

"I Should Like to Know"

(THE BAPTIST EXAMINER welcomes questions, to be answered in this column. Please state questions on separate sheet of paper, rather than including them in correspondence which relates to book orders, subscriptions, or some other matter).

1. In the tract on "A Woman's Place in a New Testament Church," on page 10, on Col. 3:16, Bro. Gilpin, the writer, says, "Singing then, without restrictions, is permissible to women."

Do you include in this solos and solo parts in the choir? And how would one divorce this from teaching, if it is a Biblically true song?

This is not Brother Gilpin replying to the question, but the answer that I give is as follows: Women may sing along with the congregation without any restrictions, but there is no justification for a woman singing a solo or solo part in the choir. A solo by a woman violates the spirit which is back of the prohibition upon women's speaking. It tends to pride and vain glory, just as happened in the Garden of Eden. Any time a woman gets into the spotlight as a speaker or singer, she is a perfect target for the devil. She is out of place and thus subject to the devil's wiles.

2. I am told that in the passage dealing with a woman's hair and wearing a covering that the Greek means a woman's hair is to be uncut. Is this your understanding of it?

The Greek word definitely indicates long hair (I Cor. 11:15). I'm not certain whether or not the word indicates "uncut hair" in the sense of not trimming the hair, but it certainly indicates long hair.

3. Is it right to have a Christian school in the church?

First, before answering your question, notice a few things that are wrong for a church to do in regard to secular schools: It is wrong for the church to divert any church funds or missionary money to secular education. It is wrong for a church to substitute educational enterprises for missionary enterprises.

It is right for Christian parents to see that their children get an education — and, if possible, from Christian teachers. Their financing of this education, however, should be above what is given to the Lord's church. Tithes and offerings are for the Lord's work, not secular education, regardless of how many "Christian school" tags are on the school.

Now as for using the church building (which the querist evidently has in mind, although she does not mention "building" in the question), there is no reason why this could not be done, provided it is necessary and there is no interference with the work of the Lord's church. Years ago, you know, schools and churches met in the same buildings. But it is

preferable, for many reasons, to have a separate building for a school.

4. What do you think of several churches pooling funds for a Christian school?

As churches, it is erroneous; as individuals, there is nothing wrong with it, provided that the individuals do not use money that should go into the church to support the school under the guise of supporting something "Christian." The church's commission is stated in Matthew 28:19, 20; there is nothing therein that has anything to do with secular education. We are not at all opposed to education, especially under Christian teachers, but we are opposed to allowing the devil to side-track churches from their commission.

5. In a recent issue of the daily paper, statements by speakers at a religious service held on a state college campus during Religious Emphasis Week are quoted. One of the speakers was a Roman Catholic "father" and he said: "He (God) may have known in advance that you wouldn't choose to go to Heaven, but He didn't make that choice for you. You messed Him up." Please comment.

Well, this is just the same old Arminian junk that all heretics swallow hook, line and sinker. The very idea that God could be "messed up" in His plans lowers God to a weakling. The trouble with the man who would make such a statement is the same trouble David speaks of in Psalm 50:21: "Thou thoughtest that I was altogether such an one as thyself." The Catholic "father" may get messed up, but God is quite different from him.

6. A Protestant speaker, during the same service, made this statement: "Nobody today believes that God created the universe in seven days." Please comment.

I'd say this Protestant has had I'd say this Protestant has his be the theological company he has been keeping does not believe the Bible, but there are still people on the earth that believe differently from these Bible rejectors.

7. The service to which I have referred in the above questions also had a Jew on the program. What do you think of a service in a school where a Roman Catholic, a Protestant and a Jew participate?

We would expect nothing better to come forth from such a gathering than what you have quoted. This just goes to show that unionism breeds heresy of the worst sort. — B.L.R.

"Life And Ministry Of Paul"

(Continued from page one) are always full of their subject whenever they preach on the Devil, and I guess we could say the same thing about every person who sits out in front of the preacher—that he likewise is full of the Devil.

May I remind you that there is a Devil. He exerted a tremendous influence in the days of Judas Iscariot, so much so that Jesus referred to him as a devil. Listen:

"Jesus answered them. Have not I chosen you twelve, and one of you is a devil?" — John 6:70.

I say, beloved, he has a tremendous potency and power to the extent that when the Anti-Christ comes into this world, he is going to be completely, fully, and entirely controlled by the Devil. In view of these facts, I say it behooves us that we study what the Bible says about the Devil, that we might see how we can meet our ancient foe, even Satan himself.

PAUL WARNS US THAT WE ARE TO BE ON THE LOOKOUT FOR SATAN.

In Paul's first warning about the Devil, he says:

"Lest Satan should get an advantage of us: for we are not ignorant of his devices." — II Cor. 2:11.

Satan has some devices. He has some plans. He has some schemes. He has some shrewd wily ways whereby he carries on his work. Paul says that we are to be careful lest Satan should get an advantage of us.

You know what it is for a person to gain an advantage over another. I remember when I was a boy how we used to play various games, and we always thought it wasn't too wrong if you could get a little advantage — a little edge, over the other fellow.

Well, the Apostle Paul says that we ought to be careful lest the Devil get an advantage of us, as if to say that we are to be on the lookout so far as the Devil is concerned.

Paul continues this argument, for he says:

"Not a novice, lest being lifted up with pride he fall into the condemnation of the devil." — I Tim. 3:6.

In this third chapter of I Timothy, Paul is giving the qualifications not only of deacons but of preachers as well, and one of those qualifications is that a preacher isn't to start preaching who is just a novice. That means somebody who is just newly saved, or somebody who has just newly trusted the Lord Jesus Christ as his Saviour.

I have known of people being saved and baptized and ordained to the ministry before a revival meeting came to a close. Personally, I do not believe in it. I am thinking just now of a man, who to my knowledge was a good man and a good preacher for a great number of years, a man who formerly was a whiskey dealer. There isn't a doubt in my mind but that God saved him. He was baptized and ordained and was preaching before one revival meeting came to a close. Apparently, he was a good sound preacher for a considerable period of time. Then he turned A-millennial, and later he turned Campbellite. Beloved, I can't understand why he did.

I look at a situation like that, and I think of what Paul says — that we are not to ordain as a preacher one who is a novice, "lest being lifted up with pride he fall into the condemnation of the devil." Paul is saying that we are to be on the lookout for "old Splitfoot." I tell you, beloved, you ought to keep your eyes open every day. You ought to be watching every step of the way lest the Devil take an advantage of your life.

Paul continues this same argument, when he says:

"Be ye angry, and sin not: let not the sun go down upon your

Examiner Editorials

IT IS REMARKABLE HOW GOD BLESSES HIS WORK

One of our most faithful readers for many years is Brother Walter F. Schneider, who now lives in St. Petersburg, Florida, although formerly in Maryland.

