

The Baptist Examiner

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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 8:29.

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WHOLE NUMBER 872

Why Jesus Came To This Earth

By ROY MASON
Tampa, Florida

The greatest thing that ever happened, was the coming to this earth of God the Son. Just what did God the Son leave in order that He might become incarnate in human form and might live here in the flesh? No adequate answer can be given to this question, because we have no proper conception of the glories of the eternal world. For a king to leave a palace and come to a hovel in the slums, would be a tremendous "come down," but nothing to compare with the condescension of Jesus. That coming involved a "self limiting" that we need to think about.

1. "HE EMPTIED HIMSELF."

That self-emptying involved the surrender of the power, the honor, the glory and the wealth that he enjoyed in the eternal realm.

2. **HE LIMITED HIMSELF IN THE LIMITATIONS OF A HUMAN BODY.** "Was made in the likeness of men" (Phil. 2:7). He was without limitations before He came, for He possessed the full attributes of deity, but in becoming man, He became subject to the limitations of time and space.

3. HE BECAME SUBJECT TO HUNGER AND PAIN AND

WEARINESS. (John 4:6). "Jesus being wearied." On the Mount of Temptation we read that "he hungered." He "suffered, the just for the unjust." These were all things necessarily involved in taking on human form. He still had a knowledge and a power such as other men did not have. Just how far this "self-emptying" went we cannot say.

4. **HE, THE LORD OF CREATION, BECAME A SERVANT.** (Phil. 2:7). For a king to be taken from his throne and made to serve as a slave, is nothing in comparison with God the Son leaving His throne and becoming a servant.

(Continued on page eight)

1. What is the difference between religion and salvation?

Religion is not salvation. Salvation is wholly of grace; religion is wholly of works. Religion is found only five times in the New Testament and in every instance it refers to works. Acts 26:5; Col. 2:18; James 1:26,27. Another word is found in Acts 13:43, which is everywhere else translated devout or devotions or worship and has no reference to salvation. In Gal. 1:13-14, Paul twice speaks of the Jews' religion; but in both passages he refers to his religion as a Jew before he was saved. Religion is not something you get, but something you do. It always means works, never grace nor salvation.

2. Are we to invite folk to the mourner's bench?

Holy Rollers are far wrong as to their mistakes. The Bible nowhere invites folk to a mourner's bench. It invites them to Christ. They are as far from the pattern of sound words here as in other grievous errors.

3. Is "the mercy seat" a place for prayer?

The word for mercy-seat is found only twice in the New Tes-

tament—Rom. 3:25 and Heb. 9:5. In Rom. 3:25 it is translated "propitiation." In both passages it refers to blood, not to prayer, certainly not to tears or emotion. Christ is our propitiation or mercy-seat.

4. Is it wrong to plead with folk to come to the mourner's bench?

Pleading with men to come to the mourner's bench is pointing them in the opposite direction from the mercy-seat. Read carefully II Cor. 5:18-21. In inviting men to a mourner's bench, men are taught that they have to beg and beseech and cry and weep and mourn to get God in the notion of saving them. Exactly the opposite of that is true. Read the passage: "As though God did beseech you by us." The mourner's bench has men beseeching God: the gospel has God beseeching men to accept the finished work of Christ. No akin. Just reversed God's order. The sinner is not told to beg God. He is told to receive Christ.

5. Is there such a thing as "an altar of prayer."

That is another grievous error of the mourner's bench. The word "bomos," which is translated altar (Continued on page two)

In Life's Disappointments, Playing Fair With All Things Are From God Others In The Matter Of Church Honesty

The disappointments of life are in reality only the decrees of love. I have a message for thee today, My child. I will whisper it softly in thine ear, in order that the storm clouds which appear may be gilt with glory, and that the thorns on which thou mayest have to walk be blunted. The message is but short—a tiny sentence—but allow it to sink into the depths of thine heart, and be to thee as a cushion on which to rest thy weary head: "This thing is from Me."

Hast thou never thought that all which concerns thee, concerns Me also? He that toucheth thee toucheth the apple of Mine eye (Zech. 2:8). Thou hast been precious in Mine eyes, that is why I take a special interest in thine upbringing. When temptation assails thee, and the "enemy comes in like a flood" I would wish thee to know that "This thing is from Me." I am the God of circumstances. Thou hast not been placed where thou art by chance, but because it is the place I have chosen for thee. Didst thou not ask to become humble? Behold, I have placed thee in the very place where this lesson is to be learned. It is by thy surroundings and thy companions that the working of My will is to come about.

Hast thou money difficulties? It is hard to keep within thine in-

come? "This thing is from Me." For I am He that possesseth all things. I wish thee to draw everything from Me, and that thou depend entirely upon Me. My riches are illimitable (Phil. 4:18). Put My promise to the proof, so that it may not be said of thee, "Yet in this thing ye did not believe the Lord thy God."

Art thou passing through a night of affliction? "This thing is from Me." I am the Man of sorrows and acquainted with grief (Isa. 53:3). I have left thee without human support that in turning to Me thou mightest obtain eternal consolation (II Thess. 2:16-17).

Has some friend disappointed thee? One to whom thou hadst opened thine heart? "This thing is from Me." I have allowed this disappointment that thou mightest learn that the best Friend is Jesus. He preserves us from falling, fights for us in our combats; yea, the best friend is Jesus. I long to be thy confidant.

Has someone said false things of thee? Leave that, and come closer to Me, under My wings, away from the place of wordy dispute, for I will bring forth thy righteousness as the noon day (Psa. 37:6). Have thy plans been all upset? Art thou crushed and weary? "This thing is from Me." Hast thou made plans and then coming, asked Me to bless them? I will take the responsibility for it is too heavy for thee, thou couldst not perform it alone (Ex. 18:18). Thou art but an instrument and not an agent.

Hast thou desired fervently to

(Continued on page eight)

Playing Fair With Others In The Matter Of Church Honesty

A short while ago a brief article came under our observation in one of our exchanges under the above heading. It had a good lesson, and we pass it along. The story ran somewhat in this fashion: A certain person belonged to a Baptist church in a certain town; later he moved to another town and then called for his church letter to unite with the church where he had moved. He had been a very poor church member; in fact hardly considered a member, doing little or nothing either in attendance or financial support or otherwise. The church calling for the letter was notified that the member in question could not be recommended for fellowship in another church, and gave the facts in the case.

There is a point of honesty about such an action on the part of that church refusing to grant a letter that is highly commend-

(Continued on page four)

OUR RADIO MINISTRY

WWKO—1420 ON THE DIAL
ASHLAND, KENTUCKY
Sunday—8:30-9:00 A. M.

THIS IS A WORK
OF FAITH AND
A LABOR OF LOVE
MAY WE ASK FOR YOUR
PRAYERFUL SUPPORT

Scriptures To Use When Dealing With The Catholics

By J. D. LEWEN

Formerly A Franciscan Monk

All the following questions and answers, under letters R.C.C., are taken from Roman Catholic Catechism No. 2. Prepared and enjoined by order of the Third Plenary Council of Baltimore.

On The Mass

R.C.C. What is the Mass? The Mass is the unbloody sacrifice of the body and blood of Christ.

Is the Mass the same sacrifice as that of the Cross? The Mass is the same sacrifice as that of the Cross.

The above Roman Catholic teaching is against God's teaching.

Heb. 7:27. For this He did once. Heb. 9:11-15. He entered in once. Heb. 9:26. But now once. Heb. 9:28. Christ was once offered.

Heb. 10:10. The offering of the body of Jesus Christ once for all. Heb. 10:11,12. He had offered one sacrifice for sins for ever. Heb. 10:14. For by one offering. Heb. 10:15-20. There is no more offering.

I Pet. 1:18,19. Not redeemed with silver or gold.

If Christ is offered again by the Roman Catholic priests as they claim, then the above Scriptures are not true. There are about 200,000 Masses said in 24 hours, all over the world, then Jesus suffers the terrible agony of Calvary 200,000 times 24 hours and not as the Scriptures teach us. God forbid! We must believe the Holy Scriptures.

On Purgatory

R.C.C. What is Purgatory? Purgatory is a state in which those suffer for a time who die guilty of venial sins, or without having satisfied for the punishment due to their sins.

The above is against God's teaching.

The word or such a place as Purgatory does not appear in the Bible. In fact the teaching of Purgatory makes God a liar. Heb. 9:22. And without shedding of blood is no remission.

There is therefore no Purgatory. Heb. 7:25. Save them to the uttermost.

I John 1:7. The blood of Jesus Christ cleanseth from venial and mortal sins—all sin. God's Word is true but the above Roman Catholic teaching makes God's Word untrue. God forbid.

Take the thief on the cross. He never confessed his individual sins. No Purgatory teaching there. Jesus said, "Today shalt thou be with Me in paradise."

St. Luke 23:39-43.

Rom. 8:1. There is now no condemnation.

Rom. 5:1. Being justified by faith.

Gal. 3:1-5. Who hath bewitched you.

Gal. 3:11. The just shall live by (Continued on page four)

SHARK SWALLOWS JAPANESE LAD

Japanese newspapers reported on November 1 that the body of a boy 13 years of age, still clad in a shirt and white linen pants, was found in a 2,000 pound shark caught near Nagasaki.

This incident satisfactorily disposes of the false statements often made by Bible-haters that there is no fish with a throat large enough to swallow a person.

Even apart from this, and similar incidents, it is stupid on the part of an otherwise intelligent person to assert that Almighty God could not create a fish capable of swallowing a man.

Translators of the Scripture have used the word "whale" in connection with Jonah's experience (Matthew 12:40); but what the Word actually says is: "The Lord had prepared a great fish" to swallow Jonah (Jonah 1:17).

It is interesting to observe that some of the more recent translations do not have the word "whale" in the passage in Matthew. Such expressions as "sea-

(Continued on page eight)

CATHOLIC IMPOSSIBILITIES

It is impossible—

- (1) To find in the books of the New Testament the word "mass."
- (2) To find any passage in the New Testament which shows any of the apostles before an altar, who offered incense to any image.
- (3) To find any passage of the New Testament which speaks of an eucharist procession in the ancient churches.
- (4) To find one verse in the Bible which recommends or commands the use of the rosary.
- (5) To find in the Bible one commandment which prohibits the pastors or ministers of God from marriage.
- (6) To find one verse of the New Testament which commands one to pray to or worship the saints and angels.
- (7) To prove with the Holy Scriptures that there is any mediator between God and man but Christ Jesus.
- (8) To prove finally that Roman Catholicism is true Christianity.

— Translated from El Atolaya Bautista.

The Baptist Examiner Pulpit

"THE STAR OF JACOB"

"I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth."—Num. 24:17.

"Saying, Where is he that is born, King of the Jews? for we have seen his star in the east, and are come to worship him. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced

with exceeding great joy."

—Mt. 2:2,9,10.

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star."

—Rev. 22:16.

In order that we might get a background for these three texts of Scripture, I would like for us to go back and study the context immediately preceding this first text in the book of Numbers. The children of Israel were traveling from the land of Egypt over into

the land of Canaan, it requiring them forty years to make the journey. They had to pass through various countries, particularly the land of Moab, and as they drew near to the land of Moab, Balak, the king of Moab, realizing that he was no match for the Israelites and realizing that the only way that he was to get victory over them would be by some supernatural power, sent for Balaam, who was supposed to be a prophet of God, and asked Balaam to put a curse on the children of Israel.

(Continued on page seven)

considedo to yed ashlon edi wd revealed edi of baselaru vlar si sared sarrumet a bod
Tell your troubles to God, and you will soon have joys to tell to everybody.

THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR
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\$ A-MONTH-CLUB \$

Again we bow our heads with thanksgiving in view of further contributions in behalf of our fund to pay our installment on the new press, which is due June 22.

Those who have written encouraging letters and sent contributions for this fund this week, are:

Mrs. Edith Baker, Lincoln Park, Mich., \$2.00.

