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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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The False Teaching That There Is More Than One Mediator

A mediator is an intermediary—one who stands between opposing parties to reconcile them. Sometimes two friends have a falling out over something, and they agree for a mutual friend to mediate between them. The government had a mediator who offers his services in disputes between management and labor, and sometimes strikes are settled through the arbitration of such a mediator.



by ROY MASON
Tampa, Florida

Now because God is holy and man is sinful and estranged, men cannot directly approach God. Someone must assume the role of mediator. Jesus Christ, the

Son of God assumes that role, and the Bible says, (I Tim. 2:5), "THERE IS ONE MEDIATOR BETWEEN GOD AND MAN,

THE MAN CHRIST JESUS." One gets at peace with God through receiving this Mediator. "Therefore being justified by faith, we have PEACE with God through our Lord Jesus Christ." (Rom. 5:1). One has access to God in prayer through His name, for Jesus said, "Whatsoever ye ask the Father in my name . . ."

Now over against the Scripture teaching that there is ONE in whose name we may come to God—One who is our sole and only Mediator, there has grown up the Roman Catholic doctrine of MANY MEDIATORS.

(Continued on page eight)

The Security Of The Saved --Safe If Saved, Saved If Safe

by R. E. NEIGHBOUR

The Glories of Grace demand the security of the saved.

If a man is saved by grace, he cannot be kept saved by "works." If Salvation has its beginning "in the Spirit," its completion is not made possible "in the flesh."

The raptured redeemed ones render all glory to the Lamb. Their song is: "Worthy is the Lamb to receive power and riches and strength and honor and glory and blessing." A saint saved by grace and kept saved by works will find need of changing Heaven's Redemption Hymn.

Fannie Crosby wrote: "And I shall see Him face to face, And tell the story saved by grace."

Some, who have fallen far below such an one in "works," will want to divide glories with the adorable Lord and sing:

"And I shall see Him face to face, And tell the story saved by grace—plus my own sacrifice and service."

If salvation is, in any sense, dependent upon the work or the work of a seeking soul, is not the grace of God made of none effect?

If a sinner is not saved by works, can a saint be kept

saved by works? "It is finished" is the voice from Calvary. It is needless to wait until the last fleeting breath of some struggling saint has proved he held out faithful to the end.

The salvation of sinners is not by the works of the law. The preservation of saints is not by the works of the law. Salvation is of grace and the keeping is also of grace. The law could not save us because it was weak through the flesh. The law cannot keep us saved for the same reason.

The saved are not under law but under grace. Why should saints who died with Christ from the rudiments of the world turn back again and be subject to ordinances?

Does the Holy Spirit minimize the grace of God by saying: "God so loved the world that He gave His only begotten Son that whosoever believeth on Him (and keeps faithful, or keeps on believing, or lives right, or pays his debts, or keeps the law, etc.) should not perish but have everlasting life?"

Does the Holy Spirit magnify the works of the flesh by saying: "He that believeth on Him that sent Me and doeth good works and liveth by the law hath everlasting life, and shall not come into judgment?" Does the Holy Spirit say: "Believe on the Lord Jesus Christ and thou shalt be saved, providing thou shalt hold out faithful unto the end?"

Surely salvation does not save a sinner from his sins, merely to (Continued on page eight)

CHRIST DIED FOR OUR SINS

by FOREST PACK

Suppose a man who has violated the law falls on his knees before the judge, confesses his sin and begs the judge to forgive him, to let him off; and he calls men from the audience to come and help him beg. The judge would say, "If I should yield to these petitions I would be a perjurer, I would trample on law. Every transgression must receive a just recompense of reward." Would that all could realize that every prayer from sinner, priest, or preacher for a sinner to be forgiven, let off, is a prayer to God to become a perjurer (T. T. Martin).

There are three possible ways for God to forgive the sinner, restore him to God's favor, and save his soul.

(1) He can be absolutely just without any love or mercy.

If so, then every sinner must suffer the just penalty for his sins without redemption or salvation. This would mean eternal punishment in hell for everyone. (Continued on page three)

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Absolute Bible Proof That There Is A Hell

by JOHN L. BRAY

People nowadays serve a weak-kneed, compromising, paper-doll God, one who has all love and all mercy, but no justice—one who will wink at sin and let sinners have their own way. Modern-day teaching is that God has changed—that though He at one time did show forth His wrath against sin, no longer is He the same God who lived in those days.

But this is not the God of the Bible! The God of the Bible is the One who must punish sin. God has not changed! Though men may lift Him up as one whose hatred for sin has been exhausted, yet He is still the same. "For I am the Lord, I change not." (Mal. 3:6). The God who rained fire and brimstone on the wicked cities of Sodom and Gomorrah is the same God who lives today! The God who broke up the fountains of the deep and opened the windows of Heaven and sent a flood upon a corrupted world of sinners is the same God today! The God who displayed His wrath against sin in the Old Testament by striking men dead with fire, sending plagues and death, killing first born children, drowning wicked men in a sea is the same today! God will punish sin! His justice requires it. His holiness demands it, and His uprightness vindicates it. Do not be deceived there—there is a Hell.

If There Is No Hell, Then The Bible And The Prophets And

Apostles Were Liars

If there is no Hell, as some claim, then the Bible is full of lies, and the prophets and apostles are found to be liars. The Bible is a myth, a book of fairy tales, if there is no Hell. Stronger words describing God's wrath against sin cannot be found than those in the Bible which speak of Hell. God is the God of judgment, and so much so that He even took the prophets who loved to speak of the love and mercy of God, and made them utter forth the warnings of Hell. And if there is no Hell, God's sermon books of the prophets are found to be false, and the Bible is a lie.

The apostles of the New Testament are prevaricators of the highest degree if there is no Hell. Matthew, Mark, and Luke spoke of Hell, and the apostle John in his gospel speaks of "the wrath of God," and the book of Revelation tells of his vision, of "the lake of fire and brimstone." Though Paul did not use the word "Hell" itself, he did speak of "the wrath to come," "the flaming fire," and the "everlasting destruction" that will come on those who obey not the gospel. James and Peter both spoke of Hell. And if there is no Hell, then they are all liars and the Bible they (Continued on page three)

GOD HOLDS OUT

Some years ago I was in a certain town in this state. We held several services. God was with us. One morning as we approached the meeting house, my attention was called to a man standing near the door. "Do you see that man? He is the worst man in this entire country. He is immoral, a gambler, a horse racer, an infidel. He has not been inside a church for fifteen years.

We held our service, and God was in it. This man, as he stated that night in his experience, was converted during the service. That night to the amazement of the congregation he came forward to unite with the church. All over the house were whispers, and even some audible remarks were made. "What does that mean?" "Is he going to join the church?" "He can't hold out." "He won't hold out a week." He heard what was said.

Some years or more after that, I preached again in that same town. After the service a man came up to me and said, "Do you (Continued on page eight)

The Baptist Examiner Pulpit

"WHAT THINK YE OF CHRIST?"

"What think ye of Christ?"—Matt. 22:42.

This question should be of interest to every Catholic, Protestant, or Baptist in all the world; it should be of interest to Jew and Gentile alike. It should be of world-wide interest in view of the fact that we are considering the character of a world-wide figure—the Lord Jesus Christ.

In the day preceding the time when Jesus asked this question, He had Himself been asked three questions. Early in the day, the Pharisees came with a question, hoping to be able to entrap Him with His talk. It was the old

question of church and state: "Is it lawful to give tribute to Caesar, or not?"—Mt. 22:17.

When Jesus had routed this first group of enemies, the Sadducees next came with the same purpose in mind. They did not believe in the resurrection nor in a future life; they did not believe in angels nor spirits. Hence, they came asking Him about the details of the future life, saying: "In the resurrection, whose wife shall she be of the seven?"—Matt. 22:28.

Still later in the same day, the Pharisees put forward one of their number, a lawyer, to ask

Jesus a question of theology:

"Which is the great commandment in the law?"—Mt. 22:36.

Shrewdly, Jesus answered each of these groups of His enemies. He gave them an evasive, but a truthful answer on each of the questions concerning church and state, the details of the future life, and this theological question as to the great commandment of the law. It was said that the Pharisees marvelled and the Sadducees were astonished at His answers. Then with these groups of His enemies already marveling and astonished at His teaching (Continued on page two)

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"What Think Ye Of Christ?"

(Continued from page one)

ings, Jesus put forth a question unto them: "What think ye of Christ?"

This is the question which I present to each of you. It is my desire to call up reputable witnesses, that I might ask each of them this question.

I

We shall first ask that innumerable horde of OLD TESTAMENT PROPHETS our question: "What think ye of Christ?"

"Moses, you wrote the first five books of the Bible—the Pentateuch. You wrote that part which every Jew accedes to today. You led the Jews through the wilderness from Egypt to Cannan for forty years, and naturally you are still interested in their experiences and success just as of old. Greater honor perhaps came to you than the honor which came to any Old Testament prophet, for we read that God scooped out a grave with His hand in 'Nebo's lonely mountain,' which served as your last resting place. Then in the days of Jesus' flesh, you were called from your resting place and along with Elijah, you appeared with Jesus on the Mount of Transfiguration to talk with Him about the death which He was soon to experience at Jerusalem. Therefore, Moses, in view of your interest in the Jewish people, your wide experience with the Jews, the fact that you wrote under Divine inspiration so much of the Bible, and that you came down to earth to talk with Jesus, I ask you, 'What think ye of Christ?'" Without a moment's hesitation, Moses answers:

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes."—Gen. 49:10.

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

"Isaiah, the Jewish people love you and respect you possibly on a par with Moses, for your marvelous influence upon their nation in days gone by. You had a wide experience extending over the period of the reign of four of Judah's greatest kings; you lived in Judah's Golden Age. Your words are still preached by their rabbis, and revered by the thousands who adhere to Judaism. Eight hundred years before Jesus came to earth, you lived. Since you spoke much of the person of the Messiah, I ask you, 'What think ye of Christ?'"