He has been getting THE BAPTIST EXAMINER for a great number of years — even before he moved to Florida, and has always been not only an avid reader, but a real supporter of it.

Several months ago, in talking with a Baptist pastor of St. Petersburg, he introduced THE BAPTIST EXAMINER to this pastor. Later on, this pastor became so much impressed that his church sent 85 subscriptions in behalf of his members.

Prior to Rally Day they had a

wrath: Neither give place to the devil." — Eph. 4:26, 27.

Paul is saying that so far as we are concerned, we are to be angry all right, but we are not to sin. It is all right to be angry sometimes. I have often said that it is no sin to be angry with sin. Paul says that we are to be angry and not sin, and we are not to let the sun go down on our wrath. In other words, don't go to bed nursing a grudge. Be sure everything is settled before you retire for the night and be sure, you don't let the Devil get a hold on your life.

Beloved, I have read to you these three Scriptures — II Corinthians 2:11, I Timothy 3:6, and Ephesians 4:26, 27 — in order to say this to you, we are warned to be on the lookout for the Devil. Mark it down, he is going about in this world. The Bible says that he walks about as a roaring lion seeking whom he may devour. We are to be on the lookout for him. We are not to allow him to slip up on us. We are not to allow him to take us, not being on our guard. Paul is saying, "Watch out! You had better be on the lookout for Satan."

II

PAUL SAYS THAT CHRISTIANS ARE TO ARMED AGAINST SATAN.

We read:

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." — Eph. 6:11.

He is a wily old Devil. He has some mighty shrewd schemes and tricks that he carries around in his bag of schemes and tricks. Paul says that we are to be armed so that we will be able to stand against the wiles of the Devil.

If you will read the balance of this sixth chapter of Ephesians, you will find that it is a mighty interesting armour that Paul describes. Naturally, it is not modern armour. Of course it is not the armour that you would use today, but Paul is describing the armour in the light of the generation in which he was living.

Paul talks about putting on a helmet. He talks about how we are to have on a breastplate. He says we are to have our feet shod specially. He says we are to have a shield whereby we will be able to defend ourselves. He tells us that we are to have something that is offensive in our hand to fight with. What is all of this for? In order that we might be armed against Satan.

If you will notice, he says that we are to have our loins girt about with truth. What is truth, beloved? He is speaking of the volume of truth — the Bible — and Paul says we are to have our loins girt about with it, for the loins are the vulnerable spot so far as the human body is concerned. What are we to use for armour? The truth — the Word of God.

Paul says we are to have on the breastplate of righteousness which

note in their church building relative to our needs, and as a result we received a check, the following note from the pastor:

The missionary society of our church made its May Community Missions Project a love offering for the Baptist Examiner. Enclosed please find our church's check for \$35.00. Our prayers will be with you Rally Day.

Truly, it is remarkable how God blesses our ministry — certainly want to meet the needs of some of these days, and visit with his people. God's blessings be upon them!

WANTED: A PAINTER

Your editor is in need of someone who might be capable of painting a chart concerning the tabernacle and the furniture thereof.

For years we have owned a chart, but it has been so much. Through loaning it to others, it has been used and abused and accordingly it has pretty much seen its best days. I would like to furnish this chart to some responsible sign painter and have him reproduce it in our behalf.

Do we have such an individual as a reader of our paper, or any of our readers know of one?

We would be most happy to hear from some one perhaps might help us — of course we would expect to pay for the services rendered.

POST RALLY DAY THOUGHTS

With Rally Day in the ground, and as we look forward to our Labor Day week-end Bible Conference, we want our readers to remember us in prayer and with their offerings during the summer months the same as they did the month prior to Rally Day.

How wonderful it would have been if we had had the money that came from Rally Day to start out afresh instead of having to spend it all in paying obligations already incurred (not able to pay all of those).

We truly thank God for our friends and their loyal support during the past few weeks commencing with Rally Day. It means much to know that we have been appreciated, and that our efforts in the Lord are definitely appreciated by our readers. It was a great hand clasp of confidence I say that, especially in view of the fact that it was the last Rally Day offering we ever had.

At the same time, don't forget that the months of July and August — summer vacation months — are usually pretty lean so far as subscriptions and contributions are concerned. Don't forget when you pray and when you give.

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"I know Him whom I have believed, and I am persuaded that He is able to guard that which I have committed unto Him against that day." (2 Tim. 1:12, rv).

There are many who know about Christ, but who do not know Him.

To know Christ as the Saviour, is to trust Him for salvation, and to deposit ourselves in His safe keeping, as the apostle says that he had done.

To know Christ as our High Priest, is to be continually saved from sinning as we come to Him in faith and prayer (Heb. 7:25).

To know Christ as our Prophet, is to be instructed by Him, and to sit at His feet, even as Mary did (Luke 10:39).

To know Christ as our Lord, is to recognize that we are His property, and to submit ourselves wholly to His rule (John 13:13-17).

To know Him as the Christ, is to receive Him to live and reign in us (Gal. 2:20).

3. Conscience Void of Offense: "I know nothing against myself." (1 Cor. 4:4, R.V.).

The apostle did not mean to say that he had no faults and failings. As Trapp well says, "Paul, a chosen vessel, but yet an earthen vessel, knew well that he had his cracks and his flaws, which God could easily find out." What the apostle said was that, as far as his consciousness went, he knew nothing against himself. To be able to honestly say this, there must be (1) implicit obedience to the Word of God, (2) initiation in the ways of God, (3) instruction in the will of God, and (4) intimate fellowship with God alone.—F. E. MARSH.

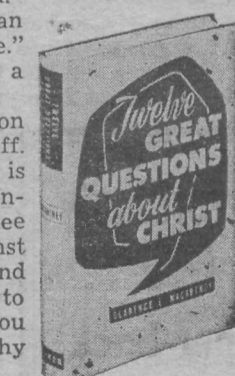
play of himself. The Devil said, "Make a display. Cast yourself down from this temple for God has already promised to take care of you."

Beloved, God has given that promise, but He didn't give that promise to a man who would presumptuously demand that God take care of him. What did Jesus do? He quoted Scripture to him.

Then the Devil said, "I know you came into this world to gain possession of it, and I can tell you the easy route. I can tell you the easy way for possession. Just fall down before me, and worship me, and I'll give you all the kingdoms of the world," and he made them pass in panorama view before the Lord Jesus Christ, so that the Son of God saw every kingdom of the world that should be until the coming of the Son of God back to this world a second time. Then Jesus said, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." He then quoted another Scripture.

I want to tell you, beloved, the only way that you can be a match for the Devil, and the only way that you can win over the Devil is to be armed with the Word of God like Jesus Christ was. Paul

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says, "Take the sword of the take siding was a freight; it had spirit, the Word of God." I say to to take siding for a passenger you, we are to be armed against train. However, two trains could-Satan. Jokes won't arm you. n't meet because one train was on Deathbed stories about grandma the main line going south and the or about some hound dog that was other train was on the main line loyal to his master won't arm you. going north.