Mr. and Mrs. J. J. Elliott, Carlsbad, N. M., \$12.00.

Mrs. Emma McKandless, Penwell, Texas, \$1.00.

Mrs. F. A. Hicks, Utopia, Tex., \$3.00.

Miles E. Bunch, Edenton, N. C., \$1.00.

Mrs. Albert Spillers, Bastrop, La., \$2.00.

This brings our total to \$391.00, as against approximately \$1200 (including interest) needed as of June 27. Truly we thank God for the friends who are interested in the truth this paper contends for.

The Message Of The Manger

From a manger to the throne. But there was first the descent from the bosom of the Father to the depth of human need, to the stable and manger. Then down and down—"even the death of the Cross." "The glory which I had with thee before the world was" (John 17:5). He did not empty Himself of His divine nature or His attributes, but He did lay aside the visible, ineffable glory of the Godhead. He stripped Himself of the insignia of Majesty. When occasion demanded, Christ exercised His divine attributes, and displayed glimpses of His glory, as in the Transfiguration scene. But His full essential glory was veiled. John saw Him "as the sun shineth in his strength," and "fell at his feet as dead." Paul had one look at the "light from Heaven," and heard the penetrating words, "Why persecutest thou me?" and fell to the ground "trembling and astonished," conquered and converted.

Oh, the mystery of the Incarnation! The birth of the Son of God! "God manifest in the flesh." We bow our heard in adoration and amazement. "Made in the likeness of men." Oh, the immeasurable condescension, the unspeakable humiliation of the infinite God! "Found in fashion as a man"—a perfect man, a real man—for He was born of a woman; a sinless man—for He was conceived by the Holy Ghost.

What Is The Practical Message For Us?

1. The manger teaches us humility. "He emptied Himself, and took upon him the form of a servant." The Almighty God a helpless child! This should leave no room for pride—not loftiness but lowliness. "Poor in spirit" must precede "the riches of his grace." "Learn of me, for I am meek and

lowly in heart." Look again into that manger in little Bethlehem. "Humble yourself in the sight of the Lord and He shall lift you up."

2. "The mystery of Godliness, or 'God in us,'" should become a glorious fact in our own experience. The mighty miracle of the Incarnation is again wrought in every yielded and obedient heart. "The mystery which hath been hid from the ages is now made manifest to his saints; which is, Christ in you, the hope or glory." Profound secret, precious experience!

3. The Christ of the manger is still in touch with our physical, as well as mental and spiritual needs. "Handle me and see; for a spirit hath not flesh and bones, as ye see me have." We are even now, "members of His body, His flesh, and of His bones." Is your body weak or sick? Appropriate His strength and health. Marvelous truth! Benefit of the Incarnation, earnest of the Resurrection!

4. The advent of Christ is the pledge of rest. "The government shall be upon his shoulder"—not shoulders; one shoulder "for the government" and the other kept free to carry you and your burdens. Praise His name! Give everything to Him—even your work—believe He has taken all, then trust and rest.

5. The manger inspires songs of joy and gladness. "I bring you glad tidings of great joy." Let us claim and cultivate the spirit joy. There is enough sadness in the world. The child of the King need not contribute to the grumble and groans of earth's cheerless children, but rather "rejoice in the Lord alway."

6. It is the harbinger of peace. "Glory to God in the highest and on earth peace, good will to men." The world does not look like this promised peace, but it is sure to come, when the Prince of Peace takes His rightful place as King of kings and Lord of lords. Peace comes through glorifying God whether in the individual or nation.

7. It is a missionary message—"to all people." When we exchange gifts, let us "send portions unto them for whom nothing is prepared." Multitudes are perishing for the Bread of Life. "Give ye them to eat."

—Alliance Weekly.

I Should Like To Know

(Continued from page one)
tar, is found only once in the New Testament, namely, in Acts 17: 23. It is used of an heathen altar and heathen worship. The word in Hebrew for altar occurs nearly 400 times in the Old Testament and always means a slaughter place. The word "thushilasterion" occurs 22 times in the New Testament. Thayer says it means a place "for slaying and burning of victims." He says it is used of the altar of burnt offering and the altar of incense in every place but one. That is in Heb. 13:10, where it speaks of "having no right to eat." Thayer says that passage means: "Appropriate to one's self the fruit of Christ's expiatory sacrifice." So that to speak of an altar of prayer is contrary to the use of the word, both in the Old Testament and New. All our trouble as Baptists through the centuries and it is even more so today, beloved, comes from our departure from the pattern of sound words. I Tim. 1:16; II Tim. 1:13. There is not one single word about the mourner's bench or altar exercises, that is Scriptural either in language or in teaching.

6. What is the unpardonable sin?

The sin of charging to the Holy Spirit works done by Satan. Mark 3:22-30.

7. Harmonize Ps. 37:25 and Prov. 10:3, with Luke 16:20.

There is no contradiction. Lazarus was not forsaken and he did not famish any more than Elijah did, when God put him down in a widow's home to live on meal and oil with only one meal supplied at a time. They were not forsaken.

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, FEBRUARY 27, 1955

SEEKING THE LOST

—LUKE 15:11-14,20-24,32

I. The Parable Of This Chapter.

Most folk think of this chapter as containing three parables. In contrast, I'm inclined to believe it to be one parable in three parts.

The Shepherd represents Jesus, while the Woman pictures the work of the Holy Spirit, and the Father welcoming the son, pictures the reception which God the Father gives each repentant sinner.

The parable then is to show that each of the three persons of the God-head (Trinity) is concerned with our salvation.

FATHER

Predestinates
Chose Us
Concerned
About Us
Eternal

SON

Propitiates
Died For Us
Shed His Blood
For Us
External

SPIRIT

Regenerates
Quickens Us
Works Within
Us
Internal

II. The Lost Son Represents The Sinner.

Jesus' audience was composed of sinners (Vs. 1). It is highly improbable that with an audience of sinners, Jesus would have spoken of backsliders or relative to Christian growth. Jesus tailored His message to suit His audience.

Vs. 32 conclusively proves this to represent the lost one. The expression "dead" is never used of a backslider. Only the unredeemed are thus spoken of. Cf. Eph. 2:1,2.

Vs. 22 speaks of a robe provided this one. If he had been a backslider, he wouldn't have needed a robe, but would have need to have his feet washed.

The Father's statement shows that Jesus was speaking of the lost. See verse 24.

This wayward one was a son of God by election. Elsewhere Jesus speaks of the elect as sons before they were regenerated. Cf. John 11:51,52.

In no wise does this parable teach the Fatherhood of God. He is not the Father of all—only the Father of the elect. Cf. John 8:44. To become God's child, we must receive Him by faith. Cf. John 1:12,13; Gal. 3:26.

III. The Prodigal Himself. Vs. 12, 13.

He had a portion (Vs. 12). In addition to our talents and strength, God has given to every human being, a soul. The Father divided His living. Then it was a living portion. Every creature is thus a living soul.

He journeyed into a far country (Vs. 13). This far country represents the world. In it, the sinner is separated from God. Cf. Eph. 2:13; Eph. 4:18. This explains atheism. It shows why sinners don't care to talk about their salvation. It explains why an unsaved person has no love for the Bible.

The prodigal wasted his substance (Vs. 13). From the day of Adam, every sinner has squandered his substance or his soul. Nothing he does is pleasing to God. Cf. Rom. 8:8. Without Jesus, he wastes his soul.

IV. The Famine And Its Effects. Vs. 14, 15.

It is said that there arose a mighty famine (Vs. 14). This famine came as a result of Adam's fall. Cf. Gen. 3. It has existed since the day of Adam.

The prodigal began to be in want. This is where conviction began. The tragedy is that so many are unconscious of the famine, and are satisfied with what the world has to offer. Happy is the man who has begun to be in want.

The prodigal joined himself to a citizen of that country (Vs. 15). Instead of returning to the Father, he turned to man and went to work. How true this is of the sinner. Before he will turn to God, he always tries reformation or good works. The prodigal wasn't satisfied (Vs. 16), and neither is the sinner satisfied by his own works. Cf. Rom. 3:28; Rom. 4:5; John 6:28,29; Eph. 2:8,9; Gal. 2:16; II Tim. 1:9.

V. Repentance From Spiritual Insanity. Vs. 17-19.

Jesus said that the prodigal "came to himself." Every sinner is spiritually insane. Cf. Eph. 4:17,18; II Tim. 1:7.

The prodigal repented (Vs. 18). He changed his mind about the Father, about sin, and about himself. That is what repentance is—a change of mind primarily. Cf. Mark 1:15; Luke 13:5.

Even as repentance began to work, he was still legalistic, for he was still depending upon his works. See vs. 19. He was willing to be a hired servant. However a hired servant is one who works for all he gets. God will have no hired servants—all the redeemed are sons and daughters through His grace.

VI. The Prodigal's Reception. Vs. 20-24.

What a reception he received when he came home! This is certainly definitely in contrast to the reception a prodigal received under the law. Cf. Deut. 21:18-21.

It is said that the Father saw him (Vs. 20). This would tell us then that God is looking for each of the elect as they turn to Him.

Notice the Father's compassion (Vs. 20). This shows us how God feels toward each repentant sinner. Cf. John 3:16; Mark 6:34; Mt. 14:14; Mark 1:40,41.

Observe how the Father ran (Vs. 20). Of course the Father represents God, and this is the only time in the Bible God is ever pictured as being in a hurry.

And what a reception the Father gave the son (Vs. 20). He fell on his neck and kissed him. He didn't wait for him to change his garments. He didn't revile, nor buffet, nor chasten him—he kissed him. This is how God the Father receives repentant sinners back to Himself.

VII. The Robe. Vs. 21, 22.

The moment that one believes, the robe of Jesus' righteousness is placed about him. Cf. II Cor. 5:21; Heb. 12:14 (holiness means Jesus' righteousness); Mt. 22:11-13 (the wedding garment is the robe of Jesus' righteousness), which was provided for us entirely by God.

This is definitely in contrast to the sinner in his estate before he comes to Jesus. Then all he possesses is his own righteousness, which is filthy in God's sight. Cf. Isa. 64:6.

The robe the prodigal received is spoken of as the "best" robe. It is even better than that of the unfallen angels. Cf. Heb. 2:7; Heb. 1:4.

VIII. Ring And Shoes. Vs. 22.

The prodigal received a ring for his hand. This was a mark or symbol of sonship. Every sinner becomes God's child only when Jesus is received by faith. Cf. Gal. 3:26.

The shoes for the prodigal's feet speak of provision for daily walk. When the Jews left Egypt, God gave them shoes which lasted all through their wilderness journey and until they arrived at Canaan. Cf. Ex. 12:11 and Deut 29:5. This would tell us that since God provided for them through all their wilderness travels so that their shoes never wore out, that He will likewise provide for us a salvation which is eternal and never ending. Cf. John 10:28,29; Rom. 8:38,39; I Pet. 1:5; II Tim. 1:12; Luke 10:42.

IX. The Feast Of Joy. Vs. 23, 24.

The fatted calf was slain in honor of the prodigal (Vs. 23). This represents Jesus, slain for sinners. Eating is symbolic of communion. Cf. Ex. 12:9-13.

There was real joy in this feast (Vs. 24). The one thing that causes joy in the Father's house is the return of the prodigal. The discovery of gold, silver, or diamonds never stirs Heaven. The coming home of a prodigal is the one thing that causes joy.

The fatted calf is mentioned in connection with another feast. Cf. I Sam. 28:24,25. This was on the night Saul visited the Witch of Endor. That feast came to an end and Saul went out into the night. In this feast of the prodigal, nothing is said about the end of it. There is a reason. The feast never ends. We just keep feeding on Jesus.

X. The Prodigal's Brother. Vs. 25-32.

It is well for us to take a hurried look at this surly, ill-tempered fellow, who doubtlessly represented the Pharisees of Jesus' day.