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."—Isa. 7:14.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace."—Isa. 9:6.

"Who hath believed our report? and to whom is the arm of the

Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."—Isa. 53:1-6.

"Jeremiah, you were called the weeping prophet since you wept because of the sins of Judah. The inhabitants of Jerusalem mocked your tears, and made fun of your sermons; they scoffed at your words; they persecuted you because of your preaching; they put you into a miry pit where you well-nigh famished, and had it not been for a colored man of Ethiopia, you might have expired there. In spite of all that was done to you, and in view of the fact that you have long since forgiven those who were your enemies, I ask you for the benefit of my Jewish friends today, 'What think ye of Christ?'"

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord our Righteousness."—Jer. 23:5, 6.

"Micah, to the average Gentile, you are but poorly known. You lived in that day long gone by, having prophesied better than 26 centuries ago. Though very few Gentiles have more than a passing acquaintance with you, there is no Jew but what considers you as having spoken by direct inspiration from God. We are often told that you foreknew the very place of Jesus' birth to be that of Bethlehem. Is it true? 'What think ye of Christ?'"

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler of Israel; whose goings forth have been from of old, from everlasting."—Micah 5:2.

"Zechariah, you are even less eminently known to Gentiles than is Micah. Though my Gentile audience may know but little of you, my Jewish friends particularly remember your prophecy to the remnant that came back from Babylonian captivity after their seventy years exile there. My Jewish friends recall that you, as one of the last of the prophets being even next to Malachi, encouraged that rem-

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nant with your prophecies. In less than 500 years after your prophecy, a man called Jesus was born. This same Jesus rode into Jerusalem one day seated on the back of a donkey claiming to be the Messiah of the Jews. In view of His claims, and since you lived nearer to Him than practically any of the remainder of the prophets, I ask you, 'What think ye of Christ?'"

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."—Zech. 9:9.

"Daniel, there is no Jew but what loves you. In the days of their exile into Babylon it was you who encouraged them with your prophetic messages; it was through your life and your example that they were blessed in the Babylonian captivity, and were preserved from the wrath of the king of Babylon; your pious example caused their minds to be set on God and it was through your praying that God eventually laid it upon the heart of the king whereby the remnant returned from this Babylonian exile. If you had not prayed concerning your people, perhaps the spirit of Cyrus, the king, would never have been stirred up in their behalf. Since you meant so much to the Jews in that day of suffering, I ask you, 'What think ye of Christ?'"

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." — Dan. 7:13, 14.

Time would fail me to call each of the prophets one by one. Your patience would not permit that I should examine them individually, and ask them personally, "What think ye of Christ?" In a combined aggregate, may we ask the entire group, "What think ye of Christ?"

"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."—Acts 10:43.

II

Instructive as it is to listen to the testimony of the prophets, we turn now to the ANGELS of God. In the Old Testament, the angels played an important part concerning the history of the Jews. The Father of the Jewish people once entertained angels unawares. When the Jews were in need of a great judge to deliver them from the Philistines, it was an angel which appeared to a family of the tribe of Dan, telling them of the birth of a deliverer, Samson by name. When the Assyrians, under Sennacherib, came down upon the city of Jerusalem in the days of Hezekiah, it was an angel who killed 185,000 of the Assyrians in a night's time. It is to these angels who played such an important part in the life, and times, and history of the Jewish people of the Old Testament that we now appeal with our question, "What think ye of Christ?" Gabriel, who announced the birth of Jesus to Mary, says:

"Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."—Luke 1:30-33.

The unnamed angel who counselled Joseph to marry Mary when he was contemplating divorcing her, thinking that she had played the harlot against him, says:

"Joseph, thou son of David, fear Enclosed \$_____ for _____ years.

not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."—Mt. 1:20-23.

On the night of all nights, when Jesus was born, it was an angel who preached the first gospel sermon, preaching it to the shepherds. Listen:

"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."—Luke 2:9-11.

On that memorable night the first Christian hymn was sung, being the seraphic melodies of the angels:

"Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:14.

III

Has it been interesting to you

to hear the testimony of the prophets and to listen to the songs of the angels? Then surely the testimony of the FRIENDS of Jesus should be interesting also.

"Simeon, you were an old man when Jesus was born in Bethlehem. It was written of you that you were a devout follower of the religion of the Jews. When Mary, and her husband Joseph, brought the child Jesus into the Temple, you took Him up into your arms. Tell us, 'What think ye of Christ?'"

"Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel."—Luke 2:29-32.

"Wisemen, surely if anyone could be called the friends of Jesus, it must be you. It must have been genuine interest and friendship which would cause you to travel from the far east, following a star in order to worship Him. It must have been genuine friendship which caused you to present to Him your gifts and then depart secretly in order that you might not betray His whereabouts to Herod, knowing his murderous intentions. Wisemen, you told Herod the town of Jesus' birth. 'What think ye of Christ?' Tell us where he should

(Continued on page six)

A WORD FROM THE EDITORS TO YOU WHO RECEIVED COPIES OF THIS PAPER FOR THE FIRST TIME



BOB L. ROSS
Editor, BYW



JOHN R. GILPIN
Editor, TBE

Beloved Reader:

Probably, you are reading THE BAPTIST EXAMINER for the first time. Before you received the copy that you are now reading, you may not have known that there was such a paper. If so, we are most happy to acquaint you with this weekly publication, and we sincerely trust that you will be blessed of God as a result of reading it.

You will notice from reading THE BAPTIST EXAMINER that it stands for the doctrines of God's Word. We sincerely believe that the Bible is God's Word and that it is the only source of Truth. We believe in preaching the gospel to sinners that they might be saved. We believe in baptizing people after they are saved. And we believe in teaching them God's Word concerning "all things." (Matthew 28:19,20). This we believe to be God's commission to His church, and we are endeavoring to do our part in carrying it out.

We have many readers scattered throughout the world, for which we are grateful to our Lord. Every week, THE BAPTIST EXAMINER goes forth to all the 48 states and into over 20 foreign countries. Our God has certainly been good to us in granting to us the glorious privilege of spreading His Word by means of the printed page.

We thank God that in His providence you have received a copy of THE BAPTIST EXAMINER. We want you to examine the paper carefully, and after so doing, we hope that you will become a subscriber and a reader of the paper.

May the Lord bless you!

YOUR EDITORS

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THE BAPTIST EXAMINER

PAGE TWO

AUGUST 4, 1956

The Testimony Of An Internationally-Famous Surgeon

"Out of Doubt --- Into Faith"

by HOWARD A. KELLY,
M.D., F.A.C.S.
Johns Hopkins University

I have, within the past fifty years, come out of all uncertainty into a faith which is a dominating conviction of the Truth and about which I have not got a shadow of doubt. It has been my lot all through life to associate with eminent scientists and at times to discuss with them the deepest and most vital of all questions, the nature of the hope of a life beyond this. I have also constantly engaged in scientific work and am fully aware of the value of opinions formed in science as well as in the religions of the world. In an amateurish, yet in a very real sense, I have followed the developments of archaeology, geology, astronomy, herpetology, and mycology with a hearty appreciation of the advances being made in these fields.

At one time I became disturbed in the faith in which I had grown up by the apparent inroads being made upon both Old and New Testaments by a "Higher Criticism" of the Bible, to refute which I felt the need of a better knowledge of Hebrew and of archaeology, for it seemed to me that to pull out some of the props of our faith was to weaken the entire structure.

Doubts thus inculcated left me floundering for a while and, like some higher critical friends, trying to continue to use the Bible as the Word of God while at the same time holding it to have been subjected to a vast number of redactions and interpolations: attempting to bridge the chasm between an older, reverent, Bible-loving generation and a critical doubting, Bible-emancipated race. Although still aware of a great light and glow of warmth in the Book, I stood outside shivering in the cold.

In one thing the higher critics, like the modernists, however, overreached themselves, in claiming that the Gospel of John was not written in John's time but well after the first century, perhaps as late as 150 A.D. Now, if any part of the Bible is assuredly the very Word of God speaking through His servant, it is John's Gospel. To ask me to believe that so inexpressibly marvelous a book was written long after all the events by some admiring follower, and was not inspired directly by the Spirit of God, is asking me to accept a miracle far greater than any of those recorded in the Bible. Here I took my leave of my learned friends to step out on another path, to which we might give the modern name of Pragmatism, or the thing that works. Test it, try it, and if it works, accept it as a guiding principle.

So, I put my Bible to the practical test of noting what it says about itself, and then tested it

to see how it worked. As a short, possibly not the best method, I looked up "Word" in the Concordance and noted that the Bible claims from Genesis I to Revelation 22 to be God's personal message to man. The next traditional step then was to accept it as one would accept a treatise on any earthly "science," and I submitted to its conditions according to Christ's invitation and promise that, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17).

The outcome of such an experiment has been in due time the acceptance of the Bible as the Word of God inspired in a sense utterly different from any merely human book, and with it the acceptance of our Lord Jesus Christ as the only begotten Son of God, Son of Man by the Virgin Mary, the Saviour of the world.

I believe, therefore, that we are without exception sinners, by nature alienated from God, and that Jesus Christ, Son of God, came to earth, the representative Head of a new race, to die upon the cross and pay the penalty of the sin of the world, and that he who thus receives Christ as his personal Saviour is "born again" spiritually, with new privileges, appetites, and affections, destined to live and grow in His likeness forever. Nor can any man save himself by good works or by a commendable "moral life," although such works are the natural fruits and evidences of a saving faith already received and naturally expressing itself through such avenues.

I now ever look for Christ according to His promises and those of the Old Testament as well, to appear again in glory to put away all sin and to reign in righteousness over the whole earth.