I say to you, when you get your soul saturated with the Word of God, you have the sword of the spirit at your command. You are armed to meet Satan.

III

PAUL TELLS US THAT THE DEVIL IS A GREAT TRAPPER.

I wonder if any of you older folk ever did any trapping when you were boys. I wonder if any of you boys are trappers today. Well, if you are not, you have missed a lot in life. I often say that the boy who grows up in town and never lived on a farm, and never matched his wits with some of the animals out in the woods — that boy has missed a lot.

I can remember when I was a boy how I had a trap line that I ran every morning before I went to school. Come rain, come snow, come sleet, come hail, it made no difference. Many and many a morning I have gone out on my trap line and have gotten a polecat or an opossum or I got some other fur-bearing animal that I took time to skin before I went to school that morning. I went to school happy because I had caught something in the trap the night before. I had matched my wits with a wild animal and I had won, and by winning, I had some money that I had earned thereby.

Beloved, the Devil is a great trapper. He sets snares. Listen:

"And that they may recover themselves out of the SNARE OF THE DEVIL, who are taken captive by him at his will."—II Tim. 2:26.

Yes, he is a great hand at snaring. He can set his snare so artfully and so carefully that you just step into it before you know it.

I read the funny papers. There is not much fun about them, but nevertheless I like the funny papers. And do you know the part I like best? You will think I am in my second childhood when I tell you that I like Uncle Remus' stories of Br'er Rabbit. You know, I am always interested in how Br'er Fox and Br'er Rabbit are going to get along. I wonder what is going to happen to them.

It is interesting to see how they dig holes in the ground and cover them over with leaves and how they spread a rope around and hang one or the other up in the air. Beloved, I tell you, that is exactly what the Devil does. I look at Br'er Rabbit sometimes how he hangs Br'er Fox up by the heels, and I say, "Boy, the Devil has had me in that shape a lot of times." I look at Br'er Fox with that look he gets in his eye when he is hanging by his heels, and I say, "Boy, I feel sorry for you because I have been in the same shape. The Devil has had me in his snare lots of times just like Br'er Rabbit has you now."

I ask you, does the Devil ever set any snares for you? He is quite a trapper. Oh, my, how he does try to snare us! How he tries to trap us! How he tries to work on us in every respect! He works on our flesh. He works on our minds. He works on us in every way. He does everything he can to trap and snare the people of God. Paul tells us of this so we can be warned concerning Satan.

IV

PAUL TELLS US THAT SATAN SIDETRACKS CHRISTIANS.

We read: "For some are already TURNED ASIDE after Satan."—I Tim. 5:15.

I used to live along side the railroad tracks in my hometown of Walton, Ky. The Southern Railway had two lines—one line going from Cincinnati to Lexington; the other, on the other side, coming from Lexington to Cincinnati. These were both main lines. Trains didn't have to take a siding. The only thing that had to

Through the years, as I have thought about those two lines, it has reminded me that the Devil does his best to sidetrack God's people. I think God wants His people to stand up for Him in every respect but the Devil will try to get you off on a sidetrack so that you will not do it. If you are not careful the Devil will even use your business and let it come between you and your God. If you are not careful the Devil will take the most innocent little amusement and let it be the means of sidetracking you in your Christian service.

I have a television set in my home. I don't watch it much. I think those who live in my home would bear me record that I don't watch television but very, very little. I'll say this, though, beloved, I think in the majority of Christian homes television has sidetracked the service of the Lord Jesus Christ to the extent that the Word of God is virtually forgotten and virtually goes unread. It is so easy to get on a sidetrack. It is so easy to allow some little innocent amusement or recreation to get us sidetracked. Most people think the preacher is just down on amusement. That isn't so, beloved. I like a good time just as well as any of you. I just want to be sure we don't get off the "main line."

I often think of the fellow going to his hanging. His wife said, "Can I bring the children to the hanging?" He said, "Naw." She said, "That is just like you. You never did want the little things to have any fun."

I think, beloved, that most people think that about the preacher. They think he is a "flat tire," that he just doesn't want the children to have any fun, or he doesn't want anybody to have a smile, or he doesn't want anybody to have a good time at all. I tell you, beloved, I like a good time as well as the balance of you. If it hadn't been for a spirit of humor, humanly speaking, I would have "cracked up" a long time ago. I say to you, though I like a good time like you, I want to be careful, and you want to be careful lest the Devil takes some little innocent thing and gets us off on a sidetrack, so that we lose out in the service of the Lord Jesus Christ.

V

THE DEVIL HINDERED THE APOSTLE PAUL.

We read how the Devil actually hindered the ministry of the Apostle Paul. Listen:

"Wherefore we would have children.

come to you, even I Paul, once (Cont. on page four, column one)

WAIT 'TIL YOU HEAR THIS!

"I just had to tell you about the coming Bible Conference at Calvary Baptist Church, in Ashland, over Labor Day Weekend. You just must make your plans to attend."



and again: but SATAN HINDERED us."—I Thss. 2:18.

Paul said, "You folk of Thessalonica meant much to me. I wanted to come to you that I might minister to you, but Satan hindered us."

Beloved, I think the Devil is mighty good at that. I think he is about the best hand at hindering the cause of Christ that could be found. I think he is about the best hand there is when it comes to hindering you and me from doing our Christian duty. Just as Paul wanted to go to Thessalonica and wasn't able to do so because the Devil hindered him, so you and I have desired to do something in the service of our Lord, but the Devil has hindered us. He put something in the way to hinder us from doing so.

I remember several years ago when I got up one morning that I said I was going to spend the day reading my Bible and praying—that I wasn't going to do a thing that day but read my Bible and pray, but before I got my breakfast I was called out, and that night at 10 o'clock I got back home. It was from one burden to another all day long, and I never got to read my Bible or pray that day as I had planned.

You know, beloved, the Devil is awfully good at keeping you doing good things, I wasn't doing the best thing. I had in mind that day to do the best thing I could do—read my Bible and pray. I think I did a lot of good that day. I think I did a lot so far as helping other people. Though I was doing good things, I wasn't doing the best thing. How the Devil does hinder us in our Christian service!

Do you suppose he hinders you any? Do you suppose he throws up any roadblocks in your pathway? Do you suppose he hinders you any in regard to your service? Oh, yes, we are all the same, beloved. The Devil hinders God's

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"Life And Ministry Of Paul"

(Continued from page 3)

VI

PAUL TELLS US THAT OP-
POSITION TO GOD'S WORK
COMES FROM SATAN.

All the opposition that we have in the work of the Lord comes from the Devil. Listen:

"O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"—
Acts 13:10.

Paul was starting on his first missionary journey. The Word of God says that when he came to the isle of Paphos, there was a false prophet there. He got to the first stop in his missionary work and there stood opposition—a false prophet. When Saul stood up against this false prophet, he said to him, "You are an enemy of all righteousness. You are a child of the Devil," as if to say that the opposition to God's work that he had encountered in this first stop on his first missionary jour-

ney was an opposition that came from the Devil himself.