He was a devoted son. He gloried in being his Father's son. He never dishonored the Father's name. When we say he was a devoted son, all his good has been named. There are lots of saved folk like him.

He was not distressed by an empty seat at the Father's table. Lots of Christians are like that. It isn't the radios, cars, nor movies that is the cause of a lack of church attendance. It is because there is too much of the spirit of the elder brother in our churches.

He never once talked to the Father about his absent brother. The reason why many Christians never go after the lost is because they don't pray for the lost.

He did nothing to bring his brother home. The prodigal came in spite of his elder brother. Many Christian folk never attempt to lead a soul to Jesus. They do nothing to bring the lost to God. They may be good sons, but mighty poor brothers.

Questions For Discussion Of Sunday School Lesson

1. Show how each of the Trinity is interested in our salvation.
2. How do we know that Jesus was talking to the lost in this parable?
3. Can one be a son by election even before regenerated?
4. Why is it that sinners are not interested in spiritual things?
5. How did the famine come to this world, and how long has it existed?
6. When does conviction begin in a sinner's life?

7. Are sinners really insane?
8. Which does God have—hired servants or redeemed sons and daughters?
9. What type reception did a prodigal receive under the law?
10. Does God ever get in a hurry?
11. Will a Christian's robe or shoes ever wear out?
12. Is it possible for a Christian now to be a good son, but a poor brother?

Meditations

By M. F. ENGLE
CORBIN, KENTUCKY

There is a principle which is a bar against all information; which is proof against all argument, and which is sure to keep a man in everlasting ignorance. That principle is contempt prior to examination.

If nobody is ever offended at your preaching, shut up your Bible and quit. You are in the wrong business.

He that puts the Bible in the crucible of human reason and twists it to say what his reason thinks it ought to say has no business in a Christian pulpit.

A universe without decrees would be irrational and appalling as an express train driving on in the darkness without headlight or engineer.

If all created things should sink into the abyss of nothingness; such a disaster would affect the existence of the Supreme Spirit as little as the quenching of the glow-worm's spark would affect the sun in the heavens.

Regeneration and faith are simultaneous — The adoption of this theory will save us perplexities that will otherwise annoy. For instance, those insisting on the precedence of regeneration will be not a little perplexed when asked if there can be a regenerated unbeliever; and those taking the opposite view will be equally perplexed when asked if there can be an unregenerated believer.

Men will allow God to be everywhere except on His throne. They will allow Him to be in His workshop to fashion worlds and make stars. They will allow Him to be in His almsy to dispense His alms and bestow His bounties. They will allow Him to sustain the earth and to bear up the pillars thereof, to light the lamps of Heaven, and to rule the waves of the ever moving ocean. But when God ascends His throne, then His creatures gnash their teeth; when we proclaim an enthroned God and His right to do as He wills with His own, to dispose of His creatures as He thinks well without consulting them in the matter, then it is that we are hissed and execrated, and then it is that men turn a deaf ear to us, for God on His throne is not the God they love. But it is God on the throne that we love to teach. It is God on His throne whom we trust.

Election is injustice to none, while it is an unspeakable blessing to some. It takes a multitude which no man can number, but which God can number, out of the fallen race of Adam and raises them up to hope and Heaven.

To be born is an everlasting calamity, unless we are born again.

God brings the floods of both wickedness and righteousness into the channel of His providence to turn the mill of His purpose.

Salvation is free, but good discipleship costs us everything we have.

Little faith will bring your soul to Heaven, but great faith will bring Heaven to your soul.

God is both architect and builder of the house made of living stones.

God sets the gospel table and also gives appetite for the bread of life.

The Holy Spirit fills the Father's house by compelling them to come in. This is not external compulsion which would destroy human free agency, but is an inward work of grace which produces a willingness and desire to come in.

The way to have strong faith is to have a great and mighty God. No-one's faith can be stronger than he-believes his God to be. I cannot have strong faith in a God who, I think, is weaker than men. If my God is weak, then my faith, of necessity, will be accordingly weak; I cannot have much faith in God if I believe he is being defeated on most battle fields. I cannot have much faith in God if I believe He is trying and failing. If I believe His will is being thwarted by the will of men, if I believe He is doing the best He can to accomplish the most good He can, and to save as many as He can, but if like Job, I believe that, "what His soul desireth, even that he doeth;" then with Paul I can say, "He is able to do exceeding abundantly above all we ask or think according to the power that worketh in us."

Faith is a provision for men who are so fallen that they cannot lift the axe of justice; So corrupt that they cannot change their own nature; So averse to God that they cannot come to Him; So blind that they cannot see Him; So deaf that they cannot hear Him, and so dead that He Himself must open their graves and lift them unto resurrection.

Of old, God complained to an apostate

Israel, "Thou thoughtest that I was altogether as thyself." Such must now be his indictment against an apostate Christendom. Men imagine the Most High to be moved by sentiment, rather than actuated by principle. They suppose His Omnipotency is such an idle fiction that Satan is thwarting His designs on every side. They think that if He has formed any plan or purpose at all, then it must be like theirs, constantly subject to change. They openly declare that whatever power He possesses must be restricted lest He invade the citadel of man's free will and reduce him to a machine.

They lower the all efficacious atonement, which has actually redeemed everyone for which it was made to a mere remedy which sin-sick souls may use of as they feel disposed to, and they enervate the invincible work of the Holy Spirit to an offer of the gospel which sinners may accept or reject as they please. The God of this twentieth century no more resembles the God of Holy Writ than does the dim flickering of a candle, the glory of the mid-day sun.

The God who is now talked about in the average pulpit, spoken of in the ordinary Sunday School and mentioned in much of the religious literature of today, and preached about in many of our so-called Bible conferences, is the figment of human imagination, an invention of maudlin sentimentality. The heathen outside the pale of Christendom form gods out of wood and stone, while the millions of heathen inside Christendom manufacture a god out of their own carnal mind. In reality, they are but atheists for there is no other possible alternative between an absolute sovereign God and no God at all. A God whose will is resisted, whose designs are frustrated, whose purpose is checkmated, possesses no title to Deity and so far as being a fit object of worship, deserves nought but contempt.

We ask the question, how shall we come to Jesus, the resurrection? How shall they that are dead, in themselves, seek and establish contact with the power of life? Shall preachers be sent to them to declare to them that Jesus is the resurrection and that He is willing to impart His life to them? That He is waiting for them somewhere? That He is watching for the signal on their part that He may go ahead and quicken them? Shall we tell men that He can do no more, and that if the dead will not come to Him, the resurrection can never come to them; and shall we thus persuade the dead to take action at once before it is too late?

That is, in substance, the gospel, or rather the corruption of the gospel, that is being preached rather generally in our day. Such a perversion of the gospel denies, after all, that men are really dead and that Christ is really the resurrection. It preaches a death that is more powerful than the resurrection. A resurrection that must fail unless death gives its consent.

Great is our Lord and of great power; his understanding is infinite. God not only knows whatsoever has happened in the past in every part of His vast domain; and He is not only thoroughly acquainted with everything that is now transpiring throughout the entire universe, but He is also perfectly cognizant of every event, from the least to the greatest, that will ever happen in the ages to come. God's knowledge of the future is as perfect as is His knowledge of the past and present, and that, because the future depends entirely upon Himself.

Were it in anywise possible for something to occur, apart from either the agency or permission of God, then that something would be independent of Him, and He would at once cease to be supreme.

Blessed is he who knows when to quit talking and sits down.

If you don't strike oil in twenty minutes, stop boring.

I am not what I ought to be. I am not what I want to be. I am not what I hope to be in another world; but still, I am not what I used to be, and by the grace of God, I am what I am.

God moves in mysterious ways,
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm;
Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain.

To say that the destiny of the soul of one is in his own hands, reverses the very laws of nature, and implies that water can rise above the level of its source; that man can lift himself by his own boot-straps, and that the Ethiopian can change his skin and the leopard can divest himself of his spotted robe. The theory that one's destiny is in his own hands

begets self-righteousness. The belief that destiny is in the hands of God, begets SELF-NEGATION.

The human will is free, but its freedom is within the limits of human nature. It is free like water; water is free to run down hill. It is free like the vulture; the vulture is free to eat carrion, but it would starve to death in a wheat field. Likewise, the sinner is free to do the things it is his nature to do, but until his nature is changed, he will starve to death in the presence of the Bread of Life.

Most preachers of our modern age are very good Arminians when in the stand, and very good Calvinists when on their knees.

The hog's vision is so constructed that, when he is under the acorn tree, he can never see the source from which his food comes, unless he is placed on his back.

Salvation is that wonderwork of the Almighty by which he calls light out of darkness, righteousness out of unrighteousness, everlasting glory out of deepest shame, immortality out of death, Heaven out of Hell!

A half truth concerning God's Holy Word is more dangerous and deceptive than a plain falsehood. One may, indeed, freely proclaim, "over vale and hill," that whosoever will may come, but he is unfaithful to his ministry unless he adds, "no one can come unless the Father draws him."

An anxious and pleading God, whose power is limited, and whose hands may be tied by the proud and stubborn sinner, who is less than dust of the balance, is no God, but a miserable idol.

To speak of cooperation between God and man, in the matter of salvation, is like speaking of cooperation between the potter and his lump of clay in the formation of a vessel. God is God! Over him, man is never a party.

Take heed, O Man, and contemplate,
The work you've done and mark that rate;
If foes and critics you have none,
Small is the work you have done;
You have hit no traitor on the hip,
You have cast no cup from tempted lip;
You have never turned the wrong to right,
You have been a coward in the fight.

To say that the power and warmth of the Holy Spirit cannot change the nature of the sinner's heart unless he will let it, is like saying that the warmth and brightness of the sun cannot dispel darkness from the earth unless the earth gives its consent.

An Arminian or free moral agency prayer: I thank thee, O God, that thou didst wait until it pleased me to come to thee; that thou didst knock and plead until I made up my mind to open my heart and let you in, and that thou gave me grace when I decided to receive it. How many like this have you heard?

A Calvinistic or Sovereign Grace prayer: I thank thee Almighty God that thy irresistible grace overpowered all of my resistance; that thou didst open and enter into my heart; that thou didst draw me unto thee, and that thou didst give me grace to believe and receive thee. How oft have you heard this kind?

Human reason is a divine gift, and, when rightly used, is a pearl of great price; but when it sets itself up as a standard by which the credibility of divine revelation is to be tried, it becomes a snare of the Devil and a sure road to defeat.

The outstanding principles and doctrines held dear and taught by our Puritan fathers have been mainly forsaken and, "Icabod," or "the glory is departed" has been written on most of our pulpits and church doors.

When we speak of God's sovereign dealings with His creatures, we invariably hear the howling of the "man's free agency wolves," but this is not the first time that the owls mistaking the shadow of a passing eclipse for their native night, have prematurely hooted at the eagles, convinced that what is not visible to them cannot possibly exist.

The present day tendency is to set aside the doctrines of Divine Sovereignty and predestination in order to make room for the autocracy of man.

Free-willism, or Free Moral Agency is man's religion which can be accomplished by man. It exalts man and insults God. It fosters human pride and detracts from Divine Glory. With man it begins and with man it will perish.

Arminianism is the spawn of Popery which the warmth of favor may easily turn into frogs of the bottomless pit.

Faith is salvation in the germ. Therefore, to say that God gives faith and then elects to salvation, as foreseen, is equal to saying that God saves, and then because of that, elects to salvation.

According to Arminianism or free-willism God is powerless to save any except those who will, of themselves, allow Him to save them. Thus God stands powerless before the majesty of man's lordly will.

To speak of giving one a chance to be saved is like speaking of giving a totally paralyzed man a chance to walk.

God's method of making "vessels of wrath fitted to destruction" is different from his method of making "vessels of mercy." The latter is an act of sovereign grace. The former is an act of permissive justice.