To state fully what the Bible means as my daily spiritual food is as intimate and difficult as to formulate the reasons for loving my nearest and dearest relatives and friends. The Bible is as obviously and truly food for the spirit as bread is food for the body. Again, as faith reveals God my Father and Christ my Saviour, I follow without question where He leads me daily by His precepts and His leadings above every seeming probability, dismissing cherished convictions and holding the wisdom of man as folly when opposed to Him, I discern no limits to a faith vested in God and Christ, who is the sum of all wisdom and knowledge, and daring to trust Him even though called to stand alone before the world.

Our Lord's invitation, with its implied promise to all is, "Come and see."

Christ Died

(Continued from page one)
"The soul that sinneth, it shall die."

(2) He can ignore justice and confer mercy and pardoning grace upon all sinners irrespective of the degree of sin. This would mean no moral laws, for why have moral laws if there is no penalty or justice for broken law? To do this would place a premium on crime and transgression. This would mean that all the debased, immoral, drunken fiends would be placed on the same level with the chaste, pure, upright, and true. Such a course would lead to anarchy in any government. If every one goes to Heaven without transformation of moral character and there was no justice for the sinner, what kind of Heaven would that be?

(3) He can be just and at the



same time extend forgiving love to the sinner. This God did when He became man in the person of His Son, Jesus Christ, demanded and accepted the penalty which Jesus paid for us in His suffering on the cross, "that He himself might be just and the justifier of him that hath faith in Jesus."

Will you trust Him as your Saviour, and do it Now? If you will, He will remove your transgressions from you "as far as the east is from the west" and "remember them against you no more."

Proof There's Hell

(Continued from page one)
wrote is a book of fancy and wild imaginations.

If There Is No Hell, Then Jesus Was A Liar and an Imposter

If there is no Hell, then the blessed Saviour Himself was the biggest imposter and the greatest liar of all ages. Jesus spoke of Hell! He talked about it more than He did of Heaven.

Outside of the city of Jerusalem was a great valley — called Gehenna. Into this valley the Jews threw the refuse of the city and the dead carcasses of animals, where the worms would eat them; and a fire was kept burning continually. Jesus used this very picture to describe the reality of Hell to people in His day. He said, "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into

hell (Gehenna), into the fire that never shall be quenched." (Mark 9:43-44). But if there is no Hell, then Jesus was a liar, for He spoke of Hell.

If There Is No Hell Then Modernism Is Victorious In its Claims

Universalism, that unscriptural and truth-denying doctrine, is evidently the truth if there is no Hell, for if there is no Hell, then all must go to Heaven; and all must be saved, at last. One of the most abhorrent thoughts would be to think that Christians would have to spend eternity with all the wicked, blaspheming, Christ-denying, and Christ-rejecting sinners who would be in Heaven, if there were no Hell.

Soul-Sleep, another dangerous doctrine, teaches us that the soul of man must sleep once the body lies in death. But ere this doctrine is looked upon too favorably, let us remember that if it is true, then all the Bible characters are not in Heaven now. Moses and Elijah are not there, even though they appeared with Christ on the Mount of Transfiguration. Enoch is not there, even though he took a walk with the Lord one day and never came back. The thief on the cross did not go to Paradise. None of the Bible characters are in Heaven, if this teaching is true. And Lazarus did not go to Abraham's bosom, nor the rich man to Hell! But God's saints are in Heaven and the wicked are in Hell. And if there is no Hell — then the soul-sleeping and soul-dying theories are true rather than what Jesus taught us.

If There Is No Hell, Then There Is No Heaven

If there is no Hell, then there is no Heaven, for the same Bible that speaks of a Heaven also tells of a Hell. The same Bible that speaks to me of the glories and the bliss and happiness that someday I shall have with Christ my Saviour, also tells me of a Hell of woe and misery and pain and anguish of those who die unsaved. The same Bible that tells me of a future home in Glory tells me

of a doom of despair beyond this life for those who die unsaved. If there is no Hell, then there is no Heaven. We are of all men most miserable. We have no hope; we have no joy in looking forward to the future; for if there is no Hell, then there is no Heaven.

If There Is No Hell, Then Calvary Was A Mistake

If there is no Hell, then Calvary was a mistake and Jesus died in vain. It was one great objective that caused the Son of God to leave the portals of glory above and step down to a sin-cursed world, and that was to redeem a sinning world from the jaws of Hell. Hear Him say, "The Son of Man is come to seek and to save that which was lost." And hear Him as from Golgotha's brow comes the cry, "My God, my God, why hast thou forsaken me?" From the cross He was taken and sealed in a tomb, and He burst asunder the bands of death, for they could not hold Him, and came forth triumphant and showed Himself able to give life to those who put their trust in Him. Calvary was a success! The atoning work was finished! The way of salvation from an everlasting Hell has been paved. But Calvary, with all its cost and sacrifice, was the blunder of all ages if there is no Hell. And in the face of Calvary, I say there is a Hell!

May God open your heart right now that you may see yourself as you are — a hell-bound sinner, and may you look to Jesus Christ who suffered Hell on the Cross that sinners might escape that awful torment. Unless your sins are on Christ, they are on you. Turn to Him and be delivered from the "wrath to come."

What delight will it afford to renew the sweet counsel we have had on earth; to recount the toils of combat and the labor of the way!

THE BAPTIST EXAMINER
PAGE THREE

AUGUST 4, 1956

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"O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works."—Psa. 71:17

FOUND

by A. W. PINK

"For the Son of man is come to seek and to save that which was lost" (Luke 10:10).

Our very familiarity with those words is apt to deprive them of their impressiveness and make us lose our sense of wonderment at them. First, in connection with the Seeker Himself. This was none other than the Beloved and co-equal of the Father. To engage in His quest it was needful for Him to leave heaven and come down to this earth.

But more: it was required that He become incarnate and take upon Him the nature not of angels, but be made "in the likeness of sin's flesh." Nor was that sufficient: He had to go where the objects of His search were, and that entailed His being made sin, coming under the curse of the broken Law, being abandoned of God for a season. This was absolutely imperative if any of Adam's fallen race were to be recovered, for in themselves they were utterly undone, irretrievably ruined, but the Son of God became the Son of man to bring hope to the hopeless, to give life to the dead, to heal the incurable, to—not merely try to, or offer to, but **actually**—seek and save that which was lost.

There could be no possibility of failure in connection with such a mission as that, for the infinite resources of the Godhead guaranteed its complete success, and therefore was it Divinely announced of Him as a child, "thou shalt call His name Jesus: for He shall save His people from their sins" (Matt. 1:21) — not simply that He would be willing on His part so to do, but that despite their native unwillingness and all other opposition He should save them. Ah, but note who are the ones to be so favoured and blessed: not all mankind, but "His people" — those given to Him by the Father before the foundation of the world (John 17:24; Eph. 1:4). It was not the "dogs" (Matt. 7:6), the "wolves" (Matt. 10:16), or the "goats" (Matt. 15:32), but the "sheep" that Christ came to

seek and to save (John 10:16), and for whom He gave His infinitely precious life (John 10:11); and that was given at no peradventure or uncertainty, but with the infallible assurance that He "shall see His seed . . . He shall see of the travail of His soul, and shall be satisfied" (Isaiah 53:10, 11).

As the Lord Jesus so plainly and so blessedly taught, He would "go after that which is lost, until He find it" (Luke 15:4), for since a lost sheep never seeks its owner, the Shepherd must seek His sheep. This He does, in marvelous grace, with every one of God's elect, and therefore does He declare of each of them, "I am found of them that sought Me not" (Isaiah 65:1). From the apostle's quotation of it in Romans 10:20, it is clear that, in its general scope, that verse was a prediction of God's turning unto the Gentiles after His casting off the Jews. The heathen nations neither sought after God nor called upon His name; yet without any solicitation from them the preachers of the Gospel were sent unto them. But as Calvin pointed out, their case "was a type of a universal fact." Such is indeed so, as Old Testament and New abundantly illustrate. The salvation of any lost sinner is due alone to the amazing sovereign grace of God, and not because of anything he does or purposes doing, for not only is his salvation entirely unbought, but **unsought** by him. Take the case of Abraham, and his is a pattern one, for he is

(Continued on page five)

by SIDNEY COLLETT

This story furnishes one of the most popular objections to the inspiration of the Bible.

It is strange, however, that those who take exception to this story invariably argue from the weakest possible standpoint—viz., that it is incredible that a whale should swallow a man, inasmuch as "science will not hear of a whale with a gullet capable of admitting anything larger than a man's fist," so said a popular M. P. recently; whereas, as a matter of fact, events far more miraculous than that are related in the book of Jonah, which the critic and the infidel appear to entirely overlook. The only reason that can be assigned for this extraordinary fact is that, generally speaking, this, like most other objections to the Bible, is second-hand — from heresy — and is not a genuine heart or intellectual difficulty which has been personally encountered in an honest search after truth.

For example, if we are to eliminate the miraculous from the book of Jonah, I want to know:—

1. How the word of the Lord came to Jonah (Chapter 1:1)?
2. If God is everywhere, how would Jonah flee from the presence of the Lord (1:3)?
3. How did Jonah know that it was the Lord who had sent out a great wind into the sea (1:4)?
4. How did it come about that the sea did "cease from her raging" (1:15) when Jonah was thrown into it?

But one might multiply such questions.

Now, the remarkable thing is that the Bible nowhere states that Jonah was swallowed by a whale! This may sound strange, but it is nevertheless true. The word translated "whale" in Matthew 12:40 really means a great fish, and should be so translated. If the objectors would only carefully read the book of Jonah for themselves (instead of reading infidel books about it), they would find it very clearly stated that "the Lord had prepared a great fish to swallow up Jonah" (1:14)—just as in chapter 4:6 "the Lord God prepared a gourd," and in the following verse "God prepared a worm," and in the next verse, again, "God prepared a vehement east wind." Therefore, the same Almighty Creator who prepared the gourd, the worm, and the east wind for the special purpose of teaching Jonah a lesson, could as easily prepare a great fish—not only to swallow His servant, but also to keep him alive in his belly for three days and three nights (chapter 1:17).