I want to tell you, beloved, every bit of opposition that you and I have ever had as individuals or as a church hasn't come from individuals as such, but it has come from the Devil working through individuals. I think how the Devil is so definitely opposed to independent churches. Personally, I don't think the Devil cares much about these Convention churches. I'll be perfectly frank with you, I don't think the Devil is worried very much about them, for the majority of them don't preach enough truth to disrupt much of Satan's work. He certainly hates independent churches, and he'll do everything he can to cause trouble. He'll do everything he can, and, beloved, he has done it. I look backward across our seven years of brief history as a church, and I think of the opposition we have had, and yet that opposition hasn't come from individuals except as those individuals were Devil-inspired, just like this false prophet was Devil-inspired that Paul spoke to on the isle of Paphos.

Now, beloved, when you go out from this place and opposition

VIII

PAUL TELLS US THAT SA-
TAN HAS HIS PREACHERS.

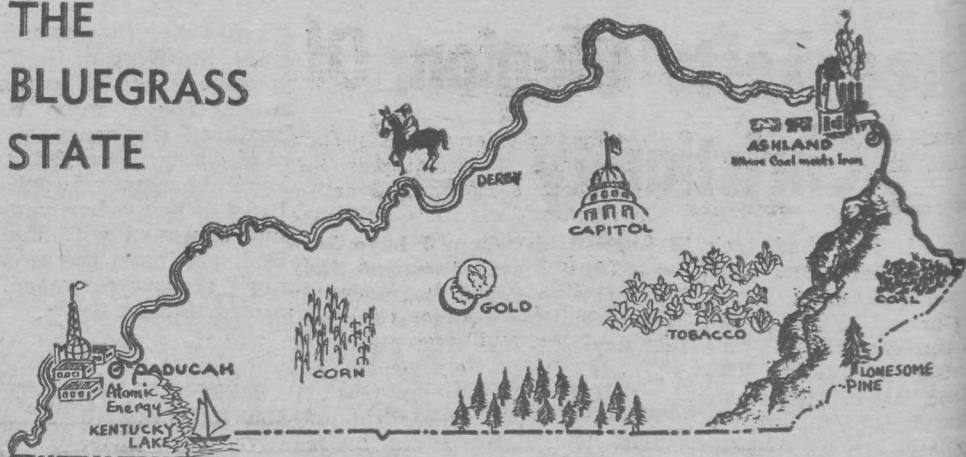
Notice, the Devil has his preachers:

"For such are FALSE APOSTLES, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for SATAN himself is transformed into an angel of light. Therefore it is no great thing if HIS MINISTERS also be transformed as the ministers of righteousness; whose end shall be according to their work."—II Cor. 11:13-15.

Paul tells us that the Devil is an angel of light, for he makes things look so pretty.

Did you ever see the devil that is pictured in papers, the devil that has horns, hooves, pitchforks, and belches fire and smoke, and walks around with cloven feet? Did you ever see that devil? No.

THE BLUEGRASS STATE



arises to the cause of Christ which we represent, just remember this, the individual that is causing the opposition is only Satan-inspired.

VII

PAUL TELLS US THAT SATAN WORKS HARD ON A CHRISTIAN'S FLESH.

We read:

"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a THORN IN THE FLESH, the MESSENGER OF SATAN to buffet me, lest I should be exalted above measure."—II Cor. 12:7.

Paul had a thorn in the flesh. What was it? I don't know. I think God purposely saw fit not to tell us what that thorn was, for one reason. Suppose God had said that the thorn in the flesh was bad eyesight. Then every individual that had bad eyesight would say, "I have Paul's thorn." Or maybe that thorn in the flesh was bad hearing. Then every individual that cupped his ear with his hand to listen would say, "I have Paul's thorn in the flesh." As it is, God didn't see fit to tell us what that thorn was, so that regardless of what your problem is, you can say you have Paul's thorn in the flesh. It covers your flesh, my flesh, the flesh of all of God's people. Any problem that you have is a thorn in the flesh. Where did it come from? Paul said, "God gave me a lot of revelations. It could be as a result of those revelations I would have thought myself superior to everybody else, but I got a thorn in the flesh, which was a messenger from Satan." He tells us how he went to the Lord three times and asked Him to take that thorn away, but every time He said, No. Paul said, "I have gotten to the place that I like my thorn. I have gotten to the place that I take pleasure in my infirmities in order that the power of Christ might rest upon me, but I want you Christians at Corinth to know that this thorn in my flesh is purely a messenger of Satan."

I tell you, beloved, the Devil has put many a thorn in you, and me, down through the years. I won't say what your thorn is; I don't know, but I know one thing, the Devil surely likes to work on our flesh. There's many and many a child of God today who has a thorn in his flesh that the Devil is just twisting and gouging him with. However, we need to remember one thing, the same God that gave grace to the Apostle Paul is the God who can give grace to us today.

IX

PAUL TELLS US THAT SATAN BLINDS SINNERS TO THE GOSPEL.

Sinner friend, do you see the truth that Jesus Christ died for your sins and on the Cross of Calvary, as He bled and suffered, He was there paying for your sins? Have you seen the blessed truth that sin has to be paid for; either you have to go to Hell to pay for it, or somebody else had to pay for it. At any rate, it has to be paid for. Do you see the truth that one day God sent Jesus

Christ to the cross, and
paid in full your sin debt.
You know why you haven't
Because the Devil has blinded
so that you cannot see. I

"In whom the god of the
HATH BLINDED the
them which believe not
light of the glorious
Christ, who is the image
should shine unto them."
4:4

4:4. Notice, Satan has blinded the eyes of individuals lest they should shine in unto the Kingdom of the Gospel of Jesus Christ. This is what he does. He blinds the eyes of sinners.

Several years ago I scaffold where the last Kentucky was hanged. They put a cap they put over his head that when the trap was sprung he didn't know exactly what was going to die. When the trap was sprung that sent him to eternity, that cap kept him from knowing when it took place. The Death cap was called the Death cap. His eyes were blinded. As I looked at that place where a man was hung, and as I looked at that cap that went over his head, I thought—that is exactly what the Devil has done to every saved person in this world. He put a death cap right over their eyes so that he can't see the light of Jesus Christ.

Beloved, the Gospel
greatest thing in this
me. I revel in the fact
God, before the foundation
world, planned my salva
that my God sent Jesus
into this world to die
sins. It thrills my heart
that God before the foun
the world would have th
me, and would have given
to die for my sins, and
truly because of what He
in my behalf. I stand he
tell you how Jesus died
for our sins to keep us ou
that He died to pay our
to save us from Hell, yet
folk will get a long bre
to say, "Well, I wonder
is going to get through,"
unsaved man will look
the distance and get that
look in his eyes. He'll lo
watch, and he will do ev
except listen to the Gosp
is it that it means so m
me and yet means nothing
I'll tell you why. The D
you blinded, sinner friend
doesn't want the light of t
ous Gospel of Jesus Christ
unto you. He has you bli
you cannot see.

