

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

VOL. 24, NO. 10

RUSSELL, KENTUCKY, APRIL 9, 1955

WHOLE NUMBER 879

Angels--Both Good And Bad

By ROY MASON
Tampa, Florida

As to whether there are other intelligent beings inhabiting planets — creatures that perhaps do not look like man, we do not know. We can only speculate and conjecture. Some high up government officials believe that "flying saucers" are manned by beings from outer space. We will have to await the future to know whether they are right or wrong. But we do know that there is a vast host of intelligent beings called "angels" in the Bible. Indeed the Bible speaks (Heb. 12) of "myriads of angels." Jesus spoke of "legions of angels."

modernists of their day, denied the existence of such beings as angels. Modernists of today, in the main, make the same denial. Such is but a part of the anti-supernaturalism that characterizes the infidels of today. One cannot reject the doctrine of angels without rejecting the Bible. What, in brief, can we learn about the angels from the Scriptures? Let us note a few things:

1. Angels are created beings. (See Psa. 148:1-5). They do not exist independent of God, but are

just as dependent upon Him as we are.

2. Angels are beings superior to human beings. That is, they are NOW superior to man in his present state. (See Heb. 2:7; II Pet. 2:11). They can travel in a way impossible for man to travel despite his fast cars and planes. They have a contact with God that we do not have. They can do many things that we are powerless to do. Peter couldn't get out of jail at Jerusalem, but the angel had no trouble taking him out.

Potentially however, man is the (Continued on page four)

1. Shall we judge from the fact that Moses was not permitted to go over into the Promised Land that he was lost?

Absolutely not! Moses sinned against God and for this God chastised him by not allowing his passage over the Jordan. On the Mount of Transfiguration we see two heavenly messengers, Moses and Elijah, talking to Christ about His death. We can see the heavenly host standing about John on the Isle of Patmos and we can hear their songs of praise. "And they sing the song of Moses the servant of God, and the song of the Lamb." (Rev. 15:3). Certainly the name of a lost soul would never be linked with that of the blessed Lamb of God. Nor does it seem probable that the angelic messengers would ever sing the song of one in Hell.

2. Who was Melchizedek?

He was king of Salem and received tithes of Abraham according to the Old Testament. Gen. 14:18. According to the New Testament, he was a type of the priesthood of Jesus Christ. Heb. 5:5-10.

3. Is the man in China or Africa who dies without Christ

lost and does he go to Hell?

Yes, God's Word is emphatic. Acts 4:12.

4. Why do you think that the writer of the Acts in speaking of the conversion of Paul added the comment, "Behold, he prayeth?"

We are not implicitly told, but I think that it is safe to infer that this was added as a testimony for his conversion. One of the surest tests of a man's Christianity is his readiness to pray. This is the finest evidence that we can have to show that Christ dwells within that soul.

5. Did man lose power over the lower creation after the fall?

Yes, to some extent. The whole creation was cursed because of his sin. Enmity between man and beast was a result of this curse.

6. What do you think of a Baptist preacher, who will accept a donation from a group of lodge men?

I think he is mighty anxious to get some very filthy lucre. Unless he got more than their usual hand-out, he sold out cheaper than Judas Iscariot did.

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BETTER DO ALL YOU CAN NOW

Things Christians Can Not Do For Jesus In Heaven

By PASTOR FRANK B. BECK
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Heaven has its limitations. There are some things Christians will not be able to do for their Lord and Saviour Jesus Christ in Heaven. If the redeemed could suffer any pangs of remorse in Heaven, it would be over what they failed to do for Christ when they were on earth, and now not do for Christ that they are in Heaven. Oh, that they could leave Heaven for a season and flee back to the earth and do what they failed to do for Christ when they were on earth. Now it is too late, for ever too late! I do not suppose that the blest in Heaven sing out of any of our hymn books. But methinks I can visualize a large group of the company of Heaven singing page 125 out of the voice of Thanksgiving No. 4, and when they come to

verse 3 of this hymn, written by C. C. Luther, there are many tears shed that only God can wipe away (Rev. 7:17). Then they would sing, "Oh, the years of sinning wasted! Could I but recall them now, I would give them to my Saviour—to His will I'd gladly bow." Oh, the wasted life, the wasted time. It is gone, and gone for ever. Therefore may the Holy Spirit plead with us to do for Christ what we can do now!

What are some of the works that Christians cannot do for Christ in Heaven?

First: **The Christian cannot be baptized in Heaven.** The only time he can confess his God-given faith in Jesus Christ before the world, is now, and the only place is on this earth. Will there be an ungodly generation in Heaven from which the repentant believer must need separate or save himself by passing through the waters of baptism? (Acts 2:40, 41). Will there be any need of the ceremony of washing away one's sins in baptism in Heaven? (Acts 22:16). Will there be any need of being baptized as a "figure" of salvation in Heaven where figures break forth into facts alone? (I Pet. 3:18-22). Will there be any need of putting on the Lord Jesus Christ in baptism in Heaven? (Gal. 3:27). Then there will be (Continued on page five)

Five False Theories As To Resurrection Of Jesus Christ

Five theories has infidelity invented to oppose the faith of believers in the resurrection of Jesus. One of them is the **fraud theory**. According to this theory, advanced by the Pharisees, Christ was dead and buried and the disciples came by night and stole His body. That was what the Pharisees advised the soldiers to say, but there are three things wrong with this theory. One is that the soldiers could not tell what was happening while they were asleep; another is that they would not dare to sleep, for if they did, according to Roman law, they would pay for it with their lives; the third thing is that this theory makes deceivers out of the disciples and no one is willing to be- (Continued on page five)

OUR RADIO MINISTRY

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THIS IS A WORK
OF FAITH AND
A LABOR OF LOVE

MAY WE ASK FOR YOUR
PRAYERFUL SUPPORT

YOUR EDITOR DOESN'T CHANGE IN HIS DOCTRINE

Shall Women Speak In Public Mixed Assemblies?

From the time that the editor first began to preach down to the present, there has been such controversy in regard to women speaking in public assemblies in which men were present. We suppose that this has been just as much of an issue in time past as it is today and that it will always continue to be so, since some people are apparently unwilling to accept the teaching of the Bible about this doctrine. We do not suppose that the writing of this article will settle this age-long dispute, but we would like at least to speak of this doctrine as the editor sees God's Word in regard to it.

First, let us make it clear that it is wrong for women to speak in public or to take any active part in church work, when there are men in the assembly. "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." (I Cor. 14:34). "Let your women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." (I Tim. 2:11,12).

Second, it is wrong for women to pray in public whenever there are male members in the congregation.

"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." (I Timothy 2:8). In the original language we can see that the Greek is very exact in including the definite article before the noun, men. By the use of this definite article, we can see that only male members who have reached the age of puberty are included and that all female members are excluded from praying in public.

Let us now proceed to see why the Bible places this apparent ban upon all female members of the church. The answer is found in the verses immediately following Paul's instruction to the women to keep silence. This answer is based upon the priority of the creation of man. "For Adam was first formed, then Eve." (I Tim. 2:13). The reason for the silence of women in the churches is not (Continued on page six)

READ THIS SLOWLY AND PONDER

1. Does my life please God?
2. Do I enjoy being a Christian?
3. Do I cherish in my heart a feeling of dislike or hatred for anyone?
4. Am I studying my Bible daily?
5. How much time do I spend in secret prayer?
6. Have I ever won a soul to Christ?
7. Have I ever had a direct answer to prayer?
8. Do I estimate the things of time and eternity at their true value?
9. Am I praying and working for anyone's salvation?
10. Is there anything I cannot give up for Christ?
11. How does my life look to those who are not Christians?
12. Where am I making my greatest mistake?
13. Do I place anything before my Christian duties?
14. Am I honest with the Lord's money?
15. Have I neglected any known duty?
16. Is the world better or worse for my living in it?
17. Am I doing anything that I would condemn in others?
18. Do I have a clear conception of my place in the Lord's work?
19. What am I doing to hasten the coming of Jesus Christ?
20. Am I doing as Christ would do in my place?—Copied.

NATURE VS. SCIENCE

Many devices men use and many modern inventions were suggested by things done by insects and other creatures. For example, men learned how to make paper from wood pulp by watching hornets build their nests. Bats used the principle of RADAR thousands of years before men learned how to. By watching the operation of the silk worm, men learned how to make rayon, and whoever discovered the way to spin nylon possibly copied the spider's method of spinning silk. It is interesting also to know that "the armadillo and the turtle antedate the modern tank." The "chameleon is a master of camouflage" used to much in modern warfare. The chameleon can rapidly change its color from green to yellow to gray.

Some fish have their own "electric plants." Some have electric stingers, some have luminescent "portholes" along their bodies, others have lanterns on their tails.

The flying squirrel spreads its forelegs and hindlegs outward so that the skin along its sides form a "parachute" as it flies from tree to tree.

The principle of "jet propulsion" is used by the squid — it sucks in and expels water to move along.

The humming bird is nature's tiny helicopter. It can hover over a flower, and even fly backward. (Continued on page six)

The Baptist Examiner Pulpit

"HALLOWEEN RELIGION"

(Read Joshua 9)

Along about the Halloween season, the Lord laid a message upon my mind, and this is the first time that I have had an opportunity that I might preach it. It came about in an unusual way as I began to meditate, how that folk put on a false face at the Halloween season, and deceive people thereby. Without going into any detail, you know how people dress up at Halloween as various and sundry individuals and characters. Well, as I began to think how folk dress to deceive at that particular season, I recalled that there is a lot of our so-called Christianity that is just like Halloween antics. If I mistake not, there is an awful lot of deceiving, and a tremendous amount of

dressing up to be seen in the realm of Christianity today.

I

I read to you in this ninth chapter of the book of Joshua an incident of deception. As you recall, the children of Israel, at that time, were taking over the land of Canaan. It was theirs. God had given it to them in the days of Abraham, a long time before, but they had been out of the land of Canaan for over four hundred years sojourning in the land of Egypt. Now for forty years they had been journeying from Egypt back to the land of Canaan. So after over four hundred years' absence from the land of Canaan, they were taking back what God had given to them. In the meantime, heathen nations had become

the possessors of the country — Amorites, Jebusites, Canaanites, and Hittites—various and sundry nations had taken over the land in the absence of the Jews from Palestine, and when the children of Israel started to re-enter the land of Canaan, immediately they met fierce opposition. However, they conquered the city of Jericho and their fame spread abroad, north and south, east and west, and all of these small, heathen nations within the land of Canaan heard that the children of Israel couldn't be stopped — that they were triumphant and victorious every place they went.

This little group of Gibeonites knew that they were no match in any wise at all for the Israelites. They knew when it came to (Continued on page two)

THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR
PUBLISHED WEEKLY

SUBSCRIPTION PRICE
(Domestic and Foreign)
One Year in Advance.....50c
Send Remittance to Russell, Ky.

Editorial Department, RUSSELL KENTUCKY, where communications should be sent for publication.

Entered as second-class matter May 31, 1941, in the post office at Russell, Ky., under the act of March 3, 1879.

Paid circulation in every state and many foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuation.

BOUND VOLUMES

We have remaining seven bound volumes of the 1954 issues of THE BAPTIST EXAMINER.

A friend saw one of these copies a few days ago and expressed his amazement. Said he, "I supposed from reading of these, that they were cheaply bound with paper binding. Imagine my surprise when I saw one for the first time, to realize that they were cloth bound, and that each had the appearance of a most expensive book."