Unconditional election has proved itself in the lives of its advocates. The most eminent, the most courageous, the most aggressively missionary, and the most holy men of the religious world have held it. Electionists have furnished most all of the martyrs. Arminians and Free-willist do not generate the stuff that martyrs are made of.

The God of electionists is "high and lifted up" and "the whole earth is full of his glory." The god of Free-willists is constantly trampled under the foot of men, and the whole earth is full of his defeat.

According to unconditional election, the difference between the saint in the sanctuary and the drunkard in the ditch is due wholly to the efficacy of God's Sovereign Grace.

Most modern evangelism has become obsessed with counting noses and reporting numbers. Such obsession leads them to compass land and sea for professions. This has resulted in filling the churches with an uncircumcised throng that speak the language of Ashdod, but lust after the fleshpots of Egypt.

Throughout this series of meditations we have sought to emphasize a God of sovereign grace who "does according to His will in the army of Heaven and among the inhabitants of the earth." This teaching stands out in bold relief against the abominable travesty of many modern preachers and self-styled evangelists of our day. All emphasis is laid on that word "ACCEPT." One must accept Jesus and that is all. And to do this lies in the power of every sinner. On this acceptance of Jesus by the sinner everything depends. For this act on the part of the sinner, the Saviour must wait. It is the signal which the sinner gives Christ that He may go ahead and quicken him. It is the act whereby the sinner opens the door of his heart to a Christ that stands and knocks at the door, but is unable to enter unless the sinner permits Him. O, indeed, they admit that salvation is of grace, and some even prattle of sovereign grace, but this grace is, nevertheless, presented as enervated and paralyzed if the sinner refuses its saving operation. The sinner's power to accept or reject Jesus receives all the emphasis. That the act itself is very natural and simple. All that is required of the sinner is to raise his hand, to come forward, or to kneel down by the radio and repeat after the preacher, "I accept Jesus as my personal Saviour," and the matter is settled.

Seeing that the thing is so natural, very natural means are employed: Hence, the highly sensational altar call climaxing the sermon. All that is calculated to arouse mere human emotions is brought into play. Sentimentalism replaces sound preaching of the Word. The audience is asked to bow their heads in silent prayer, the organ softly plays, or the choir gently sings: "Softly and tenderly Jesus is calling," or "Just as I am without one plea," and in the meantime the preacher begs and pleads with voice full of emotion for sinners to raise their hand, to come forward, to let Jesus into their heart and to accept Him as their personal Saviour. He speaks of a God that begs for the privilege to come into their hearts, of a Holy Spirit that longs to make new-born children of God of them, and of a sinner upon whom depends the decision of life and death, of Hell and Heaven, of the whole matter of salvation, and of the very glory of God in Christ.

And the result is as natural as the means that are employed. Instead of a new birth, the emotions are aroused, and a sensational tear of self-pity is mistaken for repentance and a temporary elation of the soul is erroneously called joy in Christ.

Against this evil sentimentalism and free-willism, gone wild, we raise our unqualified protest. It is high time that the church, which is the custodian of the gospel, and to whom the commission was given to preach the Word, should raise her voice in loud protest against this evil of presenting Jesus as the cheapest article on the religious market, that may be either received or rejected at the sinners will.

The above has been printed in tract form and is available for free distribution. Write directly to the author, Bro. M. F. Engle, Corbin, Ky.

Scriptures

(Continued from page one)

faith.
Rom. 1:16,17. Gospel power unto Salvation.
Rom. 3:21-28. Justified freely by his grace.
I John 1:7. The Blood cleanseth from all sin.
Rom. 5:9. Justified by His blood.
Rev. 1:5. Washed us from our sins.
Eph. 2:13. Made nigh by the blood.
Rev. 12:11. Overcame by the blood.

The Priest Or Father

Matt. 23:9. Call no man your father.
Jesus the only Priest of the New Testament. Heb. 7:23-25. An unchangeable priesthood.
A New Testament priest is higher than the heavens and only Jesus is that. Heb. 7:26. Higher than the heavens.

Paul says that only they who are of the tribe of Levi can be priests on this earth. See Num. 18:1-8 an ordinance for ever (on this earth). Ex. 28:1.
Ex. 40:15. An everlasting priesthood.

Num. 25:13. He shall have it, and his seed after him.
Heb. 7:15-22. Office of the priesthood.
For God's promise to Israel was for a priesthood on this earth, therefore Jesus had to ascend from the sphere of this promise, the earth, and sat on the right hand of God the Father in Heaven and became a priest unto us. If Jesus remained on this earth he could not be a priest because He was of the tribe of Juda and not of Levi. And God's Word can never be broken.

Heb. 8:1-4. If He (Jesus) were on earth, He should not be a priest.
If Christ Himself could not be a priest, then how dare these Roman Catholics presume against the Word of God.
Heb. 2:17,18. He (Jesus) might be a merciful and faithful high priest.
Heb. 3:1. Priest of our profession.
Heb. 4:14,15. Priest that is passed into Heaven, Jesus the Son of God.

I John 2:1. Advocate with the Father.
Advocacy is the priestly work of Jesus Christ for sinning Christians which He carries on with the Father whereby, because of the eternal efficacy of His own sacrifice, He restores them to fellowship. Psal. 23:3; John 13:10.

The believer is cleansed from all sin "once for all." Heb. 10:1-12, but needs ever to bring his daily sins to God and confess to God, who is everywhere, and thus abides in fellowship with God the Father and Son. I John 1:10.

Confession Or The Sacrament Of Penance

R.C.C. How do the priests of the Church exercise the power of forgiving sins? The priests of the Church exercise the power of forgiving sins by hearing the confession of sins, and granting pardon for them as ministers of God and in His name.

The above is against God's teaching.

Mark 2:7. Who can forgive sins but God only.

Mark 2:10. Son of man hath power.

Heb. 9:22. Without shedding of blood is no remission.

I John 2:1,2. If any man sin.

I John 1:7. The blood of Jesus Christ His Son cleanseth us from all sin.

I John 1:9. Confess our sins to God.

Peter's confession.

St. Matt. 16:13-19. Thou art the Christ.

If we confess Christ as the Son of the living God our sins are loosed or forgiven. This is the true confession. Jesus said, "Thou art Petros (a stone), and upon this

Petra (rock) (the confession that Jesus is the Christ), I will build my Church." He does not promise to build His church upon Peter (a little stone), but upon Himself, as Peter himself is careful to tell us. (I Pet. 2:4-9), also St. John 1:42. And the gates of hell shall not prevail against it—not Peter but Christ the Rock. If Peter was the Rock as taught by the Roman Catholic Church then this promise that the gates of hell shall not prevail against it is untrue because the gates of hell did prevail against Peter. See St. Matt. 16:22,23. Also Peter denied Jesus thrice before the cock crew twice. Again he played the hypocrite after Pentecost when St. Paul rebuked him. Gal. 2:11-14.

Christ is the Rock and Head of the Church.

I Cor. 10:4. That Rock was Christ.

I Pet. 2:6-8. Chief corner stone.

Eph. 2:20. Jesus Christ... chief corner stone.

Rom. 9:32,33. A stumblingstone (to the unbeliever).

I Cor. 1:23,24. A stumbling block.

Eph. 1:22,23. The head... to the Church.

Eph. 2:13. Made nigh by the blood of Christ. (Not by absolutions and Purgatory).

Christ crucified is the Rock.

Smitten that the Spirit of Life may flow from Him to all who will drink (Ex. 17:6; I Cor. 10:4; John 4:13,14; 7:37-39). To the Church, the foundation and chief corner stone (Eph. 2:20). To the unbelievers a stumbling stone (Rom. 9:32,33; I Cor. 1:23).

In view of the above Scriptures to the contrary, the Roman Catholics ought to hang their heads in shame and come God's way.

Baptism In Water

R.C.C. What is Baptism? Baptism is a Sacrament which cleanses us from original sin, makes us Christians, Children of God, and heirs of Heaven.

The above is against God's teaching.

When Jesus was on this earth He said, "Suffer the little children to come unto Me, for of such is the kingdom of Heaven." In other words they are innocent, without blame, for the work on the Cross of Calvary took away the original sin. Who were these children? Turkish, Jewish and Arabian children! Jesus said they go straight to Heaven. He never changes His mind!

Can Baptism cleanse from sin?

Heb. 9:22. Without shedding of blood is no remission.

I John 1:7. The blood of Jesus Christ His Son cleanseth us from all sin.

Eph. 1:7. Forgiveness of sin, through His blood.

Heb. 10:10-19. Enter in through the blood.

Rom. 5:9. Justified by His blood.

Heb. 13:12. Sanctify with His own blood.

Rev. 1:5. Washed us from our sins.

Eph. 2:13. Made nigh by the blood.

I Pet. 3:21. Not the putting away of the filth of the flesh.

The thief on the cross knew nothing about the baptism, yet went straight to Heaven—didn't even stop off at Purgatory, because there is no such place. We are not made Christians or heirs of God by water or pouring or sprinkling but by the blood of Jesus Christ. Eph. 2:13.

On Indulgences

R.C.C. What is an Indulgence? It is the remission in whole or in part of the temporal punishment due to sin.

This is untrue.

I John 1:7. The blood cleanseth from all sin.

Heb. 9:22. Without shedding of blood is no remission.

The Catholic Church teaches to pray.

Sweet heart of Mary be my salvation. Pope Pius IX, Sept. 30, 1852, granted 300 days indulgence, each time the above prayer is said. This prayer is a blasphemy because God teaches that Salvation comes through Jesus' Name and through none other.

Acts 4:10-12. There is none other name.

The Pope

He is called, "Our Holy Father." See Holy Bible, Douay Version; encyclical letter of Our Holy Father, Pope Leo XIII. He is also called Our Most Holy Lord, Pope Pius X. See Cardinals Oath.

All this is blasphemy.

Matt. 23:9. Call no man your father.

Acts 10:16. Jesus Christ, He is Lord of all.

Eph. 4:5. One Lord.

Phil. 2:11. Jesus Christ is Lord.

I Pet. 5:3. Neither as being Lords.

St. Peter denies that he was a Pope.

I Pet. 5:1-4. Who am also an elder.

An elder was a pastor of a church. St. John was an elder (II John 1), the elder to the elect lady. St. Peter says, "Neither as being Lords over God's heritage." He was not a Roman Catholic but a Christian for he says in I Pet. 4:16, If any man suffer as a Christian, let him not be ashamed.

There were no Roman Catholics in Peter's time.

Acts 11:26. Disciples were called Christians.

Acts 26:28. Persuadest me to be a Christian.

I Pet. 4:16. Suffer as a Christian.

The Pope is also called the Vicar of the Son of God—"Vicarius Filii Dei."

Jesus says the Holy Spirit was sent to take the place of Jesus on this earth. That is what Vicar means.

St. John 16:7-15. The Spirit of Truth will guide you into all Truth.

Holy Communion

R.C.C. What is Holy Communion? It is the receiving of the body and blood of Christ.

Why do Roman Catholics disobey Jesus and only take half communion?

Matt. 26:27,28. Drink ye all of it.

Pope Gregory the Great says, "Cursed be anyone that does not receive both and teach others not to take both bread and wine."

One Pope cursing the other and yet they both are infallible when speaking "Ex-Cathedra." Lord save us from such confusion. That is why God calls that system "Babylon the Great." Rev. 17th chapter.

After Jesus blessed the wine He still calls it the fruit of the vine.

St. Luke 22:18. Fruit of the vine.

It was a memorial St. Paul said.

I Cor. 11:25,26. In remembrance of Me.

Idolatry

Ex. 20:4. Thou shalt not make unto thee any graven image.

In the face of this commandment the Roman Church defies God and fills its temples and homes with them.

Eph. 5:5. Idolater has no inheritance in the kingdom of Christ.

I Cor. 10:14. Flee from idolatry.

I Cor. 6:9. Idolater shall not inherit.

Rev. 21:8. Idolaters shall have their part in the lake of fire.

What is idolatry? The making of any image or likeness of God or any creature for a religious end.