CONCLUSION

Some of these days
old Devil, our ancient
is going to be completely
Listen:

"And the God of peace
bruise Satan under
shortly."—Rom. 16:20.

I don't know when it
ing, but Paul says that it
to be shortly. Two thousand
have passed by and it has
pened yet, but remember
God a thousand years is
and a day is a thousand y
it has only been scarcely t
since Paul said that the
peace was going to bru
Devil.

I am looking forward
glorious day. I know we
Devil in this world to
with. I know the same
upset Paul, that gouged
the thorn, that same
tried to trap him, that
(Continued on page 5, col

The Communion Of Giving

By FRANK B. BECK
Boston, Massachusetts

to get by and tolerate it. Let such a one heed 2 Corinthians 9:7, "God loveth a cheerful giver!"

Then there are those who are interested givers. They have a concern for the cause and they support it accordingly. I suppose that most of these are titheers of their income, and some may even give above and beyond the ten percent of their money (Mal. 3: 8-10. Let us hope that the majority of us have reached this far. But God the Son — how did He give?

Jesus Christ gave His flesh. I will give My flesh for the life of the world, said the Saviour, in John 6:51.

He gave His blood. "This cup is the new testament in My blood," Christ says at this holy feast, "which is shed for you" (Luke 22:20).

He gave His will. "Not My will, He prayed in Gethsemane's gloom facing the cross, to the Father, "but Thine be done" (Luke 22:42).

He gave Himself. "Christ loved the church and gave Himself for it" (Eph. 5:25).

Jesus did not give toleratingly, or merely with mild interest — but sacrificially! God the Son exhausting Himself. How expensive love is! And this eating the Lord's Supper in the Church is a "communion," or "participation." (I Cor. 10: 16) in this giving of the Father, in this sacrificial giving of the Son! A "sharing" in it. So that—

III

Thirdly, here is **EXPERIENCE**. personal experience, the Holy Spirit communicates the salvation and spirit of such Calvary love within us — this is seen in this table inviting us who believe in Christ.

While the Father gave the Son (and this is seen in the bread) and the Son sacrificially gave Himself (and this is seen in the cup); and we had nothing to do with this, except to desperately need it! Yet here is where we come in that the Holy Spirit brings us to the table in salvation through Christ, to eat and drink and live in this giving. And if we actually commune with Christ, with His flesh and blood, we will! Otherwise this table will mean nothing to us.

Gladly will we give of our time (Eph. 5:16), talents (Matt. 25:14-30), toil (I Cor. 3:9) and treasury (2 Cor. 8:1-5); once we enter into the personal experience of the Father's giving His Son to us; of the Son sacrificing Himself for us; for then the Holy Spirit will be making this real in us — and we will really be sitting in fellowship with Christ and His chosen at the communion table of broken bread and poured out wine. Then we will learn how to give, and to give sacrificially in the redeeming love of Christ's cross. Amen.

"Life And Ministry Of Paul"

Continued from page four) that used his devices on Paul, that same Devil who in a wiley way did his best to sidetrack him—I know that that same Devil is working today. But I thank God through the Gospel of Jesus Christ I am saved, and some of these days we are going to be victorious.

Are you saved? Have you seen the Gospel? Have you seen the truth that Jesus Christ died for your sins? If you have, thank God for it. If you have seen it, then you ought to be baptized, and you ought to be a member of this church.

May God bless you!

Rally Day

(Continued from page 1)
LOVES TBE AND SUPPORTS US
I am enclosing a small gift of five dollars. Wish I could do more.



ELD. FRANK BECK

I love THE BAPTIST EXAMINER and the truths of the Word which God demands to declare. May God richly bless you and Bro. Bob and your families and all the workers and writers.
Glen W. Couch, Ark.

★ ★ ★

WE THANK GOD FOR HER WISHES IN OUR BEHALF

Just a word of encouragement to you who work to keep the Baptist Examiner coming to me, and to all others who read it, too. May the Lord bless you and meet all your financial — and personal needs! I wish I could write fluently the things in my heart. But God knows! I wish I could send enough to meet every need you have — and send the paper into every home in our land.
Edith Baker, Mich.

★ ★ ★

THIS PASTOR AND PEOPLE EXPRESS CONFIDENCE

Enclosed is the offering that we have for the "clasp of confidence." It is what God has provided from this group of people. Our prayers and love to you and this great work of the Lord's.
East Side Baptist Church, Ark.

★ ★ ★

HAS SENT MANY OFFERINGS FOR TBE

Please find enclosed \$5.00 to be used in the Lord's work in sending out your wonderful paper.
Mrs. Joe Harrell, Ky.

★ ★ ★

DOESN'T HAVE WORDS TO EXPRESS VALUE OF TBE

I am sending a check for \$3.00 for the "clasp of confidence" Spring Rally Day. I wish I were able to send more. Words cannot express what TBE has meant to me May God continue to use it for His glory.
Gerald Price, Tenn.

★ ★ ★

TBE GREATLY BLESSES THIS FLORIDA FRIEND

I am greatly blessed by receiving the Baptist Examiner. It is my prayer that the Lord will continue to use you and TBE for His glory until Jesus comes. I am enclosing an offering for Rally Day. I wish I could give more.

P. R. Lawson, Fla.

★ ★ ★

IN THE "SHOW ME" STATE TBE RATES THE BEST

Enclosed is \$10.00 to help with TBE's expense — not as much as I would like to send but trust it will be of help in some small way, for I know TBE is the best religious paper in circulation and I trust that God will provide and it will be in the mail when Jesus comes for His people. I am sure it has been a great source of comfort to great numbers of people. It has to me. May He richly bless you and continue to make you a great blessing to many people is my prayer.
C. C. McKinnon, Mo.

PRAYS FOR US EVERY DAY

Enclosed you will find \$2.00 as my Rally Day offering. Wish it could be more. I am 70 and not able to work, so I am not able to send much. But I remember you and your work in my prayers every day.
Herbert Nugent, Ind.

★ ★ ★

AN OFFERING AND A PRAYER FROM MICHIGAN

Enclosed find an offering for expense of publishing The Baptist Examiner. My prayer is that Rally Day offering will be sufficient to pay all of the indebtedness. May the Lord bless you and Bob in your sacrificial efforts to keep the paper in print.
W. W. Whitaker, Mich.

★ ★ ★

FOR OVER 20 YEARS TBE HAS BEEN ENJOYED IN N. C.

Enclosed is just a little gift. Wish I could do more, but I just don't have it. I want to say I have enjoyed The Baptist Examiner for over 20 years and still do. I hope God will give you many blessings for June Rally Day. I will be praying for you.
Mrs. L. B. Harrell, N. C.

