

The Baptist Examiner

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

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Have You Been Born Again?

By ROY MASON
Tampa, Florida

be born AGAIN." The Greek word there is "anōthen" which means "from above." Jesus indicates that it is not the natural birth that makes one a child of God—it is the second or spiritual birth.

Just What Is This Second Birth?

1. It is not human reformation. Quitting some of one's meanness does not reborn one.
2. It is not joining a church or being baptized. That is all that many professing Christians have — church membership. There is nothing about joining anything (Continued on page eight)

those children? Of course not, so how can you believe that God would permit His children to burn in Hell? That woman's whole line of reasoning was based on the assumption that all people are children of God through the natural or physical birth. But they are not. "They that are children of the flesh, these are NOT the children of God." Speaking of the natural condition of people, the Scriptures say, "And were by nature the children of wrath, even as others." Jesus said, "ye must

No one can get into this physical world without being born into it in a physical sense. It is just as true that no one can get into the spiritual realm—the Kingdom of God, without being born in the spiritual sense. Jesus states this in John 3: where He says, "YE MUST be born again," and "except one be born of water and of the spirit he cannot see the Kingdom of God."

An elderly woman — a woman of wealth, who knew that she was nearing the end of life, said to a relative, "You don't believe in such a place as Hell do you? You have children. Would you under any consideration burn

stay in a lodge or club. There is nothing compatible or congenial between a man that has been born from above and any kind of worldly institution. The new birth is from above. The lodge is from beneath. John 8:23,47.

4. Should Sunday School teachers approve of card playing and dancing?

No. A dancer or card player is not fit to belong to a Baptist church composed of regenerated men and women, much less hold any office in the church of school. They ought to get out or else be put out.

5. Explain Matt. 10:41,42.

That means that the layman or woman who entertains a prophet of God in his home, because he is God's spokesman, will get just as much reward as the preacher himself, for the good he does while he stays in their home. In Mark's version of that passage, in speaking of giving a cup of cold water, the Master said, "Because they belong to Christ." No man or woman will get any reward for what he does through the Masonic, Ku Klux, Woodmen lodges, (Continued on page eight)

Does Our Bible Teach The Worship Of Mary?

(Reprint of advertisement which appeared in The Detroit News on May 29, 1954. Placed and paid by N. Ivanov).

When Moses was commissioned God to "Write in a Book" the purposes, God was the author and source of all information and to all that He had to convey to mankind He added a strict admonition: "Ye shall not add unto the word which I commanded you, neither shall ye diminish ought from it."

In a similar manner, when God ordered the construction of the Tabernacle of the congregation, all plans, materials and details, even unto the selection of craftsmen to execute it, all came from Him again and again with an admonition: "And look, that thou make them after their pattern, which was shown thee in the mount." (Ex. 25:40; Ex. 26:33; Ex. 27:8-9).

When Moses was succeeded by Joshua to lead the people, he in turn, received the instructions as follows: "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses My servant commanded thee; turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein." (Josh. 1:5-9).

When King David became concerned about "God's dwelling place" and expressed a desire to build it, again there was nothing left to his ingenuity, but God furnished all the patterns, how-ever, forbidding him to be the builder. David was reconciled to the part God permitted him to have in this undertaking and materials he had prepared, to his son Solomon, as recorded in I Chron. ch. 28: "All this, said David, the Lord made me understand in writing by His hand upon me, even all the work of this pattern." (v. 19).

The writer of Proverbs adds some more on this same subject

saying: "Every word of God is pure, He is a shield unto them that put their trust in Him . . . Add thou not unto his words, lest He reprove thee, and thou be found a liar." (Prov. 30:5,6).

When ap. Paul was commissioned to convey unto us the doctrine of the church in a very plain and strong language, he sets the restrictions similar to those given by Moses saying: "I marvel that ye are so soon removed from Him that called you unto the grace of Christ, unto another gospel, which is not another, but there be some that trouble you and would pervert the gospel of Christ. But though we, or an angel from Heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you, than that ye have received, let him be accursed." (Gal. 1:6-9). And in Philippians he adds some more to assure us of his full authority: "These things which ye have both learned, and received, and heard, and seen in me do: and the God of peace shall be with you." (Phil. 4:9).

Significantly the closing verses of our Bible brings to our attention the same subject and in the same strong language: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and (Continued on page four)

HYPOCRISY "The God Of David" Is Truly A Marvelous God

By JAMES H. SIMS
407 Schumaker
Carmi, Illinois

"I will love Thee, O Lord, my strength. The Lord is my Rock, and my Fortress, and my Deliverer: my God, in Whom I will trust."—Psa. 18:1-3.

Often in the Bible we find the expression, "the God of Abraham, Isaac, and Jacob." Sometimes you hear men and women speak of "the God of my mother." The subject of this sermon is, "The God of David." Now what is meant by expressions like these? Certainly it is not meant that there are special gods for certain individuals as the pagans believe. The expression means that God has revealed Himself in a certain way to a particular individual. When we speak of the "God of Abraham," we think of Abraham as God's "friend," as the recipient of a great covenant of promise, and it encourages us to believe that God will likewise keep His promises to us. We think of God answering the intercessory prayers of Abraham for Lot and we are encouraged to believe that He will also answer our petitions to Him.

Let us consider the God of David. What was the conception of God that David held? How did God reveal Himself to this great man of war and King of Israel? To give a full answer to these questions would fill volumes; but we have a partial answer given by David himself in the passage from one of his psalms. It is my prayer that someone who has

never been saved will come to the God of David for salvation as the Holy Spirit uses our text. And to those who are Christians: may your hope be renewed, your faith and courage strengthened as we consider that the God of David is our God.

First, let's glance at David himself. From the first account we have of him we instinctively like this strong, courageous son of Jesse who so faithfully tends the flocks of his father; and by the time the Bible reader has read the account of David's encounter with Goliath, he is completely captivated by the tremendous faith and courage and utter dependence upon God of the humble young shepherd. None of the sins of his later life can completely dim the brightness of David's youthful purity of character. David knew the still waters of peace of soul as he followed his God. He knew the self-denial and suffering involved in walking the sometimes stormy paths of righteousness. He knew the valley of the shadow of death. And through it all, the Lord was to him a Shepherd. In Psalm 18, David is singing praise to Jehovah because of deliverance from the hand of Saul who seeks to kill him. I believe that the Spirit led David to pen this song in a time of physical danger that we might see in it the victory that is ours in the face of the troubles our Adversary brings before us as Christians.

Notice just four words in our text that indicate David's conception of his God. The shortest of these words contains just three letters, while the longest contains nine letters. Yet the shortest of these words sums up all that is said in the longer words, for it is the word "GOD." Taking the words in their order, we see that God is to David (1) "my Rock," (2) "my Fortress," (3) "my Deliverer," and, summing it all up, (4) "my God."

I. The God Of David Is A Rock

The word used indicates a large shelf of stone forming a solid foundation. What qualities are there about a rock or a huge stone that make it an apt symbol of our Lord? Christ Himself often (Continued on page three)

WORKING TOGETHER

One of my favorite slogans has been: "What none of us can do alone, all of us together can do." Your gifts and your prayers help much now as we all work together for the payment of our press debt.

The Baptist Examiner Pulpit

"WHAT IS YOUR LIFE?"

"Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that."—James 4:13-15.

If I were to ask you the question, "What is your life?" some would have to answer by saying that life is just one round of social

pleasure. There are others who live for money and other material things who would have to answer this question by saying that life for them was just an aggravated pursuit of the dollar. I am sure that there are other individuals who would have to answer this question by saying that life to them was no more than the pursuit of fame and their desire to become famous in this world, and to be recognized in the eyes of their fellow man. I am sure that there are individuals who live just for the purpose of joking and jesting. Their life could be said to

be just a joke—nothing more than a jest. Well, by God's grace, I want to show you what life ought to be for you and me. Maybe your life isn't what I shall hold up as a goal, and maybe my life isn't, but I am going to hold up what I consider to be a goal for everyone of us, in answer to this question, "What is your life?"

I

I WOULD LIKE TO CALL ATTENTION TO SOME FALSE ESTIMATES RELATIVE TO LIFE.

(Continued on page two)

\$300.00 LACKING

With only two weeks left before the time of the payment of the debt on our press, we still lack approximately \$300.00 of having the amount in hand. If God wants you to have a part in (Continued on page eight)

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ONLY TWO WEEKS AWAY

On the 27th of June, it is necessary that we make our payment on our press amounting to a little better than \$1200.00, including the interest. Does this concern you?



"What Is Your Life"

(Continued from page one)

There is, in the first place, the false estimate that life is nothing but a matter of pleasure. I am sure that there are plenty of people who live in this world with the thought in mind of living for pleasure, but do you realize that our Lord has already said something concerning the individuals who live only for pleasure? Listen:

"But she that liveth in pleasure is dead while she liveth."

—I Tim. 5:6.

The word that is used for "dead" in this instance is the same word that is used in the book of Revelation, when it says:

"And unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art DEAD."

—Rev. 3:1.

Here was an energetic, thriving, business-like church, and yet God said that it was dead. They had plenty of life so far as material things were concerned. The church hadn't passed out of existence. The church didn't have the windows and the doors nailed up. The church itself wasn't propped up on one side as if it were about to fall over. The church wasn't given over to the bats and the owls. The church, beloved, didn't have cobwebs on every seat. Instead, it was a thriving, energetic church that had plenty of activity going on, and yet God said concerning this church that it was a dead church, though it was still in existence.

In the book of I Timothy, God says the same thing concerning that individual who is living for pleasure, but for pleasure only. God says that "she that liveth in pleasure is dead while she liveth." Maybe a person goes to a card party tonight and to a cocktail party the next night. Maybe that person just goes from one round of social engagements to another. Maybe that individual just makes the rounds day in and day out from one social engagement to another. God says that she is dead while she liveth.

I am wondering today if a majority of the folk don't have the wrong slant toward life. In all probability, radio and television have had a great deal to do in this respect, because both in radio you hear, and in television you see, the movie stars and those who have the programs on the air, and when you do, you are compelled to think, well, that's life—that's what life is like. Many times as you look upon a program that appears on television or as you hear a program over the radio, you think, well, that's my ideal. I have an idea that young children have their ideals and their hearts set more on the Hollywood stars than they do on

anything or anyone else in the whole world. Beloved, let me remind you that God says that if a person just lives for pleasure in this world, that that person is dead while yet alive.

I couldn't help thinking this morning of a great TV star, as I was making some preparation for this message. He is recognized, I think, by all as probably the wealthiest individual on television today, but I thought that there is more in life than to make one wise crack after another and to keep an audience roaring in laughter during an entire thirty minute program. I looked back and I thought of the life of this man—the marriages and the mis-marriages and the divorces. I thought about all the things concerning him that wouldn't be pleasant today to mention in this assembly. How falsely and how wrong it is for men and women to sit before a television and form an opinion of an individual and say, "That is what I would like to be." Instead of making the stars of Hollywood our ideals, that honor should go to the Lord Jesus.