But the Hebrew word translated "prepared" does not necessarily mean that God made a specially big fish for the purpose; it may equally well mean that God so ordered things that the fish was there on the spot when Jonah was thrown into the sea, just as on another occasion the Lord ordained that a certain fish, with a coin in its mouth, should be there ready when Peter cast an hook into the sea (Matthew 17:27).

At the same time, the strong probability is that this fish was, after all, nothing more nor less than a whale.

Any one who has read Frank Bullen's *Cruise Of The Cachalot*

will have some idea of the size and habits of that mighty sea-monster, the sperm whale. Mr. Bullen is an experienced whaler, and speaks of what he has actually seen. He tells in more places than one how they caught whales of "such gigantic proportions" as "over seventy feet long, with a breadth of bulk quite in proportion to such a vast length," the head of which alone "the skipper himself estimated to weigh fifteen tons!"

And the idea of a whale's gullet being incapable of admitting any large substance, Mr. Bullen characterizes as "a piece of crass ignorance." He tells how on one occasion "a shark fifteen feet in length has been found in the stomach of a sperm whale," and adds this remarkable piece of evidence, "that when dying the sperm whale always ejected the contents of its stomach." He tells of one full grown whale which was caught and killed, "the ejected food from whose stomach was in masses of enormous size, larger than any we had yet on the voyage, some of them being estimated to be of the size of our hatch-house, viz., eight feet by six feet by six feet!" And yet we are asked to believe that a whale could not swallow a man!

He further describes these monsters, which are capable of swallowing substances of such enormous sizes, "swimming about with the lower jaw hanging down in its normal position, and its huge gullet gaping like some submarine cavern," into which Jonah could have slipped so easily that the whale would scarcely have known it.

With such facts before us from his own esteem.

a trustworthy eye-witnesses, we see that both the swallowing, and the vomiting up of Jonah by a sperm whale, are perfectly natural incidents.

One other word. It so happens that in the providence of God this particular incident, which for so long has been looked upon in many quarters as incredible, has thus been unquestionably verified to the letter, and largely on perfectly natural grounds. But let us not be misunderstood; the true believer in the Word of God has a more sure testimony than that of a human eye-witness. He is satisfied with the bare word of the Lord Jesus, Who declared that "Jonah was three days and three nights in the great fish's belly" (Matthew 12:20), and I prefer to take the word of the Lord Jesus before all the scientific men who ever lived.

Moreover, by that extraordinary occurrence Jonah became one of the most remarkable types of the death, burial, and resurrection of the Lord Jesus to be found anywhere in the Old Testament Scriptures (Matthew 12:40). For "as Jonah was three days and three nights in the great fish's belly, so shall the Son of Man be three days and three nights in the heart of the earth." Therefore, the one is as much a fact of history as the other.

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The good works of a true believer shine everywhere but in his own esteem.

The Little Baptist

Chapter IV (Continued)

"I can't say about that," said Mr. Hamilton. "This is a subject of controversy in the churches, and as it is not my business to teach sectarianism, nor to have such topics discussed in my school, we will proceed at once with the lesson."

Mellie received many cutting winks and looks from the other pupils, and, of course, felt severely rebuked by the summary manner in which her question had been disposed of. Mr. Hamilton acted only from prudential reasons in bringing the matter to a hasty conclusion. Yet he enjoyed the novelty of having the exercises of his school suspended for a discussion on the subject of baptism, and often referred to it as "a good joke" on his school. But to show the little questioner that he was not offended with her, he called her to him at recess, and said, "Come now, Mellie, if you are willing, we will talk some more about Philip's being a Baptist."

Mellie approached him with more than usual diffidence, but when she was assured that her motives were appreciated, and her little impropriety excused, she mustered courage to again ask Mr. Hamilton if he did not think that Philip baptized the man just like the Baptists baptize people. He evaded by saying:

"Why, Mellie, I thought that you were a good little Presbyterian; are you about to turn Baptist? If you do, what will your Ma and Dr. Fransworth say to it?"

"I don't know, Mr. Hamilton," said Mellie; "I never thought about being anything now. But when I get older and understand all about the Bible, I am going to do whatever it says. But it appears to me that the Bible is a Baptist book anyway, for almost every place that baptism is mentioned, it was in a

(Continued on page five)



Our Bible Study

STUDIES IN GALATIANS

by A. M. Overton
(Now in Glory)

CHAPTER IV

"Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" v 7.

Being redeemed from the law, the believer is no longer a cringing servant or slave to externalities. He is a child, a son, and an heir. How foolish and unhappy is the heir if he feels that he must creep and cringe before the tutors and governors of the household, instead of joyfully walking about fully conscious of his freedom and wealth. Now, surely his consciousness of all this places upon him a heavy responsibility

to conduct himself as such a son and heir should. We are forever free in Christ Jesus, but the full realization of this truth makes bondslaves (willing slaves) out of us all.

"Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" vv 8,9.

Perhaps those addressed here are primarily the Gentiles, as were most of the Galatians. They are reminded that before they knew God they served false and dead gods. But, now that they know God, or, as the Holy Spirit hastens to say, are known of God,

(Continued on page five)

"THE LITTLE BAPTIST"

(Continued from page four)

river or at a place of much water, and it tells about the people going down into and coming up out of the water. That's the way my Bible reads, and Mamma says that it is just like other Bibles. Buddie gave it to me, and when I read it, I thought that there was some mistake about it: that some Baptist had printed it just to make Baptists of the people, because it reads so much like they preach and practice. But it is exactly like Laura Thompson's and Nannie Gordon's, and I guess it must be right. But Mr. Hamilton, you won't tell me what you think?"

"No, Mellie, I don't teach school to influence my pupils one way or the other about such questions as baptism. You can read your Bible and act according to its instructions, or else your parents and the preachers must teach you. I have no doubt that when you get older, you will be able to form satisfactory conclusions for yourself. I advise you to persevere in your investigations, and learn all that you can about the Bible, and I am sure that my little pet will be willing to do whatever her Bible teaches her is right."

"Yes, that I will. Buddie told me to read the Bible, and to do whatever it said do, and I'm going to stick to the lines I learned in my little primer when I was only five years old:

My book and heart,
Shall never part."

And if my little Bible does turn out to be a Baptist book, why, then, I'm going to be a little Baptist, *sure enough*."

As it was near the time for school, Mr. Hamilton walked out for a little recreation, and the girls who had been listening to the conversation, began to ridicule Mellie for what they were pleased to call her "impertinence" and "presumption." Katy Jones exclaimed, "La, Mell, you going to be a Baptist, and your ma a Presbyterian! Why, what will folks think?"

"I know what I'll think," said Mellie. "I'll think that it's nobody's business. If my Bible makes me a little Baptist, why then, I'll be a Baptist, and that's all of it. But let us get to our lessons before the teacher returns, just to show him how much we want to learn."

(Continued Next Week, D. V.)

Found

(Continued from page four)

"the father (or prototype) of all them that believe" (Romans 4:11). Joshua 24:2, 14, reveals something of the conditions in which he lived before and at the time when God "found" him; he came of an idolatrous stock who served false gods. When the Lord would humble the proud hearts of Israel, He reminded them of their lowly origin and bade them look "to the hole of the pit whence ye are digged. Look unto Abraham your father" (Isaiah 51:1,2) — whom I plucked as a brand from the burning. Acts 7:2, informs us, "The God of glory appeared unto our father Abraham, when he was in Mesopotamia." That was an act of distinguishing favour,

for He did not discover Himself to his fellow citizens. As Isaiah 51:2, declares, "I called him alone, and blessed him;" and as Joshua 24:3, records, "I took him throughout all the land of Canaan." Thus, in his care, God was found of one who sought Him not.

Take the case of Jacob. If ever there was a man who exemplified in his own person that God has chosen the base things of the world (I Cor. 1:28) it was he. According to the flesh, there was nothing winsome or pleasing about him. Selfish, scheming, deceitful, untruthful, he was a most unamiable character. There was nothing whatever in him to attract the love of God, yet on the memorable night at Bethel he found Him whom he sought not. A fugitive from his father's house,

fleeing from his brother's wrath, most probably with no thought of God in his mind, he laid himself down on the ground to sleep, with stones for his pillows. It was then that the God of all grace appeared unto him and made Himself known as a **giving God** (Gen. 28:13), and declared, "I will not leave thee, until I have done that which I have spoken to thee of." He found him when he had nothing, deserved nothing but wrath, gave him everything, and promised to protect him wheresoever he went.

Moses (Exodus 3:1,2), the Hebrews in Egyptian bondage, Samuel, David, are further examples. But consider the case of the **woman at the well** (John 4), who most unmistakably found the Lord though she sought Him not. A despised Samaritan, and adulteress, shunned by others, she came at midday — when she supposed the well would be deserted — to draw water. She was unacquainted with the Lord Jesus, and had no expectation of meeting Him and no thought of being converted that day. Poor desolate soul! But Christ was there at the well: there first, for He is the Alpha of salvation as well as the Omega of it. He was there waiting for her! He knew all about her desperate need and was ready to minister unto it. He was there to illumine her darkened understanding, to overcome her prejudices, to subdue her rebellious will, to **invite Himself** into her heart. He did so, and she "left her waterpot" and went on her way rejoicing, to witness unto His grace.

Take the case of **Saul of Tarsus**. He was a self-righteous Pharisee, and when such a one came before God it was not to seek mercy at His hands, but to thank Him that he was not as other men were, and to boast of his good deeds. He belonged to that sect which instead of welcoming the gracious ministry of Christ complained that He was the friend of publicans and sinners. But worse: he was filled with enmity against Him and took the lead in persecuting and hounding His people. Not only did he consent to the death of Stephen, but "he made havoc of the church," entered the homes of its members and committed them to prison. Having obtained yet greater authority from the high priest of the Jews, and while yet "breathing out threatenings and slaughter against the disciples of the Lord," he was found of Christ. So far from seeking Him, he was resisting with all his might, for it is clear from His words in Acts 9:5, that the Spirit had been striving with him; yet, instead of yielding to conviction, he was kicking against the pricks!