★ ★ ★

TBE LOVED, SUPPORTED AND PRAYED FOR

Enclosed is \$5.00 to help with the expenses of the Baptist Examiner. We do love the paper and want you to know it. We remember you in our prayer and appreciate your prayers for us. We hope and trust we will be able to help more on the paper. We sure would miss it a lot if it should have to be stopped coming. We pray that won't ever happen. It is needed so much today.
Mrs. Otto Davis, W. Va.

★ ★ ★

PRAYS AND SUPPORTS US BEFORE HE "GOES HOME"

Am sending you just a small gift for TBE to use as you see fit. How I thank God for you and Bro. Ross and all the people who help to put it out. Am praying and oh how I am praying for it and you all. Wish I could help more, but I have to go Home in the near future.
W. T. O. Bray, Ga.

★ ★ ★

TBE GREATLY ENJOYED BY THIS GREAT TEXAN

I sure hope you receive many letters and offerings on Rally Day. I'm sure there must be a very large number of people receiving and enjoying TBE, so if they would all, or at least a great number of them, write and send offerings, I'm sure they would feel better themselves while helping with the expense of publishing TBE, and the Lord and His Word would be honored. May the Lord bless you folk on Rally Day and every day. I'm sending an offering and want to say again that I enjoy TBE so very much.
L. L. Beacham, Texas

ABSOLUTE CONFIDENCE IN OUR MINISTRY

Thank you for giving me the privilege of sharing in the dissemination of the truth. TBE must never be allowed to cease publication because of a lack of financing. You have my absolute confidence.
Shelton B. Miller, Wash.

★ ★ ★

GREAT KENTUCKY WOMAN ENJOYS OUR MESSAGE

Enclosed you will please find check for \$5.00. I wish I could have made it more. I am reading "What Will You Tell Your Children" and also TBE—and enjoying it. I am 81 years old and still attend church.
Mrs. Ora Mangold, Ky.

★ ★ ★

LOVES TBE AND LONGS TO BE WITH US

I love the Baptist Examiner. I expect my grandchildren will find a lot of them when they go to clean out the dresser drawers when I've passed on to the other side. I can't bear to burn them up. I am enclosing a small donation with prayer that it will multiply many times. I sure would love to attend the Bible Conference on Labor Day Week-end, or any of the worship services in your church. My prayer is that God will encourage you all.
Mrs. L. D. Edwards, W. Va.

★ ★ ★

WANTS TO HAVE A PART IN SUPPORTING SOUND PAPER

We want to have a part in keeping TBE in circulation until Jesus comes. This paper is sound in every particular. Enclosed is \$15.00 for Rally Day. May the blessings of God be on you and your church.
Roy and Ted Mitchell, Ky.

★ ★ ★

WANTS TBE TO CONTINUE AS LONG AS WORLD STANDS

I feel like I should send you a small offering to help you keep TBE coming. We sure enjoy reading it. Hope you will be able to continue the good work of TBE as long as the world stands, is our prayer.
Mr. and Mrs. Henry Mathney, Tenn.

★ ★ ★

THEY ARE SURE TBE HAS BEEN A BLESSING

Enclosed you will find a check as an offering for the Spring Rally Day, and for a few new subs that I would like to submit. Certainly THE BAPTIST EXAMINER has been a blessing to us and to many others across the years. May God richly bless you and the paper in the years to come.
Jack H. and Ruth Ray, Tenn.

★ ★ ★

TBE HAS AIDED THIS FLORIDIAN TO STAND

Enclosed you will find a small offering of \$2.00. I thank you for still sending me a paper that has helped me stand steadfast for the Faith once delivered unto the saints.
Walter F. Schneider, Fla.

The Lord's Church

Its Cost	The Greatest	Acts	20:28
Its Antiquity	The Oldest	Eph.	1: 4
Its Foundation	The Deepest	1 Cor.	3:11
Its Material	The Finest	Jude	20
Its Extent	The Widest	Rev.	5: 9
Its Position	The Loftiest	Eph.	2: 6
Its Builder	The Wisest	Matt.	16:18
Its Owner	The Richest	Heb.	1: 2
Its Security	The Safest	Matt.	16:18
Its Head	The Mightiest	Eph.	1:22
Its Priest	The Kindest	Heb.	4:15
Its Worship	The Purest	John	4:23
Its Worshipers	The Holiest	Phil.	3: 3
Its Prayers	The Truest	Jude	20
Its Praises	The Sweetest	Heb.	13:15
Its Service	The Longest	1 Cor.	14:15
Its Doctrine	The Simplest	1 Thess.	1: 9
Its Unity	The Strongest	2 Cor.	11: 3
Its Work	The Noblest	1 Cor.	11:20,27

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- Its Grace
- Altogether by Grace
- Doctrines of Grace Do Not Lead To Sin
- Perseverance of the Saints
- As Seen in the Book of
- With Christ

SONGS IN THE NIGHT

SERMONS WE SEE

While visiting a friend recently, there suddenly stole into our conversation about Christ, the softest and sweetest strain of music. It was not the ordinary whistle of a bird, meaningless except as it expresses the longing of suffering creation, but it was a connected and most melodious snatch from one of the masters of song. The first thought was that a music box had in some mysterious manner become sprung, and was pouring forth these exquisite notes: but a glance around the room revealed a cage containing a beautiful bullfinch; and then it was discovered that the delightful harmony proceeded from the throat of the little warbler.

In answer to an expression of surprise and admiration, the lady of the house explained that the bird had been taught to sing in the night. It had been found necessary to exclude it from the light, and all objects that might divert its attention, and then when the teacher sat near it in the darkness, and prayed over and over the same tune, at last the bird was able to catch the notes, and to repeat them in perfect unison with the mind of the composer and the hand of the performer.

Of course, the words of Elihu, that marvelous type of Christ, instantly came into remembrance: "Where is God my Maker, who giveth songs in the night?" (Job 35: 10). It may be that He can teach some of His people to sing only in the night; and it is certain that their sweetest songs are learned when darkness closes about them. What would David have been to the saints of all subsequent ages, if he had not been compelled to say "Deep calleth unto deep at the noise of Thy waterspouts: all Thy waves and billows are gone over me?" And then he could add, "In the night His song is with me, and my prayer unto the God of my life" (Psa. 42:7-8).

In another place he says "in the day of my trouble I sought the Lord: my sore ran in the night and ceased not (or as De Witt renders it, 'My hand is stretched forth in the night, and is not withdrawn'); my soul refused to be comforted." But then he adds, "I call to remembrance my song in the night" (Psa. 77: 2-6).

First, he could sing in the night, because he had faith in God's Word; as he says of the fathers, "then believed they His words; they sang His praise" (Psa. 106: 12).