Well, that is what we are offering in these bound volumes: All the issues of this paper for one year, cloth bound, and for only \$5.00.

After we sold all the copies for 1953 that we had available, we had many orders that we were unable to fill. When these seven for 1954 are sold, we can accept no more orders—they are all we have.

If you wish a volume of these papers for the year of 1954, containing the editor's exposition of the entire book of Ezekiel, then send in your order today, before the supply is exhausted.

P. S. It isn't too early to place your order for the current year of 1955. Two of our faithful readers have already done so.

\$ A-MONTH-CLUB \$

Ever since we made our payment on our big press last June, a few of us have been putting aside regularly a small amount in a special fund, with which to pay our note this June 27, which amounts to \$1000 and interest on the remaining portion. In all, we will owe a little better than \$1200 the last of June.

Since our payment last June, I have reported the gifts that have come in, but have said but little about this obligation. Now since the time is getting close to the day when the payment must be made, I want to tell you more of the urgency of the situation.

We have on hand a little better than \$500 which has come in as a result of what we call our Dollar-A-Month Club. This club was proposed by Bro. L. A. Jarrell, Lordsburg, N. M., one of our faithful readers and supporters. His idea was that if we could but secure 100 who would contribute one dollar a month that the obligation could easily be wiped out.

Two things have kept us from reaching the desired goal. First, nothing was said of such a plan until many weeks after we paid our note last June and in the second place, nothing like 100 have responded with regularity. Hence, today, we do not have even half of the desired amount, with June 27 looming in the horizon, just a little over two months away.

There is not a doubt in my mind but that we will have the money in hand in time. I feel definitely sure that God will provide. However, I will be mighty happy when that day passes when the note is met in full.

For years our friends kept insisting upon a larger paper—that is when we were printing only a

four-page weekly. I am glad in the providence of God that we were permitted to buy the press we are now using, especially since we bought it at such a remarkably low price, and I am happy to bring this paper to you every week with at least eight pages of spiritual interest for our readers. It is a joy to me to be able to edit it and send it forth, knowing that God has richly blessed its ministry through the years that are passed into eternity.

Well, this week a few of our readers remembered our needs as of June 27, as follows:

Anonymously, \$1.00.
An Arkansas Friend, \$5.00.
Ray J. Bucher, De Soto, Mo., \$1.00.

We will need an average of about \$60.00 a week between now and June 27, in order to meet our obligation. How about you sending us a contribution today?

"Halloween Religion"

(Continued from page one)

the matter of warfare, or in matching Israel on the field of battle, that they would be unable to do so. Therefore, this little group of clever Gibeonites decided upon the most cunning deception that was humanly possible. They lived only a stone's throw from where Israel was encamped, but they put on old worn-out clothes and old shoes that were ready to be thrown away. They came with bread that was hard and mouldy and crusty. Their wine skins that they carried their drink in were all worn and torn. They came, saying, "We be ambassadors from far-a-way lands, and we have heard of the fame of you folk, how that God is with you, and we want to make an alliance with you — a league with people who have God on their side. Therefore, our king has sent us as ambassadors to make a league with you." Joshua said, "How do we know but what you are our neighbors? It may be that you live right close by and that you are our neighbors." They said, "No, no! In no wise at all could that be true. When we left home, this bread was hot right out of the oven, and now, look at it. We have come so far, from such a far-a-way country that the bread that was hot out of the oven on the day that we left home, is now crusty and mouldy." And they said, "Look at our shoes. Look at our clothes. When we left home, we had new shoes and we had new clothes. Now they are worn out. Look at these wine skins that we have carried our drink in, torn and tattered and worn. When we left home, they were brand new. Oh, we are not your neighbors. We do not live around about in these parts, but we have come from a far country." The Word of God tells us that Joshua and the children of Israel took of their victuals and ate with them and drank with them, and that they asked not counsel at the mouth of the Lord. As a result, they made peace, and made a league with these Gibeonites, and swore to protect them and defend them against any hazard. Yet the next day, they found out that they were their neighbors. This was just deception—nothing short of deception.

I go back to Halloween and I think about a person that dresses up as a cowboy with a gun swinging at either side, or maybe that he dresses up like an Indian and paints his face and gives a war-hoop. Then there is the individual that will dress up as a flapper, and act out the part thereof. Then I came back and read this passage of Scripture and I am reminded that what happens at the Halloween season, and what happened here in the days of the Gibeonites and the children of Israel, is the same thing that takes place in most of our churches most every Lord's day. If I mistake not, beloved, we have today in our churches all over America, a deception that is comparable to Halloween—that the majority of those who go to the house of God on Sunday go there under pretense — they go

(Continued on page seven)

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, APRIL 20, 1955

THE FALL OF MAN

I. Two Heresies This Chapter Denies.

Darwinian hypothesis of evolution. This chapter shows that man began at the top and fell to the bottom.

Philosophers say that proper heredity and environment will cure all the ills of life. This chapter shows us that what man needs is not a new **berth**, but a new **birth**.

II. The Tempter.

It was the Devil who presented the temptation through the serpent. He was not as our serpent today. Isaiah speaks of "The fiery flying serpent." He is described as the most subtle of creatures; perhaps the most beautiful, too, as evidences of his beauty still exists in many species, which are highly colored.

III. Here Was The First Modernist. Gen. 3:1.

IV. The Devil Came As An Angel Of Light. Cf. II Cor. 11:14, 15.

V. This Proves That The Devil Exists. Cw. Mt. 13:39; I Pet. 5:8; Acts 5:3.

THE DEVIL

"Men don't believe in a Devil now as their fathers used to do;

They forced the door of the broadest creed to let his majesty through,
There isn't a print of his cloven foot, or a fiery dart from his bow,
To be found in earth or air today, for the world had voted so.

But who is it mixes the fatal draught that palsies heart and brain,
And loads the bier of each passing year with a hundred thousand slain?

Who blights the bloom of the land today with the fiery breath of Hell,
If the Devil isn't and never was, won't somebody rise and tell?

Who clogs the stops of a toiling saint, and digs the pit for his feet?

Who sows the tares in the field of time wherever God sows his wheat?

The Devil is voted not to be, and of course the thing is true!

But who is doing the kind of work the Devil alone should do?

We are told he does not go around like a roaring lion now;

But whom shall we hold responsible for the everlasting row

To be heard in home, in church and state, to the earth's remotest bound,

If the Devil by unanimous vote is nowhere to be found?

Won't somebody step to the front forthwith and make his bow and show

How the frauds and crimes of a single day spring up? We want to know.

The Devil was fairly voted out, and, of course the Devil's gone;

But simple people would like to know who carries the business on."

VI. The Temptation. Gen. 3:1-5.

1. Satan doubts God's goodness by calling attention to the one prohibition God had given. (V. 1).

2. He cast doubt at the Divine Word. "Yea, hath God said?" How God must have longed for someone to say, "It is written!" (Mt. 4:7).

3. He substitutes his own words for the words of God. He tells the FIRST LIE. (John 8:42-44). "Ye shall not surely die."

4. He appeals to the woman's pride (V. 5). This appeal of pride had caused Satan to fall from his position as an angel of God. Cf. Isa. 14:12-14.

VII. Eve Was Deceived. Gen. 3:6. Cf. I Tim. 2:14.

VIII. Adam Was Not Deceived. Gen. 3:6. Cf. I Tim. 2:14.

IX. Satan's Method Of Work (V. 6).

Food-eyes-wise. Satan works from without to within which is the very reverse of God's manner of working, since God begins with the heart and then changes man's outward life.

X. Eve And The Word Of God.

1. She took away from it. Cf. Gen. 2:16. She omitted the word "freely."

2. She added to it. Cf. Gen. 2:17. She added in Gen. 3:3, "neither shall ye touch it."

3. She changed it. Cf. Gen. 2:17. She changed it with "lest."

XI. Conscience. Gen. 3:6,7; Cf. Rom. 2:14,15.

XII. Hiding From God. Gen. 3:8. Cf. Prov. 28:1.

XIII. God's First Question To Man. Gen. 3:9.

God's questions are never ambiguous, like man's. All of God's questions are pointed. Cf. Mark 8:36,37; I Pet. 4:18; Heb. 2:3.

XIV. Impossible To Escape From God. Gen. 3:8-10. Cf. Ps. 139:7-10; Jer. 23:24; Amos 9:3; Gal. 6:7,8.

XV. Fig-Leaf Righteousness. Gen. 3:7.

Doubtlessly, the glory of God had been their

covering. Now with that gone, they attempted to substitute their own covering. This is a type of salvation by works. God rejected this attempt at covering. Cf. Gen. 3:21. Read the story of the cursing of the fig-tree. Mt. 21:18,19. The fig-tree was the only thing our Lord cursed while on earth. This shows that all human effort is under the curse of God.

XVI. The Consequences Of Sin. Gen. 3:14-19.

1. On serpent. Cursed above all cattle. Crawl on belly, Eats dirt. Enmity between serpent and woman.

2. On earth. Thorns and thistles. Cf. Rom. 8:20-22. Isa. 55:13.

3. On woman. Enmity of serpent. Child-bearing, henceforth, to be in pain. Husband to rule over the wife. Subjection of the woman. Cf. I Tim. 2:11-15.

4. On man. Sorrow (V. 17). Toil and death (V. 19).

5. On whole race. Had Eve only sinned, she only would have been lost, but when Adam sinned, the race was lost. Cf. Rom. 5:12; I Cor. 15:22. Christ is the only exception. Cf. Ps. 22:10.

XVII. The Fountain-Head Of Prophecy. Gen. 3:15.

1. This is the first prophecy of Christ's coming. No sooner does sin enter than a promise is given. Rom. 5:20.

2. His virgin birth is prophesied, in "her seed." Christ was the woman's seed since He had no human father. Cf. Isa. 7:14; Dan. 2:45; Mt. 1:18-25.

3. Satan is to be Christ's adversary; "thou shalt bruise his heel." Satan bit mighty deep into Christ's heel in Gethsemane and on Calvary.

4. Satan's defeat. Eventually Satan's head shall be bruised. Cf. Rev. 20:10.

5. The Second Coming of Christ. Christ did not bruise the Devil's head at His first advent. This then tells us He is coming again.

XVIII. Coats Of Skins. Gen. 3:21.

1. Their fig-leaf garments were ineffectual and insufficient. This tells us that all of our human efforts are fruitless. Cf. Isa. 64:6.

2. Animals must be killed. This typifies the death of Christ; the innocent must die for the guilty. Cf. I Pet. 1:18,19; I Pet. 2:24; I Pet. 3:18.

XIX. The Missing Link.

Christ is the missing link. We need Him to link us up to God.

In the case of the rich young ruler, Jesus said, "One thing thou lackest." He lacked Jesus.

Study Cain and Abel. One found the missing link and the other didn't. Cf. Heb. 11:4.

XX. How Christ Bare The Consequence Of Sin.

1. Curse. Gal. 3:13.
2. Sorrow. Isa. 53:3.
3. Thorns. John 19:2.
4. Sweat. Luke 22:44.
5. Dust. Ps. 22:15.
6. Separation. Mt. 27:46.

XXI. Total Depravity.

This chapter presents the foundation stone of total depravity. This does not mean that man is destitute of conscience. His remorse for sin shows his conscience is often keen. It does not mean that he is devoid of all qualities that are pleasing to man, for his kindness, honesty and sincerity are often apparent. It does not mean that he is as corrupt as the Devil nor that he is as corrupt as he might be. Cf. II Tim. 3:13.

