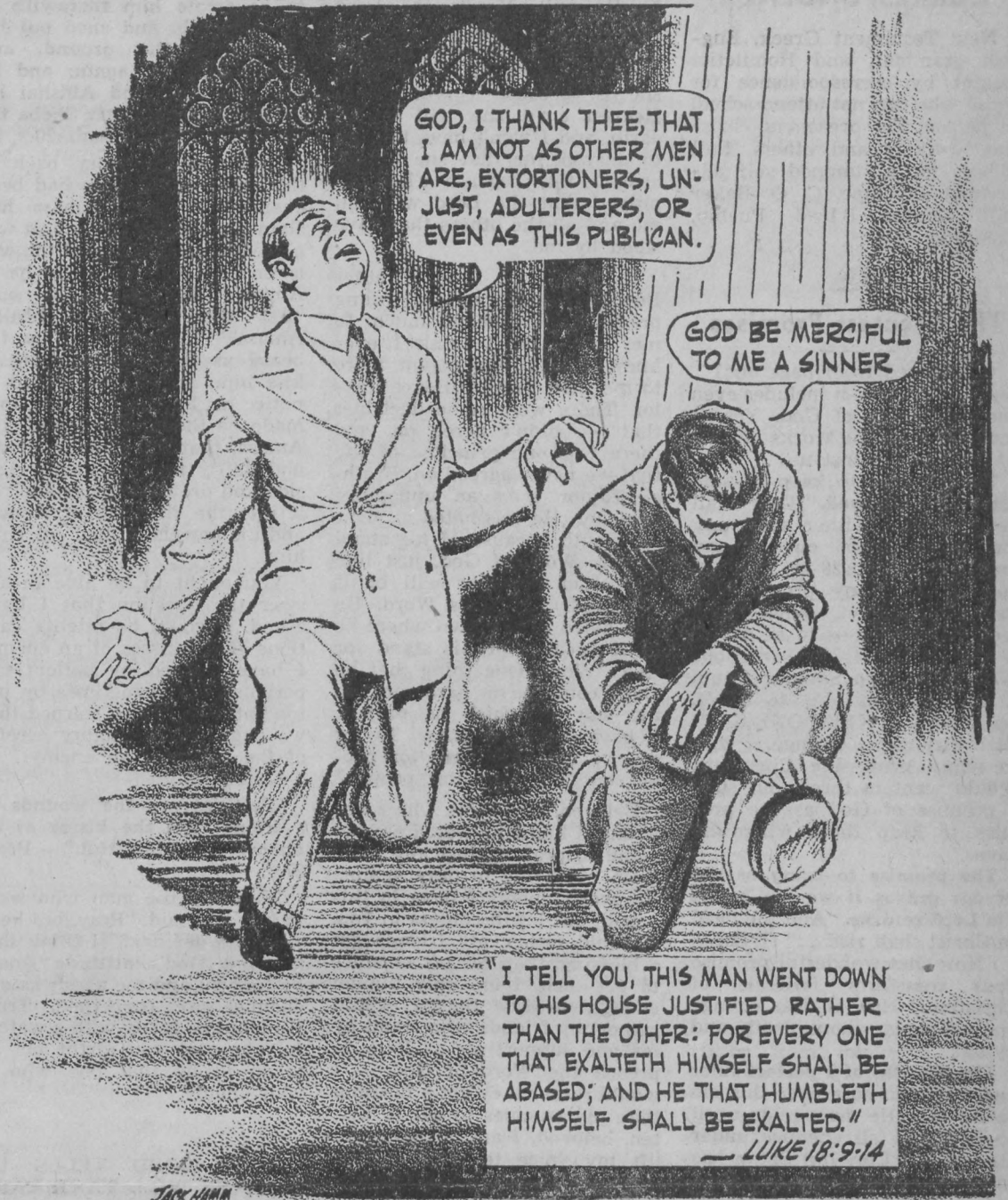
If you won't speak to anybody except those who speak to you, or if you won't speak to those who are not your friends, then, the Word of God tells us, you are not any better than the publicans. You are just as bad as the unsaved. Unsaved people do that well. Unsaved people act like that. God doesn't want you to act like that; God wants you to do what He says here within His Word.

V

THE WORD OF GOD TELLS US THAT WE ARE TO TAKE CARE OF THE GOODS OF OUR ENEMIES FOR SAFE KEEPING.

"If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him."—Ex. 23:4, 5.

TWO MEN WENT INTO THE TEMPLE TO PRAY



God tells us that if your enemy's beast of burden or his ox is going astray, you are to take time to drive that animal back to the owner; and if that beast of burden has fallen down beneath its burden and can't rise, you are to help him up. If your enemy is there to help him up, you are to help that enemy lift that beast of burden back to his feet.

VI

THE WORD OF GOD TELLS US THAT WE ARE TO OVERCOME OUR ENEMIES WITH KINDNESS.