Oh, listen to me, beloved, I am trying to say to you that there is more to life than just trying to have a good time. There is more to life than the matter of enabling others to have a good time. There is more to life than just the matter of pleasure, for the Word of God says that "she that liveth in pleasure is dead while she liveth."

There is another false estimate of life. That, beloved, grows out of material things. There are individuals who think of life as a matter of just seeking after the material things of this world.

Just after the Lord Jesus had established His new church, He rebuked Simon Peter. Jesus said: "Get thee behind me, Satan: thou savourest not the things that be of God, but those that be of men. For what is a man profited, if he shall gain the whole world, and lose his own soul?"

—Mt. 16:23,26.

The word that is translated "soul" is actually the word for "life." You and I have been entrusted with a life to live. You and I have a life to live here in this world, and what is it going to amount to, if you and I waste the life that is given to us to live?

Suppose a man lives in this world for fifty years and when he dies it is said that he has a million dollars to leave to his estate. What does it amount to if he has wasted his life, if he has squandered it, and if his life hasn't counted for God during these fifty years of time? What does it amount to if a man lives his life and accumulates a tremendous fortune by way of farms with livestock upon those farms, and then lives in such a way in those fifty years that he has helped nobody along life's way? What does it amount to? Jesus said, "What does a man profit if he shall gain the whole world and yet waste his own life?"

Suppose a man would be able to amass a fortune by way of farms and livestock and houses and lands and stocks and bonds and money in the banks. Suppose when he comes down to die that it can be said of him that Carnegie and Rockefeller and Henry Ford and all the great moguls of industry, have never had the wealth combined that he has. Suppose that such an individual lives and yet, at the same time, never helps a man, never helps anybody along so far as his life is concerned. Our God says, "What is a man profited if he shall gain the whole world and lose his own soul." I say then, that it is a false estimate of life for a man to think of life in terms of what he is going to get out of it.

There is a man that I have known through the years, that many times in conversation I have heard him say, "Well, what is life anyway? All we get out of it is three meals and a flop." In other words, if you have a place to lie down and sleep at night and get three meals a day, what do you have to worry about so far

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, JUNE 19, 1955

ISAAC BORN AND OFFERED

GENESIS 21—22

Memory Verse: "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."
—John 1:29.

I. God Keeps His Promise. Gen. 21:1,2.

Although twenty-five years have passed since God first promised a posterity to Abram (Gen. 12:1-3), God eventually fulfills His promise and Isaac is born. What a consolation this should be to us! There are thousands of promises in the Word of God, and:

"He has never broken any promise spoken
He will keep His promise to me!"

II. Obedience To God. Gen. 21:4.

God had commanded circumcision for each Jewish child. Abraham was fully obedient to God in respect to this. May we ever remember I Sam. 15:22.

III. Two Women And Trouble. Gen. 21:8-11.

In every instance where we find two wives in a home within the Word of God, there is trouble. Lamech (Gen. 4:19-24); Jacob (Gen. 29-30); Elkanah (I Sam. 1:1-28). Surely this should teach us the evils of polygamy, and that God's plan for the home is one man wedded to one woman and wedded eternally. (Gen. 2:23,24).

IV. God's Plans For The Two Sons. Gen. 21:12,13.

In Isaac shall Abraham's seed be called, but God will also make of Ishmael a great nation.

V. Our Troubles Vs. Our God. Gen. 21:14-21.

Hagar wept, while the lad prayed. Apparently, God heard the lad, but paid no attention to Hagar's tears. God hears our prayers but not our tears unless accompanied by prayer. Many of us, like Hagar, are so blinded by our troubles that we can't see the well of water (typical of Jesus) which is always near at hand. The God who guided Hagar in her trials, is our God today.

VI. Going Into Partnership. Gen. 21:22-34.

Abimelech (a title, like Pharaoh) saw that God was with Abraham and he asked to become his partner. Never go into partnership with a back-sliding Christian; for God will surely visit him with judgments and punishments. A real Christian makes a real business partner.

VII. Ishmael A Type Of Israel. Gen. 21:14-20.

1. Hagar and Ishmael became wanderers in the wilderness (v. 14). How true with Israel when they rejected Jesus: "wanderers" and "homeless" today.

2. "Water was spent" (v. 15). The Holy Spirit was taken from Israel. Because of this, there is a veil over the Jews' heart as he reads the Scriptures, for without the Spirit, no one can understand the Bible.

3. "Wept" (v. 16). Compare the Jewish wall of wailing. Even unto this day, theirs is a religion of mourning. Read Lamentations in this connection.

4. "God heard the lad's voice" (v. 17). When the

as life is concerned. I grant you, beloved, that that is about all we get out of it so far as this body is concerned, but, beloved, that certainly is a wrong estimate of life when we think that life is just three meals and a flop each day. The Word of God, I think, gives us an indication of what life ought to be.

"And he spake a parable unto them. The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"—Luke 12:16-20.

Let me remind you, beloved, here was a man who was thinking in terms of himself. He was building barns and was tearing down barns and was planting crops and was harvesting crops. He was planning for the future, and he was saying that when he had his houses built and when he had his barns bursting forth plentifully, he would have all he needed. "Eat, drink, and be merry." God looked down and said, "Thou fool." Our God never called very many people a fool, and when He called this man a

fool, He did so because this man was thinking in terms of material things.

Let me remind you that life is more than the pursuit of the dollar. Our God reminds us in this Scripture that life is more than what we get out of it by way of the material things of this world.

There is another false estimate concerning life, and that is that life is something that we can adjust in this world, and by our planning and our worrying we will be able to make things work out right. Beloved, that is just as false an estimate of life as for us to live in pleasure or for the material gain of this world. You can't change your life. You can't change it one particle by worrying about it.

"And he said unto his disciples, Therefore, I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on."

—Luke 12:22.

The word here for "thought" is "worry." Don't be over-anxious about the things of this world.

"The life is more than meat, and the body is more than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest?"

—Luke 12:23-26.

Jew bewails his sins, God shall hear. Hosea 5:15.

5. "Gave the lad drink" (v. 19). The spirit is again given unto Israel.

6. "The lad became an archer" (v. 20). Couple this with the statement of v. 18, "I will make him a great nation." How true to Israel!

7. Abimelech said, "God is with thee in all thou doest." (v. 22). Compare this with Zech. 8:23.

8. Twelve princes of Ishmael. Gen. 25:16. In the millennium the twelve tribes of Israel will be restored to their princely dignity.

VIII. The Trial Of Faith. Gen. 22:1.

About twenty-five years have elapsed, since Abram's first call. Doubtless, he thinks since his son has been born, that his trials of faith are over. In reality, they are just beginning. The God who tried Abraham's faith is the God who provided for Abraham during his trial. Compare II Cor. 12:9.

IX. The Father's Sacrifice. Gen. 22:2.

Abraham was to sacrifice "thy son—thine only son Isaac—whom thou lovest." Surely we can see the great heart of a GREATER Father, God, as He gave His Son for us all. Cf. John 3:16.

X. Land Of Moriah. Gen. 22:2.

Jerusalem was later built in the "Land of Moriah." In all probability, Christ was offered as a sacrifice upon the same mountain peak that Isaac was offered.

XI. Father And Son Worship Alone. Gen. 22:5.

Even the two who journeyed with Abraham and Isaac are left behind at the mountain. These two, doubtless, stand for the two thieves who were crucified with Jesus. They go a part of the way, but the Father and Son ALONE can enter into the darkness to worship.

XII. Son Submits Willingly. Gen. 22:6.

Isaac was not a boy (as he is often pictured) but a grown man, at least twenty-four years of age. A perfect type is found in Christ who said, "Lo, I come to do Thy will, God."

XIII. The Substitution. Gen. 22:7-13.

Just as the ram was substituted for Isaac, so was Christ substituted for the world. John 8:56 says, "Your father Abraham rejoiced to see my day (Christ's day) and was glad." From Mt. Moriah, Abraham evidently looked into the future to see Christ as a substitute and rejoiced.

XIV. The Resurrection. Gen. 22:5; Heb. 11:17-19.

The statements are so simple, no comment should be necessary.

XV. Jehovah-Jireh. Gen. 22:14.

This means, "God will provide." Truly we love and serve such a God today!

XVI. An Old Testament Question And New Testament Answer.

Isaac asked the question. Gen. 22:5. John the Baptist gave the answer. John 1:29.

Isn't it true that folk just go through life in an endless whirl and swirl, going on day by day worrying about what tomorrow is going to bring forth? Isn't it true, beloved, that a lot of folk worry about what they are going to have to wear when they go to God's house. Isn't it true that people worry about what they are going to have to eat? Isn't it true that people worry about what people are going to say about them? The Lord Jesus said, "The life is more than meat, and the body is more than raiment."

Oh, I would to God today that each of you would see this truth that these are false estimates concerning life. One of them is to live for pleasure. A second one is to live for the material things of this world, and a third one is to worry about the things of this life, as if they were of prime importance.

II

LET ME SHOW YOU WHAT OUR GOAL OUGHT TO BE IN REGARD TO LIFE

Beloved, our goal ought to be to live for the Lord Jesus Christ. Instead of living for pleasure, we ought to live for Jesus. Instead of living for money, we ought to live for Jesus. Instead of worrying about the things of this world that we can not help, we ought to live with our eyes centered upon Jesus. Every day, people tend to make themselves like the movie stars. Every day, they tend

(Continued on page seven)

If A Catholic, Here's Your Chance To Earn \$50,000

Below is a reprint from The Churchman's Magazine, London, and it speaks for itself. Interest your Roman Catholic friends in it.

1. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce one text of Holy Scripture proving that we ought to pray to the Virgin Mary.

2. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce a text to prove that the wine at the Lord's Table ought only to be taken by the priests.

3. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce a text to prove that St. Peter had no wife.

4. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce a text to prove that priests ought not to marry.

5. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce a text from the inspired Word to prove that we ought to pray to the dead, or for the dead.

6. FIVE THOUSAND DOLLARS (Continued on page five)

"God Of David"

(Continued from page one)

Noted the Old Testament references to Himself as the "stone set at naught by the builders which became the chief corner stone" of the church. Peter speaks of that "chief corner stone, elect, precious; and he that believeth on Him shall not be confounded." Jesus said to Peter, when Peter had confessed Him in Caesarea Philippi as "Son of the Living God," "Thou art Peter (meaning a small rock), and upon this Rock (a large foundation rock), I will build my church and the gates of hades shall not prevail against it." Now the original Greek of the New Testament makes clear that Christ did not mean He was building His church upon Peter. He uses two different words, designating Himself as the Rock upon which the church is built. The perpetuity of Christ's church depends upon the permanence and indestructibility of His own nature. Only He is "the same yesterday, today, and forever." Thus one thing we see in the figure of speech David uses of a Rock is the equality of PERMANENCE. In this day of changing fashions, changing morals, changing governments, changing ideals, changing politics, changing educational systems, changing methods of warfare — in short, in the day when EVERYTHING seems to be changing, there is ONE who remains unchanged: the Lord Jesus Christ, our Saviour, the Son of God. But when we think of a rock, we not only think of permanence, but also of a FIRM FOUNDATION. Paul says in I Cor. 3:11: "For other foundation can no man lay than that is laid, which is Jesus Christ." There is only one foundation upon which you can safely build a household of faith and salvation, and that is the foundation of the sacrificial

death of Jesus for your sins. Build upon the foundation of Christ as the Substitutionary Lamb slain from the foundation of the world, or you build in vain. Jesus told a story of two men who built houses. One built upon shifting sand, and when the storms came and the waters began to rise and the winds to blow, his house fell. Another built his house upon the rock, and when the storms of wind and water came, the house stood firm and unshakable.