Depravity does mean that every part of man is in a deteriorated state. Every faculty of his being is twisted, tainted, perverted, and warped by sin. He is destitute of love to God. Cf. I John 4:10. He has an aversion to God which becomes an active enmity as soon as God's Will comes into conflict with his own. Cf. Rom. 8:7. He is subject to a law of constant progress in depravity, from which he has no energy to enable him to successfully resist.

1. Man's understanding is depraved. Cf. Rom. 3:11; Titus 1:15; II Tim. 1:7; Eph. 4:18. Man is very stupid and unteachable in the matters of God. Tell him how to advance in worldly wealth or to gratify his lust and he will quickly understand. But he is overwhelmed with gross darkness concerning spiritual things. Once man possessed a keen intellect but now he is more witless than a stork. Cf. Jer. 8:7. Now he is more stupid than an ox or an ass. Isa. 1:3.

2. Man's will is depraved. John 5:40. Men are lost and will not repent. In the will of man there is a proneness to evil; a woeful bend toward sin. If you place holiness opposite sin, the unrenewed he might be. Cf. II Tim. 3:13.

3. Man's affections are depraved. Rom. 8:7; John 3:19; I John 4:10; II Thes. 2:12.

4. Man's conscience is depraved. Titus 1:15.

5. Man's body is depraved. Romans 8:3; 3:21; Tongue, James 3:6; Rom. 3:13. Head, Isa. 1:5.

Throat, Rom. 3:13. Mouth, Rom. 3:14. Lips, Rom. 3:13. Feet, Rom. 3:15. Ears, Mark 8:18. Eyes, Isa. 53:2. Hands, James 4:8. Knees, Ezek. 7:17. Bones, Job 20:11. Heart, Eccl. 9:3; Jer. 17:9; Mark 7:21-23.

Thoughts, Ps. 56:5. Imagination, Gen. 6:5.

6. Man has a natural proneness to lies and falsehood. Ps. 58:3.

7. Man is depraved from birth. Ps. 51:5.

8. The necessity of the New Birth proves the corruptness of our nature.

9. Our depravity is inherited. Gen. 5:1-3. Corrupt

(Continued on page seven)

OUR POSITION IS PERFECT AND UNCHANGEABLE

WATCH YOUR WALK

LET YOUR WALK TELL THE WORLD OF YOUR POSITION

By J. EDWIN HARTILL
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There is nothing that will add more joy to the Christian's life and service than the realization of the truth concerning the position one has in Christ and the relationship of that position to his walk.

No matter how holy a life a man may live, he cannot add to his perfect position in Christ. It is unchangeable, irreversible, permanent, continuous, and eternal. When God looks upon us, He sees us in Christ. It is not our perfection, but the perfection of Christ. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4).

When we realize that we are holy and without blame before God, there comes a deep desire to be perfect in the sight of men as well as in the sight of God, and it will certainly cause one to pay more attention to his walk.

Positionally speaking, there is no difference between believers, but there may be a great difference between the walk of the various believers. A carnal Christian may be in a right relation with Christ, but not with the Spirit.

The walk of a Christian is the result of his spiritual state. If he is controlled by the flesh, he will be carnal and will not enjoy full communion with Christ. The position of the believer is the result of the work of Christ, His character, and merit.

It is impossible to feed both the old and the new nature at the same time. One or the other must have precedence.

The fundamental premise for victorious living, is Christ the Saviour. Moral reform is not victorious living; church membership is not victorious living; golden rule philosophy is not victorious living. It must begin with Christ in the heart.

A little girl responded to an appeal to publicly accept Christ. The pastor wanted to make sure that she understood the step she was taking. After giving her the plan of salvation, this conversation took place:

"My little friend, would you tell me what you have just done?" She enthusiastically replied that she had accepted Jesus as her Saviour.

The pastor said, "But suppose the Devil should come around tomorrow to your door and tell you that you are not saved and that you should follow him and he would show you a good time in the world."

The little girl's face lit up with a smile and she replied, "If the Devil comes around, knocks at my heart's door, and tries to get in, I'll just send Jesus to the door."

Walk In The Spirit

"This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. If we live in the Spirit, let us also walk in the Spirit" (Gal. 5:16,25).

What Paul is saying here is simply that if we profess to have received the Spirit of Christ, or that we are renewed in the Spirit of our minds, and endued with the principle of spiritual life, then we should make it appear by the proper fruits of the Spirit in our lives. If therefore we would have it appear that we are Christ's and that we are partakers of His Spirit, it must be our walking, not after the flesh, but after the Spirit. We must mortify the deeds of the body and walk in the newness of life. This is a walk in yieldness to the Lord under His sway and influence in obedience to the Word of God.

Walk In Newness Of Life

"Therefore we are buried with Him by baptism into death: that like as Christ was raised up from

the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4).

Here we have the thought of casting off the former sinful habits and walking in Christ's resurrection power so that the spiritual nature will show in the daily walk. We must know, reckon, and yield. Know all things about your position in Christ. Follow that knowledge and reckon yourselves to be dead to sin. Yield all your members to the one who dwelleth in you and not to the old man.

The body of sin must be destroyed. The corruption that dwelleth in us is the body of sin consisting of many parts and members, as a body. This is the root to which the axe must be laid. We must not only cease from the actions of sin, but we must get the evil habits and inclinations weakened and destroyed.

Walk Circumspectly

"See then that ye walk circumspectly, not as fools, but as wise" (Eph. 5:15).

We should walk **introspectively** recognizing that Christ is in us; we should walk **retrospectively** recognizing that He is behind us; we should walk **prospectively** knowing that He is before us; we should walk **circumspectively** believing that He is all around us.

Did you ever watch a cat walking on the top of a fence with a dog on each side? Plant that picture in your mind and you will then know how careful you need be where you put your feet down when you walk. Walking circumspectly simply means walking accurately and exactly in the right way. We are not to walk as fools, who walk for adventure only and who have no understanding of their duty, but as wise persons taught of God and endued with wisdom from above. Circumspect walking is the effect of true wisdom.

Walk Worthy

"That we might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Col. 1:10).

The Christian is to walk so as not to bring reproach upon the name of the Lord or bring the contempt of the ungodly on Him.

David's sin is a reproach even today. Some people seem puzzled because in Scripture there are some chapters which one hardly dares to read. Certainly the Bible is blunt and frank with regard to sin. God intends to warn us in time. The Bible gives examples in human life that God is not mocked. Here is a godly man, a Christian leader, the author of the Psalms, and yet committing an act that perhaps wrecks more homes today than any other sin.

We are commanded to walk worthy of the Lord unto all pleasing, and there are Christians who appear to be walking before men in this state but they are simply camouflaging.

A Christian should face this fact—he cannot sin unto himself. One needs but to look at David, who put on a pretty good front, and yet see the same acts committed by his own children. If there is a secret sin in your life, beloved, confess it as David did in the fifty-first Psalm. For how can you walk worthy of the Lord unto all pleasing if sin be hidden in the heart?

Walk In Love

"And walk in love, as Christ also hath loved us, and hath given himself for us" (Eph. 5:2).

When one walks in love, he is ruled and controlled by love to God and man. Now this is not a natural, but a supernatural love. It is not natural to love, but to lust. Supernatural love is given by the Spirit. Here then is the

DESTINY RESTS UPON DECISION



"I HAVE SET BEFORE YOU LIFE AND DEATH, BLESSING AND CURSING: THEREFORE CHOOSE LIFE, THAT BOTH THOU AND THY SEED MAY LIVE." — *DEUT. 30:19*

godlike grace which should influence our whole conversation. Here is an opportunity to give proof of our love one to another. We are to be examples of Christ as seen in the statement, "As Christ also hath loved us."

It is only logical that we should love one another since we are all joint sharers in that love and partakers of the comfort of it.

In Eph. 5:2, Paul not only says that we are to walk in love, as Christ loved us, but to recognize that He hath given Himself for us an offering and a sacrifice to God. The highest type of service therefore possible to the performance of a Christian must be inspired by affection and at the same time involve sacrifice. Such an act in God's sight is of great price and can never be forgotten.

When Mary of Bethany came with her costly offering for the head of the Lord, Judas complained that it might have been sold for three hundred pence and given to the poor, little realizing that an act of such love would bear fruit in the poor's behalf far exceeding that sum.

Professor Findlay spoke true words when he said, "Every act of love rendered to Him deepens the channel of sympathy by which relief and blessing come to sorrowing humanity."

Walk In Wisdom And Prudence

"Walk in wisdom toward them that are without, redeeming the time" (Col. 4:5).

Here is the thought of walking tactfully so as not to cause any unsaved person to stumble. We should never do those things which will keep men away from Christ. Through our lives we ought to make Christ attractive to people. We ought to be samples of the Lord Jesus Christ.

To be a good salesman one must be sold on his own product before he presents it to others. Having something he believes himself, he can go without fear and trembling.

Years ago—many years ago, I recall my first job. My mother suggested I should be earning a few pennies a week, so I found myself a boy salesman for Col-

liers magazine. As I recall, I didn't sell one issue. I suppose it was my approach, because with much fear I knocked on the door hoping no one would respond. But if the door did open, I was always the first to speak, "You don't want to buy a magazine, do you?" The answer was always no, and it wasn't long till I discovered that I was a poor salesman.

God's church is a sample case set down here in this world. Every believer should be a sample of the Lord. When the unsaved see such a one, they will be hungry for Christ.

Walk In Truth

"I have no greater joy than to hear that my children walk in truth" (III John 4).

Walk according to the principles of God's Word, not according to the world or sentiment.

Somehow, we get accustomed to doing things in a certain way and we believe that it is Scriptural. Don't walk according to the world. This may mean that you will be out of style sometimes. It is a fine thing to have a reputation among your brethren for good; it is a finer thing yet to have a reputation for a knowledge of the truth and for the employment of the same in the redemption of other men. Of all the rewards for service, none exceeds that of knowing that one's children "walk in truth."

Walk In Christ

"As ye have therefore received Christ Jesus the Lord, so walk ye in him" (Col. 2:6).

We are to walk as He walked. I suppose there are many of God's servants today who preach against certain sins that are found in their own lives. They can stand before an audience, a sham, and admonish their hearers to yield their bodies and be obedient unto the Lord. To such people we would say, "If you don't walk, don't talk; and if you talk, then walk." In other words, "Practice what you preach." This is possible only as one walks in Christ realizing that if he has received Christ as Saviour he can

walk in Him, rooted and builded up in Him, and established in the faith.

Walk With God

"And Enoch walked with God" (Gen. 5:24).

Here is the thought of separation, for we cannot walk with God and walk with the crowd. Two do not walk together except that they be agreed.

When you walk with God, meet Him by acquaintance at the cross and say, "Thy way for my life." To walk with God means progress.

Here then is fellowship in relation to Christ and man that focuses our minds on each other. He loves you; you love Him. He thinks of you; you think of Him. You long to do something for Him; He longs to do all things for you.

Walk Before God

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect" (Gen. 17:1).

It was Abram who knew the true meaning of El Shaddai which means almighty and all-sufficient God. If we long enough for perfect life, we will find our sufficiency in Him. We are to walk as if God were behind us and looking at us all the time. We are to believe that we are doing all things in His sight—"Thou God seest me."