Does some reader exclaim, But my case was very different from any of those you have described above, being more like that of Nicodemus, Bartimaeus, or the dying thief; I was indeed a great sinner, yet realized my lost condition, and earnestly and diligently sought the Lord? Even so — and you were but doing what God has commanded all to do (Isaiah 55:6) — that in no wise clashes with anything we have said. God was equally beforehand in **your** case, for He not only chose you before you chose Him (John 15:16), and loved you before you had any love for Him (I John 4:19), but acted upon you to speak the quickening word before you could come forth from your spiritual grave (John 2:43), open your blind eyes ere you were able to see your lost condition, change your heart before you were disposed to seek Him, and draw (John 6:44) ere you came to Him. Thus you have no ground for boasting, nothing for which you can take any credit unto yourself: all the glory of your salvation belongs alone unto the Lord.

"And go after that which is lost, until he find it. And when he hath found it, he layeth it on his shoulders **rejoicing**" (Luke 15:4,5). How little is **this aspect** of our salvation dwelt upon today,



THE LORD WORKS MIRACLES IN EGYPT

Boys and girls, after the Lord told Moses and Aaron to tell Pharaoh to let the children of Israel go, they went to Pharaoh and did just what the Lord had commanded them to do. Aaron threw his shepherd's staff down, and the Lord caused it to become a snake. Then Pharaoh's magicians worked magic with their shepherd staffs and made snakes, and Aaron's snake swallowed up the other snakes. But Pharaoh's heart was just hardened, and he would not let the children of Israel go.

So the Lord told Moses and Aaron to lift up their rod and to smite all the water in Egypt — every river, every pond, every stream, pool — and He would turn it into blood. As they smote the waters, the Lord turned the water into blood. The fish in the water died, the whole land smelled awfully bad, and the Egyptians could not drink the blood. But Pharaoh's heart was still hardened, and he would not let the children of Israel go.

Then the Lord made frogs to cover the land of Egypt. Everywhere a person would sit down would be an old dirty frog. Still Pharaoh's heart was hardened.

The Lord then made lice to come on every man and every animal in Egypt. And even though it was a terrible thing for King Pharaoh to have lice on himself, he still would not let the children of Israel go.

Then the Lord made flies to come over all the land of Egypt. There were flies in their food, flies in the water, flies in the clothes — flies were everywhere. But they were not ever in the land of Goshen where the children of Israel were. The Lord kept the flies away from them. But still, King Pharaoh refused to let them go.

Then the Lord made the animals of Egypt to become very sick and die. And He made boils on every man and animal in Egypt. The Lord then made hail to fall in Egypt, and it destroyed the crops and trees. Still Pharaoh

would not let them go.

Then the Lord sent a big swarm of locusts over the land of Egypt, and they destroyed every tree that had not been destroyed by the hail. Then the Lord sent darkness over all the land of Egypt for three days, and the Egyptians could not leave their houses. Still Pharaoh would not let them go.

Then boys and girls, the Lord performed one last miracle for King Pharaoh. That was when He killed the oldest child and servant and animal in every family in Egypt. But the Lord told Moses how that the oldest child and servant and animal in every family of the children of Israel could be saved from dying that night when the death angel would pass through the land of Egypt. The Lord said that if they would take a pure, white, innocent lamb and kill it, take its blood and strike on the two side posts of the door of the house and on the lintel above the door, the death angel would pass by that house and would not kill the oldest child and servant and animal of the house.

That night, boys and girls, the death angel passed through all the land of Egypt, and where there was no blood on the door posts and lintel above the door, the oldest child and servant and animal of that house died. And where there was blood on the two door posts and lintel above the door, all were saved from death because of the shed blood of the white, pure lamb.

Boys and girls, the Lord Jesus Christ, as the pure Lamb of God, died on the cross of Calvary and shed His precious blood so that we might be saved from our sins. Just as no one in Egypt that night could be saved unless the lamb's blood was put on the door posts and lintel above the door, so none of us today can be saved unless the blood of the Lord Jesus is applied to our hearts. The Bible says:

"Behold the Lamb of God, which taketh away the sin of the world." John 1:29.

Have you trusted the Lamb of God to take away your sins yet?

either by those in the pulpit or those in the pew! So self-centered are we, so occupied with what redemption brings to us, that we give little thought unto what it means unto the Redeemer Himself. Oh, what holy satisfaction is His each time that He sees of the travail of His soul! How His heart is gladdened whenever He secures another of those who were given to Him by the Father! It was in anticipation of the same that He endured the cross (Heb. 12:2). Moreover, as Luke 15:6 goes on to inform us, He shares His joy with those in the "home" above: each time one of God's elect is saved, tidings of the same are announced in heaven! "Every display of the Saviour's grace is a jewel in His mediatorial crown. O what hearts have we, that we are not more humble before Him, more thankful to Him, and more joyful in Him! Lord Jesus help us, Gentile sinners, to look back, to look within, to look up, and to look forward, to excite humility, thankfulness, and joy of heart. Look forward my soul, for heaven is before you. Jesus stands ready to receive you, the Father to embrace you, the Spirit to triumph over you. Glory shall complete what grace has begun." (W. Mason, 1785.)

of God. These elements are called "weak and beggarly," which might be more fully expressed as "helpless and worthless." Why in the world should one who is a child, a son and an heir of God in Christ Jesus, desire to be a slave to that which is "helpless and worthless?" The answer to this question reveals how great is Satan's ability to deceive and mislead people to set their minds upon law instead of upon Christ Jesus.

"Ye observe days, months, and times, and years" v 10.

These Galatians, in their bondage to the world principles under which the Judaizing preachers had led them, made a religious observance out of days, months, times and years. That is an infallible sign of bondage — the observance of anniversaries, special days, jubilee days, centennials, etc.

"I am afraid of you, lest I have bestowed upon you labor in vain" v 11.

The apostle is fearful lest all of his work in preaching the gospel to these Galatians, and all of his teaching the Word to them has been useless. The best thing that we can say of those who are given to these man-honoring observances, and that is all they are as a rule, is to say that they are in bondage to the rudiments of the world from which the Lord Jesus Christ died to redeem them. We may be warranted in thinking that they are lost people. Either is serious, very serious.

Constant fidelity in small things is a real heroic virtue.

Little People's Corner



Quiz by Ethel M. Hoskins; drawing by Marsden Lore

CAN YOU NAME HIM?—A BIBLE QUIZ

He came to the gate of a city
When famine was sore in the land;
And called to a woman gathering sticks
To fetch him some bread in her hand.

By Courtesy of C. S. M.

ANSWER:
Elijah

Our Bible Study

(Continued from page four)

they are questioned as to why they desire to go back under bondage to the old rudiments and law principles from which they have been redeemed by the Son

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, AUGUST 5, 1956

THREE MORE CHURCHES

Revelation 3.

MEMORY VERSE: "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches."—Rev. 1:20.

I. A Recurring Expression. Rev. 2:29. The church is not to listen to Pastors, Deacons, W.M.U., S.S., Pope, or Denominational Boss.

Churches of all descriptions are to listen to Holy Spirit. Ephesus had left her first love; Smyrna hot-glowed as an oven; Pergamos settled in the world; Thyatira given over to Satan; Sardis dead; Laodicea lukewarm.

Our denomination needs to listen to Holy Spirit. Instead of listening we have substituted common sense, business principles, money appeals, and worldly organization. Instead, the average church and pastor are listening like galley-slaves to the voice of the state board or Corresponding Secretary. If we listened, we would take a John the Baptist brand, double bladed axe and cut down a lot of unscriptural trees that have grown up in our Southern Baptist orchard. Numerous articles on "The Key-man" and "The way out." We need but to listen to Him. Cf. Rom. 8:26. Each church imperfect, but He can work with our imperfections.

II. Sardis. Rev. 3:1-6.

1. Nothing to be commended for.
2. Nothing to be censured for. No need to censure a corpse.
3. Was a dead church. Lots of churches like it today. A cumberance to the ground. Crowds only on Easter and Christmas. A magnificent pile of architecture.

What makes a church dead? Of many things, I mention three: A failure to live above the world. Jas. 1:27; II Cor. 6:14. Lack of Word of God. Lack of Spirit of brotherly love. I John 3:10,11,14,23.

III. Philadelphia. Rev. 3:7-13.

This was the smallest and weakest of churches. This church stands in line of Baptist succession. Note Verse 10. All others swamped by Catholics (250 A.D.) and Mohametism (600 A.D.)

Infidel Gibbon in Decline and Fall of the Roman Empire says: "In the loss of Ephesus the Christian deplored the fall of the first angel, the extinction of the first candlestick of Revelation; the desolation is complete and the Temple of Diana or the church of Mary will equally elude the search of the curious traveller. The circus and the three stately theaters of Laodicea are now peopled with wolves and foxes; Sardis is reduced to a miserable village; the god of Mahomet, without a rival or a son is invoked in the Mosques or Thyatira and Pergamos, and the populousness of Smyrna is supported by the foreign trade of the Franks and Armenians. Philadelphia alone has been saved by prophecy or courage. At a distance from the sea, forgotten by the emperors, encom-

passed on all sides by the Turks, her valiant citizens defended their religion and freedom above four score years and at length capitulated with the proudest of the Ottomans. Among the Greek colonies, and churches of Asia, Philadelphia is still erect, a column in the scene of ruins — a pleasing example that the paths of honor and safety may sometimes be the same." Written in 1392.

2. No censure. Warned to expect persecution.
3. Plenty to be commended for. Entered all open doors. Kept the Word. This couldn't be said of many Baptists. A preacher's business; keep the Word, even though he may have to push his trunk out of town on a wheel-barrow. Did not deny His name. True of them later during Catholic persecutions.
4. Their honor (V. 9). All heretics will come and worship at their feet.