Deut. 5:8. Thou shalt not make.

Gal. 5:19,20. Works of flesh... idolatry.

We cannot add or take away from God's Word!

Deut. 12:32. Thou shalt not add.

Deut. 4:2. Ye shall not add.

Joshua 1:7. Turn not from it.

Rev. 22:18. If any shall add.

Psa. 119:39. For ever, O Lord, Thy Word is settled in Heaven.

Mal. 3:6. I am the Lord, I change not.

Prayers To Mary And The Saints

R.C.C. Why do we believe that the Saints will help us? Because both they and we are members of the same Church, and they love us as their brethren.

The above is against God's teaching!

I Tim. 2:5. For there is one God,

and one mediator between God and men, the man Christ Jesus.

Jesus is the Son of God and therefore He is everywhere. He is equal with God and can hear our prayers. Not so with the Saints or Mary. If they are everywhere they are gods; if they are not everywhere they cannot hear prayers.

Heb. 7:25. He ever liveth to make intercession for them.

I John 2:1. Advocate with the Father.

Rom. 8:34. Maketh intercession for us.

Against Mary Worship or veneration.

St. Luke 11:27,28. Blessed are they.

St. Matt. 12:46-50. Who is my mother?

Jesus never called Mary His mother, but called her woman, because He foresaw the great idolatry and giving her the place of Deity by the Roman Catholic System; for example, calling her, "Gate of Heaven," "Tower of David," "Mystical Rose," "Ark of the Covenant," "Morning Star," etc. These are all name of Deity and it is sacrilege to attribute these to a human being. Mary is blessed, yes, but not Deity. The above names are taken from "The Litany."

Mary had children with Joseph, see:

St. Matt. 13:55,56. His brethren James, etc.

St. Mark 6:3. The brother of James, etc.

The Roman Church Claims She Never Changes

The following list of events prove the opposite, and shows also its degradation.

Prayers for the dead was instituted, A. D. 330.

Making the sign of the cross, A. D. 330.

The worship of Mary the mother of Jesus and the use of the "Mother of God" as applied to her originated in the Council of Ephesus, in A. D. 431.

Worship in Latin language, A. D. 600.

The papacy is of pagan origin. The title of Pope, or universal Bishop, was first given to the Bishop of Rome by the wicked emperor Phocas in the year 610. This he did to spite Bishop Ciriacus of Constantinople, who had justly excommunicated him for his having caused the assassination of his predecessor, Emperor Mauritius, Gregory I, then Bishop of Rome, refused the title, but his successor, Boniface III, first assumed the title of Pope, A. D. 610.

Kissing of Pope's feet, A. D. 709. (It had been a pagan custom to kiss the feet of emperors. The Word of God forbids such practices, Acts 10:25-26; Rev. 10:10; 22:9).

Temporal power of Popes, A. D. 750.

(When Pepin the usurper of the throne of France descended into Italy, called by Pope Stephen II, to war against the Italian Longobards. He defeated them and gave the city of Rome and surrounding territory to the Pope. Jesus forbids such a thing and refused worldly kingship. Matt. 4:8-9; 20:25-26; John 18:38).

Adoration of Mary and Saints, A. D. 788.

Adoration of the cross, images and relics, A. D. 788.

Blessing of bells, A. D. 965.

Fasting, Lent, advent and Fridays, A. D. 998.

Fabrication of Holy Water, A. D. 1009.

Marriage of Priests forbidden, A. D. 1079.

Rosary beads invented, A. D. 1090.

Sale of indulgences, A. D. 1190.

Sacrifice of Mass, A. D. 1215.

Transubstantiation of bread, A. D. 1215.

Adoration of the wafer, A. D. 1220.

Auricular confession of sins to a Priest, A. D. 1215.

Cup or wine forbidden to people at communion, A. D. 1414.

Purgatory proclaimed, A. D. 1438.

Tradition held equal with the Bible, A. D. 1545.

(The Council of Trent, held in 1545. By tradition is meant human

teachings. The Pharisees believed the same way, and Jesus bitterly condemned them, for by human tradition they annulled the commandments of God. Mark 7:7-13; Col. 2:8; Rev. 22:18).

Apocryphal books added to the Bible, A. D. 1546.

Immaculate conception of Mary A. D. 1845.

Infallibility of the Pope, A. D. 1870.

Blessing of auto cars (for a price), A. D. 1932.

Blessing ground for building breweries, A. D. 1933.

Cardinal Newman, in his book "The Development of the Christian Religion," admits that "Temples, incense, oil lamps, votive offerings, holy water, holidays and seasons of devotion, processions, blessing of fields, sacerdotal vestments, the tonsure (of priests and monks and nuns), images... are all of pagan origin" (page 359).

Church Honesty

(Continued from page one)

able. That church endeavored to be fair and frank with a sister church. Maybe the member seeking admission in the new church might have changed his mind and was ready to do better, but the church called upon to grant the letter was faced by the record of a member that had been neglectful and of little or no value. Mistakes can be made in refusing to grant letters, but a sense of fairness and honesty should prompt a church in dealing with individual members and with sister churches. Very often a church cares nothing about the welfare of another church, so long as troublesome material is gotten rid of. The editor recalls being a pastor of a church one time when the question of granting a person a letter came up. This person had moved to a new place; wanted to join the church in the new location; wrote for a letter, making no explanation of past neglect and failure as a church member. One of the deacons got up and made a motion that the letter be granted, saying, "If this person can do any good in the new place, let the letter be granted." That is an illustration of unfairness, of a kind of dishonesty. Churches that do not wish to be imposed upon in receiving bad material from other churches should also guard against putting bad material off upon some other church. It is a matter that should be thought over all the way around. The golden rule is a mighty good rule to go by in dealing with individuals and churches.

But honesty is a thing that should work in several ways, not merely in one particular case. Some people are honest in some ways, but not honest in other ways. A man may pay his just debts and still be dishonest in many other respects. An all round sense of honesty is the thing needed. That is what our churches need. But the churches are made up of people, and consequently churches may be honest in some particulars but dishonest in others. For instance, a church may be honest with a sister church in the matter of telling the truth in dismissing a member, but that same church will turn around and use all kinds of unfair methods in getting members. There are churches of that kind—very particular to tell the truth in letting a member go, but very lax and really dishonest in securing or seeking to add members. Somehow people and churches are strangely unbalanced and contradictory.

Taking another turn in the matter, let us say that there are churches very careful to take care of every local need and every local item of expense, paying bills as soon as they become due, but those same churches let the sense of honesty stop working when it comes to the needs of others, the wider work of the denomination and the kingdom of God. Playing fair with self is a good thing, but a big element in playing fair

(Continued on page five)

The Cross Of Calvary Is Truly Our Perfect Purgatory

Roman Catholics are right in believing there is a Purgatory. If a man is to be freed from sins he must be purged in God's great plan of salvation. According to the Roman Catholic Church, "Purgatory is the state in which those suffer for a time who die guilty of venial sins, or without having satisfied for the punishment due to their sins." Baltimore Catechism.

The faithful, then, according to Roman Catholic teaching, must suffer in Purgatory, after death, for both venial sins and unsatisfied punishment due to sin until the justice of God is completely satisfied. The Roman Catholic Bible instead says the believer, after death, enters into rest and returns to God. If the believer enters into rest, it means that he is not going into a temporary place of torment or purgation: 'Blessed are the dead who die in the Lord henceforth. Yes, says the Spirit, let them rest from their labors' (Rev. [Apos.] 14:13).

Even if the departed ones should need help we would not be able to help them because no one, not even a saint, is able, according to the Roman Catholic Bible, to gain superabundant merits of works to be applied to others—living or dead—since no one can gain merits ever for himself, because we are all sinners: 'Even so you also, when you have done everything that was commanded you, say, We are unprofitable servants; we have done what was our duty to do.' (Luke 17:10). 'No brother can redeem, nor shall man ransom; he shall not give God his ransom, nor the price of redemption of his soul.' (Psa. 48:7,8).

According to the teaching of the Roman Catholic Bible no one has satisfied for the punishment due to his sin (small or big) since Jesus Christ, our Saviour satisfied for us freely and completely by His work on the Cross. The Roman Catholic Bible says: 'Who himself bore our sins in his body upon the tree . . . ' (I Pet. 2:24). 'Because Christ also died once for sins, the Just for the unjust, that he might bring us to God . . . ' (I Pet. 3:18). 'For our sakes he made him to be sin, who knew nothing of sin, so that in him we might become the justice of God' (II Cor. 5:21). 'They are justified by His grace through the redemption which is in Christ Jesus.' (Rom. 3:24). 'He who hears my word and believes him who sent me, has life everlasting, and does not come to judgment, but has passed from death to life.' (John 5:24).

According to Gospel teaching there is a Purgatory for sins. It was endured by one Man alone, Jesus Christ, our Lord and Saviour. He died not for His own sins, but for the sins of others, (both venial and mortal). 'And upholding all things by the word of His power, has effected man's purgation from sin and taken his

seat at the right hand of the Majesty on high.' As St. Paul says in the Epistle to the Hebrews, chapter 1, verse 3 of the Roman Catholic Confraternity edition of the New Testament. According to the Gospel the Cross is the Purgatory and therefore is past forever. It was on the Cross that Jesus suffered for our guilt and purged our sins, once for all, 'but Jesus, having offered one sacrifice for sins, has taken His seat forever at the right hand of God.' (Heb. 10:12). The Roman Catholic Bible therefore proves that Purgatory is forever past.

Some of our dear Roman Catholic friends are deeply shocked when attending a funeral service in our church because no prayers are said for the departed one; they wonder why no offerings are given to our clergymen for sacrifices and prayers to be offered for the sins of the dead. We do not offer sacrifices and prayers for the beloved departed ones because they do not need them. If they did not believe in the Son of God, then, according to the Roman Catholic Bible, 'the wrath of God rest upon them.' If they did believe in the Son of God, then by these same Scriptures, 'they have everlasting life.' 'He who believes in Him is not judged. But he who does not believe is already judged; because he does not believe in the name of the only begotten Son of God.' (John 3:18). 'He who believes in the Son has everlasting life; he who is unbelieving towards the Son shall not see life, but the wrath of God rests upon him.' (John 3:36).

Let us rejoice in our wonderful Saviour who paid completely for all our sins, so we need not worry about prayers and offerings by others when our soul will leave our body, because: 'There is now therefore no condemnation to them that are in Christ Jesus.' (Rom. 8:1). 'For by grace you are saved through faith and not of yourselves, for it is the gift of God; not of works, that no man may glory.' (Eph. 2:8,9). 'Believe in the Lord Jesus Christ, and thou shalt be saved.' (Acts 13:31).

My beloved friend, do not be afraid to 'draw near with confidence to the throne of grace,' (Heb. 4:16), to our Mediator, to the One who can hear you, because He is an omniscient God. He wants to hear you, because He said: 'Come to me, all you who labor and are burdened.' (Matt. 11:28). Christ is waiting for you Himself.

—The Convert.

Church Honesty

(Continued from page four)

is playing fair with others. We are all parts of something bigger than ourselves. No man can live to himself. No church can live to it-

Have You Disappointed Jesus?

"I came to your Church last Lord's day,
I walked up and down the aisle;
I noticed your seat was vacant,"
Said the Master with kindly smile.

"Yes, I was home," I answered,
"Some folk from over . . . * way
Drove over for a week-end visit,
So we stayed 'round the house all day.

"Oh, I had an awful headache,
I had a roast in the pan;
Or we over-slept this morning
But I go whenever I can.

"Why, I went to the morning service
Not over two months ago:
So much work must wait 'till Sunday,
There's no time for church you know."

The Master gazed at me sadly,
As He was about to speak;
"My child," He replied, "are there not
Six other days in the week?"

"If all of my other children
Should treat me the same as you;
My house would be closed — deserted.
Then what would lost sinners do?"