More space is given in the New Testament to the actions of Paul than to any other human being. The activities of Peter take second place. When you read the New Testament closely to discover what man occupies the third position, I believe you will be delightfully surprised. It is not one of the disciples. It is not one of the early converts. The man who occupies the third place in the New Testament is none other (Continued on page four)

A Further Study Relative To The Church That Salvation By Grace Changes Men's Lives

Jesus Built, Showing It Local-Not Universal

Radical Differences Between Church And Kingdom

1. The kingdom began with John the Baptist: the church began with the personal ministry of Jesus. They had different founders. Matt. 11:12; Luke 16:16; Matt. 18:16-18.
2. The kingdom is entered by the new birth, which takes place at faith: the church is entered by baptism. John 3:3-5; Matt. 18:3; I Cor. 12:13.
3. The kingdom is a monarchy: the church is a democracy. Matt. 18:16-18.
4. There is only one kingdom: there are many churches. The kingdom is universal: all the churches of Christ are local. Christ has no church except a local church.
5. The kingdom cannot be moved: the churches can have their candlesticks removed. Heb. 12:23; Rev. 2:5.
6. All saved people are in the kingdom: only Baptists in New Testament churches.
7. The churches are the executors in the kingdom. Luke 22:29; Matt. 28:18-20. Christ gave His commission to them. They make no laws: but they execute the laws He made and passed on to them to execute and carry out as He gave them. The executor of a will must be in existence before the death of the testator. If the testator dies, without naming an executor, then there is no one to carry out his will. That is proof positive that Jesus built His church in His life-time and named them as His executors to carry out His will. Luke 22:29 shows that He named His church as His executor, even before He made His will; and then in Matt. 28:18-20 His will is recorded. There is not one single proof of the identity of the church and kingdom. They were not organized by the same person nor at the same time nor for the same purpose.

The church of God, the temple of God, the house of God and the body of Christ are all local, visible institutions.

Neither one of them is either invisible or universal. That is as easy to prove as to prove that the church and kingdom are not synonymous, and the proof is abundant and overwhelming.

1. The meaning of the word ekklesia.

The two essentials in the meaning of the word ekklesia, which is the word for church, are organization and assembly. B. H. Carroll, head and founder of the Ft. Worth Seminary, in a newspaper discussion some years ago about whether ekklesia was ever used of an universal church, said this: "The proposed new sense (i. e. that ekklesia was used of an universal church) destroys the essential ideas of the old word, namely, organization and assembly and would leave Christ without an institution, an official business body on earth. Our Lord Himself uses the word 23 times—Matt. 16:18, twice in Matt. 18:17 and 20 times in Revelation. These 23 instances settle the meaning of the word. The proposed new meaning would make ekklesia no more than the kletoi, the called. But the called have been in the world since Abel. What was it that Christ established in His time? Why should New Testament writers empty both kletoi and ekklesia and that too in contradiction, if the latter means only the former? How can there be a body of disciples apart from organization and assembly? Miscellaneous, scattered, unattached units do not constitute a body."

Ramsay in his book, "St. Paul the Traveller," page 124, says: "The term (ekklesia) originally implied that the assembled members constituted a self-governing

body like a free city." That agrees with Carroll. Ekklesia includes assembly and organization.

Harnack in his "History of Dogma," says: "The Catholic or universal idea of the church sprung up in the third third of the third century. Eusebius, Tertullian, Clemens of Alexandria, Hiero, Cornelius and Cyprian all speak of 'Holy Churches' and never of a Catholic or Universal church." Again on page 838, Vol. 3, Harnack says: "No one thought of the desperate idea of the invisible church: this would probably have brought about a lapse from pure Christianity far more rapidly than the idea of the Holy Catholic Church." Neither the universal nor invisible church was ever heard of until the third third of the third century, which was 267 A. D.—200 years too late to be Scriptural.

Again, Prof. Royal of Wake Forest College, who taught A. T. Robertson Greek, says: "I do not know of any such passage in classic Greek," i. e. of any passage in classic Greek, where ekklesia is used of unassembled or unassembling persons.

Joseph Cross, Episcopalian, in his book, "Coals From the Altar," says: "We hear much of the invisible church as contradistinguished from the church visible. Of an invisible church in this world I know nothing. The Word of God says nothing: nor can anything of the kind exist except in the brain of a heretic. The church is a body: but what sort of a body is that which can neither be seen nor identified? A body is an organism, occupying space and having a definite locality. A mere aggregation is not a body: there must be organization as well. A heap of heads, hands, feet and other members would not make a body: they must be united in a system, each in its proper place and all pervaded by a common life. So a collection of stones, bricks and timbers would not be a house: the material must be built up together, in artistic order, adapted to utility. So a mass of roots, trunks and branches would not be a vine or a tree: the several parts must be developed according to the laws of nature from the same seed and nourished by the same sap."

Again, Bishop Hort, one of the revisers of the text of Westcott and Hort Greek New Testament confesses "the necessity of finding some other than etymological, grammatical or historical grounds" on which to prove an universal church. He admits that is "not the proper original force of ekklesia," nor traceable to "current usage;" that it is always limited by Paul himself to a local organization, which has "a corresponding unity of its own: each is a body of Christ and a sanctuary of God." Again Hort says in his Christian Ekklesia: "Paul uniformly speaks of the individual church as 'a body of Christ' (I Cor. 12:27) 'a virgin' (II Cor. 11:2) 'a temple' (I Cor. 3:16). In Eph. 2:21 he refers to the Ephesian church as 'a holy temple.' In Col. 3:15 he calls the Colossian church 'called in a body.'"

In The Christian Baptist, page 214, Alexander Campbell, says: "If it (ekklesia) ever loses the ideas of calling out and assembling, it loses its principal features and its primitive use." Mr. Campbell was the head and founder of the church The Advocate belongs to. The Gospel Advocate in their issue of Feb. 3, 1921, editorially says as follows: "There is not the shadow of any universal church in the New Testament, nor is the representation of a tangible church or of one that may be reached and associated with, save the local church." Again Mr. Lipscomb says in the same article: "God has given to us the local church as the only manifestation of His body. It is the only body ordained or recognized by God as acceptable to Him. It is the 'pillar and support of the truth.' It is 'the body of

One Sunday morning after the sermon, a young fellow in the audience rushed up and said:

"Pastor, how many gods are there for me to worship?"

"One," I replied. "Why?"

"Well, I hear you preach about the Father, the Son and the Holy Spirit, and then I hear others speak of the Virgin Mary."

At another time, he asked: "Why do we have so many denominations?"

He was faithful at preaching services and soon attended the Men's Bible Class and grew rapidly in the knowledge of sacred things.

One day he asked permission to come to the parsonage to talk things over. His first question was whether a man who played baseball on Sunday could be a Christian? I told him we were saved by grace and not by keeping certain rules and laws, and also that the New Testament said nothing about a man's Sunday recreation so far as salvation goes. I added that that was a matter for his own conscience, and to be decided after prayer.

Later he told me he had broken his engagement with his Catholic fiancée, and had chosen Jesus Christ as his Saviour. Later at a Bible conference he came to the front and confessed Him.

Then for sometime he was missed from many of the services, and we feared he would be tempted to backslide, but after several months he showed up smiling.

He told us he had been substituting for some of the men on the ball team, and one Sunday he had slipped behind a little church to exchange his street clothes for his uniform. As he was doing so the choir was singing an old gospel hymn which he knew, and he was so convicted that there

Christ, the body of which He is head."

There is piled up scholarship from the greatest scholars among Bible students of different denominations and from the founder of the Campbellite church and from a former editor of the Advocate itself that the Advocate's present contention that the words church and temple and building and body mean an universal church is false in toto. The etymology of the word ekklesia, its usage in early Christian literature; its usage in classic Greek; the 23 times it was used by the Master Himself; the fact that the universal church was never heard of until 267 years after Christ; the grammatical use of the word; the failure to find it in history for 267 years after Christ; the confession that only the brain of a heretic could have ever thought that church or body or temple or building or house or vine or tree was ever used of anything but a local church proves beyond the peradventure of a doubt that the church the Advocate is defending is no akin to a church of the Lord Jesus Christ.

2. But there is still another proof that the only ekklesia Jesus has on this earth is a local church. The Holy Spirit is said to have two kinds of habitations on this earth. One is the heart of the individual believer and the other is each local church of the Lord Jesus. In Eph. 2:21-22, Paul, speaking to the church at Ephesus, says (Rev. Ver.): "In whom (Christ) each several building, fitly framed together, groweth into an holy temple in the Lord: in whom ye also are built together for a habitation of God in the Spirit." Each local church is a temple of God; each local church is a building of Jesus for the habitation, home, dwelling place of the Holy Spirit in that community. The same truth is taught in I Cor. 3:16-17, with the added truth that each individual member of a local church is defiled just to the extent that he defiles his church, which is the temple of God. The words translated defile and destroy in that passage are the same word in Greek.

and then he resolved to forever quit Sunday baseball. "And what is more," said he, "I never realized that I had been mingling with such tough companions, nor that I had to listen to such vulgar language as a Sunday baseball player uses." He has since been ordained as a deacon, and elected as assistant Sunday School superintendent, and has won many young people to Jesus Christ.

—Stumpf



Angels

(Continued from page one)

superior of the angels. Angels now administer to the redeemed, and eventually men shall judge angels. (See Heb. 1:14 and I Cor. 6:3). Very definitely no human being EVER BECOMES AN ANGEL. Men and angels are of different orders of creation. Often children's monuments depict the deceased child as now an angel. This is wholly wrong.

3. Angels are not subject to death. (Luke 20:36). Jesus did not say that the saved shall become angels—he said they should become AS THE ANGELS in one particular respect, they shall not die any more, following the resurrection.

4. Not all angels are equal. The Lord didn't turn angels off of an assembly line, like Ford turning off cars. There is variation in Heaven, and angels are very different. Michael is an archangel (Jude 9) which means that he is above some other of the angels. Gabriel seems to stand high in rank also. No doubt angels differ greatly as to looks and appearance. They are SEXLESS for they do not marry. They are not material beings in the sense that we are. They are spirit beings, but that certainly does not mean that they are ghost-like creatures.

Certain Angels Sinned

Thus there are fallen angels, who are yet to stand judgment and consignment to Hell. Hell indeed was prepared for the Devil and his angels.

Angels Not Worthy To Be Worshipped

Despite their greatness, purity and holiness, they disclaim worship. A good example of this is found in Rev. 8:9. Angel worship is likewise condemned by Paul in Coloss. 2:18. They likewise are not to be prayed to, for they are not mediators. "There is one Me-

diator between God and man... Christ Jesus."

Do Guardian Angels Exist?

Many have believed that each saved person has a special angel assigned to him of God, and there are a couple of Scriptures that suggest such. (Read Matt. 18:10 and Acts 12:15). Personally we are inclined to believe in guardian angels, for we are certainly told that angels are ministering spirits, sent to minister unto—the heirs of salvation, and that Scripture fits in with the two just named. However, we would not make a doctrine out of this personal belief, for not much is said in the Bible along this line. If guardian angels exist, the way some Christians drive, must almost put their guardian into a nervous breakdown.

Angels are not all knowing. They don't know when Jesus will return, so they must not know a lot of other things. It will be a wonderful thing to see and meet the angels of God one day, and to have association with them. What a wonderful prospect we Christians have! What an alluring future stretches out before us!



Walk

(Continued from page three)

than Abraham. It is Abraham who heeded God's words, "I am the Almighty God, walk before me, and be thou perfect."

Walk After God

"Ye shall walk after the Lord your God, and fear him, and keep his commandments" (Deut. 10:1). This means to walk after God, to do His will, to enjoy His way, to walk in His footsteps, and to keep one's eyes upon Him, for He is our example.