"Then said Saul, I have sinned: return, my son David; for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly." — I Sam. 26:21.

Let's get the story behind this. This is the second time that David spared the life of King Saul. When David had slain the giant, Goliath, it was then that Saul became envious. He heard the people singing that Saul had slain thousands, but David had slain tens of thousands, and it made Saul angry. He threw a javelin at David and tried to pin him to the wall. He hunted him like a wild animal, but David hid himself in caves and in mountain fortresses in order to save his life. Once when David was inside a cave, Saul came in that same cave and lay down to sleep. David could have killed him if he had desired to have done so, but he passed him by. When at a later time the whole army of Saul stretched out in slumber, David and his faithful servant, Abishai, came to the army of Saul. Every man in that army was

sound asleep. Beside Saul, was his spear sticking in the ground, with his colors flying, marking the very place where Saul lay. Abishai, the servant of David, said, "Let me smite him once." He didn't even ask for a second lick; he was going to do a good job. David refused to give Abishai the privilege of smiting Saul even once, but rather, took Saul's spear over to the other hill and then called to Saul. God had miraculously kept Saul and his men asleep while David and Abishai were in the camp; now they awakened naturally on hearing David's voice. David said, "I could have killed you, King Saul, but I didn't. Here is your cruse of water and here is your spear. We carried them away from your side. Come and get them." Then it was that King Saul spoke in the words of I Samuel 26:21, when he told David that he had sinned, and he promised David that he would do him no more harm. Why, beloved? David had won his enemies by kindness.

The poet says:

"He drew a circle to keep me out,
Heretic, devil, thing to flout.
But love and I had the luck to win
We drew a circle that took him in."

I have said already that it is much easier to do nice things for those who do nice things for you. That is the way the world does. I have already said it is much easier not to be kind to those who are not kind to you.

The poet speaks again:

"He doeth well who doeth good
To those of his own brother-

hood,
He doeth better who does bless
The stranger in his wrecked-
ness.
Yet best, oh best of all doeth he
Who helps a fallen enemy."

VII

THE WORD OF GOD TELLS US THAT WE ARE NOT TO REJOICE AT OUR ENEMIES' MISFORTUNES.

"If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him; (Neither have I suffered my mouth to sin by wishing a curse to his soul.)—Job. 31:29, 30.

Do you remember that there were a lot of accusations brought against Job? They accused him of every sin in this world. They said, "Job, the reason why you are suffering is because of your sins. The reason why you are having all of these difficulties is because of the sin of your life." Job said, "It isn't so." He maintained his innocence all the way through. He said, "Even though my enemies have compassed me about, I never did rejoice at the destruction of them. They hated me, but I never suffered my mouth to sin by wishing a curse to them."

We have another Scripture of like nature:

"Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth."—Prov. 24:17.

God surely doesn't want us to rejoice over the misfortunes of our enemies.

(Continued on page four)

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The Greatest Promises

(Continued from page one)

cludes sickness—it includes even the chastening of God. Yes, it includes even the works of Satan brought against us.

The promise to keep us safe after we are saved. "They shall never perish neither shall any man pluck them out of my hand." Jno. 10:28-29. It is but one of the many promises to the same effect. What good would it be for us to be saved, if we later lost our salvation? What kind of a Saviour would it be who was able to SAVE but unable to KEEP ONE SAVED? Strange. . . strange. . . that so many professing Christians should want to throw out such a promise of God as the promise to keep those whom he saves.

The promise to bring us out of our graves if we die before the Lord returns. "And the dead in Christ shall rise. . ." (I Thess. 4:4) How that wonderful promise does transform funerals of Christians! How it does change one's feelings about death and dying!

The promise of a perfect ruler and a perfect rule over this old earth. "For He must reign until he hath put all enemies under his feet." (I Cor. 15:25) Satan has gotten his clutches on this world and its inhabitants, and he has been running his insurrection against God for a long while, but this period is to end. Even the "earth shall be delivered from the bondage of corruption." (Rom. 8:21) The effects of Christ's redemption shall extend as far as the results of the fall of man into sin.

The promise of Satan's eventual overthrow. (Rev. 20:1-3) This is one of the great scenes of the Bible. Hope we will have a "ringside seat" when this takes place, so we can shout, "Hooray" when Satan is cast into hell.

The promise of the New Jerusalem. (Rev. 21:1) What a city! No rent—no water bills—no poverty—no hospitals—no deaths or separations!

The promise of living and reigning with Christ forever and ever. (Rev. 22:5) No telling how many glorious adventures are ahead. How many distant planets and worlds shall we visit? What wonderful enterprises shall we engage in during all the ages ahead? (Stop reading and shout if you want to!)



"The Christian's Enemies"

(Continued from page three)
VIII

WE ARE NOT TO DESIRE THE DEATH OF OUR ENEMIES.