So he says for himself, "Thy statutes have been my songs in the house of my pilgrimage" (Psa. 119:54); and in a day yet future, "All the kings of the earth shall praise Thee, O Lord, when they hear the words of Thy mouth. Yea, they shall sing in the ways of the Lord." (Psa. 138:4,5). God's Word remains even in the darkest hour of affliction, and for this we sing.

Second, he could sing for mercy. "I will sing aloud of Thy mercy in the morning," and again, "I will sing of the mercies of the Lord forever" (Psa. 59:16; 89:1).

Yet, there is mercy in the night, mercy in the stroke that lays us low, and mercy to crown sorrow, when the Lord teaches in the dark the song He wishes us to learn. "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy" (James 5: 11). It was a very dark night when the prophet could say, "Though He cause grief, yet will He have compassion according to the multitude of His mercies. For He doth not afflict willingly, nor grieve the children of men" (Lam. 3:32, 33).

Third, he could sing of redemption. "My lips shall greatly rejoice when I sing unto Thee; and

my soul, which Thou hast redeemed, shall not be silent." (Psa. 71:23).

This not only gives us occasion to sing in the night of our Lord's absence from earth, and in the darkness of bereavement, but it will tune the voices of the saved in heaven, for we read, "They sung a new song, saying, Thou art worthy to take the book and open the seals thereof; for Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and nation; and hast made us unto God kings and priests: and we shall reign upon the earth." (Rev. 5:9,10).

Fourth, he could sing of God's righteousness. "My tongue shall sing aloud of Thy righteousness" (Psa. 51:14); and "they shall abundantly utter the memory of Thy great goodness, and shall sing of Thy righteousness" (Psa. 145: 7).

That God made Him, who knew no sin for us, that we might be constituted the righteousness of God in Him, is surely enough to wake the songs of gratitude and of praise even in the gloomiest night. As Christ is, so are we, though still in sorrow.

to meet the Lord in the air.

—J. H. Brookes.

The night of trial, of suffering, of sorrow, ought not silence the songs of God's children. David said, "I will bless the Lord at all times; His praise shall continually be in my mouth" (Psa. 34:1). A psalm was sung as the Saviour and His apostles were about to leave the upper room for Gethsemane (Matt. 26:30). At midnight Paul and Silas "sang praises unto God" (Acts 16:25) in the Philippian dungeon! And many of the martyrs sang psalms and hymns while burning at the stake! How these examples should rebuke our silence and gloominess!

O brethren and sisters, take down your harps from the willows (Psa. 137:2) and make melody unto the Lord. Ponder God's promises, His mercy, His redemption, His deliverances, and before you know it your heart will burst into song.

I'd rather see a sermon than hear one any day; I'd rather one should walk with me than merely tell the eye's a better pupil and more willing than the ear. Fine counsel is confusing, but example's always clear. And best of all the preachers are the men who live their own. For to see good put into action is what everybody needs. I soon can learn to do it if you'll let me see it done; I can watch your hands in action, but your tongue too far

run, And the lectures you deliver may be very wise and true. But I'd rather get my lessons by observing what you do. For I may misunderstand you and the high advice you give. But there's no misunderstanding how you act and how you When I see a deed of kindness, I am eager to be kind; When a weak brother stumbles, and a strong man stays by. Just to see if he can help him then the wish grows strong. To become as big and thoughtful as I know that friend. And all travellers can witness that the best of guides to is not the one who tells them, but the one who shows the. One good man teaches many, men believe what they see. One deed of kindness noticed is worth forty that are told. Who stands with men of honour learns to hold his honour. For right living speaks a language which to everyone is clear. Though an able speaker charms me with his eloquence, I'd rather see a sermon than to hear one any day.

"Clasps Of Confidence" On Rally Day

PASSES HER PAPER ON TO A FRIEND

Have enclosed a check for \$5.00, which I have intended to do for a long time. I still enjoy the Examiner and read it all, passing to a friend when I finish.

Mrs. J. G. Ward, Tex.

★ ★ ★

WE LOVE THIS DEAR LADY IN MISSOURI

A little offering for Rally Day. How I wish it might be much more. May God bless the work you're doing.

Elsie Tuggle, Mo.

★ ★ ★

APPRECIATES WORK TBE IS DOING

Enclosed please find a small amount for Rally Day. We do appreciate the work you are doing.

A. D. Spearman, Ala.

★ ★ ★

TBE HAS HELPED HER LOTS THROUGH THE YEARS

Enclosed is \$10.00 to do with as you wish. Thank you very much for sending the Baptist Examiner, as it has helped me a lot over the past years. May you have a wonderful Rally Day.

Evelyn McCloskey, Fla.

★ ★ ★

WE LIKE HIS GIFT AND PRAYERS

I am sending \$5.00 to help you keep the Baptist Examiner in the mail. My prayer is for you till Christ comes.

Isom Haynes, Va.

★ ★ ★

WE THANK GOD FOR PRAYERS LIKE THIS

I am enclosing \$5.00 for your Rally Day offering. May the Lord bless and keep you and help you to keep carrying on by supplying all your needs.

Mrs. Mabel Durer, Ohio

★ ★ ★

A GIFT AND A PRAYER FROM THIS VIRGINIA FRIEND

I am sending you a little gift of \$10.00 for your Rally Day. May the Lord bless you in your work for Him.

Luther Harbaugh, Va.

★ ★ ★

ENJOYS TBE AND THINKS IT THE BEST

We are enclosing \$10.00. We enjoy TBE very much and think it is the very best.

Mr. and Mrs. H. C. Long, Ga.

★ ★ ★

WAY OUT IN COLORADO SHE LIKES TBE

Inclosed is a check for \$20.00 for Rally Day. May God richly bless you in all your efforts, that you can keep the Baptist Examiner coming.

Mrs. Dana Ready, Col.

THINKS TBE THE GREATEST

TBE has been a great blessing to us and am praying that it continues if it pleases the Lord. TBE is the greatest paper of its kind in print.

Mr. and Mrs. C. E. Wilson, Ga.

★ ★ ★

SOUNDEST PAPER HE KNOWS OF

Just a line to let you know that I enjoy TBE and what it stands for. It is the soundest paper that I know of.

H. G. Russell, Miss.

★ ★ ★

PRAYS FOR LONG LIFE FOR TBE'S EDITORS

Find enclosed my contribution. Wish it could be more. I don't know what we would do without TBE. Your sermons are wonderful. I've never heard any like them. I hope the Lord will let you live many more years to publish your paper.

Mrs. Mildred Y. Logan, Fla.

★ ★ ★

SORRY HIS GIFT CAN'T COMPARE TO BLESSINGS

I feel rather ashamed, because my wife and I are now on social security, and I can't begin to send you as much as I feel your paper means to me in spiritual value. I am enclosing \$1.00 with sincere best wishes for your continued success in upholding the cause of truth.

Samuel Affleck, Pa.