Every now and then after a heavy snow, I see some young boy following close behind his father and trying to step in his dad's footsteps. It is then that I see more and more the true meaning of walking after God and following the example of one who is the perfect guide and leader.

Walk In The Light

"But if we walk in the light, as he is in the light, we have fellowship one with another..." (I John 1:7).

Here is a walk in the knowledge of God's will.

To walk in the light, excludes false friends and teachers. The world is a place for false friendship. The fellowship of David and Jonathan in the Old Testament is an illustration of this, for their

(Continued on page six)

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"I bear no malice toward those engaged in the liquor business, but I hate the traffic."

"I hate its every phase. I hate it for its intolerance. I hate it for its arrogance. I hate it for its hypocrisy; for its cant and graft and false pretense."

"I hate it for its commercialism; for its greed and avarice; for its sordid love of gain at any price."

"I hate it for its domination of politics; for its corrupting influence in civic affairs, for its incessant efforts to debauch the suffrage of the country, for the cowardice it makes of public men."

"I hate it for its utter disregard of law; for its ruthless trampling of the solemn compacts of state constitutions."

"I hate it for the load it straps to labor's back; for the palsied hands it gives to toil; for its wounds to genius; for the tragedies of its might-have-beens."

"I hate it for the human wrecks it has caused."

"I hate it for the almshouses it peoples; for the prisons it fills; for the insanity it begets; for its countless graves in potter's fields. I hate it for the mental ruin it imposes upon its victims; for its spiritual blight for its moral degradation."

"I hate it for the crimes it commits; for the homes it destroys; for the hearts it breaks."

"I hate it for the malice it plants in the hearts of men; for its poison; for its bitterness; for the Dead Sea's fruit with which it starves their souls."

"I hate it for the grief it causes in widowhood—the scalding tears, the hopes deferred, the strangled aspirations, its burden of want and care."

"I hate it for its heartless cruelty to the aged, the infirm and the helpless; for the shadow it throws upon the lives of children; for its monstrous injustice to blameless little ones."

"I hate it as virtue hates vice, as truth hates error, as righteousness hates sin, as justice hates

wrong, as liberty hates tyranny, as freedom hates oppression."

"I hate it as Abraham Lincoln hated slavery, and as he sometimes saw in prophetic vision the end of slavery; the coming of the time when the sun would shine and the rain should fall upon no slave in all the republic, so I sometimes seem to see the end of this unholy traffic, the coming of the time when, if it does not wholly cease to be, it shall find no safe habitation anywhere beneath Old Glory's stainless stars."

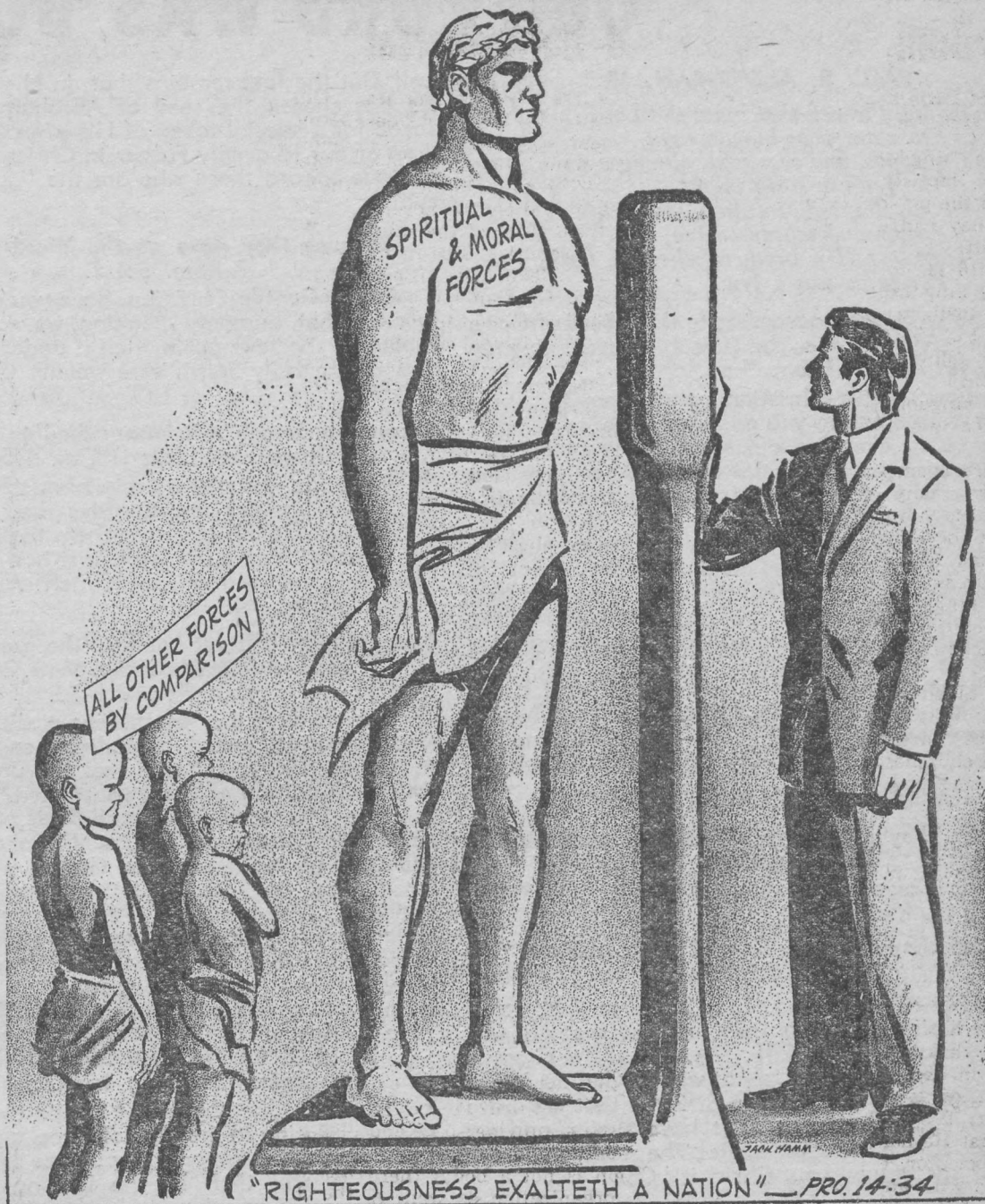
—Selected

fessing Christians do not tithe, they do not trust God, they do not believe God! "I am so much in debt now," I hear some of them complain, "I could never make ends meet with only nine-tenths left after giving one-tenth." That is why you cannot get out of debt. God promises you that He will open His windows in Heaven and pour you out a blessing! The last time those windows were opened the whole earth was flooded! (Gen. 7:11). Think of those windows now being opened to pour out a blessing! The opportunity to trust God in this matter and tithe will be forever gone in Heaven. Determine now to tithe, and make up the back tithes you owe God. You can not out-give God (II Cor. 9:7).

Thirdly: **The Christian cannot win the lost to Christ in Heaven.** Where would he find them? Only the saved will be there (Rev. 21:24). The time to win souls to Jesus Christ is now. Hear the testimony of the greatest soul winner who ever graced this earth, as He said: "I must work the works of Him that sent Me while it is day: the night cometh when no man can work" (John 9:4). The "day of salvation" will soon be over (II Cor. 6:2), and the night will descend upon you and me. "Oh, ye saints, arouse, be earnest! Up and work while yet 'tis day; E're the night of death o'er-take you, strive for souls while yet ye may" (C. C. Luther). "Go ye into all the world and preach the Gospel to every creature" (Mark 16:15). This command of Christ can only be obeyed on this earth. "Go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee" (Mark 5:19). Such a command can only be obeyed here and now. Then let us give out, and mail out Gospel tracts now. Let us invest our money in the Gospel work, and missionary work of the Church now. Let us go and visit that person whom God the Holy Spirit, has placed upon our hearts, and tell them what God has done for our souls (Psa. 66:16) now!

Finally: **The Christian cannot bear his cross for Christ in Heaven.** The redeemed all wear crowns in Heaven! (Rev. 4:4). It is only now that Jesus Christ passes by and calls to us: "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me" (Luke 9:23). There will be no need of bearing the cross of self-denying-discipline in Heaven. Then all sinful selfishness will be abolished, and you will be as Jesus Christ is (I John 3:2). But here while you are on this earth with the enemies of Christ and His Church all about you, and the evil lusts and moods within you, here and now is the time to take up the cross and say, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave Himself for me" (Gal. 2:20). It is only on this earth we can gain victory over sin. It is here we have the temptation to give vent to our temper. It is here we have the constant reminder that we live in sinful, lustful bodies. It is here we have the craving for drink, or tobacco, or gambling. And it is only here that we have the satisfaction of denying ourself to take our cross and follow the

WEIGHING IN



Resurrection

(Continued from page one)
lieve that these men who were willing to die for their faith, would have died for their own deception.

The swoon theory was advanced by Henrich Paulus of Germany, who died about 100 years ago. His view was that Christ did not really die, but merely swooned away under the torture of the cross, and that the cool air of the sepulchre revived Him. But Paulus does not stop to explain how a man with five wounds in his body, and one, the one in his side sufficient of itself to cause death, could have lived after such wounds had been received. And this view, moreover, makes of Jesus a deceiver.

The myth theory was the theory of Strauss, who says the disciples were expecting Christ to arise, and this expectation increased so that after a while they began to believe their own expectations, and so the myth arose about His resurrection. Two things need to be said in reply to this theory, and the first is the disciples were NOT expecting the resurrection, were surprised at the story of the women who reported it, and the second thing to say is, that it takes years for a myth to become firmly established.

Renan held to the hallucination theory. He says that while the disciples were assembled in the quiet of their grief, they heard strange noises made by the playing of the wind, and during a moment of silence, a slow breath passed over the assembly. At the same time the breath was perceived they fancied they heard sounds. Some of them said that in the breath that passed over their faces they discovered the old familiar salutation, "Shallom," meaning "Peace." That settled it. There could be no doubt about it—Jesus was present. But — this view makes of strong men a band of hysterical children.

Keim held the apparition theory. He admits the resurrection, but declares the body did not arise; only the spirit of Jesus

appeared. It was a ghost. But Jesus Himself said during the resurrection period: "Handle me and see, for a ghost hath not flesh and bones as ye see Me have."

That Jesus arose and was possessed of a body is the best attested fact in history. Think of the number of the witnesses—over 500—of their agreement, of their motive, of the fact that they gave their testimony before learned men, that they were willing to die for their testimony. Paul was beheaded at Rome; Peter crucified in Persia; Phillip hanged on a scaffold; James murdered in Jerusalem; Jude slain by a mob; James the less killed in Asia; Matthew slain in Abbyssinia.

We too shall arise and be possessed of a body. And we are not left in darkness as to the nature of this new body. It is sown a natural body; it is raised a spiritual body. It will be incorruptible. It is sown in corruption; it is raised in incorruption. It will be powerful. It is sown in weakness; it is raised in power. It will be beautiful. God will give it a body as it hath pleased Him, and God can be pleased with nothing that lacks beauty and perfection.

A. J. Gordon once told about a man whom he knew who buried one by one his whole family, and who now with him, was on the way to the cemetery with his last and only child. The little casket rests on the laps of the two men as they journey in the cab toward the silent city of the dead. Suddenly the poor man took a key out of his pocket, and unlocking the little casket, rained kisses and tears upon the unspeaking lips of his child, and then, locking the casket, put the key back into his pocket. Jesus Christ holds the key to the graves of our beloved. Sometime He will come again, and inserting the key of the resurrection into the tombs of those we've loved and lost awhile, will kiss them back into life and love and excellence.