I understand that one of the folk who left our church in the last few months has prayed, so she says, that the Lord will kill a lot of us. I don't know that that is true, but I have been told that she made the statement

that she is praying that the Lord will kill a lot of us. Maybe He will. Maybe the Lord will hear her prayer and take me on home to Glory. If He does, I will be better off than she is, because I will be in Heaven and she will be on earth, and I won't have this sin to answer for that she has to answer for, because she has prayed that the Lord will kill me and all the others that have stood by me.

You know, I loved Brother Boyce Taylor, as a young preacher. He meant much to me, and I don't think I ever knew a man who meant more to me than Brother Boyce Taylor. There were some doctrines that we didn't agree on, and there was one principle of life that we never agreed on. Brother Taylor was an unpopular preacher. He was hated all over the South because of his stand for the Word of God, just like any other preacher will be if he stands for God's Word. He was hated in the town where he lived because of his stand for God's Word. One thing that he and I could never agree on was the way in which he prayed. I have heard Brother Taylor say, "I not only pray for people, but I pray against people."

Beloved, I think he was wrong. I know he was. I am not going to pray against any man. I am not going to pray against the worst enemy I have in this world, but I will confess to you, I would rather my friends got a blessing, than for my enemies to get such. I am only human enough to say that I would rather my friends who stand by me and support me as I try to preach the Word of God — I would rather they got a blessing than my enemies to get it. Listen, beloved, I am not going to lift my voice to pray against any man. That is in God's hands; that is God's business.

God gave unlimited knowledge to Solomon because Solomon never did desire the death of his enemies.

"And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment." —I Kings 3:11.

If the Lord would give you your request this morning, what would you ask for? Some people would say, "Oh, I would just like to get my hands around his neck," or, "I would like to have a new outfit." Beloved, God gave Solomon his choice, and Solomon said, "Lord, I would like to have wisdom, so that I can rule my people as a king ought to rule." God said, "Solomon, you didn't ask for a long life; you didn't ask for riches; you didn't ask for the lives of your enemies. Because you did not, I will grant your request and will give you all the rest."

Listen, beloved, that is how God wants us to treat our enemies. He doesn't want us to desire their death. He wants us not to rejoice when they fall, and when they fail.

IX

THE WORD OF GOD TELLS US TO BEWARE OF OUR ENEMIES' FRIENDSHIP.

Some people may say, "Well, if an individual shows some little indication of turning from his enmity and animosity, shouldn't I receive him and welcome him back with open arms?" Instead of me answering, suppose you let God's Word give you the answer:

"And Joab said to Amasa, Art thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him.

But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri." —II Sam. 20:9, 10.

Let's get the story back of this. Joab and Amasa had been enemies. At war, Amasa had slain the brother of Joab. It was a deed of war. Now that the war is ended, Joab pretends he is Amasa's friend, and he said, "Art thou in good health, Amasa?" He took him by the beard as if he were going to kiss him, and Amasa failed to notice his left hand. While Joab made as though he would kiss Amasa, that left hand suddenly and deftly reached to his right side and drew his spear and ran it into the fifth rib of Amasa, and his bowels gushed out from him.

You ought to be able to answer the question that I have asked. I would be mighty cautious of the kisses of an enemy. I have learned by patient experience, and sometimes by not too patient—I have learned that we ought to be mighty careful of the kisses of an enemy.

Listen again:

"Faithful are the wounds of a friend; but the kisses of an enemy are deceitful." —Prov. 27:6.

Who was the man who went to war and said, "Pray, but keep your powder dry?" I think that is what God's attitude would be for you and me as far as our enemies are concerned. Trust Him, but be ready with a watchful eye that you might not be taken in by that one who is your enemy.

X

GOD'S WORD TELLS US THAT HE WILL TAKE CARE OF OUR ENEMIES.

Through the years I have found that God does such a good job of taking care of our enemies that I never have to worry myself about it. David said:

"For thou hast been a shelter for me, and a strong tower from the enemy." —Psa. 61:3.

In this respect we have a remarkable Scripture growing out of the experience of a group of the Jews as they returned from Babylonian captivity to Palestine. Listen:

"Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way." —Ezra. 8:31.

A similar truth is presented to us in the experience of Jacob at the time when God called him to go back to Bethel. His sons had just slain all the males of the city of Shechem. Jacob was really in a quandry. He couldn't go back to his father-in-law. He dared not find refuge with his brother Esau. He was a fugitive from the home of his father. He couldn't remain where he was because of his enemies. The only place that he could go was back to Bethel. In other words, all he could do was to return to God. In doing so, God gave him protection from his enemies.

"And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob." —Gen. 35:5.