Some years ago, a contractor built a stall building of many floors upon what he had been assured was a solid rock foundation; but within a few months, it began to be evident that the foundation would not hold. The building had been built too near the seashore, and although the foundation was partly rock it was mostly coral reef and sand. That building was condemned and could not be used. It eventually had to be torn down and written off as a total loss. All the time, energy, and money which had been poured into the construction of the building was wasted — and all because of building on a foundation of treacherous shifting sand instead of solid rock. Friend without Christ, heed the lesson! Your life may not be a terribly sinful life in the eyes of man. It may be a life of morality and purity, of decency and honesty — but if it is not a life built upon the foundation of the sacrifice of Jesus Christ for your sins, it will not stand the test of God's judgment. Those of us who are building upon the foundation of Rock can testify that the Lord is our unchanging, permanent foundation. He will not cast us off. He will never fail us. Just as surely as He elected us to salvation in eternity in the past, He will glorify us in eternity in the future.

Some travelers in the Yosemite Valley were told by their driver of a series of earthquakes which visited the valley several years ago. The few inhabitants who lived in the valley were thrown violently out of their beds in the middle of the night when the earthquake began. Frail cottages were completely overturned. Loose rocks were hurled down from the precipice into the valley, making it almost impossible to move about without fear of being killed. Such shocks were repeated for several days until the people were panic-stricken and ready to give up in despair. "What did you do?" the travelers asked the guide. The driver pointed to that mighty and immovable rock called El Capitan, which rises for three thousand feet on the south side of the Yosemite Valley. The tremendous rock has a base of three solid miles. Pointing to El Capitan; for if that ever moved, we knew the world would be coming to an end. Lost friend, let me point you to a far greater rock than El Capitan; let me point you to the Rock of Ages, the Lord Jesus Christ. When the storms of trouble, sickness, death, heartache, and despair come into your life, He is unmoved and unchanged and you can camp in His shadow, knowing that as long as He stands, you are safe in Him. You can be sure that He will never move, not even in the terrible judgments that are to come upon this earth during the days of the Great Tribulation, but we shall be caught up with Him to escape the time of God's wrath upon the earth. Let the familiar words of the old song be the sincere expression of your heart:

"Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood
From thy riven side which
flowed,
Be of sin the double cure,
Cleanse me from its guilt and
power."

II. The God Of David Is a Fortress

This word used by David to describe God is one which we had almost lost from our vocabulary because we no longer had fortresses of any practical value. The strongest fortress would not stand up under the terrific bombing at-

tacks of an air force. But of recent years, we have seen the word revived and applied to one of the large bombers of our U. S. Air Force: that is, the "Flying Fortress." Why is the plane called the "flying fortress?" Because, I am told, not only is this airplane able to hand out a great deal of punishment by dropping its bombs, but it is especially designed to protect itself from attacking enemy fighter planes. A fortress is a stronghold especially adapted to protecting those taking refuge in it from attacks from without. David says, "The Lord is my Rock, my Fortress." There is not only the safety which comes to us when we build upon the foundation of Christ our Rock, but there is security in Him as our fortress. He will KEEP us safely on Him as the foundation and protect us from the fiery darts of the Wicked One. "If any man be in Christ, he is a new creature," says the Bible. Once we are IN Him by the new birth from above, we are protected BY Him from all attacks and we have eternal security. Yes, David believed in eternal security in God his fortress.

Back in the days of the settling of the West, in the time of Indian wars, a man had to have a password to gain entrance to an Army fortress. That was the condition he had to meet in order to avail himself of the security and protection the fortress provided. Now God has laid down a certain condition that must be met by any one who desires the sanctuary and security of our Lord as a Fortress. That condition is the re-birth. Jesus said, "Verily, verily, I say unto thee: Except a man be born again (from above, anew), he shall not see the kingdom of God." You may ask, as Nicodemus did, "But how can a man be born when he is old?" Jesus answers: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth on Him should not perish but have everlasting life." (John 3). Just as those Jews of the Old Testament story got healing from the serpent's bite by looking upon the

image of the brazen serpent, symbolizing sin judged by God, just so you today can be healed from sin, born again, as you look with faith upon the Son of God who was lifted up that our sins should be judged in His body on the tree. Once you are God's child by the second birth, you are secure in the Fortress of our Lord.

Martin Luther wrote:

"A mighty Fortress is our God,
A Bulwark never failing;
Our Helper He amidst the flood
Of mortal ills prevailing."

III. The God Of David Is A Deliverer

Oh, what a great Deliverer He is! Paul says in Galatians that "He gave himself for our sins, that He might deliver us from this present evil world." Christ has delivered those of us who have trusted Him. He has delivered us from death, from the grave, from an eternal, everlasting, ever-burning, never-ending Hell. But just as great as that is the truth that He is our Deliverer in this life also. Jesus said, "Whosoever com-mitteth sin is the servant (slave) of sin," and then He said, "If the Son shall make you free, ye shall be free indeed." Yes, He has the power to deliver us from the slavery of sin in this life as well as from the guilt and penalty of sin. A Christian has no excuse for being a slave to immoral passions, to the sinful habits of liquor and tobacco, to the moving picture screen with its glorification of drinking, dancing and divorce. He can deliver you and stands ready to deliver you. This is not teaching sinless perfection; far from it. But too many Christians excuse their sins lightly with the flippant observation that "as long as we're in the flesh we can't help it." The Lord Jesus, sovereign in power, glorious in His holiness, will empower you by His Spirit to overcome the lusts of the flesh.

Learning experientially that Jesus delivers from sinful habits brings us ASSURANCE that we are saved. Not long ago, I was talking to a man who was saved

out of a life of drunkenness. He said that there was a question in his mind about his salvation. Doubts would arise to torment him. He had trusted Christ, but just wasn't sure he was saved. Well, one day he slipped back into the old way of thinking, and the Devil put it in his mind to get drunk again. He actually went to a tavern to try it, but was so deeply convicted by the Spirit and so miserable over his sinful desire, that he came home crying that night. But he told his wife, "Now, I'm sure I'm saved." What made him sure? The fact that his drinking had never hurt his conscience before he was saved; but now that he was a child of God, the Holy Spirit within him was grieved by what he had done and made him miserable and penitent. He learned that he was delivered from the desire to drink and gained assurance that he really was a new creature in Christ.

IV. The God Of David Is God.

Not the puny, ineffectual white-haired grandpa or Santa Claus pictured by many popular evangelists, but an all-wise, all-powerful, ever-present Sovereign who does as He pleases, only as He pleases, and always as He pleases. As David wrote in Psalm 115:

"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake. Wherefore should the heathen say, Where is now their God? But our God is in the heavens; he hath done whatsoever he hath pleased."

Why not make the God of David your God? Build on the foundation of the Rock and be saved. Flee for refuge to the Fortress and be secure. Be victorious over the power and dominion of sin by the Deliverer and be sure. Then you will find that all these things are summed up in the words of David: "My God . . . in whom I will trust."

BORNE ALOFT



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How Alexander Campbell Described The Death Of The Mormon Leader, Joe Smith

Joseph Smith and his brother, Hiram, have been providentially cut off in the midst of their diabolical career. They were most lawlessly and mobocratically put to death. One of the antediluvian signs of the times was that "the earth was filled with violence." From Boston and Philadelphia to New Orleans this land is filled with violence; and, analogically reasoning, some great catastrophe is coming upon the world. There is no law of sufficient authority in the hands of this government to preserve peace and safety in this country. The sword of the magistrate is worn in vain.

But the money digger, the juggler, and the founder of the Golden-Bible delusion has been hurried away in the midst of his madness to his final account. "He died not as a righteous man

dieth." The hand of the Lord was heavy upon him. An outlaw himself, God cut him off by outlaws. He requited him according to his works. He was not persecuted, unless to punish a traitor, a public plunderer, a marauder, by persecution! The killing of Robespierre was not murder. It was the outrages of the Mormons that brought upon the head of their leader the arm of justice. The frenzy of a fanatic cannot make out of the affair persecution. Religion or religious opinions had nothing to do with it. It was neither more nor less than the assassination of one whose career was in open rebellion against God and man. Still the guilt of his death lies upon those who, in violation of the laws both of God and their country, dispatched him without even the form of a trial.

—A. Campbell

Mary

(Continued from page one)

from the things which are written in this book." (Rev. 22:18,19).

Bearing these warnings in mind we will turn to the subject of God's own nature and character as is revealed by Himself through the different names given in the Hebrew text.

Each separate name or a title may be regarded as one letter, complete indeed in itself, yet, when arranged and combined together, spelling out in full that grand and wondrous NAME of the God of the Scriptures.

The first name appears in the first verse of our Bible and it is "Elohim" which is a plural of "Eloah." It denotes Him as a supreme object of worship. The fact that this name is plural form, is the first indication of a "Triune" God. If translated fully the first verse would read, "In the beginning God created the heavens and the earth." Significantly this plural name is joined with a verb in singular, suggesting the action in unity and leading into verse 26: "Let US make a man in OUR image, after OUR likeness."

The next name appears in Gen. 2, verse 4 and is joined to the first name announced: "These are the generations of the heaven and of the earth when they were created, in the day that Jehovah-Elohim made the earth and heaven." This name "Jehovah" occurs some 7,000 times in our Bible and it signifies: "He that always was, that always is and that ever is to come," indicating an "Ever-Existing God."

The next name appears in Gen. 14:18-22, which is "El." It is God in singular and is translated "Most High, possessor of heaven and earth," the meaning of this name is "Strong" and "First." It occurs some 250 times, very often connected with some attributes of perfection such as: "Almighty God" (Gen. 17:1), "Everlasting God" (Gen. 21:33), "A Jealous God" (Ex. 20:5), "A Merciful God" (Deut. 4:31), "A Faithful God" (Deut. 17:9), "A Mighty and Terrible God" (Deut. 7:21), "A God of Truth and without iniquity" (Deut. 32:4). The next name "Adonahy" appears in Gen. 15:2, 8; "And Abraham said, Adonahy Jehovah." It is plural again and signifies "Lord" or "Master," occurs about 290 times. The next name is found in Gen. 17:1. It is "El Shadday." In this name the first part is singular and the second part is plural and it signifies: "God Almighty" or "God All Sufficient." Another name was again announced to Moses in Ex. 3:14. It is "I Am, that I Am," "The Ever-Existing" or "Self Sufficient One."

In Ex. 15:2 we have another

name which is an abbreviated form of His name "Jehovah." It reads "JAH." It is again an expression of eternal existence and is often associated with "Praise." The well known word "Hallelu-JAH" means "Praise ye JAH." In Ex. 15:2, it reads: "JAH is my strength and song" and in Ps. 68:4: "Extol Him that rideth upon the heavens by His name JAH."