IV. Laodicea. Rev. 3:14-22.

1. Censured for several things. Luke-warm (V. 15,16). This church reminds me of letters to associations: "Dear brethren; this year's letter reports to you that we are at peace. Baptized — none. Received by letter — none. Excluded — none. Restored — none. Given to Missions — nothing. Deaths — none. Pray for us that we may hold our own." Luke-warm as to works.
2. Effect of this church on God (V. 16).
3. This church wasn't hopeless (V. 19). Churches have gone hog-wild on programs and big show. Need to repent. Smyrna and Philadelphia; not told to repent.
4. Notice Christ's place (V. 20). Addressed exclusively to delinquent church members. No room for Jesus in many churches. Christ is completely shut out.

V. Promises to the Overcomers.

1. At Sardis.
 - A. Clothed in white raiment (V. 5). Are clothed now with Christ's righteousness. Now its beauty is dimmed by the sinfulness of the flesh. Then it will shine out in all its purity. Cf. Rev. 7:13,14.
 - B. Confessed before God and angels. In the story of Boaz and Ruth (Ruth 4:8-10), the richest man in the land takes this beggar and says: "I've purchased her to be my wife." Some day Jesus will own us before God in that manner.
 2. Philadelphia (V. 12).
 - A. Pillar in temple of God. This is an expression of highest honor.
 - B. Go no more out. No end to this honor.
 - C. Wear the name of Jesus. Cf. Jer. 23:16.
 3. Laodicea (V. 21).
 - A. Sit on throne with Christ and God. What compensation. Worth fighting for. Worth being hated for.
- "Then the toils of the road will seem nothing, When I get to the end of the way."

Where And In What Manner Does God Save Sinners?

by BOB L. ROSS

Many people have the notion that God can only save a sinner in some particular spot and in a certain manner. And some even think that God saves only on certain occasions.

No doubt, you have heard someone say that a sinner could not be saved unless he was in church services, or in some similar service. Some good country folk have been led to believe that the day of salvation is confined to yearly "revival meetings."

Some who believe in the "mourner's bench" go so far to say that one cannot be saved unless he goes to the "mourner's bench." I even heard a preacher say once that without the "mourner's bench," the church house was no better than a mule barn. Other heresies of similar nature characterize "mourner's bench" religion, such as going to the "mourner's bench" so many times before one can be saved, keeping the "mourner's bench" in the same spot (else no salvation), etc.

I am sure that you have also heard it said that one must have a certain kind of "experience" in being saved. Some insist that one must "pray through" to such and such kind of an experience; or that one must have just the right kind of "feeling" in being saved. But the Bible does not teach any of the far-fetched notions and ideas that many people believe today. Sinners can be saved anywhere and at anytime. A sinner does not have to be in a church, or with a preacher, or at a "mourner's bench," or anywhere else. It does not have to be during a revival meeting, church service, or any other service.

A sinner does not have to "pray through" to an "experience," nor must he have a special "feeling."

It is not prayer that saves; it is not an "experience" or feeling that saves; it is not the church that saves; it is not a preacher,

not baptism, not signing a card, or raising up a hand, or walking an aisle — Christ and Christ alone saves.

Paul was saved while on his way to the city of Damascus (Acts 9). The thief was saved on a cross (Luke 23:42,43). The eunuch was saved in his chariot (Acts 8:26-40). Lydia was saved by a river side (Acts 16:13-15). The jailer of Philippi was saved in jail (Acts 16:25-31). The woman of Samaria was saved at a well (John 4). And others were saved in Bible days in various places at various times. None of their experiences were alike; yet their salvation was identical — it was in Jesus Christ.

It is not an "experience," a place, or a time that matters; it is Christ. It is He who saves by His death, burial, resurrection, and intercession. Regardless of what your "experience" may have been, it did not save you and it did not add one jot nor tittle in helping to save you.

The salvation of sinners lies in the Christ. And sinners are made conscious or are given the knowledge (revelation) of their salvation when they are brought to see that Christ died for every one of their sins from the time they were born until they die. Salvation as it relates to the sinner is the realization of a fact: "Christ died for our sins." The individual who realizes this fact, is saved. He is not saved by something that he did, but by what Christ did 1900 years ago. Actually, the sinner was saved when Christ died for his sins, but the salvation was manifested to him when he realized that Christ did save him when He died.

So regardless of when, where, or in what manner one receives the truth that the Lord Jesus Christ died for his sins, the individual who believes this gospel is made a new creature in Christ then and there.

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"What Think Ye Of Christ?"

(Continued from page two)

"And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Judea, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel." — Mt. 2:5, 6.

"John the Baptist, you were one of the strangest characters that ever stalked across the pages of human history. You were the last of the Old Testament prophets, and at the same time, the beginning of the New Testament. You were like the landing on a flight of stairs — you were higher than those before you, and yet lower than those that should come after you. You were the first Baptist preacher we ever read of in history. You baptized this man Jesus, although with a great deal of reluctance on your part. You denounced the Jews for their hypocritical professions of religion. Tell us, 'What think ye of Christ?'"

"Behold the Lamb of God, which taketh away the sin of the world!" — John 1:29.

"Nicodemus, I am glad that you came to Jesus one night; I am glad that we have evidence of your profession of faith in Him; I am happy not only because it means your salvation, but since

you were a fine high type moral man — a preacher of religion — you stand as an example to tell us that regardless of how good and moral one may be, he still needs Jesus. Nineteen hundred years ago you came to Him by night to talk with Him relative to His miracles and His theological teachings of religion. Do you remember that night? Do you recall that He emphatically declared the necessity of the new birth when He said to you, 'Ye must be born again.' Since you were a Jew and He was a Jew, and since many of my audience tonight are Jews, I ask you, 'What think ye of Christ?'"

"Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." — John 3:2.

"Woman of Samaria, I speak to you as I spoke to Nicodemus. I am glad that you were saved and that your character found a place in the Word of God even if your name was omitted. To be sure, first of all, I am glad that you are saved, but especially am I glad to recognize you as one of Jesus' friends in view of the example which you present. You had had five husbands, and you were living with a man in open sin when Jesus came to you. You were ostracized from society in that day. It is too bad you were born 1900 years too soon, for if you had lived today, you would be the 'belle' of society in every town. With your ways with men, you would be much sought after today. Your name would grace the society page of every modern daily newspaper. Since you were redeemed from all your sin, you

serve as an example, and by our conversion you tell the world that none can be too low nor too vile to come into the Kingdom of God. That must have been an eventful day in your life when you came out to Jacob's well to draw water and found Jesus seated there. Whether you recall how He looked or not, I am sure that you remember many of the things which He said. When He began to talk with you about the 'water of life,' you thought He was talking about natural water, didn't you? You even admitted to Him that you were expecting the Messiah. What you said to the men of the city of Sychar I would be happy to consider as an answer to my question, 'What think ye of Christ?'"

"Come, see a man, which told me all things that ever I did: (Continued on page seven)

MABEL CLEMENT

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"What Think Ye Of Christ?"

(Continued from page six)

"Paul, you never had the honor of seeing Him face to face; you never walked with Him in the days of His flesh; you were a stiff-necked, proud-hearted disbeliever for years after others had received Jesus as Saviour. The first thing I remember hearing of you, you were opposing those who had believed on Him. It was then that you were assisting in the stoning of a young man who claimed that Jesus was the Messiah. Later on, after your great experience on the roadway to Damascus, you became one of His followers. As you yourself said, you were—
"As of one born out of due time."—I Cor. 15:8.
You walked with Him in service for 30 years; you preached the Bible for 25 years. After you had been in His service nearly 30 years, you wrote to the church at Rome relative to the theological problems which center in and about the life of Jesus. Tell me now, after you have had these 30 years experience with Him, 'What think ye of Christ?'
"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—Rom. 1:16.

IV

Let I become tedious by calling in too many of those whom he had befriended, and who became His friends, I call in His DISCIPLES and ask them the real question: "What think ye of Christ?"
"Andrew, it looks like you had a 'knack' for personal work. You

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BAPTIST YOUTH WITNESS
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The church that persists in shelving the missionary question is pronouncing its own doom.

were the one who found the lad with some loaves and fishes and brought him to Jesus whereby a great miracle was wrought through His hands. You were one of those who told Jesus about the Greeks who had said:
"Sir, we would see Jesus."—John 12:21.

On the day when you first saw Jesus, you hurried away to begin your personal work by going to your own brother in the flesh, Simon Peter. What did you say to Peter in order to interest him in Jesus? 'What think ye of Christ?'
"We have found the Messiah, which is, being interpreted the Christ."—John 1:41.

"Philip, the world knows but little of you, yet you were close enough to Jesus that you felt at liberty to talk with Him, and you thus went with Andrew on the day when he told you about the Greeks who desired to see Him. Philip, 'What think ye of Christ?'
"We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph."—John 1:45.

"Nathaniel, you surely were the skeptic of the twelve apostles. Do you remember that when your friend Philip first spoke to you about Jesus, that you even doubted that anyone good, or anything worthwhile could come out of the city of Nazareth? Well, Nathaniel, after you saw Him, and had had fellowship with Him, 'What think ye of Christ?'
"Rabbi, thou art the Son of God; thou art the King of Israel."—John 1:49.

"Thomas, your skepticism never manifested itself until after Jesus was taken from you. I imagine your doubt was only natural though, and that it was an easy matter for you to question the resurrection, in view of the fact that you were so discouraged because of His death. Thomas, you saw Him not only alive, but you saw Him after He came forth from the grave; tell us, 'What think ye of Christ?'
"My Lord and my God."—John 20:28.

"Simon Peter, we are sure that if you were here today, you would deny many of the things that have been said about you relative to your primacy and the fact that you were the first pope. We just don't believe this, for you told us yourself that you were only an elder—just a preacher. You were so careful when you wrote your first letter to disclaim all superiority over any of the rest of the disciples, for you said:
"The elders which are among you I exhort, who am also an elder."—I Pet. 5:1.