David, though a man after God's own heart, was the possessor of many enemies. He knew what it was to have to flee from the presence of the king. He knew what it was to be hunted and hounded like a beast, yet in it all he learned

what it was to depend upon God not only to take care of him, but his enemies as well. He said:

"Through God we shall do valiantly: for He it is that shall tread down our enemies." —Psa. 60:12.

Doubtlessly, the greatest experience of God protecting his own, and at the same time ruling the enemies of His people, comes in the experience of Israel coming forth from the land of Egypt. Israel had left Egypt and was on the way to Canaan. Three days later it looked like they were hopelessly entangled in the wilderness near the Red Sea. When Pharaoh, with his army of iron chariots, were hotly pursuing them and it looked as if all hope was gone, Moses said unto the people:

"Fear ye not, stand still, and see the salvation of the Lord, which he will show to you today: for the Egyptians whom ye have seen today, ye shall see them again no more for ever." —Ex. 14:13.

In other words, the attitude of Moses was, that if the children of Israel went forward to do God's will, that God would not only take care of Israel, but that He would take care of Israel's enemies. This He did at the Red Sea when He destroyed Pharaoh's army in its entirety. We need to remember that the same God lives today, and that Moses' God is our God today. As God led and dealt with Israel, so today He leads us in precisely the same way. It is our business to go forward in His service, trusting Him, knowing that God will take care of our enemies just the same as God took care of the enemies of Israel.

CONCLUSION

To that individual who is yet in his sins, may I remind you that you are today an enemy of God. At the same time, may I tell you that I have good news for you from God. Listen:

"For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life." —Rom. 5:10.

This is God's offer in your behalf. May it please the Lord today to take someone who is His enemy, and make him a son by His grace!



Deliverance

(Continued from page one) there can be the deliverance of a captive. But whom the Son sets free, He shall be free indeed (John 8:36).



Vainglory

(Continued from page one) usually work alongside of the man who draws attention to himself. If you want people to get their eyes fixed on you—your superior sanctity, your wit, your ready speech, your eloquence, your dramatic power, or your logic, then do not expect the Holy Spirit to help you in this business. He is bent on bringing glory to CHRIST and not to the preacher. It is a very low thing to glory in your natural gifts. "What has thou that thou didst not receive?" (I Cor. 4:7). What gift of yours did you create? And if every power you possess is the result of the beneficence of another, why should you glory as if you deserved the praise? Of course, if you really did create your own beauty, intellect, powers of speech, then you ought to be praised, and glorying in yourself is not vain. But did you create these capa-

cities? All you had to do with these things was to cultivate them, and God will never decrease any true worth that is due your credit in this direction. (You never have any credit due since God worketh all in us, and is our only sufficiency.)

But strange to say, there are more subtle regions of vainglory than those already mentioned. Reference need not be made to those who can only rejoice in the advance of their own church or branch of work, and who feel jealous when others are used of God. Such vainglory is beneath contempt. But amongst those who seek to walk before God without rebuke, there may creep in a spirit of vainglory. A little holy inner circle becomes consciously, more often unconsciously formed. Others are supposed not to be saved so "high up," they are not "so fully Spirit filled," perhaps they are not so utter self-less. Now, nothing would so shock these people as to be told they had become formed into a little inner circle, and virtually said to other estimable Christians who were living up to their light: "Stand thou on the other side, for I am holier than thou." They would be shocked if you were to tell them that their actions plainly denote that the spirit of vainglory is lurking like a canker beneath the surface of their lives—yes, deeper than their consciousness possibly.

I have seen this spirit creep into the lives of those who have been walking very near to God, and in one way or another God has dealt with it. When He could, apparently, take no other way, He has allowed some development of spiritual life in another circle—bringing in a new line of things. Those who had gradually come to regard themselves as THE people, now saw their deficiency. It was a very humbling revelation. And now, in turn, those who have been used to break up the little inner circle which had become self-righteous, become themselves a little proud, and a spirit of "spiritual" superiority begins to possess them. And so it goes on.

My brethren, these things ought not so to be. Can we not all take a low place before God? **"If a man think himself to be something, when he is nothing, he DECEIVETH HIMSELF"** (Gal. 6:3). Let nothing be done through vainglory. Not one of us has anything to boast of. Let us remember that nothing is so hateful to God as a spirit that says of another, "Stand by thyself, for I am holier than thou." Those who say this by their actions are a smoke in the nostrils of our Lord. The moment I say, "God, I thank Thee, I am not as other men," we become Pharisees; our true place is in the dust. **"GOD, BE MERCIFUL TO ME, THE SINNER."**

—The Way, The Truth, and The Life.

Home should be on the ground floor of heaven. Departure from this life—just going up stairs.

We can't have the lowly unless we have the upper life.

The smaller we are the more room God has.

Though a hundred crooked paths may lead to temporary success, the one plain path of honesty alone can lead to lasting fame and the blessings of posterity.

Some people devote all their religion to going to church.