I saw I had grieved my Master,
As slowly He turned away;
And I vowed He'd not find me
Absent again on His holy day.

—Author Unknown

Worship With The

(Name of Church)

(Your Town)

*Some neighboring town.

Here is a poem, which we can print for you or \$8.00 for two hundred. This offer is good on good card board in two colors (red and blue), until March 1 only. Be sure to send us all information you wish printed on the card, with address, and time of services for \$5.00 a hundred, your order.

The Importance Of Prayer In Heaven-Sent Revivals

Heaven-sent revivals come quickly, when every hindrance is removed and God's people are expecting. God can send a revival between Sundays. One came to Antioch in Pisidia between Sabbath days (Acts 13:44). Days of preparation may be many or few, but of every great revival it can be said, "The thing was done suddenly."

We recite two thrilling accounts of mighty revivals related by two outstanding evangelists, Finney and Moody, for inspiration and encouragement.

Mr. Finney, in his revival lectures, tells the following story:

"A godly man in western Ohio was suffering with consumption. He was a poor man, and had been ill for years. An unconverted merchant in that town, who had a kind heart, used to send some things for his comfort, or for his family. He felt grateful for the kindness, but could make no return as he wished. At length he determined that the best he could do would be to pray for the man's salvation. He began to pray, his soul kindled, and he got hold of God.

"No revival was taking place there, but by and by, to the aston-

self. To try to do so is to rob God and man of service due, and is therefore dishonesty. Are you looking after the needs of your church locally? Well and good, for God wants us to honor and dignify His churches, but the churches are a part of the denomination. What about the needs of our denomination?

—Author Unknown.

ishment of everybody, this merchant came right out on the Lord's side. The fire kindled all over the place. A powerful revival followed and multitudes were converted.

"This man lingered in this condition of weakness for years. After his death I visited the place, and his widow put into my hands his diary. Among other entries was this: 'I am acquainted with about thirty ministers and churches.' He then went on to set apart certain hours of the day and week to pray for each of these ministers and churches, and also certain seasons for praying for certain missionary stations. Then followed under different dates, such facts as these:

"Today I have been able to offer what I call the prayer of faith for the outpouring of the Spirit on . . . Church, and trust in God that there will soon be a revival there. Thus he had gone over a great number of churches, recording the fact that he had prayed for them in faith, that a revival might soon prevail among them. Not long after, a revival commenced and went over the region of the country, nearly, I believe, if not quite in the order in which the places had been mentioned in his diary.

"This man, too feeble in body to go out of his home, was yet more useful to the world and to the churches of God, than all the cold and formal professors of religion in the country."

Mr. Moody used to tell a similar experience. The story is somewhat as follows:

"The first time I was ever in a

real revival, I was invited to a little town in Michigan. A minister who was a perfect stranger to me met me at the depot and took me to his house to dinner. After dinner he took me out to a meeting. There were about twenty-five women on their knees, weeping and praying to God to bless their unconverted children and husbands. It seemed as if I were at the very gate of Heaven.

"Then he took me off to the other end of the town to introduce me to an old elder who was dying of consumption. When he knew he was to die, he realized that he had not been a faithful steward. He saw he must soon give account to God for his stewardship. There was not a young person in that congregation that was a member of the church. There was not one of the sons or daughters of the officers and elders, that was a member of the church.

"There has not been a revival there for many years. He was soon to stand before God, and he began to pray. He got himself revived first. That is the first thing to do, begin with ourselves. If we want fresh interest in our church we must begin with ourselves. Let us pray God to revive our own hearts first. Well, he got quickened. Then he sent for his brother elders, and for the male population of the church and talked to them. They had all become so discouraged that they said it was no use. Then he called for the women of the church and pleaded with them to meet and pray God to revive the work, and they had been doing that for two weeks (Continued on page six)

THE BAPTIST EXAMINER

PAGE FIVE

FEBRUARY 19, 1955

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MABEL CLEMENT

"Trail Of Blood" To Be Given In Colorado And In Illinois

The Missionary Baptist Mission of Denver, Colo., of which Elder W. J. Church is pastor, announces that Elder T. P. Simmons, President of Tri-State Baptist Bible College of Evansville, Ind., is to be with them for lectures on "The Trail of Blood" beginning on Sunday, February 13, 1955 and continuing through Wednesday, Feb. 16, 1955. Services on Sunday will be held at 11 a. m. and at 7:30 p. m. Services on the other days will be held at 7:30 p. m. The address of the Mission is 2557 West 46th Avenue.



ELD. T. P. SIMMONS

The lectures deal with the perpetuity of New Testament churches, or, in other words, they trace Baptist churches back to the earthly ministry of Christ. They show the origin and development of Catholicism, and then its division into Greek and Roman branches. They portray also the rise of Protestantism out of Roman Catholicism. They exemplify the fact that Baptists are not Protestants. The various groups through which Baptist history is traced — Montanists, Novatians, Donatists, Paulicians, Albigenses, Waldenses, and Anabaptists—are vindicated from the false charges that have been hurled against them. It is shown that the true Anabaptists did not rise in the Reformation era, but rather go back to the third century; at which time the name began to be applied to those groups who refused to accept the immersion that was administered within the fold of the Catholic Church.

Colorado will be the seventeenth state in which Bro. Simmons has delivered these lectures over a period of twenty years, using the large wall chart designed by J. M. Carroll. These seventeen states range from Michigan in the north to Florida in the south; from New York in the northeast to Texas in the southwest; and from Virginia in the east to Colorado in the west.

Readers of THE BAPTIST EXAMINER in the vicinity of Denver are cordially invited to hear these lectures.

Following this engagement in Denver, Bro. Simmons will go to Des Plaines, Illinois for the lectures, beginning on Monday, Feb. 21 and continuing through Friday the 25th. In Des Plaines he will be with Pastor Louis Maple and the East Maine Baptist Church. Our readers within reach of Des Plaines are invited to attend the lectures there.

THE BAPTIST EXAMINER

PAGE SIX

FEBRUARY 19, 1955

Beginning with this issue, we are printing serially in each issue, an installment of "Mabel Clement." This is a doctrinal-fiction book, written in 1908. It is a Campbellite killer. Be sure to read this first chapter, and thus watch for future installments. This book will thrill your soul from week to week.

CHAPTER I.

Mabel Clement was the only child of Andrew Clement and his wife Gertrude. She was idolized by her parents who had spared neither pains nor money in giving her the most thorough education possible. She had attended none but schools of the very highest order and had been instructed by the best teachers of her day. Moreover, Mabel was a fine student. She loved books and seldom failed to stand at the head of her class. Her teachers were unanimous in giving her their meed of praise for close application. Mabel had spent four years at school away from home; and it was to the great joy of her proud parents and many friends that she was, on commencement day, pronounced a graduate with the highest honors of the school. Mabel was also naturally attractive. She was tall, rather slender, but well proportioned. Her complexion was fair, her hair dark and her eyes a deep blue. She was of a nervous temperament, her bodily movement quick; and she belonged to that class of persons that are capable of the loftiest purpose and highest and more vigorous mental exercise, and that under the promptings of sound principles are prepared for deeds of heroism. Nature had endowed Mabel with a kind and loving heart; few had more of the milk of human kindness. Her beautiful soul went out in love to everybody and everything. Everything that suffered had her sympathy, from human beings to the wriggling worm beneath the foot-fall of heedless man. She was naturally reticent and contemplative. No kin to those self-assertive women who go around the country prating about their suppressed rights, it was obvious, she was generally sedate and thoughtful. She seldom seemed to enjoy frivolous conversation on trivial subjects; but when important matters were the topic of conversation her whole being seemed to wake up and she conversed in a vivacious and earnest manner. She had a way of speaking directly to the point. She had a smile for all she met. None were beneath her notice. The poor of Sterling thought her an exceedingly kind and pleasant lady; her companions deemed her admirable; and the aged regarded her a model and fascinating child. There now, reader, is our heroine. Stand her up before your mind's eye, scrutinize her and see how you like the traits of her character. Who could not feel interest in a story, when the principal character in it is a beautiful, lovely, kind-hearted, sweet-dispositioned, pure-souled, noble-minded woman?

So richly endowed by nature, with such literary attainments, and being of wealthy parentage, we cannot wonder that Mabel was the center of the social circle in Sterling, a town of about nine hundred inhabitants. No wonder she was looked to as the ideal on all occasions, after whom and like whom all the young ladies in Sterling assayed to mould themselves. Nor do we wonder that the best young men were ever glad to attend Mabel on all occasions when it was practicable. Mabel had often assured her mother that she was perfectly invulnerable to the darts of Cupid, and that she meant to be unwooed and unwon by any of her numerous suitors, while Providence preserved to her such a home of luxury where every wish of the heart was fully gratified. Doubtless she was sincere. But her own heart deceived her. Mingling in the best society of Sterling was Arthur Manly, a young man just entering on the practice of law. He was a noble young man, noted for his integrity and good morals. His pleadings in the court had proved he was brainy; and the old lawyers who had been pleading at the bar for more than a score of years feared this young Cicero, for they saw he had the stuff in him of which men are made; and they predicted it would not be long ere he would eclipse them all. This young man of promise and polite manners, unconscious of his own greatness and intrinsic worth, found the way to Mabel's heart. In spite of herself Mabel felt drawn toward him. The feeling was mutual. From the first time they met a feeling of attachment for each other sprang up, and it kindled as their acquaintance continued.

Many a young man of Sterling envied Arthur the place he occupied in Mabel's heart. Yet all agreed that, in all the town there was one who was worthy of the heart and hand of the

Revivals

(Continued from page five) when I got there.

"That night I preached ap- parent against the air. There were no signs of power or spiritual life. But at midnight, a boy came down stairs to his father, and said, 'Father, I want you to pray for

me.' The father said he could not pray. He didn't sleep any that night. The next morning he came to the prayer meeting, and said he wanted us to pray for him. Think of it, a father, who was a pro- fessing Christian, but could not pray for his own son who was weeping over his sins! Inside of twenty-four hours there was not

beautiful Mabel Clement, that one was Arthur Manly. And Clement, Mabel's father, was a wealthy merchant in Sterling commanding a large trade, and consequently, making money rapidly. He was about forty-five, intelligent, honest and true. He had convictions of his own and could not part with them without a struggle. He was also a prominent member of the reformed, or Campbellite church, and very zealous in the advocacy of his views of Scripture. All Sterling knew Andrew Clement as an ardent admirer and enthusiastic follower of Alexander Campbell and thoroughly saturated with his views of Scripture. Mabel's mother was a woman of forty, a kind and indulgent mother, ever busy in Sterling. She was of French extraction, a fact which she prided, pleasantly boasting that the blood of France pulsed through her veins. She, too, was enrolled as a Christian; but she was not remarkable for piety, though nothing could be said against her morals, or conduct as a church member.

Now it was in the month of September, soon after Mabel's graduation, that the Rev. C. H. Stanly, D. D., the learned pastor of the Reformed church in Sterling, held a series of meetings. It was a meeting of extended influence. The Reformation had been in the ascendancy in Sterling for years. The leading citizens were all staunch Reformers and firmly set against everything Catholic. There was quite an ingathering at this meeting. Among those who confessed they believed Jesus was the Christ, the Son of God, were Mabel and Arthur Manly.

About a fortnight after the close of the meeting Mabel was to prepare to pay her aunt a promised visit. Her residence was about twenty-five miles from Sterling, near a little village called Thornton. On the evening before her departure, while expecting a call from Arthur, Mabel inquired of her mother how long she must remain at Thornton.

"I do not know, Mabel," said her mother, "I should think three weeks long enough. I do not see as we can do without you longer than that."

"Certainly, that will be long enough," said Mabel. She thought it hard to be separated three weeks from Arthur, but she did not say so.

"Were you aware, Mabel, that your Aunt Norinda and her children are Baptists?" "No mother, I had not learned it," was Mabel's reply. "What is the difference between the Baptists and the Christian church?"