The next name is found in Ex. 23:17. It is "Adon," signifies "Lord," "Master," "Possessor." Our quotation reads: "Three times in the year all thy males shall appear before the Adon-Jehovah." And one more name appears in Deut. 32:15 which is "Eloah," a singular of "Elohim." It presents God as one supreme object of worship. "The Adorable One," in the passage referred to it reads: "Then he forsook Eloah, which made him . . . They sacrificed to devils, not to Eloah."

In addition to these names listed we should enumerate the following titles used with the name "Jehovah:"

"Jehovah Jireh"—Jehovah will see or provide. (Gen. 22:14).

"Jehovah Ropheca"—Jehovah that headeth me. (Ex. 15:26).

"Jehovah Nissi"—Jehovah my banner. (Ex. 17:5).

"Jehovah Eloheku"—Jehovah thy God. (Ex. 20:5-7).

"Jehovah Mekkadishkem"—Jehovah that doth sanctify you. (Ex. 31:13).

"Jehovah Shalom"—Jehovah send peace. (Judges 6:24).

"Jehovah Tseboath"—Jehovah of hosts. (I Sam. 1:3).

"Jehovah Heleyon"—Jehovah Most High. (Psa. 7:17).

"Jehovah Rohi"—Jehovah my shepherd. (Psa. 23).

"Jehovah Hoseenu"—Jehovah our maker. (Psa. 95:6).

"Jehovah Eloheenu"—Jehovah our God. (Psa. 99:5,7,9).

"Jehovah Tsidkeenu"—Jehovah our righteousness. (Jer. 23:6).

"Jehovah Shammah"—Jehovah is there. (Ezek. 47:35).

"Jehovah Elohay"—Jehovah my God. (Zech. 14:5).

This unusually large list of names and titles introduced in connection with the person of God indicates beyond any doubt that God is extremely concerned that man should have the most complete knowledge of Him, and on the other hand eliminate any necessity for any other gods, for He is everything, that man would never fall into that error of substituting "The True and Living God" with something else. Thus the first commandment, "I am Jehovah thy Elohim . . . thou shalt have no other gods before Me." And in the first rebellion after the giving of the law, Israel broke this very first commandment.

Now when we look into the subject of man's character as given in our Bible, the story is really shocking. It is the story of failure, rebellion, departure, stiffneckedness and the like. Man is shown as having nothing good in him, apart from the grace of God. Hence the rigid instructions to know and to follow the word of the Almighty God. Any attempt to change or modify the Word is considered to be a rebellion against Him.

In Exodus, ch. 19, God explained to Israel His plans and purposes concerning them saying: "If you will obey my voice indeed and keep my covenant, then ye shall be a peculiar treasure unto me, a kingdom of priests and a holy nation." And in the verse 8 we read: "And all the people answered together and said: All that the Lord hath spoken we will do."

MY SLOGAN

"Trust in the Lord and tell His people." This, I have done, and I am positive that He is going to provide the necessary funds so that we will pay the note due on our press in full. If He leads you to share with us, we shall be most grateful.

From that moment on they have never done anything to please God, except to cry for help during the days of punishment for departure. All their history, as recorded in the Bible is one continuous trend downward! Prophet Isaiah in his days recorded it in the following words: "The ox knoweth his owner and the ass his master's crib; but Israel doth not know; My people doth not consider. A sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. . . Except the Lord of hosts had left us a very small remnant we should have been as Sodom, we should have been like unto Gomorrah." (Isa. 1).

In spite of all efforts by the prophets, in spite of all pleading and appeals and reasoning, the nation would not repent and some 150 years later after the days of Isaiah comes Jeremiah with the message of judgment and destruction from the Almighty.

God Himself ordered the temple to be burned to the ground, the nation robbed and carried away by the enemies. All of the prophets which were sent to preach repentance and return to Israel introduced a new title for the nation, instead of the "Kingdom of priests and a holy nation," they called Israel, "A harlot" and their temple "the den of robbers."

There was no repentance and restoration after the 70 years of foreign yoke, they were made to bear, either. When Jesus Christ was presented to them they went down still lower and He accused them of being the children of the Devil.

In John, ch. 8, we read: "Jesus said unto them. If God were your Father, you would love me: for I proceed from and come from God; neither came I of myself, but he sent me. Why do ye understand not my speech? Even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it. And because I tell you the truth, ye believe me not." (John 8:42-45).

This was the final destination of their journey, they arrived at it through their neglect to heed the very first commandment: "Thou shalt have no other Gods."

Thus clearly define the Scriptures that unfathomable distance between God and men, between Perfect Creator and failing creature, and this was the subject all the prophets were constantly reminding Israel of.

Years before Christ said Isaiah: "All flesh is grass and all the goodliness thereof as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it, but the word of our Lord shall stand forever . . . Behold all the nations are as drops of a bucket and are counted as a small dust of the balance: behold he taketh up the isles as a very little thing . . . All nations before Him are as nothing and they are counted as less than nothing and vanity . . . Have ye not known? Have ye not heard? Hath it not been told you from the beginning? Have ye not understood from the foundations of the earth? It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heaven as a curtain, and spreadeth them out as a tent to dwell in; that bringeth the princes to nothing, he maketh the judges of the earth as vanity." (Isa. 40).

"Cease ye from man whose breath is in his nostrils: for wherein is he to be accounted for." (Isa. 2:22). "For my thoughts

are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my thoughts higher than your thoughts." (Isa. 55:8-10). Jeremiah adds: "Thus saith the Lord: cursed be the man that trusted in man and maketh flesh his arm, and whose heart dependeth from the Lord." (Jer. 17:5). "I am the Lord: this is my name AND MY GLORY WILL I NOT GIVE TO ANOTHER, neither praise to graven images." (Isa. 48:5). "Ye are my witnesses, saith the Lord, my servant whom I have chosen: that we may know and believe me, and understand that I am He; before me there was no God formed, NEITHER SHALL THERE BE AFTER ME, I, even I, am the Lord; and beside ME THERE IS NO SAVIOUR. I have declared and have said, and I have shewed among you: therefore ye are my witnesses saith the Lord, that I am God. Yet, before the day when I can deliver out of my hand; I will work and who shall hinder . . . I am the Lord, your Holy One, the Creator of Israel, your King." (Isa. 43).

Thus Isaiah most forcibly confirms again the statement declared by Moses that there is ONLY ONE GOD, that this God is THE ONLY SAVIOUR and the glory of redemption belongs to Him alone.

This mission to glorify God's name here upon the earth was entrusted to His own Son, whom Himself sent here, thus the way by which He made His appearance here is altogether second, hence a complete omission, in the writings of Paul, of the fact that Christ was born. All through the epistles he brings to the forefront the fact that the vessel or channel used is never mentioned, every where the word incarnation is the work of God and "made" instead of "born," and here are his statements:

"But when the fulness of the time was come, GOD SENT forth His Son, MADE OF A WOMAN, MADE UNDER THE LAW." (Gal. 4:4).

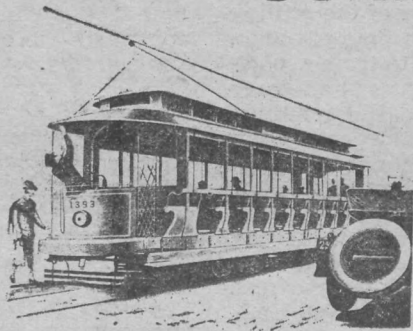
"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which He had promised afore by His prophets in the Holy scriptures, concerning His Son Jesus Christ, which WAS MADE of the seed of David according to the flesh." (Rom. 1:1,2).

"And so it is written the first Adam WAS MADE a living soul, the last Adam WAS MADE a quickening spirit."

"Who being in the form of God thought it not robbery to be equal with God; but MADE HIMSELF of no reputation, and TOOK UPON HIMSELF the form of a servant, and WAS MADE in the likeness of men; and being found in fashion as a man, HE HUMBLED HIMSELF, and became obedient unto death, even the death of the cross." (Phil. 2:6-8).

(Continued on page five)

GONE — IS



THE NICKEL TROLLEY RIDE . . .



THE TWO-BIT SHAVE AND HAIRCUT . . .



THE PENNY POSTCARD . . .

BUT

The Word of God and the Lord Jesus remain the same.

Of God's Book, it is said:

"Heaven and earth shall pass away, but my word shall not pass away."—Mt. 24:35.

Of Jesus, it is said:

"Jesus Christ the same yesterday, and today and for ever."—Heb. 13:8.

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

Mary

(Continued from page four)

"Wherefore when He cometh into the world, he saith, Sacrifice and offering thou wouldst not, A BODY THOU HAST PREPARED ME..." (Heb. 10:5).

When we glance through the genealogy of Christ as given to us in the gospels we are fully convinced of that deep humiliation to which He has made subject, for all of His earthly ancestry came from the posterity of fallen man Adam. Here we find Judas and Thamar adulterers, here is Rahab the harlot, here is David—adulter-er and murderer, here is Solomon—the spiritual corrupter of the nation, here is the string of bad kings such as Abajah, Jehoram, Ahaz, Manasseh, Amon, followed by the days of kings. Is it any wonder that ap. Paul so carefully avoids the mention of His birth and never mentions His "mother." But ap. Paul was not alone in this respect. Jesus Christ Himself carefully avoided His earthly relatives, never granting to them any preeminence, but always emphasizing His relation with His Father.

The earliest record of Jesus Christ as a child begins with His proclamation that He "must be about His Father's business;" this "His Father's business" has completely filled up every moment of His life, and His last words from the cross were: "Father into Thy hands I commend my Spirit."

The last link in this genealogy is Mary, and in her prayer (Luke 1:46-48) she acknowledges her own condition and position before God: "My soul doth magnify the Lord, and my spirit hath rejoiced in GOD MY SAVIOUR, for He hath regarded the low estate of His handmaid." She knew she was a sinner and a member of a sinful nation of Israel.

There are available over 150 quotations in which reference is made to His relation with the Father, known to every person familiar with the Scriptures. "I and my Father are one," "My Father worketh hitherto and I work," "I speak that which I have seen with my Father," "Therefore doth my Father love me," "This commandment have I received of my Father, 'If any man serve me, him will my Father honour,'" "He that loveth me, shall be loved of my Father," "As my Father sent me, even so send I you," "No man cometh to the Father but by me," "I am come in my Father's name," "The glory of the only begotten of the Father," "All things that the Father hath are mine," "I came forth from the Father and go to the Father"—these are but very few of the total great number available.

But when we take the subject of Him and His mother—there is NONE, there is absolutely not one reference where He expresses any affiliation with His mother, there is not one single instance when He even addresses her as "mother," it is always the "woman," that He calls her. Here is the complete set of references:

In Luke ch. 2 we have the story how He was separated and lost by His parents and later located in the temple with the "doctors." "And when they saw Him, they were amazed and His mother said unto Him: Son, why hast thou thus dwelt with us? Behold thy father and I have sought thee sorrowing. And he said unto them, How is that ye sought me? Wist ye not that I must be about my Father's business? And they understood not." This shows that from the early childhood He knew the purpose for which He was in this world, and this purpose separated Him from the "parents," and they were perfectly ignorant of it.