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Can Not Do For Jesus

(Continued from page one)

no need of Christians being baptized in Heaven, nor any opportunity to do so. Believer in Jesus Christ, the time to be baptized with Christ in baptism is now (Col. 2:12). "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

Secondly: **The Christian cannot tithe into the church in Heaven.** John the apostle saw the city of the new Jerusalem made out of "pure gold" (Rev. 21:18). Gold is so common that they tread it under-foot like dust and asphalt, for the "street of the city was pure gold" (v. 21). What good would your ten per cent, your tithes do there? But in this world where the roads and highways are stained with blood, where the cities are built with tears, where God still challenges your faith by crying out: **Prove Me!** saying, "Bring all the tithes into the storehouse that there may be meat in mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10); in such a world as this it is such a great sin not to tithe into God's house (which is now the Church, I Tim. 3:15) it is called robbery! Oh, it is such a great adventure to trust God in this world, and that is why some pro-

Craigville, W. Va.

Dear Bro. Gilpin:

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OUR LORD WAS BORN A JEW

PAUL R. ALDERMAN, JR.

*Behind the veil that hides the Lord
From our poor human sight,
He stands, and sees with pitying eyes
The Jews in sorry plight—
Hated, despised, insulted, scorned,
Beaten and murdered too;
They were His brothers when on earth,
For Jesus was a Jew.*

And so He was, according to the record of God's infallible Word: "of whom (Israel) as concerning the flesh Christ came" (Rom. 9:5).

Fellow Gentile-Christian, what does this profound truth mean to you and me? Does it not challenge us to examine ourselves humbly and sincerely concerning this vital matter of our relation to those who are our blessed Lord's brethren according to the flesh?

The closing part of Matthew 25 very graphically points out the keen and tender concern our Lord has for the children of Israel, and the implications surely should exhort us to search our hearts before Him and seek to know and do His will while we still have the opportunity.

In the light of the Holy Scriptures and under the guidance of the Holy Spirit, let us look briefly at a few reasons why we should seek, by all means possible, to win Jews to the Lord Jesus Christ.

WHY EVANGELIZE THE JEWS?

Because they are Christ's brethren, according to the flesh.

This is repeated for emphasis. We need to really let this truth sink in.

Because they are lost. Rom. 2:11, and Rom. 3:9 with 6:23 (a).

Christ told the Jews of His day that they would die in their sins unless they believed that He was the Messiah (John 8:24). The way of the Cross is the only way Home for Jew as well as Gentile. What a fallacy it is to take the attitude that we have our "religion" and the Jews have theirs, and we should leave each other alone! The stark, sad truth is that the Jew without Christ is LOST!

Because Christ died for them (as well as for us). Isa. 53:6; Rom. 10:4,11-13.

Are we constrained by His dying love to witness only to the Gentile? Surely not for that precious blood was shed as much for the Jews as for us.

Because God wants them to be saved. II Pet. 3:9.

If we really want to be "in the center of God's will" we will be soul-winners, because He is not willing that any should perish. If we by-pass the Jew, we are that much off-center as far as His good and perfect will is concerned.

Because Christ commands us to witness to them. Mark 16:15.

Our marching orders are both explicit and all-inclusive. When our Captain commanded us to witness for Him to all the world, He meant just that. This includes the Jew, as well as the Gentile.

Because they are especially precious to God. Gen. 12:3; Zech. 2:8.

This great truth neither condones Israel's sins, nor minimizes God's boundless love for Gentiles as

well. But the fact remains that, in His sovereignty, He has chosen the seed of Abraham, Isaac and Jacob for a special token of His affection. As children of our Heavenly Father in Christ, what is our attitude toward those who are the "apple" of His eye?

Because they gave us the Word of God. Rom. 3:1,2.

Fellow Gentile-Christian, have you ever stopped to think that, humanly speaking, we would have no Bible had the Jews not written it under the inspiration of the Holy Spirit? Are we not their debtors, indeed?

Because a Jewish missionary died to give us the Gospel. Gal. 2:8; II Tim. 4:6-8.

Paul, the greatest of missionaries, was a Jew. He had a love for lost Gentiles that caused him to burn out his life in giving them the Gospel—the "good news" that a Jewish Christ had died for our sins and risen for our justification! Are we grateful? Do we show it?

Because they will yet conduct the greatest worldwide crusade for Christ. Matt. 24:14 with Rev. 7:1-14.

The shadows are lengthening and deepening as this age rushes toward its predicted end, to wind up in unprecedented evil and feel the unprecedented wrath of God in the "great tribulation." We believe the true Church, the Body and Bride of Christ, will be raptured before the judgment-stroke falls. Then the task of preaching the Gospel will revert to Israel. And, from Rev. 7, it is evident they will do a masterful job for Christ! Perhaps you and I might have the inestimable privileges of winning some of these future Evangelists to Christ, if we would only witness to the Jews as we should!

Because they are central in the earthly kingdom to be set up by Christ when He returns as KING OF KINGS AND LORD OF LORDS.

Rom. 11:12,15; Isa. 2:2-4.

It would take pages just to cite the many prophecies relating to the time of Israel's glorification. Let it suffice for the present purpose simply to state that they will then be the leading nation, and Jerusalem the world-capital, when our Christ personally takes over the world at His glorious return. Brethren, it is an honour to witness to anyone for the KING OF KINGS, but especially to give the "good news" to His Chosen People!

Because they are increasingly eager for the Gospel of Christ. Rom. 11:23-27.

As the Church-age draws toward its close, and the time approaches for Israel's purging and restoration (the "day of Jacob's trouble" — the "great tribulation"), their "blindness in part" is beginning to give way to light, and Jews are more and more willing to listen to the Gospel of the Lord Jesus Christ. Should we not be alert to take advantage of every opportunity to make Him known to them? Many Jews of our acquaintance may be far more anxious to hear the story than we dare hope!

Because Gentile Christendom has tragically neglected and ignored the plain injunction of Rom. 1:16.

"The Gospel of Christ is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek (Gentile)." The fact

that Gentile Christians in general seem prone to reverse this Divine pronouncement (if indeed Jew is sought at all), should only serve to spur to greater endeavor those of us whose spirits eyes the Holy Spirit has graciously opened. about us the fields are white unto the harvest, both at home and abroad. The laborers are indeed few but we sometimes wonder if there is a needier more neglected field than the children of Israel, God's own Chosen People! May it please the Lord of the harvest to awaken more of His people to the greatness and importance of this task of getting the precious Gospel of the Lord Jesus Christ to the Jews throughout the world.

The question naturally arises, How shall I witness for Christ to the Jews?

Assuming there is a sincere desire to do the will of the Holy Spirit, several answers immediately suggest themselves:

First, we must live consistently for Christ. It is perhaps the primary pre-requisite so when it comes to presenting Christ to lost Jews. If we present a worldly, inconsistent Christian life to the Jew, in addition to the many serious stumbling-blocks already in their path, the testimony of our lips is likely amount to little if anything. Brethren, live Christ so that we can effectively talk Christ to anyone — Jew or Gentile!

Second, we can give our personal testimony of the opportunity arises. In the case of the Jew, this means that we must especially be equipped with the Word of God so that we may intelligently answer their questions and objections — answer them with their own Scriptures!

Third, we can pray, and pray definitely for the Jews. We should have them on our prayer list by name. The chances are, if we pray earnestly enough for them, we will find ourselves witnessing to them.

Finally, we can support with our means the work of the Lord who has especially raised up and filled with witnesses to His Chosen People. We have particularly in mind Jewish Christians who are laboring for their lost brethren and who are eminently prepared to tell them the Gospel message, answering questions and objections better than most Gentiles possibly could.

There are a number of such Jewish Christian Missions, worthy of our prayer and financial support, but we have found none to so grip and challenge us as the great faith work carried on by Jacob Gartenhaus, the International Board of Jewish Missions, Box 1256, Atlanta 1, Ga. To know this choice servant of the Lord is to be at once reminded of the apostle Paul, so like him is Jacob Gartenhaus in his sacrificial love for his people. Anyone who has not read of his most remarkable conversion to Christianity would do well to get from him his little booklet entitled, "A Jew's Book, a Miracle." It will stir and thrill the heart and greatly increase our zeal for winning lost Jews to Christ.

Without in the least trying to imply how other Christians should use the Lord's money, nevertheless the writer's testimony that he knows of no way a dollar can be better spent for Christ and for eternity than in the work Bro. Gartenhaus is carrying on among lost Jews, not only in our country, but in Mexico, Palestine, and other parts of the world, even behind the iron curtain!

Brethren, our precious Christ was born a Jew — shall we not try to win them for His sake?

Women

(Continued from page one)
because of their inability to take part in the services as some have imagined, but since man was first created, so must man also be first in the rule of the church.

But, someone will object, and say that this doctrine applied only to the churches of that day and that it has nothing whatever to do with the churches of the present day. Personally, this has always been the ground on which the writer has attempted to justify the speaking of women in public. But this is not in accordance with God's Word, since the Apostle Paul in the very letter in which he forbids them to take part in the church services, says that he is writing to all that in every place call upon the name of Jesus Christ. It hardly seems probable that Paul would in the fourteenth chapter and thirty-fourth verse forbid a practice to exist in Corinth that was to be allowed in other cities, especially when in the first part of his letter he says

that he is writing "to all that everywhere call upon the name of Jesus."

But, the objector will still say, Paul was not a married man and this will account for his attitude toward the female sex. It seems almost a waste of time to answer such an objection, but let us say in passing that Paul was undoubtedly a married man. From the Bible we can see that Paul was a member of the Sanhedrin, and one of the primal requisites for membership in this body was that the candidate be a married man.

Some one will perhaps ask, what work is there left for the women to do if they are excluded from taking part in all the public services of the church. Again, the objector is wrong in thinking that we would exclude the woman from all forms of church service. The Bible only excludes her from taking part when male members are present, and certainly we will not go any farther than Paul. The woman is not excluded from the services when there are no men present. Therefore, there is a large amount of work left for the women to do provided there are no men present.

(Written by your editor in 1926).

Nature Vs. Science

(Continued from page one)
The scorpion's tail, which he uses for his poisonous injections, is a perfect hypodermic needle. In preparing prey for eating, some snakes apply an anesthetic when they bite. This paralyzes and desensitizes the prey before the snake eats it.

Suction cups, so popular today, are used by some sea creatures, like the sea snails. California abalones have such suction cups that enable them to cling to rocks.

The "Zanonia" seeds of Indonesia, produced in large gourd-like fruit, have "butterfly-like" wings with a "swing-back" shape like our modern jet-type planes.

—Christian Victory



Walk

(Continued from page four)
souls were knit together. They walked in the light.

To walk in the light necessitates confession and cleansing. John affirms that one cannot walk in the light without seeing clearly his sins, and frankly confessing the same that they might be forgiven. Only the man that confesses and

is cleansed can walk in the light and radiate the same. Cleansing is a necessity of the soul if it is to receive the light of God or become a fit medium for transmitting that light. Cleansing is upon the basis of confession.

Walk In Good Works

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). Let me give you another translation of this verse. "For we are his poems, moulded in Christ Jesus unto beautiful works, which God hath before prearranged, that we should walk around in them."

This walk could only have reference to the saved, for it refers to good deeds which could only come after salvation.

Walk Honestly

"Let us walk honestly, as in the day..." (Rom. 13:13).