Since you were so careful in that you did not want men to mistake you for the Christ, tell us, Who is Christ? 'What think ye of Christ?'
"Thou art the Christ, the Son of the living God."—Mt. 16:16.

V

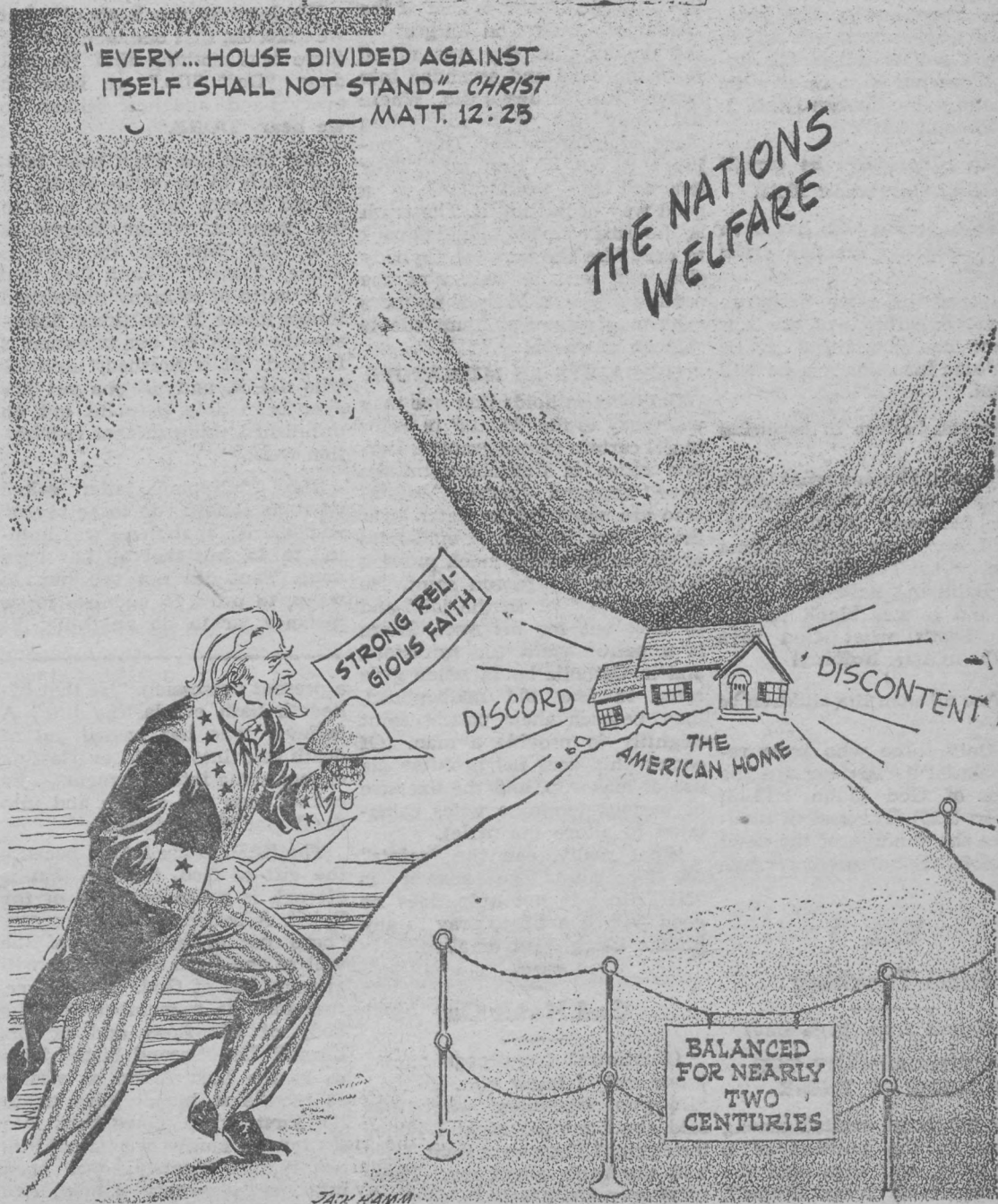
My Jewish friends, in the main, are as far from infidelity as they are from Christ. They believe in God. Though they may reject Jesus as His Son, still they believe in God the Father. Twice during the ministry of Jesus on earth, the FATHER broke the Heavenly silence with His voice. When Jesus was baptized, and when He was transfigured, the Father spoke. May each Jew and Gentile as well, in my invisible audience, lift his eyes heavenward tonight and say, "Oh, God, what think ye of Christ?" Listen:
"And there came a voice out of the cloud, saying, This is my beloved Son: hear him."—Luke 9:35.

VI

Since we have accepted the words of God the Father, and have taken His testimony in answer to this question, we likewise turn to the enemy of our souls. We even appeal to SATAN. It isn't often that I would be willing to accept the words of the Devil; it isn't often that I would want to accept anything

PRECARIOUS PIVOT POINT

"EVERY... HOUSE DIVIDED AGAINST ITSELF SHALL NOT STAND." CHRIST
— MATT. 12:25



that he would say, or that I you. But tell us, 'What think ye would want to parley long in of Christ?'
talking with him; yet, beloved, the Devil knows more about Jesus than any preacher living today. Did not James write:

"Thou believest that there is one God; thou doest well: the devils also believe, and tremble."—James 2:19.

In view of this fact, I ask Satan, "What think ye of Christ?" and he immediately answers:

"What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not."—Luke 8:28.

VII

I realize that there are those listening to this broadcast who desire that we shall convict Jesus. Since they have rejected Him, nothing could please them more than that we should find whereof to convict Him. Since the Old Testament prophets, the angels, His friends, His disciples, even God the Father, and the Devil of Hell have all testified in His behalf, we now call upon His ENEMIES to see what they have to say concerning Jesus.

"Judas, you betrayed Him; you loved 30 pieces of silver—\$15.95—more than you loved Jesus. Even though you followed with Him for three years time, still you betrayed Him. Of all ungrateful wretches, you are the worst. The basest ingratitude I have seen in any man appears in

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"I have sinned in that I have betrayed the innocent blood."—27:4.

"Pilate, this Jesus came before you for questioning and for trial. You were the one who sat upon the bench; you had sworn to uphold the law; you washed your hands of the whole matter on the day of the trial, but what you needed was that God might have washed your heart. It is true that you did wash your hands in water, but it requires more than water to wash away the guilt and the enormity of your sin—your passing judgment on one when even the witnesses disagreed, and when you yourself knew He wasn't guilty. Pilate, 'What think ye of Christ?'
"I find no fault in this man."—Luke 23:4.

"I am innocent of the blood of this just person: see ye to it."—Mt. 27:24.

And now, beloved, to YOU of my audience, I ask the question, "What think ye of Christ?" To both my Jewish and Gentile friends I present this question, "What think ye of Christ?" We would expect His disciples, and His friends to testify in His behalf; yet in this instance, we have even the Devil, along with the angels, and prophets, and the Father speaking well of Him. Even Judas and Pilate in their testimony, laud and praise His character. In view of all of these testimonies, I ask you, "What think ye of Christ?"

"What think you of Christ? is the test
To try both your state and your scheme;
You cannot be right in the rest, Unless you think rightly of Him.
As Jesus appears in your view, As He is loved or not;
So God is disposed to you, And mercy or wrath is your lot.

Some take Him a creature to be, A man, or an angel at most;

Sure these have not feelings like me,
Nor know themselves wretched and lost;
So guilty, so helpless am I, I durst not confide in His blood,
Nor on His protection rely, Unless I was sure He is God.

If asked what of Jesus I think, Though still my best thoughts are but poor,
I'll say He's my meat and my drink,
My Life, and my Strength and my Store;
My Shepherd, my Husband, my Friend,
My Saviour from sin and from thrall;
My hope from beginning to end, My portion, my Lord, and my All.

May God grant that you shall receive Him by faith and that He shall become your All in All.

WHAT DANCING DOES

Some years ago, the "Chicago Vice Committee" set out to find the cause of girls going wrong. They talked to 300 prostitutes in Chicago and asked, "What lead you to go wrong, and what lead you to become what you are today, a scarlet woman?" Eighty-five percent of them answered, "My first wrong was caused by the modern dance."

A great religious paper, speaking of the dangers of the dance, says:

"The round dance was started in a house of prostitution in Paris by a mistress of a King of France, and was never danced outside of a house of prostitution, nor by anyone but prostitutes and rakes, for the first one hundred years after it was started."
—FAITH AND LIFE

THE BAPTIST EXAMINER

PAGE SEVEN

AUGUST 4, 1956

I Should Like To Know

(Continued from Page One)
into the membership. The Bible nowhere teaches that we are to take into our churches the unsaved. It teaches us to receive the saved into our churches (Acts 2: 41,47; Romans 14:1).

7. Can a murderer be saved?
Yes. Read Revelation 22:17.

8. Can a person who has been divorced and has married again be saved?

Yes. Read the same Scripture as above. Regardless of the sins that one has committed, if he trusts Jesus for salvation, he will be saved.

9. Do you believe in baptizing babies?

I believe in obeying what God's Word says. God's Word says to baptize believers (Matthew 28: 19,20). I once saw a little tract entitled, "What The Bible Teaches About Baptizing Babies." I opened it, and it was blank on the inside. That's what God says about the matter: **Nothing!**

10. Are all men the children of God?

No. Only those who have received Christ as Saviour are the children of God (John 1:12,13; Galatians 3:26). The rest of mankind are the children of the devil (John 8:44; Ephesians 2:1; Acts 13:10).



False Teaching

(Continued from page one)

THE VIRGIN MARY THE BIGGEST OF THESE

Mary has been exalted among Catholics to the position of a female deity, and with man she stands ahead of Jesus Himself. She is termed "Mother of God," "Queen of Heaven," "The Blessed Holy Virgin," and all that sort of thing. The theory set forth in Catholic literature is that a mother has great influence with a son. Therefore, they argue, if you want something badly, talk to the Virgin and get her to inveigle her Son into granting it. Nice human reasoning, but it goes contrary to the Scripture which rules her out as a mediator entirely, telling us that "THERE IS ONE MEDIATOR . . ."