In John ch. 2, at the marriage in Cana: "And when they wanted wine, the mother of Jesus saith unto Him: They have no wine. Jesus saith unto her: Woman, what have I to do with thee? Mine hour is not yet come."

In Matt. 12:46 we read again: "While He yet talked to the people, behold His mother and His brethren stood without desiring

to speak with Him. Then one said unto Him: Behold thy mother and thy brethren stand without, desiring to speak with thee. But He answered and said: unto him that told Him: Who is my mother? and who are my brethren? and He stretched forth His hand toward His disciples and said: Behold, my mother and my brethren! For WHOSOEVER shall do the will of my Father which is in heaven, the same is my brother, and sister and mother." Here again most clearly and completely He denies His earthly relations, mother included.

In John ch. 7, we have some more about His brethren: "Now the Jew's feast of tabernacles was at hand. His brethren therefore said unto Him: Depart hence and go into Judea, that thy disciples also may see the work that thou dost... If thou do these things, shew thyself to the world. FOR NEITHER HIS BRETHREN BELIEVE IN HIM."

Then final reference from John ch. 19, the last words of Mary from the cross: "When Jesus therefore saw His mother and the disciples standing by, whom He loved, He said unto His mother: Woman, behold thy son! Then said He to the disciples: Behold thy mother." (vv. 26, 27).

Thus at the end of His earthly life He gave her up completely and turned her over to John, emphasizing the separation.

In his epistles to the Hebrews, ap. Paul expounds to us the doctrine of the eternal priesthood of Christ (ch. 5 and 7) and says about Christ: "Called of God an high priest after the order of Melchisedec," and explaining the principle of this order discloses, that it means King of Righteousness and King of Peace "WITHOUT MOTHER, WITHOUT FATHER, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." As such a priest and such only: "He is able also to save them to the uttermost THAT COME UNTO GOD BY HIM."

Next we will take up the subject of "blessings," comparing the blessings which were promised to Mary by the angel and the blessings that are announced to every believer by ap. Paul.

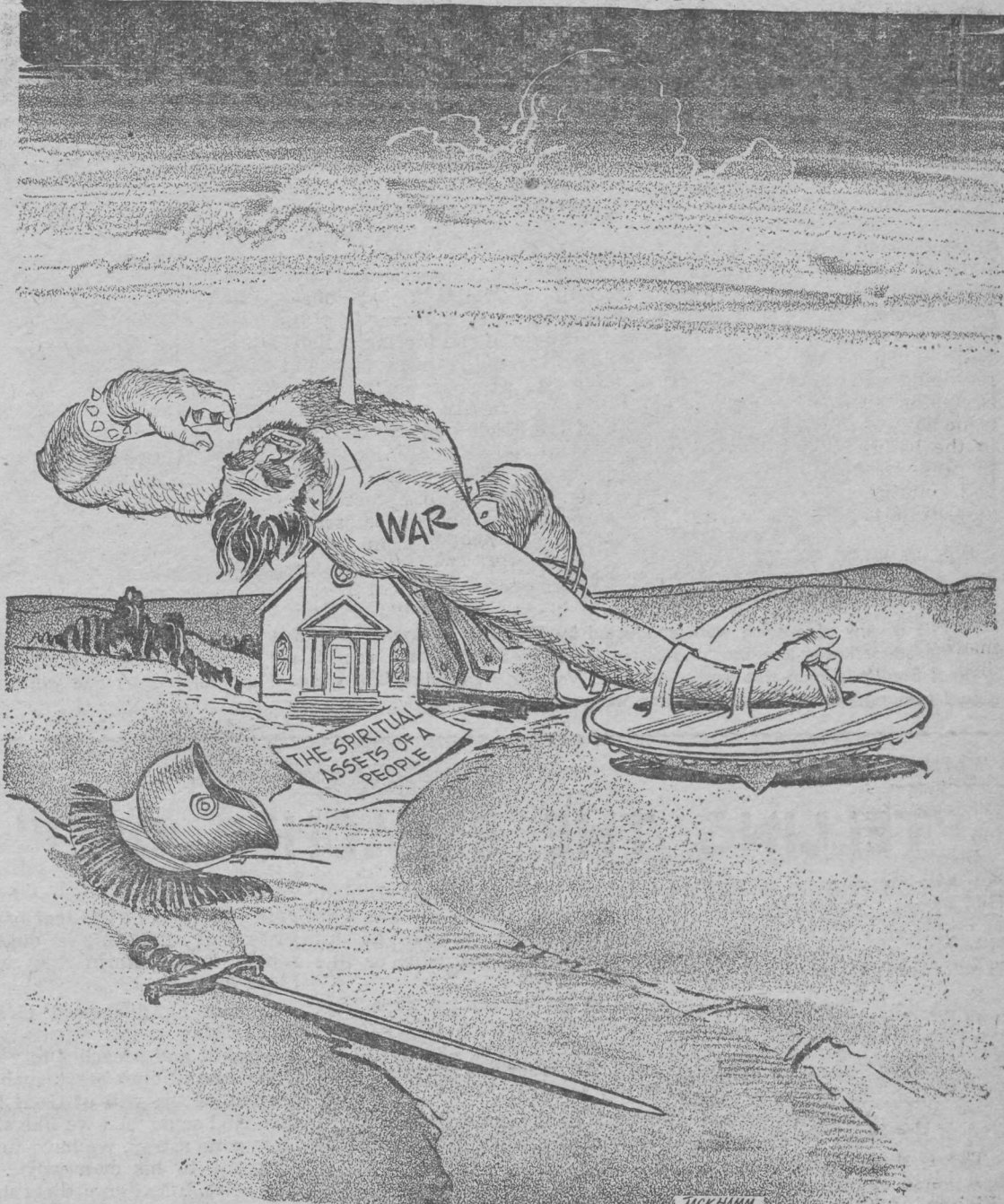
The blessings announced to Mary and recorded in the first chapter of Luke occupy a very small portion. In v. 28, we read: "And the angel came in unto her and said, Hail, thou that art highly favored, the Lord is with thee; blessed art thou among women." and in v. 30: "Fear not Mary, for thou hast found favour with God." This is all he had to say to Mary personally. He had great deal more to say about him that was to be born however: "He shall be great and shall be called the Son of the Highest, and the Lord shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever and of his kingdom there shall be no end." Later in the chapter Elizabeth seconded the blessing announced by the angel and said: "Blessed art thou among the women, and blessed is the fruit of thy womb."

We see that the blessings announced are strictly the blessings of Israel and of their kingdom, they are earthly blessings for the earthly people, they promise Mary preeminence "among the women" only. She was honoured, because the Messiah of Israel was to be born of her.

Now if we turn to the epistle to Ephesians by Paul, we will see entirely different blessings in store for every believer in Christ, blessings which are far superior to the blessings for Israel: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all SPIRITUAL blessings in HEAVENLY places in Christ, according as He hath chosen us in Him, BEFORE THE FOUNDATION OF THE WORLD."

While Mary would not believe that it was possible what the angel announced to her, he explained: "The Holy Ghost shall find in the gospels and the epis-

GREATEST DEFENSE WEAPON



come upon thee, and the power of the Highest shall overshadow thee..." Paul says to the believers: "In whom also, after ye believe, ye were sealed with the Holy Spirit of promise... the eyes of your understanding being enlightened; that ye may know what is the hope of your calling, and what THE RICHES OF THE GLORY OF HIS INHERITANCE IN THE SAINTS, and what is the exceeding greatness of His Power to us-ward, according to the working of His mighty power." (Eph. 1:13,18,19). And in II Cor. 1:20, 22, he says: "For all the promises of God in Him are 'yea,' and in Him 'amen,' unto the glory of God by us... Now He, which establisheth us with you in Christ, and hath anointed us in God; who hath also sealed us and given the earnest of the Spirit in our hearts," and again in I Cor. 3:16 he says: "Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you?" and in Col. 1:25-27: "Whereof I am made a minister according to the dispensation of God which is given to me for you to fully preach the word of God even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints: to whom God would make known what is the riches of the glory of this mystery among the gentiles: which is Christ in you the hope of Glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Now "the riches of the glory of this mystery" were never offered to Mary for they were not the portion of Israel.

Now we will turn to the subject of intercessory power, to see if there is any one entitled to it, save the One "who hath purchased us with His most precious blood," whether there is any room for anyone else to fulfill it.

As we had it in the Law and the prophets and in Psalms, where the unusual number of names was disclosed to us, to spell out the fulness of "that Glorious and Fearful name: THE LORD THY GOD," even so shall we

find concerning Jesus Christ. In fact in Luke ch. 24, when Jesus Christ opened the Scriptures to His two disciples He said: "These are the words which I spoke unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets and in the Psalms, concerning me." And so insists ap. Paul: "There is ONE God and ONE mediator, the man Christ Jesus," and in Acts 4:12 says Peter: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby ye must be saved." In I Cor. 3:11: "For other foundation can no man lay, than that is laid, which is Jesus Christ." "But now in Christ Jesus ye who sometimes were far off, are made nigh by the blood of Christ, for He is our peace... for through Him we both have access by one Spirit unto the Father." (Eph. 2:13-18). "Wherefore God hath also highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow of things in heaven and things in earth, and things under the earth, and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father." (Phil. 2:9-11). "In whom we have redemption through His blood even the forgiveness of sins; who is the image of the invisible God, firstborn of every creature, for BY HIM were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, dominions or principalities or powers, all things were CREATED BY HIM and FOR HIM. And HE IS BEFORE ALL THINGS, and BY HIM ALL THINGS CONSIST and HE IS THE HEAD of the body the church... for it pleased the Father that IN HIM shall all fulness dwell. And having made peace through the blood of His cross, BY HIM to reconcile all things unto Himself; BY HIM I say, whether they be things in earth or in heaven. And you... yet now hath He reconciled in the body of His flesh through death..." (Col. 1:13-22). "In whom are hid all the treasures of wisdom

and knowledge." (Col. 2:3).

"Beware lest any man spoil you through philosophy and vain deceit, AFTER THE TRADITION OF MEN, after the elements of this world and not after Christ, FOR IN HIM DWELLETH ALL THE FULNESS OF THE GOD-HEAD BODILY. AND YE ARE COMPLETE IN HIM." (Col. 2: 8-10).

"But of Him are ye in Christ Jesus, who is made unto us WISDOM, and RIGHTEOUSNESS and SANCTIFICATION and REDEMPTION. That according as it is written, he that glorieth, LET HIM GLORY IN THE LORD." (I Cor. 1:30,31).

The Scriptures similar to quoted can be multiplied greatly, for as ap. Paul said to Corinthians: "I determined not to know anything among you, save Jesus Christ and Him crucified." And he most certainly did not know anything about Mary. For with him it is always: "By Him," "Through Him," "For Him," "With Him," and as the Lord Himself said in John ch. 15: "WITHOUT ME YE CAN DO NOTHING."

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(Continued from page three)

REWARD to any Roman Catholic who shall produce a text to prove that there are more Mediators between God and men than one.

7. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce a text to prove that St. Peter was Bishop of Rome.

8. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce a text to prove that the Virgin Mary can save us.

9. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce a text to prove (Continued on page eight)

THE BAPTIST EXAMINER

PAGE FIVE

JUNE 11, 1955

SUNDAY MORNING IN ARKANSAS MISSION FIELD



This is a view of mission work conducted by Bro. Jim Weigant near Russellville, Arkansas. The only two whom the editor knows are Bro. and Sister James Frederick (front center) of Texarkana, Texas. Bro. Frederick is a great Baptist layman who works with Bro. Weigant. Remember Bro. Weigant in your prayers and with an occasional offering, for he is doing mission work and is most worthy.

A WARNING

"TELLING THE PREACHER OFF!"

By PASTOR FRANK B. BECK
North East Baptist Church
Millerton, New York

Text: Job 18:3, 4.

"I hate him!" The king of Israel said this concerning Micaiah the son of Imlah (I Kings 22:8). And why did Ahab, the king of Israel hate Micaiah, the Lord's prophet? For the very same reason that a lot of people hate God's preachers today. Either King Ahab was more honest than most complainers in the churches and out of the churches today, or he was not as clever as some who are "on the outs" with the preacher who know better than to come right out and admit what he did; or King Ahab was too outspoken to preserve his moral dignity—but whatever it was, King Ahab revealed the reason. "I hate him," he said, "for he doth not prophesy good concerning me, but evil . . ." Unfortunately Micaiah did not know how to control himself and stifle his convictions and to preach to suit and please the king! Praise the Lord!

Brother Job has just concluded one of his orations, and as the congregation wends its way out of the sanctuary, one of the brethren stops long enough near Pastor Job to say with a voice loud enough for all to hear and to be overwhelmed by: "Wherefore are we counted as beasts, and reputed vile in your sight?" Then turning to the audience he adds, referring to the preacher: "He teareth himself in his anger." Then addressing himself again to Job, he continues: "Shall the earth be forsaken for thee? and shall the rock be removed out of his place?" (Job 18:3, 4).

The speaker is none other than the one you would expect it to be, Bildad the Shuhite (verse 1). Bildad, I am informed, means: "son of contention." Wouldn't you expect this of him? He is well named. He is always ready to take the opposite side. He is the self-appointed defender of the poor people who are brow-beaten by the pastor, although the people do not want him to defend them. "There are that raise up strife and contention" (Hab. 1:3).

It will be interesting to analyze such a church disturbed as Bildad, the son of contention. Consider then, first of all, Bildad's conclusion.

I. Conclusion

"We are counted as beasts, and reputed vile" in Pastor Job's sight. How does Bildad know that? "Why he talks to us like we are

a bunch of dogs," says Bildad. "You would think we are like stubborn mules, or like gossiping cats—catty, sarcastic, or like a flock of goats."

"And he is always preaching against sin—always! We are reputed vile. We are unclean in his sight. He never has anything good to say about us."

Such is the conclusion reached by Bildad against the sermon of Brother Job.

Secondly, there is a further criticism of Job by Bildad.

II. Criticism

Do you see how Job behaves himself in the pulpit? He preaches like a wild-man! He bellows forth like a mad bull. He stomps his feet, and claps his hands, and pounds the pulpit with his fist. "He teareth himself in his anger." He pulls himself to pieces, you might translate. The word for anger is *aph*, meaning *snorting!* (R. Young). "He pulls himself to pieces in his snorting!" So says Bildad, without the trace of a snort. "Dost thou well to be angry?" (Jonah 4:4).

Furthermore, Job wants everything his way. He is a dictator. The whole earth must be forsaken for him. If he keeps at it he will empty the church, and the earth itself. He'll have everybody in Hell, to listen to his preaching. "The land is not able to bear all his words" (Amos 7:10).

Besides all this Job is preaching perfection and commands us to do the impossible. "Shall the rock be removed out of his place," for Job, the word *rock* as used here (*tsur*) means a sharp rock. They are not easy to handle or move. They cut, and hurt. Job wants all these rocks in our lives that hurt the church, and our own testimony removed. ". . . perfecting holiness in the fear of God." (II Cor. 7:1).

III. Cause

Now what is the cause for such a blast from Bildad, the son of contention? He has been offended. And, my friends, thank God that he has been offended. He ought to be offended, for he is not right with God. But he has no right

whatever to lay the blame for his guilty feelings at the feet of Job. Instead of retaliating he ought to repent and reform his ways! (Acts 8:21).

Do not be distressed if some God-fearing pastor stands up in the pulpit and preaches to you as if you are a dumb beast, such you are out of the will of God! Hear this, God says: "All we like sheep have gone astray, we have turned everyone to his own way . . ." (Isa. 53:6). Like dump, dirty sheep. Again, God says: "Be ye not as the horse, or as the mule, which have no understanding . . ." (Psa. 32:9). Oh, yes, you have seen some church-members like horses, led around with bit and bridle, with no convictions or mind of their own. Have to be told how to vote in church business meetings. Have to be told if the sermon was good or not. And we have seen the mules who will never give in. Be not like them!

Did the pastor hurt your little ol' feelings by declaring that you are vile, unclean, filthy, dirty, sinful? Such you are! Outside of Jesus Christ, and His precious soul-cleansing blood (I John 1:7). All men are filthy (Psa. 14:3). "We are all as an unclean thing, and all our righteousnesses are as filthy rags . . ." (Isa. 64:6). "Behold, I am vile . . ." (Job 40:4).

Separate yourselves now and ever from any Bildads, any sons of contention, in the church. God commands it, in Romans 16:17. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." Regardless as to whom they are, avoid them!

Stand by the faithful preachers like Job, even if they preach to you as if you are dumb beasts; and tell you that you are vile and unclean in your sins—even if they do so in the holy heat of righteous indignation and anger, yes, even if they demand a perfect walk with God, they cannot do less (Matt. 5:48), stand by them, for to fight against them is to fight against God!

At least for 18 years the Rev. Frederick W. Densham, vicar in the little granite church in the village of Warleggan in Cornwall, England, has preached to an empty church building. Eighteen years before, the vicar and his parishioners quarreled because he would not let them use the rectory for a card game. Since that time the preacher has been boycotted by the 160-odd men, women, and children of his hamlet on the Bodin-Moors. For at least 18 years the vicar has entered the pulpit attired in the proper surplice and cassock, recited the Church of England service, sang the prescribed hymns, read the lesson, and preached the

(Continued on page eight)

SPIRITUAL ATHLETICS

By DAN DUNNETT

Paul's writings, above all others, are rated for the various characteristics he uses when describing the service of the Christian.

His letters to young Timothy abound in phraseology which covers a large field of active service from the Home to the Battlefield and all in between. Such common expressions no doubt find a response in the heart of a youth, and as such, "we would hear what God the Lord would say unto us."

I Cor. 9:24-27 is the scene of the arena. Of the many Grecian sports events, Paul singles out three of the most popular and applies them to his own Christian experience. In verse 24, **Running**; v. 25, **Wrestling**; vs. 26, 27, **Boxing**.

The Christian Life In A Race

The course is set; the judge sits on the bench (II Cor. 5:10). Each man is an individual contestant with a goal in view.

Start on your knees. All good runners get off to a flying start by bending their knees.

The whistle blows, immediately we enter the Christian life and the race begins.

The goal before us is Jesus (Heb. 12:1) who should fill our vision to the exclusion of all else.

The race is not to be run spasmodically like the hare but consistently like the tortoise — "continuing, steadfastly." "Running with patience."

It is to be run systematically, giving heed to the various rules laid down, else the contestant is disqualified by running "uncertainly" (v. 26), and thus "running in vain" (Phil. 2:16).

At the end is the victor's crown (II Tim. 4:7-9). "I have finished the course," says Paul—now for the Crown.

Let us see to it that nothing turns us aside nor hinders us (Gal. 5:7). Demas tired in the race and was turned aside by the world (II Tim. 4:10). Solomon also, after a life of useful service for God in Israel, had his heart turned away by his many wives (II Kings 11:4).

Thank God the race is not to obtain Eternal Life, for that is a

free gift, but useful service is what we must strive after. The race is not always "to the swift" (Eccles. 9:11), but "to the faithful" (Matt. 25:21).

We Are In A Wrestling Match (v. 25)

In Eph. 6:12 we have the opponent, not flesh and blood, but wicked spirits who seek to stop us in our spiritual progress. James and Peter were conscious of the presence of the great wrestler, Satan, but were unmoved in their decision that he could be conquered. (James 4:7; I Pet. 5:8, 9). To be a successful wrestler much self-denial is needed. Take our Lord for example in Matt. 4:1, 2. Previous to His contact with the Devil, He fasted 40 days, but came forth victorious. Jacob likewise wrestled with the angel till break of day. No time for sleep. We must always be awake and alert for we are not ignorant of his devices.

The Christian who settles down in the world is the one who will be overcome and lose his crown.

We Are Fighting (vs. 26-27)

Boxers previous to the fight have many preliminaries to go through and many exercises to perform. Among these is "shadow boxing," "beating the air," (v. 26) in order to acquire agility and alertness in meeting the opponent's attack. Paul says "we do as shadow-box." Our enemy is subtle and real. We have always to be on the alert so we can give the "Knock-out" blow, as the term, "keep my body under" (v. 27) implies. "Hits between the eyes." In order to do that Paul kept his body under and brought it into subjection lest he should be disapproved of.

David's stone hit the mark between the eyes and gave Goliath the "knock-out blow." That shot directed by the Lord of Hosts was that which wrought deliverance for Israel. Beloved, we can't do it in our own strength, but we can do all things through Christ which strengtheneth us.

While these contests are being wrought out, the eyes of the Judge is ever upon us from His Judgment Seat (The Bema), and

(Continued on page eight)

PLEASE DADDY, LET'S GO

A little girl with shining eyes,
Her upturned face aglow,
Said, "Daddy, it's almost time,
For Sunday School, you know.
Let's go and hear of Jesus' love,
Of how He died for all
To take them to His home above,
Who on His name will call."
"Oh, no," said Daddy, "not today;
I've worked hard all the week
And I must have one day of rest,
I'm going to the creek.
For there I can relax and rest,
And fishing's fine, they say,
So run along, and don't bother me.
We'll go another day."
Months and years have passed away,
But Daddy hears that plea no more.
Let's go to Sunday School,
Those childish days are o'er.
And now that Daddy's growing old
And life is almost through,
He finds some time to go to church,
But what does the daughter do?
She says, "Oh, Daddy, not today,
I was out almost all night.
I've got to get a little sleep,
Besides I look a fright."
Then Daddy lifts a trembling hand
To brush away the tears.
Again he hears that pleading voice
Distinctly through the years.
He sees a small girl's upturned face
Upturned with face aglow,
Saying it's time for Sunday School,
Please Daddy, won't you go?
—Author Unknown

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"What Is Your Life?"