"Indeed, I can hardly tell," said the mother; "but I've always heard Baptists are mostly ignorant, know but little about the Bible,—in fact they have discarded the Bible and are governed by a creed, or confession of faith. Then they believe that people can be saved without baptism, in the miraculous operation of the Holy Spirit, and a great many other unscriptural, unreasonable and impossible things. They even believe that all who are born are saved were elected to be saved before the foundation of the world."

Just at this juncture this edifying colloquy was interrupted by a pull at the door bell. Arthur was ushered into the parlor. Mabel rose to go in and spend the last evening with him till his return from Thornton. A rich blush mantled her cheeks. Arthur's face flushed when their eager eyes met. It was an awkward matter to tell what was in their hearts after a glance at their faces at that moment. Shakespeare says, "He does not love that does not show his love."

The hours sped on light feet that night, and the clock struck eleven much too soon to suit their pleasure, thus putting a period to their delightful conference. After a promise on Mabel's part that she would make a short stay at Thornton, the sweet "Good-bye" was said and they parted.

Mabel at once sought her pillow in order to get sufficient repose to be prepared for an early exodus in the morning. It was long after twelve ere her eyes were closed in sleep. The night's long hours still found her thinking of him to whose parting footsteps she listened with heaving bosom; and, when at last her thoughts were turned out of that channel, they sought the home of her aunt and lingered inquiringly about each member of the family whom she had not seen for years. Ah! Mabel, little do you know what an epoch in your history this visit will be. It is destined to stamp its impress for time and eternity upon the whole tide of your life and moral being. But enough. Let us bide patiently our time.

(Continued Next Week, D. V.)

a young person over twelve years of age, whose parents were connected with that church, that did not give good evidence of being converted. God came suddenly to His temple, and there was a mighty work, the grandest I have ever seen. The work was revived when the church began to pray to God to revive the church."

"My soul, wait thou only upon God; for my expectation is in Him. Trust in Him at all times: people, pour out your hearts before Him: God is a refuge for you.—Psa. 62:5-8.

"For God is my King of glory, working salvation in the midst of the earth."—Psa. 74:12. Commission Prayer League.

"The Star Of Jacob"

(Continued from page one)

I might say in passing that I think of Balaam as a saved man. To be sure, he was one of those borderline cases. It would be hard to say whether Balaam was a Lord or not, but I am sure of the opinion that Balaam was a believer even back in those dark days, for when he was invited by Balak's servants to pronounce a curse upon the children of Israel, he immediately refused to go. That in itself would lead me to believe that Balaam was a saved man in view of the fact that he put the honor of God above the praise of men—even above the money which Balak's servants offered to him.

Then at a later date, Balak sent more honorable servants unto Balaam and asked him if he wouldn't reconsider and come to pronounce a curse upon the children of Israel. When it was that Balaam answered, "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more."

—Num. 22:18.

Here was a man in the long ago who had a greater respect for the Word of God than a lot of Baptists have today. He went on to say that it didn't make any difference how much money, or how high the honors, or how great the remuneration that Balak might give him, he could not go beyond the Word of the Lord—as if to say that the Word of God was definitely final so far as his life was concerned. Would to God that we made it as such! However, he did the fatal thing. He refused, and he parleyed with temptation. He knew what God's will was for his life, but he parleyed with the temptation and he waited until tomorrow and let me say about it tonight to see what the Lord tells me to do." The next day God gave him permission to take the journey to Balak. It wasn't God's expressed will, and wasn't God's declared will, but it was God's permissive will, in that He allowed Balaam to have his own way for the time being.

When Balaam met Balak, it wasn't long until he learned what Balak desired of him. He said, "I want you to put a curse on these people. I am no match for them. They desire to cross my country, can not withstand them. The only way that I can meet them is to pronounce a curse upon them." Then they went up, upon a mountain, and as Balaam looked out in the distance, the Word of God tells us that he saw the utmost part of the camp, for he read:

"That thence he might see the utmost part of the people."

—Num. 22:41.

The word "utmost" means a fourth part of the camp, and from there Balaam and Balak stood on the mountain top, all that they could see was one-fourth of the camp. As they stood there, Balak, tip-toe with expectancy, de- clared that Balaam should pro- nounce a curse on those whom he thought to be his enemies—Balak, expecting that message of edification to be a blessing and a benediction in his behalf, but a curse upon the children of Israel. As they stood there, Balaam lifted his voice and pronounced as great a bless-

ing upon the children of Israel as would have been possible to be given. I rather imagine old Balak stood there in chagrin and consternation and said, "Wait a minute brother. That is not the kind of preaching that I am paying you to do. Evidently you didn't see this crowd like I want you to see them. Let's get upon another mountain where you can see the entirety of this camp."

The Word of God tells us that Balak brought him to the top of Pisgah so that he might be able to look out on the whole of the camp. They built their altars and they offered their sacrifices and Balaam started in again. This time, beloved, he offered a greater blessing upon the children of Israel than he had previously. Balak stopped him again in the midst of his second sermon and said, "You surely haven't seen all of this camp. Evidently you are not seeing the crowd that I want you to see."

Balak then took him to the highest mountain in that land, to the peak of Peor, and he said to Balaam, "Now, Balaam, look down in that valley. You can see the camp on all four sides. With this camp in view, put a curse upon that group of people in the valley." Balaam started in again, but God wouldn't let his pronounce a curse upon the children of Israel. Instead of pronouncing a curse upon those Jews, it was one blessing right after another that fell from the lips of Balaam relative to the children of Israel encompassed within the valley. Then it was that Balak became angry. The Word of God says that Balak's anger was kindled and he smote his hands together. He said, "I sent for you to curse my ene- mies and you have blessed them altogether. I was going to give you great honor and great wealth," and thus he angrily started to take his departure. As Balak turned to leave, Balaam said, "I have some more to say; I have another message," and he spoke the words of my text:

"I shall see him but not now; I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Jacob, and shall smite the corners of Moab, and destroy all the children of Sheth."

I

THIS IS A FULFILLMENT OF OLD TESTAMENT PROPHECY.

In Numbers 24:17, Balaam said, "There shall come a Star out of Jacob," and in Matthew 2:2, we find the fulfillment of it when the wisemen came and said, "Where is he that is born, King of the Jews? for we have seen his star in the east, and are come to worship him." We read further on in that chapter that they followed the star until it came to rest directly over the house where the Christ child lay. I say to you, beloved, the prophecy is given to us in Numbers 24:17 and we find the fulfillment of it in Matthew 2:2. This is another glorious, concrete example of another fulfilled Old Testament prophecy.

This leads me to bless the name of my God and it gives me courage to believe that God will fulfill every prophecy and will keep every promise that He has ever spoken. Beloved, if God saw to it that the prophecy which was uttered by Balaam in the long ago relative to the star was gloriously and completely fulfilled, God will see to it that every prophecy within this Bible is fulfilled. He will see to it that every promise in this Bible will be taken care of, and that not one of them will be broken.

Let's notice a few of those prophecies and promises, to see whether or not He honors His Word. We read:

"Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and THERE IS NOTHING TOO HARD FOR THEE."—Jer. 32:17.

I am persuaded to believe that the same God who saw to it that that star was hung out in the sky in honor to the birth of the Lord Jesus Christ, fulfilling Old Testament prophecy, that that same God will see to it that Jeremiah

THE ANSWERS SOMETIMES VARY



32:17 will likewise be fulfilled when He said that there is "nothing too hard for God." Brother, sister, perhaps you are facing some problem today. Maybe you have some difficult task or some difficult burden that just seems more than you are able to bear. Beloved, there is nothing too hard for God. Churches face problems all the time. Individuals face problems. Sunday School teachers face lots of problems, but, beloved, remember this, there is nothing too hard for God. The God who fulfilled the prophecy concerning the star is the same God who said that there wasn't anything too hard for Him to do.

Let's read another promise: "If you abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—John 15:7.

What a promise! What a marvelous promise! The marvel of it becomes even greater when we realize that the God that fulfilled the promise concerning the star is God who said, "Ye shall ask what ye will, and it shall be done unto you."

Let us think a minute. If you are saved, you are doubtlessly concerned about somebody who is lost, and you are interested in seeing that individual become a child of God. If you are a child of God, you know that you have somebody that you are concerned about, and it may seem like you have prayed a long time, and that you have been interested in that person's salvation a long time and haven't seen any evidence of it coming to pass. What does God say? "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." It was the same God who fulfilled the promise concerning the star, that gave us this promise.

Let us look at another promise. In Revelation 17, we have a story of a harlot woman and her harlot daughters. The harlot woman is nothing more nor less than Roman Catholicism, and the harlot daughters that have come from this mother of harlots, are the Protestant churches that have come out of Rome. I make no

apology when I say that the old whore and her harlot daughters that are spoken of in Revelation 17 are a definite, direct picture of Roman Catholicism and the Protestant Churches that have out of Rome. If I had the time to give you a full exegesis of this portion of Scripture, I am sure that I could convince the worst skeptic that this is what this Scripture means.

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."—Rev. 17:16.

Beloved, this would tell us that Roman Catholicism and all the churches that came out of Rome are going to be completely destroyed. It doesn't look much like it today. It surely doesn't look much like it is ever going to be fulfilled, but listen, a thousand years with the Lord is as a day, and a day is as a thousand years. What a thousand years is with us, is just a simple day with the Lord Jesus Christ. It has been only two days in the mind of God since He prophesied that the old whore and her harlot daughters were going to be destroyed. Maybe in another day, maybe in less than a day, it will come to pass. Beloved, no matter how long, it will come to pass. The same God that hung a star in the sky, is the God who said He will destroy the old whore and her harlot daughters, and He will do just that thing.

Let us notice again. In the book of Revelation, we read concerning the Devil:

"And they overcame him by the blood of the Lamb."—Rev. 12:11.

This would tell us that there is a way whereby you can get victory over the Devil, and that is by the blood of the Lamb. Beloved, there isn't anything said here about getting victory over him by joining the church. You can join the church and never get any victory over him. You can be baptized and you won't get any victory over the Devil. You can turn over a new leaf and you won't get any victory over the Devil. The first of the year will

come and a great crowd of drunks will get sobered up and they will swear that they aren't going to drink any more this year—that they are going to walk the straight and narrow path, but they will go right on just as bad as they have been. Why? Because you do not overcome the Devil with a New Year's resolution. You can only overcome the Devil through the blood—the blood of the Lord Jesus Christ. The same God who said that a star shall come out of Jacob and who saw to it that it was gloriously fulfilled, said in this twelfth chapter of Revelation that the way of victory over the Devil is through the blood of the Lord Jesus Christ.

As the old songs says:

"He will keep His promise to me, All the way with me He will go; He has never broken any promise spoken:

He will keep His promise, I know."

II

LET'S NOTICE WHY CHRIST WAS CALLED A STAR.

In the first place, a star is a pattern of constancy. It does not change. Stars look just the same tonight as they first did when you first looked upon them. A star does not change. Everything else changes. Kings change; nations change; forms of government change; modes of transportation change; methods of warfare change; styles change; our health changes; our houses change; our homes change; everything about us changes, but, beloved, the stars remain the same.

On that night long ago, when, in Genesis 14, Abraham walked beneath that Syrian sky and looked up therein, God spoke to him and said, "Abraham, count the stars." He said, "Lord, it is impossible." God said, "So shall thy seed be." Listen, beloved, every little star in the sky whispered (Continued on page eight)

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"The Star Of Jacob"

(Continued from page seven)
to Abraham, "Have faith in God." The stars that looked down on Abraham that night, years ago, are the same stars that look down on you and me tonight. They haven't changed one particle. They are a pattern of constancy.

No wonder Balaam referred to the Lord Jesus Christ under the figure of a star. Beloved, the Lord Jesus Christ doesn't change. He remains the same.

"Jesus Christ the SAME yesterday, and to day, and for ever."
—Heb. 13:8.

"Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, EVEN FROM EVERLASTING TO EVERLASTING, thou art God."
—Psa. 90:1,2.

"For I am the Lord, I CHANGE NOT; therefore ye sons of Jacob are not consumed."
—Mal. 3:6.

Beloved, as the stars are a pattern of constancy and change not, but remain the same, so Jesus Christ is the same yesterday, today, and forever, and through all the days to come He shall remain the same.

Another reason why the Lord Jesus Christ was referred to under the figure of a star is that a star shines on all alike. God doesn't let the stars shine just on one place and cause them to refrain from shining on another. Some people are rich and some are poor, but the poor man can enjoy the starlight just as does the rich man.

Some folk like music, and while everything with them is music, to others it is just a big noise. Some folk are very prosaic, while others are poetic. Some folk are cultured while others are boorish. Some are black and some are white. Some are learned and some are ignorant and illiterate. Beloved, it makes no difference what the conditions may be, the stars shine on all alike.

Beloved, Jesus Christ shines on all men alike. Thank God, He didn't come just to save one class. If He had, the most of us would never have been saved. Thank God, didn't come to save the rich. If He had, I would never have been saved. Thank God, beloved, He came to save all alike, and when He left this world, He said:

"Go ye into all the world, and preach the gospel to EVERY CREATURE."
—Mark 16:15.

Over in the Calvary Baptist Church in Washington several years ago, at the close of the services one day, three individuals walked down to the front of that church, indicating their acceptance of Jesus Christ as their Saviour and their desire to place their membership in that church on the grounds of baptism. The first was Honorable Charles Evans Hughes of the Supreme Court. Side by side with him was a widow woman, and on the other side of him was a poor Chinese washer-man living there within the city. When the pastor walked down to shake hands with these three and to present them to the congregation, he called attention to the apparent differences in their lives, and he said, "At the Cross of Christ the ground is perfectly level." I tell you, beloved, the stars shine on all alike.

Jesus is also referred to under the figure of a star because a star is the fountain of influence. Maybe you won't agree with me on that. Maybe you do not believe that the stars and the moon exert an influence. Beloved, I am old-fashioned enough in my theology that when I set out plants, and plant beans and potatoes, I consult the moon before I do it. I believe that the stars exert a tremendous influence. Listen:

"Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for SIGNS, and for seasons, and for days, and years."

—Gen. 1:14.

Not only do stars exert an influence over crops, tides, and the seasons, but the Bible tells us that the stars exert an influence over your life and mine.

"Canst thou bind the SWEET INFLUENCES of Pleiades, or loose the bands of Orion?"
—Job 38:31.

If you will study this closely, you will find that it is speaking about the Pleiades and the Orion—the stars, and Job thus speaks of their influences. I do not know that I could give you an interpretation of that text, but I just accept it on its face value—literally, that the stars are the fountain of influence.

Beloved, then I turn to the Lord Jesus Christ and I proudly say that the Son of God came for that purpose, to be a fountain of influence. Oh, the influence of the Son of God upon the life of a sinner! When the Son of God shines upon one that is dead in sin, that individual begins to live. No man has ever yet been made alive until Jesus Christ has shined upon him. No man has ever been made alive until the influence of Jesus Christ has been felt in his life.

Oh, the influence of the Son of God when He shines upon some burdened Christian. That Christian faces a new life, with a smile upon his face and a smile within his heart.

Oh, the influence of Jesus when He shines upon some backslidden saint. That backslider mends his ways. As the stars exert their influence upon us, so the Son of God influences us. The more Jesus Christ becomes real to you, the more influence the Son of God has in your life.

Jesus was referred to as a star too, because a star is a source of guidance. You have read of the Polar Star. Before the days of radar the Polar Star was the means of navigation. All ships were navigated by setting their sails with the Polar Star. Beloved, I say that as a star is a source of guidance, so the Lord Jesus Christ is the greatest source of guidance that you and I could ever have.

I used to go fox hunting in the years gone by. Maybe you won't think so much of me when I tell you that, but, beloved, I used to love to hear the hounds bark. And frankly, the more I see of human beings in this twentieth century, the better I like dogs. I can remember many and many a time on going fox hunting at night that when I got out of my car and started into the woods, that I have looked up and got my bearings—got my location and marked it by a star that is in the sky. It didn't make any difference where I went into the hills, nor how far I went into the woods, nor how many swamps I waded, I could find my way back to that car because I marked it by a star. Beloved, a star is a source of guidance.

I say to you, beloved, if you want guidance in this world in which we live, look to the Lord Jesus Christ as a source of guidance. He guides every man who is searching. He will lead you to liberty. You can look in vain for peace elsewhere, but you can look to the Lord Jesus Christ and He will guide you.

Jesus is likewise referred to under the figure of a star because a star is an object of wonder. Do you remember that little couplet that you learned years ago when you were a child—

"Twinkle, twinkle, little star,
How I wonder where you are."

Beloved, look up at them tonight and wonder about them. Why, astronomers know so little about the stars. They are still wondering about them. Years ago, the scientists said that they could count as many as 6000 stars. Then when Galileo came with his telescope, they said that they could count up to 60,000. Then when the high-powered telescopes were invented, they found that they could count as high as 360,000,000. Now they tell us that the stars can not be counted, that they are infinite in

number. Jeremiah told us in the long ago that they are numberless. Beloved, the astronomers know so little about the stars, and the result of their observation is only astonishment, instead of intelligence.

The same is true concerning the Lord Jesus Christ. The more you wonder about Him, the more you become amazed with wonder. Beloved, there is mighty little that you can know about Jesus. You can know Him as your Saviour. You can know Him as your Lord. You can know what He means to you. Oh, the vastness and the bigness of the Son of God! What He is and what He may mean to us someday only causes us to wonder. You look up in the skies and that star that you see only appears to be a little hole in the sky, or maybe it looks like a little gold dust that has been sprinkled here and there, but when you get a telescope and look through it, the star looks a lot larger than just a little dust that has been sprinkled in the heavens. If you could take an airplane and journey toward it, the closer you got, the larger that star would appear to you. If you could get right next to it, you would find in each one of those stars a world so big that you could not compute its size.

Now, beloved, that is what Jesus Christ is to us. The most I knew about Him on the day that He became my Saviour and my Lord was that He had saved me. He has come to mean more and more and more to me every day as I go down life's pathway, but every time that I read my Bible, my Jesus becomes more and more and more an object of wonder. Every day I get a little bit closer to Him, and He is just like those stars—if you were near them, you couldn't even compute their size, so great would they be. Jesus is just the same to me.

Brother, sister, listen to me, it is no wonder that God caused Balaam to say, "There shall come a star out of Jacob." Surely Jesus is that star. He is an object of wonder to every one of us.

III

HOW DO YOU RECEIVE HIM?

Mt. 2:16 tells us that Herod had all the babies in Bethlehem killed. Luke 2:7 tells how that they received Him in Bethlehem—there was not even a place for Him to stay when He was born—there was no comfortable room for Him in the Inn, but rather He was born in a stable, and cradled in a manger. That was the world's reception for the Son when the Lord Jesus was born. I wonder, beloved, how it is today. I wonder if the world has any more love for Jesus. I wonder if the world's reception would be one bit different today. Let's consider it carefully.

We have just passed through that pagan season of Christmas—pagan because that is where it comes from—and how has Jesus been treated? We say that it is His birthday, but how many of you in this congregation gave a birthday gift to the Lord Jesus Christ? In contrast, how many of you gave gifts to one another? I think that if it were my birthday I would feel very much slighted if you gave gifts to everybody else but me. Surely all these signs of worldliness show us that the reception the Lord Jesus Christ receives today is no different from the night so long ago when He was born in Bethlehem.

Beloved, I go back to that day and stand on that high mount with Balaam and Balak and I hear Balaam say, "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob." I come down to the day that He was born and I see Him in the manger. I see His star in the sky. I turn to the close of Revelation and I hear Him say, "I am the bright and morning star." Beloved, has the Son of God—God's Star—come into your heart? Has the Star of Bethlehem become the Polar Star of your life? May it please Jesus for you to see Him as the Star of your life this very hour.

May God bless you!

Why Jesus Came

(Continued from page one)

Much could be added to these suggestions, but let us ask WHY DID HE THUS CONDESCEND? Why did God come to earth? We indicate some answers, but only in part:

1. HE CAME PRIMARILY THAT HE MIGHT DIE AS A SACRIFICE FOR OUR SINS. (See II Peter 2:24). Modernism tries to get away from this, but the very heart of the gospel is cut out when the substitutionary atonement is eliminated. Only by becoming the infinite sacrifice, could an infinite number of sins be put away—the sins of all who would ever trust Him as Sin-Bearer. And only as our sins are put away, can we have eternal life. As has been aptly said, "Jesus came — not to make us moral, but to make us immortal." Not just to show us how to be better, for men already knew better than they did—He came to give Himself that we might be enabled to live forever.

2. HE CAME AS THE PERFECT REVELATION OF GOD. Men could never know just what God was like through a Book, or through nature or through conscience. It took a PERSON to reveal Him. Jesus said, "He that hath seen me, hath seen the Father." "No man hath seen God at any time. The only begotten Son . . . he hath revealed him."

3. HE CAME THAT HE MIGHT ACTUALLY EXPERIENCE THE WOES AND SORROWS OF HUMANITY. Thus "we have not an High Priest who cannot be touched with the feeling of our infirmities, but was in all points tempted (tested) like as we are, sin apart."

He was born in a stable that He might actually know the lot of the poorest of people. He worked in the shop at Nazareth, that He might understand experientially the meaning of toil. He was without settled home, that He might understand the plight of the homeless. He died that He might know that dread experience that we have to go through.

4. HE CAME TO KEEP THE BROKEN LAW OF GOD FOR US. He was "born under the Law, that He might redeem them that are under the Law." He not only personally kept the Law, but He died to pay our penalty for having broken the Law. This He could not have done had he been a Lawbreaker Himself.

5. HE CAME THAT HE IN HIS RESURRECTION MIGHT TRIUMPH OVER "PRINCIPALITIES AND POWERS." (Over the governments of the Devil in other words). (See Coloss. 2:15). Satan must have rejoiced when Jesus was nailed to the cross, but his rejoicing was over when He came out of the grave.

6. HE CAME TO BE ISRAEL'S KING. This was in fulfillment of promise. "Where is he that is

born king of the Jews?" as the wise men. He was crucified the rejected King and had His cross the inscription, "The Jesus of Nazareth, the King of the Jews." He will return as King to reign over Israel and over earth. (See Luke 1:32-33). As we read, "When the Son of Man cometh in all his glory . . . shall he sit upon the throne of his glory." That will follow glorious return.

Shark Swallows Lad

(Continued from page one)
beast," "sea-monster," and great fish" are used instead. example, J. B. Phillips renders the verse thus: "For just as Jesus was in that great fish's belly three days and nights, so will the Son of Man be in the heart of earth for three days and nights."

Life's Disappointment

(Continued from page one)
do some great work for Me. Instead of that thou hast been on one side, on a bed of sickness and suffering. "This thing is Me." I was unable to attract attention whilst thou wast so Me. I wish to teach thee some My deep lessons. It is only those who have learned to wait patiently who can serve Me. My greatest workers are sometimes those who are laid aside from service in order that they may learn to wield the weapon of prayer.

Art thou suddenly called to occupy a difficult position for responsibilities? Go forth counting on Me. I am giving thee the position full of difficulties because that Jehovah thy God will bless thee in all thy works and in all the business of thy hands (Deut. 15:18). This is the place in thy hand a pot of oil. Draw from it deeply, child, that all the circumstances arising along the pathway, each word that gives thee pain, each interruption trying to thy patience, each manifestation of thy feebleness, may be anointed with oil. Remember that interruptions are divine instructions. The will go in the measure in which thou seest Me in all things. Therefore set your heart unto all works that I testify among you this day. For it is your life (32:46-47).

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