Mary worship is IDOLATRY pure and simple. Mary was a good woman, and highly favored of God (Luke 1:28), but she was only a woman. Mary recognized that her Son would be her Saviour. (Luke 1:46,47). She was saved through faith in her Son, just as we are saved through faith in Jesus. There is not even a hint that Mary interceded with Jesus for others. There is not a hint that people worshipped her or held her in any supreme reverence. There is no Scripture that tells us to adore her or to give her any special place in the Christian religion. Following the heat of ancient times, man elevated her to the place of a Christian goddess. Mary would have been the first to have disclaimed deity. She would have been the first to have repudiated the idea that she was a mediator between God and men.

MARY MYTHS

Catholicism with its Mariolatry, has found it necessary to coin myths in order to boost Mary's stock. One of these myths is that Mary was a PERPETUAL VIRGIN — that she bore no other children than Jesus. This is a plain falsehood, and it assumes that there is something so unclear about the bearing of children that Mary would somehow have been defiled had she borne children in the natural way. This is a slander on motherhood, and a lie against the Bible. (See Matt.

12:46. "His mother and his BRETHREN.")

One of the latest dogmas of the Catholic Church is that of the "Assumption Of The Virgin" — the dogma that she was raised from the dead and ascended into heaven just as Jesus did. Where did they get that interesting piece of information? They conjured it out of thin air. "They assumed the assumption" is a good way of putting it. The truth is, the Virgin's body moulded back to dust like the body of anybody else, and will be raised at the coming of Jesus. Mary is no more "Queen of Heaven" than she is "Queen of the May."

THE SAINTS AS MEDIATORS

Catholicism holds that one may well pray to the "saints" in order to get certain favors granted. Certain cities of Catholic countries have annexed "patron saints" who are supposed to watch over those cities. In time of epidemics or public disasters, much praying is done to the patron saint. He is urged to "get on the job" and to look out for his own. There is a patron saint for spinsters, and in Catholic lands, when girls come to fear old maidenhood, they beseech their patron saint mightily to provide a man. (Of course this does not prohibit the use of make-up, and the exercise of various feminine wiles calculated to allure the male).

What really, can the "saints" do for you? The answer is "NUTHIN." It not only does no good — it is a sin to pray to any human being dead or alive.



God Holds Out

(Continued from page one)
know me? I knew him. He said, "Do you remember what they said about me the night I joined the church? They were right. They told the truth about me. (There were even great tears in his eyes). I didn't hold out. I soon failed. But God held out. He has never turned me loose. I know that He saves."

Never will I forget the impression made on my mind by the quiet declaration made by that man that night. God had proven faithful. This, Christian people, is the whole secret. God holds out. God keeps His people.

—J. M. CARROLL.



Security Of The Saved

(Continued from page one)
suspend him by the easily broken rope of his own doings, over a gaping hell.

Suppose the saved one sins (and who sins not?), would the snapping rope land such a one in Hell?

If the security of the saved depends on the "works of the law," what standard of perfection must one adopt to assure his heart before God?

If the security of the saved depends on service, what limit of toil must one recognize to satisfy his passion of peace?

If a sinning believer is in danger of losing his salvation, how much sinning is needed? He who sins in one point has he not sinned in all?

If a serving believer must serve to be saved, how much must he serve? Can service save one who is already saved? God places salvation before and not after "good works." "Saved unto good works." (Ephesians 2:10).

The SAVED are SAFE because salvation is the free gift of God. A gift not dependent upon what the sinner is or does — a gift demanding no subsequent specialties to retain it. "The gifts and calling of God are without repentance." God promises eternal life apart from any remuneration on the part of the receiver. The channel of its reception is faith. There are no conditions as to its continuance.

The SAVED are SAFE because the gift of God is ETERNAL LIFE. A life that one possesses today and loses tomorrow is not eternal. Eternal life is an abiding life — an unending life. This gracious gift is to the believer,

"DO" or "DONE"

We hear so much about what we must do, that one would think there was nothing that He had done. "Do," "Do," we hear on every hand, and how seldom do we hear "DONE."

The story has often been told, and needs to be often retold, of an old Scotch lady who said to the moralist. "Your theory is 'Do,' 'Do,' but my theology is 'Done,' 'Done.'" Thank God that in a world of so many unfinished things, there is one thing finished—the work for our salvation is finished. "It is finished," said He who did it, and no one yet has ever been able to point out an unfinished thing in that redemption work.

The Philippian jailer asked what he should "do to be saved" and learned that there was nothing to do, but that all has been done. Paul did not tell him to weep, to pray, to agonize, to do penance, or to do anything; he

a present possession. "He that believeth hath everlasting life." A believer who has passed out of death and into a life everlasting cannot come into judgment — he cannot pass out of life and into death and the judgment.

The SAVED are SAFE because the gift of God, the life that is eternal, is a life begotten of the Spirit. A believer becomes a son, "born not of blood, nor of the will of the flesh, nor of the will of man, but of God." A believer, therefore, is a member "of His body of His flesh and of His bones." The "second birth" joins us to the Last Adam as vitally as the "first birth" joins us to the First Adam. Once born into the human family, we cannot lose our human identity; once born into the Heavenly family, we cannot lose our divine identity.

The believer's life is "hid with Christ in God." What marvelous security! Safe while this double-proof security of all-power is safe. Secure as long as "Christ in God" is secure.

"Because I live ye shall live also." It is as though Christ had said: "I have passed through death and hades and up through the air." "I was dead and am alive for evermore." "I have the keys of death and of hades." "I have passed through and am seated above principalities and authorities and the world-rulers of darkness." "Fear not trusting ones." "I live . . . ye shall live also." "I conquered . . . ye shall conquer in Me." No wonder Paul could say: "I know whom I have believed . . . He is able to keep . . . unto that day." Christ's promise is not in vain. If He lives, the believer must live also. Christ Jesus said so.

The believer's life is secured by the faithfulness of God. "They

simply placed before him the one distinguishing requirement of the gospel: "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31). The "done" takes away the "do." "Do" means human endeavor; "Done" means Divine accomplishment. "Do" is possible to human attainment, but "Done" spells out DIVINE ATONEMENT! "Do" is possible to man. "Done" is alone possible with God. "Do" satisfies the flesh. "Done" is grasped by faith. "Do" is the exercise of human energy. "Done" is the display of the Divine initiative. Said a good man while praying recently: "O God, we must crucify ourselves." His heart was right, but the conception was contrary to the Cross. In the believer's sanctification, as in the sinner's salvation, the work has been done. It is not to be done again. We are not to be crucified with Christ; we were crucified with Christ.

—TUCKER

shall never perish . . . no one can pluck them out of my Father's hand." "Kept by the power of God." What blessed preservation is this. Who fears to commit his soul unto Him, as unto a faithful Creator. "God is faithful by whom ye were called."

The believer's life is sealed by the Holy Spirit. "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise." This sealing is UNTIL — UNTIL the redemption of the purchased possession. Satan cannot in anywise steal away that which bears the seal — mark of the Holy Spirit of God.

When your heart questions whether a child of God can be lost, ask yourself: "Who can separate us from the love of Christ?"

When your heart trembles for fear of falling, encourage your heart with: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor death, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

When your heart doubts your own ability to hold out to the end, then remember that it is not your holding out but His holding on; not your perseverance but His preservation. "Ye shall be holden up, for God is able to make him stand." Your salvation is not your care, but His. Your salvation is not your works, but His. Your salvation is not of your failure, but of His faithfulness.

It is the will of Christ that His own be with Him where He is. Who can break His eternal purpose?

It is the promise of Christ, "My sheep shall never perish."

Who can disannul His Word?

It is the assurance of Scripture: "God hath chosen us before the foundation of the world . . . unto the adoption of sons . . . unto a dispensation of the fulness of times." When God puts forth His hand, who can draw it back?

If a saved soul is not safe, then salvation is not of grace but of debt.

If a saved soul is not safe, then the atonement was not a complete work, wrought out for us.

If a saved soul is not safe, then the enemy can lay something to the charge of God's elect — something not covered by the blood of the Christ.

Can a child of God be lost—then, the new man, begotten of God; the new man that cannot sin; the new man which is a member of Christ's flesh, and of His bones; the new man which is indeed "Christ in us;" the new man which is "Christ our life" — then this new man can be lost. Then "Christ who is our life" can be lost. Then "Christ in us the hope of glory," can be lost. Then "Christ's flesh and body and bones" can be lost. Then, the man begotten of God, the man that cannot sin, can be lost. Then a child of God can be lost.

Can the child of God perish—then, the purpose of God to people Heaven can perish; then the names written in the Lamb's Book of Life can be blotted out; then God can mourn the loss of His own sons, born of His Spirit, begotten by the Word of His Truth, through the infinite cost of His crucified Son. If a child of God can perish, the new man created after God in righteousness and true holiness can perish.

Can a child of God die in his sins? Not until God denies His oath, breaks His honor, and loses His character. "Yea, let God be true, and every man a liar." In that day, Christ Jesus can say of all the redeemed ones what He said once of His twelve: "Those that Thou hast given me, I have kept and none of them is lost, save the son of perdition," — and this son of perdition was never a son of God.

Toward those who hold or who teach the possibility of a saved soul being lost, my heart burns and yearns as it writes: "Ye do err, not knowing the Scriptures, nor the power of God."



Mr. John Bunyan, the famous Baptist of ages past and author of "The Pilgrim's Progress," having preached one day with particular warmth and freedom, some of his friends, after service was over, took him by the hand, and could not help observing what a sweet sermon he had delivered: "Aye," said the good man, "you need not remind me of that, for the devil told me of it before I was out of the pulpit."

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