(Continued from page two)

to make themselves like what they see on the television screen and in the movies and what they hear over the radio. I have an idea that if you were to go out on the street and stop some individuals and ask them what their ideal in life is, that ninety-nine out of a hundred would name some famous boxer, some famous ball player, or some famous movie or TV star. They would name some of these individuals that they would like to follow in the footsteps thereof. Let me say to you, beloved, we ought to have as our goal in life not some earthly, worldly individual, but we ought to make the Lord Jesus not only our goal in our life, but we ought to be the ideal toward which we strive every day.

"For to me to live is Christ, and to die is gain."—Phil. 1:21.

What does he mean? Simply this: Paul says that every day he is living with but one thought in mind, and that is that he is living for Jesus Christ here within this world. If you would ask Paul if he would like to be like Nero, he would say, "Not Nero, but Jesus." If you would ask Paul if he would like to be like one of the gladiators within the Roman arena, he would say that he wants to be like Jesus. In other words, the goal of Paul's life was to live for the Lord Jesus Christ Himself.

"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.

Get the picture, beloved. Paul was talking about our life, and he says that baptism illustrates something of our spiritual experience. When you see a person baptized, that person is laid back into the water. He is buried in the water. When you see him raised up, you see him come forth from the water. This is a picture of a burial. When you see a man put down into the water, that is a picture of his resurrection, and Paul says, "Even so we also should walk in newness of life." I tell you, beloved, you and I have no business to have our eyes on a false goal in life. We have no business to have a false estimate as to what life is. Instead, beloved, we ought to be seeking to live for the Lord Jesus Christ. We ought to be seeking to walk in newness of life every day.

"If ye then be risen with Christ, leave those things which are on the earth, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."—Col. 3:1-3.

Beloved, where is your life this morning? Paul says that if you are saved, that your life is dead and it is hid with Christ in God. In other words, he says that if we are saved, we ought to be living for Him. Our chief motive and our chief desire ought to be to live for Him. Our life is dead and we have a new life; therefore, our life ought to be to set our eyes on things above and not on things on the earth. Oh, listen to me, beloved friends, when I ask you this question, "What is your life?" to-day, I wish it were possible that the life of every one of us could be only the reflection of the Lord Jesus Christ in us. We are dead and our life is hid with Christ, and if we are hid with Christ, then we ought to let our lives point for Him. When I ask the question, what is your life, might you answer back and say that your goal is that you might live for the Lord Jesus Christ from day to day.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."—Gal. 2:20.

(Continued on page eight)

MABEL CLEMENT

(Continued from last week)

"4. *Not condemned.* The whole world is guilty before God, and hence the world is condemned. But as soon as one believes in Jesus he is pardoned and hence not condemned."

"I will not allow that bold assertion to be true," said the Doctor. "I admit it seems the believer has life before baptism; but he is not justified; he is still in a state of condemnation. Baptism in obedience to the Saviour's command is the door through which we pass out of the state of the condemned into that of the uncondemned. Hence all that are unbaptized are in a state of condemnation. The assertion you make is wholly unwarranted by the Bible."

"I shall prove what I have affirmed by the Bible," Mabel confidently responded. "I shall not put my word, Doctor, against yours, but the Saviour's word, which is backed by and clothed with all the authority Heaven can give. Pardon me, Dr. Stanly; but if you have contradicted the Saviour, His words are true and you are mistaken. Hear these words of Jesus: 'God sent His Son into the world that through Him ye might be saved. He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. John 3:17,18. Excuse me, Doctor, but you have flatly contradicted what the Saviour has here said. You say the believer is condemned; Jesus says he is *not* condemned! Whom shall we believe? This is why I left the Campbellites and joined the Baptists, friends. Consider whether I acted wisely or not. I notice the Twentieth Century New Testament renders verse 18: 'Those who believe in Him escape condemnation.' Believing is not only the door, but it is going out the door—passing out of condemnation into justification."

"Parson," said Brother Jones, "the Baptists are right in this particular also, and we are wrong, sure."

"Nonsense," said the Doctor, not noticing Brother Jones; "every one not warped and twisted out of shape by prejudice knows you not only acted prematurely, but without judgment or reason—in fact, foolishly. Let me give you a key for Scripture interpretation that will knock your favorite theory of salvation by faith into flinders."

"Give it, Doctor," said Mabel curiously.

"Well, here it is," replied the Doctor. "*Faith includes baptism.* Baptism is a part of our faith, and no man has faith without baptism. Here is the disentanglement of this problem, which seems so difficult of solution to many. As men cannot have faith without baptism, so they cannot have pardon without baptism."

The Doctor looked triumphant, as if he felt he had scored a good point, and the people of his persuasion began to breathe more easily, but were shaky with trepidation lest this apparently strong argument should be rebutted and blown away.

"I thought, Doctor," said Mabel, "that we had agreed that one must be a believer before baptism; that none are Scripturally qualified for baptism who do not believe in Christ? This was your position as well as mine. Now you controvert your own position—contradict not only me and the Saviour, but yourself as well."

The Doctor flushed; his hand shook; the question was a poser.

"The Doctor's theory," said Mr. Tibbs, "requires considerable turning and twisting to keep the kinks out of it. It is like the Dutchman's snake that

Winded in and winded out,
And left the mind still in doubt
Whether the ugly crooked track
Was going in or coming back."

This amused the assembly and added to the distress of the confused Doctor.

"Let us see," said Mabel, "if faith includes baptism. Jesus says: 'He that believeth and is baptized.' Now, according to Jesus, faith is one thing and baptism is another. They are not the same as you contend. You and the Saviour for it, Doctor."

"If faith includes baptism," said Mr. Tibbs, "then the commission requires two baptisms; we are required to believe (that means faith and baptism); then we are required to be baptized. There are two baptisms. This is puerile, a subterfuge, an artful dodge, mere jugglery! Let us deal honestly in discussing God's Word."

The Doctor moved uneasily in his chair, revealing a puzzled and perplexed mind, while a cloud of disappointment gathered on the faces of his leading members. By and by the Doctor brightened up, and it was obvious he was coming again. He tossed his head to one side, assumed an air of cool indifference, and replied:

"But the Word of God says the Gospel was made known to the nations for the obedience of faith—that is, the obedience that faith leads to; but faith is here called obedience. Faith is obedience, obedience is baptism, therefore faith is baptism, or is vitally connected with it. This agrees with what James says: 'Faith without works is dead.' There can be no faith without work."

"That is a mistake," said Mabel. "Faith does lead to obedience and to work. But there can be faith without work, true and saving faith. Paul says: 'To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for, righteousness.' Rom. 4:5. To him that worketh not but believeth! Thus

Paul says a man can believe without any work."

It would be hard to paint the many conflicting hopes and fears that expressed themselves on the faces of the almost breathless auditors. The spectacle man turned to the wall, put his elbows on his knees, his chin into the palms of his hands and had a silent but hearty laugh all to himself. All felt that the fair fabric of Campbellism was being steadily demolished. Mr. and Mrs. Clement sat in silent wonder and amazement at the doctrine—and their daughter.

"If he is not condemned he must be justified," said Arthur.

"Yes," responded Mabel, "in both the Old and New Testaments the terms 'condemn' and 'justify' are used as opposite to each other. Thus Solomon says: 'He that justifieth the wicked and he that condemneth the just, even they both are an abomination to the Lord.' Prov. 17:15. And Paul declares: 'It is God that justifieth; who is he that condemneth?' Rom. 8:33,34. Thus if the believer is not condemned he is justified. But I am invading my next argument. The penitent believer is

"5. *Justified.* Of course this means virtually the same as not condemned; but it presents the affirmative side of the mooted question. The Bible unmistakably teaches that we are justified by faith

"That is very true," interrupted the Doctor; "but it is just as unmistakably taught that we are justified by other things. We are said to be justified by *blood*, Rom. 5:9; *in the name of the Lord Jesus*, I Cor. 6:11; *by Christ*, Gal. 2:17; *by knowledge*, Isa. 53:11; *by works*, James 2:24. and *by grace*, Rom. 3:24, as well as by faith. Now what right have you to utterly ignore all these other things by which we are said to be justified in order to sustain your pet theory of justification by faith, thus exalting faith to an office God never intended it should fill? The fact is you deify faith. You rob knowledge and Christian works and the grace of God and the blood of Christ of honor, in order to put a crown of refulgent glory on the head of faith. Let us render unto each their due and not try to prop up effete theories by distorted interpretations of Scripture."

"Amen!" said Mabel, "so let it be. Persons are said to be justified by the things you have mentioned. So let us search to learn the mind of the Spirit."

"The Spirit has expressed His mind in these passages," replied the Doctor. "He affirms persons are justified in all these ways. Do you dispute it?"

"No! Of course not. But what does He mean? Does justified by knowledge mean the same as justified by blood? Or justified by grace the same as by faith? Answer me, Doctor."

"No—no," said he hesitatingly.

"Well, tell us what the Spirit means," said Mabel.

"Let me see if you can do it," he replied.

"Very well," Mabel replied. "Persons are justified by *grace*; that is, *grace* was the moving or providing cause. Grace provided salvation; moved God to give His Son to die for sinners, that thereby they might be justified. Thus men may be said to be justified by grace. Is this correct, Doctor?"

"Yes, that is about right," he replied.

"Then," continued Mabel, "we are justified by blood, by Christ, in the name of the Lord Jesus. These sayings are synonymous—may be used interchangeably. So I take them together. Justified by Christ means the same thing as by His blood or in His name. Here is the procuring cause, the only ground of justification. We must be justified by blood, by Christ, in His name or never! This is the only name given whereby we can be saved. Pardon, salvation, justification must come through that name alone. Am I correct, Doctor?"

"Go on," he said, "I endorse that."

"Next," continued Mabel, "we are justified by knowledge. Now, no one can be justified without a knowledge of Jesus and the plan of salvation. We say the heathen are dying for a knowledge of Christ. We send them the knowledge and by it they are led to Christ as their Saviour. Thus they are justified by knowledge. Am I right or wrong, Doctor?"

"Right again," replied. "Now, advance and give us a correct explanation of justification by faith and works."

"It is not enough," she continued, "that grace gave Jesus to die, that sinners might be justified, and that Jesus shed His blood for the justification of sinners, and that sinners have the knowledge requisite to justification—all this does not actually justify a sinner in God's sight. The justifying merits of Jesus must in some way be received by us, must by some means be appropriated to ourselves. Here is the office, not of blood, not of grace, not of knowledge, but of *faith*. Faith takes what grace offers through Christ. Faith is the great main through which the water of life flows to thirsty souls, the divinely chosen channel through which God's pardoning, saving, justifying grace flows to the penitent, sorrow-stricken sinner. Faith is the rope that connects the drowning man in the water with the Saviour on the shore and by which the Saviour saves the sinner. Thus we are justified by faith. Am I correct, Doctor?"

(Continued Next Week, D. V.)

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(Continued from page one) spreading the good news through this paper, we will be happy to hear from you.