Always walk and do that which pertains to the day.

Stifler says of this verse, "They are not in the day, but they are to live as if they were in it. This is the emphatic phrase in this sentence. The lightning flash that ushers in the day will not change a man's walk; it will merely show Christ.

what it is." Therefore let us walk becomingly.

Walk By Faith

"For we walk by faith, not by sight" (II Cor. 5:7).

If some of the children in Sunday School today are like I was years ago, they will be wondering why the Israelites, seeing that they could not go forward because of the sea, nor backward because of the Egyptians, did not run the sides. Teachers today are reminding their children that there were mountains on each side and this placed the Israelites in a helpless position. Their last resort was to look up. This is so of many of us who finally look upon God, and it is only by His grace that He will listen to us. After we have been leaning on the arm of human flesh on the earth, when will we ever learn that the arm that upholds the universe can uphold the weakest blood-bought saint? May God help us to walk by faith!

May God lead us to review various possible walks, known for a certainty that our position in Christ is established and is absolutely perfect. But there may be a great difference between the walk of the members of the body

"Halloween Religion"

(Continued from page two)

here in disguise, and they go here wearing a face on Sunday that is entirely contrary and foreign to the face that they wear all through the week.

Did you ever read Mark Twain's book, entitled, "Huckleberry Finn?" Do you remember when Huck Finn dressed up like a little girl, expecting to inveigle some food from a country woman who might think that he was a little girl and feel sorry for him? Then he went to the home, Huck did pretty good with his deception. She asked him a lot of questions, but in all of the questions he was pretty well adapt in giving the answers. He was country enough to know which end of the horse got up first, and which end of the cow got up first, and he could answer most every question that this country woman asked him. Then a little mouse came out of a hole in the wall, and he picked up a stick that was lying there and threw it at the mouse and missed it, and the mouse ran back in the hole in the wall. Then the mouse came out again, he picked the stick up and threw it again and missed it the second time and the mouse went back again. Then, as Huck sat there, he threw the stick over into his lap for him to catch it and throw at the mouse. When she threw Huck did just exactly like any man in this house would do, and with a woman wouldn't do. Then a woman's dress on, no man would ever pull her knees together to catch that stick, and Huck did just exactly what a man would do. He grabbed it with his knees when she threw it into his lap. She said, "You answered my questions about which end of a cow gets up first. You answered my questions about which end of a horse gets up first. You know all the answers, but you can not deceive me. I know now that you are a little boy."

Beloved, if I mistake not, we have an awfully lot of so-called Christianity that is in masquerade. The folk who go to church are like Huck Finn. They know a lot of the answers correctly. They can discuss church truth intelligently. Many of them can tell you about the ordinances and doctrines of the church, yet that is as they can go. They get a way look in their eyes when you refer to regeneration, the new birth and Christian living. They are just like Huck Finn trying to put on a show.

II

We have another good illustration of this in the Word of God. In 1 Kings 14, we have the story of the wife of Jeroboam, who tried very definitely to deceive the prophet of God. I will not take time to read this entire chapter, but I will tell you the story. Jeroboam was king. He had been picked up by God. God had picked him up when he was nothing, and had made a king out of him. He was king over the ten northern tribes of Israel. One day, Jeroboam's little boy, Ahijah, became sick, and like any father, he was anxious to know the outcome. (Continued on page eight)

S. S. Lesson

(Continued from page two)

Adam begat a sinful son. Since our first parent, was unclean, how could we expect to be clean. Cf. Job 14:4. If we sow the purest grain, we will reap the purest chaff. Even the holiest parent begat unholy children. Grace cannot be communicated. Cf. Eph. 2:3.

Our depravity is total. Eccl. 1:1; Matt. 23:27,28; Rom. 7:18; 1:4-6.

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PAGE SEVEN

APRIL 9, 1955

MABEL CLEMENT

(Continued from last week)

"Mabel," said her mother harshly, "we wish to know why you left the Christian church and joined that ignorant sect and thus brought disgrace on us all. To think you would do as you have done after your father and I have spent so much time and money on you is almost incredible. It is a shame and disgrace! I have no patience with any such doings. I have been sorry a thousand times I ever let you make that visit, but I never dreamed it would come to this. It will be a long spell before my consent is given for you to go again." She grew heated as she proceeded and the words burned down deep into Mabel's soul.

"Yes, my daughter," added Mr. Clement, "we had no thought of your being so foolish. We supposed our child had more common sense than to be weaned so easily from the true church to one holding doctrines so palpably wrong. I have often heard it said we do not know what will become of our children; but I could never have been persuaded that my daughter would be instrumental in bringing so much trouble and disgrace to our home."

During these speeches Mabel's heart was half the time in throat and her eyes full of tears; but at the last a tinge of indignant pride on her cheeks and her eyes kindling she replied:

"Father, I am truly sorry that I am the occasion of so great distress and disgrace; it pains me very much to know I have caused you both great trouble instead of being as I wished, a source of happiness to you. I hope you will forgive me and allow me to share your blessing and have your love as I have during all my life."

"Nothing will satisfy us but your reclamation from error," he responded.

"Father, I can never be a member of the church to which you belong. Nothing was harder than to take the step I did; but I took it advisedly, solemnly convinced that it was a duty I owed to my Saviour. What I did was done with the understanding that, if it cost me every friend I had, I would have to lose them."

"There is absolutely not a single reason for doing what you have done, and it is nonsense for you to talk in that pious style."

"Father, I am very sorry you believe me so silly and weak as to be capable of acting as I have without a reason; but, if you will grant me the privilege, I am persuaded I can present some valid reasons for changing my church relationship."

"Very well," said Mr. Clement, "you will be permitted to expose your ignorance and weakness tonight, as Dr. Stanly means to call and see what can be done for you. Now you can go to your room, if you wish."

To say that Mabel was mortified is not sufficient. Language can hardly portray her feelings as she arose and went to her room. It was the first time she was ever ordered out of her father's presence. She threw herself on her bed and sobbed out her great sorrow before the Lord.

She lifted up her heart unto the hills whence cometh all our help. This upward look strengthened her. She felt an internal peace deep as ocean and a consciousness that her Lord was with her and would stand by her in all future emergencies.

The whole of the afternoon was spent in prayer and the study of the Scriptures. Misgivings would often rush into her mind, but she would re-examine her proof-texts and thus reassure her mind. Plain Scripture and prayer were the antidote of all her fears and doubts. In her great anxiety she wished to be with God and the Bible. It was here alone she felt strong and hopeful in view of the coming struggle to vindicate the course she had taken and which was now the talk of the unsympathizing people of the town.

CHAPTER VI

The afternoon wore away, the noise of business was hushed, and night settled down on the little town.

At an early hour Arthur came in and called for Mabel. To her great joy he seemed as glad to see her as if she was not a Baptist. He apologized for not calling the evening before by saying he had been suddenly called off on legal business.

"But what does this mean?" he inquired as he observed Dr. Stanly and several others walk in. The servants had given out the report that Mabel would show her reasons for joining the Baptists to Dr. Stanly. Many got hold of the rumor and made it convenient to drop into see the family till there were at least a dozen.

"It means," Mabel replied, "I am to be examined as to my reasons for joining the Baptists."

"What! Are they going to work on you so soon?"

This went unanswered as the crowd walked in and, after customary greetings, took seats. During the lull that followed a strange looking piece of humanity appeared at the door and began searching for a seat. He seated himself in a retired part of the room. He wore green spectacles, had a sharp keen visage, was interested some way in the matter to be investigated. His dark, piercing eyes, weird appearance and his unexpected and abrupt entrance made him an object of more than ordinary

curiosity.

For some time the audience sat in silence, looking first at the stranger and then at one another. Dr. Stanly broke the silence by saying: "Well, Miss Mabel, we have all heard of your joining the Baptists and would be pleased to have a friendly talk with you about the matter. Knowing your intelligence we believe you have reasons for leaving us and would like to become acquainted with them. Have you any objections to a friendly talk?"

"None whatever, Doctor," replied Mabel. "It will afford me great pleasure to converse in such a manner on this subject."

"Well, to be plain, what are your reasons for leaving the Christian church?"

"Pardon me, Doctor, but I cannot call your church or denomination the church of Christ," said Mabel.

"Mabel!" cried her mother in utter astonishment.

"Why not?" asked the Doctor, smiling.

"One reason is that it is too young," she replied. "Christ's kind of churches has existed over 1800 years; your kind began about 75 years ago under the leadership of Alexander Campbell."

"Doctor," said Arthur, "what have you to say about this? My understanding has been that we restored primitive Christianity, the true church had slipped from its foundation, apostatized and was never restored till the reformation under Mr. Campbell."

"That is correct," said the Doctor. "Christianity had become so corrupt and had so many things mixed up with it that it was not at all like it was in the beginning. Mr. Campbell wrought for the establishment of pure gospel churches in the world. He called upon the people to return to the original gospel and order of things; and the churches he founded were the first purely gospel churches that had existed for centuries."

"But," objected Mabel, "Christ declared, 'I will build my church and the gates of hell shall not prevail against it.' Matt. 16:17. This cannot mean less than that churches like the model church founded by our Saviour would exist through all future ages. Now it cannot be that there has ever been a time, since His first church was set up, that He has had no true churches in the world. If so, then the gates of Hell have prevailed. We conclude from Christ's own words that His cause has never failed and that there have been a succession of churches holding the doctrines and practicing all the ordinances that are necessary to make true churches of Christ. The line of true churches still exists and will to the end of time."

"It is impossible," replied the Doctor, "to ever establish a theory so absurd. Take your own denomination—you cannot trace the name of Baptist back 300 years."

"Our claim," replied Mabel, "is that there have never ceased to be Baptists from the days of John the Baptist and Jesus down to the present time. Not the name Baptist. Christ's followers have been called by many names. They were called disciples first. The name Christian, which is now generally applied to the Saviour's people, occurs only three times in the Bible, and Peter is the only inspired writer we are sure ever applied this name to the disciples."

"Do you utterly discard the name then?" inquired the Doctor. "How then will you trace and prove a succession from Christ and the Apostles?"

"There is no great importance attached to a name," replied Mabel. "Most names which the Lord's people have worn for the last 1,800 years originated with some person, place, practice or circumstance. Many of them were given by our enemies as is probably true of the name Christian. It is not a name, but a set of principles and practices that the student of church history looks for. And what we maintain is that there have always been a people holding the leading principles now held by Baptists, a people that were Baptists in principle, practice and polity, since the organization of the first Baptist church by our Saviour. J. Newton Brown in Rel. Encyc., p. 188, says, speaking of Baptists: 'Christians of these sentiments have existed in every age.'

"Joseph Belcher, as quoted by Ray in Baptist Succession, says: 'It will be seen that Baptists claim the high antiquity of the commencement of the Christian church. They can trace a succession of those who have believed the same doctrine and administered the same ordinances directly up to the apostolic age.' Baptist Succession, pages 17 and 18.)

"In his debate with Mr. McCalla, Alexander Campbell says: 'From the Apostolic age to the present time, the sentiments of Baptists and their practice of baptism have had a continued chain of advocates, and public monuments of their existence in every century can be produced.' This is strong testimony from a strong man who spoke not unadvisedly and who believed he could prove what he said."

"That is very strange language to come from the founder of the Christian church," said Arthur. "I am puzzled to know why he started another line of churches, another denomination."

"Because all Christians had gone wrong doctrinally; there was not a church on earth that held faithfully the doctrines and ordinances of the gospel," said the Doctor.