I Should Like To Know

(Continued from page one) or the Rotarians, Kiwanis, Red Cross, Boy Scouts, Y. M. C. A., W. M. U., or B. Y. P. U. It must be done in the name of Christ. That means it must be done in such a way that the Lord Jesus gets the glory. It must be done from love and loyalty and devotion to Him—not for show and not to honor or please or glorify self or men or some worldly institution. That does not include things done for pay either, so far as this passage says. That is the greatest motive for hospitality. That is why lots of Baptists used to have in their homes a prophet's chamber, always open to their pastors and other Baptist preachers. Lots of folk think Baptist preachers are a nuisance to have around, but they are missing a great blessing for themselves and their children here, as well as great rewards in Heaven.

6. What do you think of this statement, taken from a Baptist publication, "Deborah appears to have been the first woman preacher?"

I think it is false in toto. Deborah was a judge and a prophetess. She was not a preacher in any sense of the word. The Scriptures make it plain that the only place where Deborah either judged or prophesied was under the palm tree in her own home; wholly private, never public. Judges 4:5. The only thing that even looked like any kind of public speaking was a duet sung by Deborah and Barak in Judges 5.

7. We want you to explain what is meant by Jesus washing the disciples feet.

In I Tim. 5:10 Paul tells Timothy that no widow was to be taken in the list of those supported by charity without these qualifications. Note them: (1) "Well-reported of for good works." That was private work and service. (2) "Brought up children." That certainly has reference to what was done in the home, not in the church. (3) "Lodged strangers." That too has reference to private entertainment in the home, not in the church. (4) "Washed the saints' feet." The whole passage shows conclusively that this washing of the saints' feet was done privately, individually, in the home as a part of the hospitality in entertaining her guests. So with the other things spoken of in the passage. That was the kind of foot-washing Jesus did. They met in a borrowed room. They had no heat. As the meeting was arranged by Jesus, He felt it incumbent to take the place of host and wash the feet of His guests. John 14:1-20.

"What Is Your Life"

(Continued from page seven) 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.

Let me tell you, beloved, you and I have a tremendous responsibility in this world. We have a tremendous responsibility representing the Lord Jesus Christ here in this world. I often think of the salesman that goes out to represent his company. He has a responsibility resting upon him that he painstakingly and carefully represent the company that sends him forth, that he bring no reproach upon that company. Sometime ago, I bought some

uniforms for the boys who work in the printing shop, with our shop name "Economy Printers" on the back of the shirt. One of the boys who is unsaved, said, "You know, that is a good advertisement to have that name on the back of the shirt, but so far as I am concerned, it has caused me to be mighty careful about where I go." He said, "It used to be when I walked in any place, it never occurred to me but what it was perfectly all right for me to go there. You know that I take a drink occasionally, and now then I think about that name on the back of the shirt, for I don't want that to cast any reflection or any shame on the printing shop."

Listen, beloved, that is seeking to apply in a material sense what the apostle Paul was saying to us in a spiritual sense. You and I are living in this world and we are representing the Lord Jesus Christ. Our job in this world is to represent Him just as carefully as a salesman or employee would represent the company that sent him forth. Surely, beloved, we ought to live just as careful a life as that which Paul lived, when he said, "I am crucified with Christ."

Oh, what is your life today? What is your estimate of life? What is your goal in life? Beloved, my goal, your goal, and the goal of every child of God ought to be to live with an eye single to the glory of Almighty God.

III

IT IS GOING TO COST YOU TO LIVE SUCH A LIFE.

Nobody can live for the Lord without it costing him. I don't mean particularly in dollars and cents, although it will cost you in dollars and cents, I imagine, if you live for the Lord Jesus Christ. You can't live for Him and have your heart attuned to Him without having your purse attuned to Him, as well. I have always said that a man who has his heart in tune with Jesus will likewise have his purse in tune with Jesus, too, so it will cost a man so far as his material gain is concerned to live for Him.

However, it is going to cost him in a different way. I wish to emphasize this. If a man really lives for Jesus, it is going to cost him as God's Word says:

"Yea, and all that will live godly in Christ Jesus shall suffer persecution."—II Tim. 3:12.

Don't think for one moment's time that you can live for Jesus Christ without having a little persecution. Don't think for one moment's time that you can put Jesus Christ first in your life without it costing something to do so. A man said to me several years ago, "Brother Gilpin, I don't understand why it is that you say that it costs to be a Christian, that people hate you for things you stand for." He said, "I go on every day and I don't know of anyone hating me for anything that I stand for." I said, "Brother, if I lived the kind of life that you lived, I wouldn't expect it to cost me anything either."

Beloved, the man who lives for this world, who compromises the doctrines of the Bible, who compromises as to his Christian position and Christian living—the man who compromises concerning the things of this world isn't going to suffer persecution. It isn't going to cost that man to be a church member, but, beloved, I challenge you today to put the Lord Jesus Christ and the doctrines of this Bible first and see if it doesn't cost you. If you let your life count for this world, the world will love you. If you let your life count for the things that are only material, such as the Rotary Club, the Lions Club, the Kiwanis Club—if you let your life count for those things, the world isn't going to hate you, but beloved, you can't take an uncompromising position concerning this Bible without the world hating you. The man who takes the Bible and reads it and studies it and understands the things thereof, and applies it, the world is not going to be his friend.

IV

YOU CAN'T LIVE THIS KIND OF A LIFE UNTIL YOU ARE SAVED.

A man may say, "Brother Gilpin, I believe it is a pretty good idea to live for Jesus, and to have Him as your goal and your model. I think I will just turn over and live for Him." No, no, brother, it isn't that simple. You can't live for Jesus until, first of all, Jesus begins to live in you. He has to live in you before you can live for Him. That's what it means when the apostle Paul wrote to the church at Philippi and told them to work out their own salvation, for we read:

"Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."—Phil. 2:12,13.

Notice, beloved, you can't work out your salvation until first of all God has worked in His salvation, into your life. No, no, beloved, a man can't live for God. A man can't let his life count for God. A man can't make Jesus his ideal and his goal for life unless he has first of all become a child of God.

"We know that we have passed from death unto life, because we love the brethren."—I John 3:14.

Notice, beloved, if you want to know how you can know that you are saved, here is a way. You can know whether you have been saved. You can know whether you have passed from death unto life—if you love the brethren. If you would rather be some place else other than in the house of God, it is a pretty good indication that you are not right with God, but if you would rather be with God's people, if you would rather have fellowship with, and associate with God's people, it is a pretty good indication that you know Him, and in your life you can begin to live for Him.

CONCLUSION

I have shown you how you can't begin to live for God until you have accepted His way of salvation and made Him your model and your ideal. Let me ask you, is the Lord Jesus Christ living in you today? Have you been saved? Is He in your life as your Saviour today? Jesus said:

"He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

—John 5:24.

Have you passed from death unto life? You don't pass from death unto life by joining a church. You don't pass from death unto life by being baptized. You don't pass from death unto life by turning over a new leaf. Jesus said, "He that heareth my word, and believeth on him that sent me, hath everlasting life."

May God bless you!

Born Again

(Continued from page one) that makes a new creature out of one.

3. It is not "getting religion." "So and So got religion down there at the revival." We have heard such a statement many times. But people are naturally "religious." This is shown by the practices of the heathen who have their gods and their worship.

Positively It Is—

1. A work of God. (See John 1:11,12) "... not of the will of the flesh, or of the will of man, but of God." None of us borned ourselves into the world, neither can one born himself into God's family. Only God can bring about the new birth.

2. It takes place instantaneously. Some think of it as a process, like those for instance who talk about "praying through to salvation." Many things may lead up to one's receiving Christ as Saviour, but the work of God in regeneration is done immediately. The Philippian jailor asked the way of salvation, and believed as he was directed to do, and God

THANK YOU, BELOVED

Dear Sir:

Someone was kind enough to send me your paper, of which I have received about five copies. I didn't know that 50 cents could buy so much any more. It is a fine paper and I enjoy it so much. I am enclosing \$2.00 for which four friends of mine may have subscriptions sent to them.

Mrs. D. Miller

wrought a miracle—the miracle of the new birth right there that night.

3. It is unexplainable. Clearly we are dealing here with a miraculous work of God, hence with something that does not lend itself to full human explanation. Along with it goes repentance toward God and faith in the Lord Jesus Christ, and let us remember that even these are produced by the Lord. Repentance unto life is "granted" as we read. And even faith is "the gift of God." (Eph. 2:8).

4. It involves the use of instrumentalities. The Word of God is used, and the new birth is never experienced by one who knows nothing of the Gospel. For proof of this read the following Scriptures: I Pet. 1:25; Eph. 5:26; James 1:18. Since God uses the Word then, how futile it is to expect people to be saved under the preaching of death-bed stories, or indeed anything that leaves out the Word of God as it relates to Christ and His sacrificial death for sinners.

Indications That One Has Been Born Again

1. Spiritual appetite. A child born alive will soon cry for food. A person who has been spiritually reborn will crave spiritual food too. Church members who find it punishment to sit and listen to the Word, have no appetite. Church members who can find every excuse imaginable for not attending the worship of God, should tell the truth and say, "I simply have no appetite for spiritual things." Why? They have never been reborn.

2. Changed attitudes. "Old things have passed away, behold all things are become new." We have seen dozens of people change their habits, change their associates, change their whole manner of life, because there was something within that prompted this.

3. Manifest love for God and the things of God. "We love him because he first loved us." "The love of Christ constraineth us." "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." That love will cause one to separate from the world. It is one of the most notable characteristics of the truly saved.

Athletics

(Continued from page six) when the contest is over, "Every man shall have to appear before Him" (Rom. 14:11), to receive due reward. We are not to be concerned about our neighbor, it is a question of every man giving an account of himself. Don't judge your brother. Strive to see you are applying to yourself the rules of the contest, and with mind and heart, do the work diligently in order to receive, "not a corruptible crown," but the Incorruptible Crown of Glory from the pierced hand of the Master.

\$50,000.00

(Continued from page five) that the Church of Rome is the oldest Church.

10. FIVE THOUSAND DOLLARS REWARD to any Roman Catholic who shall produce a text to prove that the Pope of Rome is the Vicar of Christ, or the successor of St. Peter.

In all, \$50,000 reward to anyone who shall produce the required texts of Scripture.

"Search the Scriptures." "Christ is all in all."

The Bible, the whole Bible, and nothing but the Bible, is the religion of Baptists.

All answers, which must be drawn from the Holy Scripture, to be sent to:

THE PROTESTANT TRUTH SOCIETY (Inc.), 104 Hendon Lane, Finchley N. 4, England.

A Warning

(Continued from page six) sermon—alone.

But the 80-some-year-old vicar told newspaper reporters: "They all come to me in the end. I conduct all their funerals."

Christian, we cannot win out against God's preachers. I am glad that no Godly pastor's blood is on my hands. Amen!

A New Zealand bishop tells of two men who met. One asked the other for a subscription to the church. The other replied that the church was always wanting money. To this the first one answered: "When my lad was a boy he was costly. He always wanted boots and shoes and stockings and clothes. He wanted them out rapidly and then needed more boots, shoes, stockings and clothes. The older and stronger he grew, the more money I had to spend on him." Then, his lips trembling and tears springing into his eyes, he added softly: "But my lad died. He does not cost me anything now. Ah, how I wish he did!" "Yes," commented the bishop, "a live church always needs money."—Stratton.

"HE SHALL REIGN FOREVER AND EVER"