(Continued Next Week, D. V.)

I Should Like To Know

(Continued from page one)

7. Is it right or appropriate for a woman to return thanks at the table when men are present?

Yes, if none of the men will do so. If her husband returns thanks, then I think she had better let the head of the house do it.

8. Is it good or evil for people in worship to repeat what is called the Lord's Prayer? If evil name some of the evils.

It is wholly evil. Some of the evils are these: it is ritualistic. It promotes formalism. It teaches the unsaved to call God, Father. It isn't praying and any prayer said as a matter of form is hypocrisy and mockery in the sight of God. It kills the spirit of real prayer in many cases and substitutes therefor a form of words, that are from the lips out. It is vain worship. The Son of God said so. He said: "This people honoreth Me with their lips; but their hearts are far from Me."

9. Is real church independence or democracy in more danger now among Southern Baptists than 25 years ago?

Definitely so. Re-read the article by Bro. Roy Mason in last week's issue on Tolerance, and then pray God for a mighty awakening among Baptists.

10. Are Baptists as careful to guard the principle of regenerated church membership as they were 30 years ago?

Just about the same. Some have been careful ever since Christ organized the first Baptist church, and some have not. A great bunch of unconverted men got in the church at Ephesus under Apollos. Acts 19. J. M. Pendleton said more than 60 years ago that more than half the members of Baptist churches were not saved. The remarkable revivals years ago in which scores of church-members were saved under the preaching of T. T. Martin and J. R. Graves showed that we had lots of unregenerate Baptists then as now.

11. Why did both saints and sinners have the jerks in the revival of 1800 and 1801?

I do not know. God is always sovereign in His working.

12. Why did Christians of 50 or 100 years ago shout more than now?

Because they lived more in their feelings than they do now. That is one reason. Because they had far less preaching than they do now, and when they heard a warm, spiritual sermon and got thawed out they felt like shouting many times. Shouting is more frequently an evidence of great backsliding and the restoration of the joys of salvation than of a normal Christian life of daily walking with God.

13. When and how does a child get its soul?

In I Cor. 15:44 Paul says: "There is a natural body." The word natural is the adjective of the word psuche, which means soul. The first body is a soulish body. I do not know when and how the child gets its soul; but that passage might seem to imply that in begetting the soul is implanted and then builds for itself a body.

14. Is it permissible or right to elect a Methodist for superintendent or teacher in a Baptist Sunday School?

It isn't right. It is teaching "Unionism" by example. It is saying in the most convincing way possible to little children "it doesn't make any difference what church you join, just so you are sincere." It is mixing law and grace and thereby perverting the gospel. It is teaching salvation by works for if he is a consistent Methodist, he believes in apostasy

and salvation by works. It is making the worship vain for the Son of God said: "In vain do they worship Me, teaching for doctrines the commandments of men." Methodism is a system of man-made commandments that they substitute for the commandments of Christ everywhere that they differ from the Baptists.

15. Is it Scriptural for a woman to serve as superintendent and lead in prayer in Sunday School, when men will not do it?

No. It plainly violates the Scriptures in I Tim. 2:8-15. Paul plainly says in Rom. 3:6-8, that those who teach that it is right to do evil that good may come, bring upon themselves just condemnation. It is never right to disobey the plain commands of the Bible. If the men will not take the lead, have a Sunday School for women and children only and shut the good-for-nothing men out.



"Halloween Religion"

(Continued from page seven)

Come as to his boy's health. He said to his wife, "You put on a disguise and feign yourself to be another woman, and see what the prophet of God will have to say concerning the health of our boy." This woman put on clothes whereby she wouldn't be recognized as the queen of the country. She took a cruse of honey, some cracknels, and ten loaves of bread and went to visit the prophet of God at Shiloh. The Word of God tells us that when she came, even though the old prophet sat there with cataracts on his eyes and couldn't see her, she didn't deceive him. Even though his eyes were dimmed by reason of his age, and though he could not see, in spite of that fact he knew who she was.

The Lord spoke to him and said, "This woman, who is the wife of Jeroboam, is come to ask concerning the health of her child. You send a message to Jeroboam telling him that that child shall not live, but shall die." When this woman came to his house, as soon as he heard the sound of her feet at the door, he said, "Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings." Proceeding through the chapter, he went on to tell what would be the outcome of the child's health, and not only the health of that child, but the balance of the male children that should be born of Jeroboam. The disguise failed. The prophet of God had eyes so dim that he could not see, but he could hear her feet as she walked into the room, and though his eyes were dimmed so that he could not see her, the Lord gave him a revelation whereby he could look into her character, and could give to her a message of heavy tidings concerning her son. Now, if that had been you or me, she probably would have fooled us when she feigned herself to be another woman. You and I, in all probability would have fallen a victim to her deception, but, beloved, God told this prophet whom she was.

Let me tell you, beloved, there is many and many an individual who comes to the house of God today who is feigning himself or herself to be somebody else in the sight of God. Our churches are filled with deception. Our churches are filled with men and women like this wife of Jeroboam, who would deceive, and who would practice deception in the life of our churches. I tell you, beloved, I know of nothing that ought to be more heart-searching to you, and to me, and to every one of us than for us to pause and analyze ourselves; is our experience a deception, or is it real? Is the experience that I possess a genuine profession? Is it a genuine experience, or is it just like the experience of the wife of Jeroboam?

III

Let's turn to the New Testament and find an incident of another individual who likewise feigned himself to be somebody else. In Acts 8, we have the story

of a man by the name of Simon Magus who made a profession of faith, but that was all that he did. Listen:

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Spirit. (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Spirit. And when Simon saw that through laying on of the apostles' hands the Holy Spirit was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Spirit. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God."—Acts 8:14-21.

Here is a man, beloved, who professed but didn't possess. Here was a man who had church-anity but not Christianity. Here was a man, beloved, who was a professor but not a possessor. It looked big to him when the apostles put their hands on someone and that individual received the Holy Spirit, and he said, "Let me have that power. I will pay for it. I will give you money if you will give me that power." When he said that, the man of God, Simon Peter, said, "Thy money perish with thee. Thy heart is not right in the sight of God. Thou hast neither part nor lot in this matter." Beloved, Simon Peter saw through the disguise. There wasn't another man in that church that could see it. I dare say that if anybody else had asked about Simon Magus, any of the other members of the church would have said, "Yes, Simon is a good man. He is one of the best members that we have. He was a bad man in the days gone by, but he has been baptized and he has changed," and they would have given him a good recommendation. However, Simon Peter looked at him, he said, "Man, your heart isn't right with God." The disguise did not work.

Oh, I wonder about you and me and all of God's professing children who are here. I wonder how much about us is in disguise—just something on the surface. Beloved, it isn't a question of what's on the surface; it is what God sees in the heart.

IV

We have another good illustration in the New Testament. In Acts 5, we read about Ananias and Sapphira, how that they came and laid down their money at the apostles' feet, and said, "We sold our land and here is the money." The day before, Ananias had looked at Brother Barnabas when he had done the same thing. The people were shouting Barnabas' praises to the sky, and they were saying, "Isn't this man Barnabas a wonderful Christian? He has sold his land and he brings the money into the church and gives it liberally to the cause of Christ." Barnabas was getting a lot of praise and Ananias and Sapphira wanted the people to feel toward them just like they felt toward Barnabas, so they sold their land.

Beloved, I am rather inclined to believe that they really were planning to bring in the money, but after they got the money in hand, they just thought too much of it. Many and many a person has just that same experience. He will say, "Now, Lord, if you will help me to do so-and-so, I will serve you the rest of my life." After he gets an answer to his prayers, he forgets all about what he promised God that he would do. I imagine if it hadn't been for the spiritual insight of Simon Peter, that the people would have been swept away by the seemingly unselfish attitude of Ananias and Sapphira, but Simon Peter pulled off the mask and tore away the disguise. He said, "You are not lying just to man; you are

lying to God." Here they were putting their money down at the apostles' feet, honoring the apostles feet far more than they were honoring the eyes of God. The Word of God tells us that when Simon Peter spoke to them, each of them fell down dead within the day's time. The disguise was thus torn off.

V

Now, let me ask you a simple question. I have taken time to tell you about the Gibeonites, and about Jeroboam's wife, about Simon Magus and about Ananias and Sapphira—two instances in the Old Testament and two instances in the New Testament. I have taken time to tell you about these few individuals in order that I might ask you one simple question. In view of what came to pass in these individual's lives, who were merely actors, and who were playing the part of deception—in view of what came to them, don't you think it would be a fine time just to pause and analyze yourself and look up into the face of God, and say, "Oh, God, where do I stand today?"

I would remind you that God sees through all of our disguises. Hagar, the servant girl of Abraham and Sarah, looked up into the face of God and said:

"Thou God SEEST me."

—Gen. 16:13.

Notice again:

"Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places THAT I SHALL NOT SEE HIM? saith the Lord. Do not I fill heaven and earth? saith the Lord."—Jer. 23:23,24.

"Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, THOU ART THERE. If I take the wings of the morning, and dwell in the uttermost parts of the sea: Even there shall thy hand lead me, and thy right hand shall hold me."—Psa. 139:7-10.

I tell you, beloved, you can not get away from the presence of the Lord God. Regardless of your deception, regardless of how well you are able to hide yourself from the eyes of man, you can't disguise yourself so that God can't see you.

It is rather interesting to me to turn to an experience here in the Word of God to see that when trouble, disaster, and difficulty come, those that are in disguise fall by the wayside. In the book of II Kings, we have the story of how Sennacherib came against the people of Samaria. He walked around the city's walls, shouting in defiance to the people in the city, telling them that it was of no use for them to hold out against him. He reminded them of the fate of all of the nations that he had gone against in the past, and he said, "Where are their gods, and is your God one bit better than theirs?" But, beloved, the prophet of God in that city of Samaria wasn't one bit discouraged, and the people of God within that city were not one bit discouraged. Do you know who were discouraged? The people who had been pretending to be God's people. Listen:

"The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure."—Isa. 33:14-16.

What does this tell us? When everybody in that city of Samaria were worried, the people of God, who had been living for God, were walking around perfectly at ease. Theirs was a place of safety, and God was giving them bread and water. The hypocrites and the sinners were surprised, fearful, and afraid. Let me tell you, beloved, when the sun is shining

and everything is going your way it may seemingly be all right. You wear the mask of deception, hypocrisy, but the only person that will be able to face his faculties—the only person that will be able to face the privations and persecutions of this world is the fellow who is walking the Lord, with no disguise of deception and no hypocrisy.

All the way through the Word of God you will find plenty of deception and plenty of hypocrisy. Read, if you will, the story of tares and the wheat—the growing side by side with wheat. They were so much alike that even the angels of God dare separate them until the day of the judgment.

Several years ago, there was a fellow here in Greenup County who had never been in the Army in any sense at all, who decided that he wanted to be a Lieutenant-Colonel, with all kinds of decorations. You know, it is one thing to decide that you want to be an officer, but it takes a long time for a fellow to get to be a Lieutenant-Colonel with decorations and medals. However, it took him but about two days to decide that he wanted to be a Lieutenant-Colonel. He just went to a clothing store and bought the uniform of a Lieutenant-Colonel, and he showed up around at the various pawnshops until he got enough medals and decorations to satisfy him. He took him but about two days to decide that he wanted to be a Lieutenant-Colonel. He just went to a clothing store and bought the uniform of a Lieutenant-Colonel, and he showed up around at the various pawnshops until he got enough medals and decorations to satisfy him. 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