★ ★ ★

IN FLORIDA SHE THINKS TBE DOING WONDERFUL WORK

We trust Rally Day will be very successful and that your financial burden will be lightened. You are doing a wonderful work through the Baptist Examiner.

Ella J. Casey, Fla.

★ ★ ★

GREAT BLESSINGS FROM TBE IN MAINE

We are enclosing a small gift for Rally Day and are praying much for you at this time that the offering will come in and your need will be met. Words can't tell you how much we enjoy TBE and the great blessing we get from reading it.

D. G. Currie, Maine

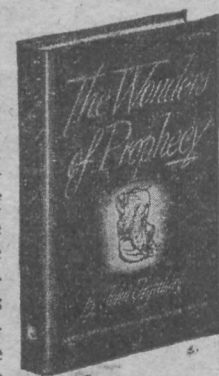
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IN TEXAS SHE PRAYS AND GIVES

Please find enclosed \$2.00 to be used in your efforts to give the gospel through the printed pages of The Baptist Examiner. I pray you may have a great Rally June 12th.

Mrs. J. T. Silvey, Tex.

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Campbell

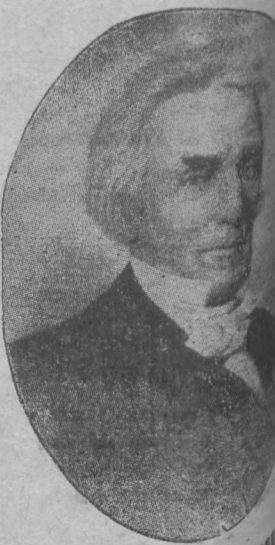
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Should have outgoing, friendly disposition at all times; should be a willing speaker and intent on never will pretend he enjoys giving women talk.

Education must be beyond Ph.D. requirements, but always conversant in homespun modesty and talk. Able to sound learn- ing, but most of time talks like good-old-Joe. Familiar with literature read by his congregation.

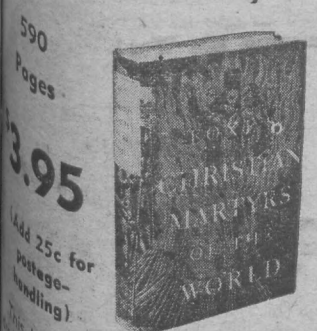
Must be willing to work long hours; subject to call any time of night; adaptable to sudden change. Will spend at least 10 hours preparing sermon; additional 10 hours reading books and magazines.

Applicant's wife must be both young and plain; smartly attired but conservative in appearance; gracious and able to get along with everyone, even women in kitchen; teach Sunday school; baby-sit, run multilith machine, wait table, never listen to anyone's children must be exemplary in conduct and character; well behaved, yet basically different from other children; properly dressed.

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"Clasp Of Confidence"

(Continued from page 6)
ply all your needs, and may the readers of TBE and those that fellowship with you, and Bob, be builded up in the Faith, that by their lips the Gospel might be preached throughout the land. May God's blessings be yours as you labor for Him.

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STILL ENJOYS TBE AND GIVES TO ITS SUPPORT

I hope you and yours are enjoying the blessings of the Lord. I still enjoy the good sermons in TBE. Enclosed please find \$5.00 of the Lord's money. Use it as you deem wise.

John T. White, Ga.

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SAYS THEY ARE CARELESS, BUT GLAD FOR TBE

We have been careless about sending an offering to you, but we still read THE BAPTIST EXAMINER, which comes in Mother Cade's name, even though she left us in 1957. She always looked forward to TBE and read it as long as strength would allow.

Richard & Belle Cade, W. Va.

★ ★ ★

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I am sending a \$10.00 money order for Rally Day. I wish it could be more. I do pray that TBE can continue being published and sent out and be a blessing to many.

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Enclosed find money order for \$3.00. I know it is not much, but our little congregation is small and we do not own the building we meet in and our expense is great, but we believe with all our heart the great gospel truths you print in the Baptist Examiner. May it never cease being printed.

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THESE ARE OUR KIND OF BAPTISTS

We are sending an offering of \$10.00 to be used as you see fit. Sure do enjoy the paper, as we are Baptists and enjoy the truth as you bring to us each week. May God bless you all and give you best of health.

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OCTOGENARIAN SAYS TBE HAS MUCH GOOD READING

I didn't sign for the paper, but it has so much good reading in it I am sending you a small donation. I will soon be eighty two. My eyes are very weak, so I may have to quit reading.

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★ ★ ★

LONG TIME SUBSCRIBERS STILL ENJOY TBE

We are sending \$5.00 to help pay on the Baptist Examiner. We have been subscribers for many years and enjoy reading it very much. We think it's a wonderful paper.

Mr. and Mrs. O. B. Barton, W. Va.



The Book Of Life

(Continued from page 1)
need to continue as we began: to

MEET THE POSITIVE SIDE



be constantly occupied with Him who is fairer than the children of men, to delight ourselves in the Lord, to have our minds stayed upon Him. To meditate upon His love, His power, His faithfulness, His grace, is the secret of peace and joy. Let us commence each day by earnestly asking the Holy Spirit to stay our mind upon the Lord, to draw out our affections to Christ, to take of the things of the Saviour and reveal them unto us, to bring us into heart-fellowship with our blessed Redeemer.

No doubt much of the Christian's depression and gloom are to be attributed to Satan. But this ought not to be. It is a cause for shame and humiliation for any child of God to be defeated by the Devil. We are not ignorant of his devices, God having fully exposed them in His Word; complete armour is provided for us; and the Divine promise is, "Resist the Devil and he will flee from you."

But the great Enemy constantly seeks to persuade the Christian, especially the young one, that his conversion is all a delusion, and in reality he has no part or lot in the matter. Now such fiery darts can only be quenched by the shield of faith; not by reasoning, nor by referring back to the date of our conversion; but by trusting in Christ. "Look unto Me" is the word for the young Christian. It is only as the eye remains steadfastly fixed on Christ that Satan's darts all fall to the ground.

Let us now consider:

1. The Call to Salvation

How humbling and solemn is this—"Look unto Me and be ye saved." None ought to need such a call. It should be our chief delight and occupation to be looking unto — contemplating, worshipping, loving, serving—the One who daily loadeth us with His benefits. But instead, our eyes and our hearts are elsewhere; objects which are worthless engage our attention. By nature we love darkness rather than light. Because of this we need to be called upon to "look." How very humbling and solemn!

How condescending and amaz-

ing is this — "Look unto Me and be ye saved." God knows that men are occupied with other things rather than Himself. God is fully aware that He has little place in His creatures' thoughts, and still less in their hearts; yet does He not turn away in disgust. He is not too insulted to bid sinners turn to Him, nor does He leave them alone, as they so fully deserve. Instead, the great God calls to them and says, "Look unto Me and be ye saved." What condescension! what amazing mercy!

How definite and explicit is this—"Look unto Me and be ye saved." The language of our text is so plain that it scarcely needs any explanation, and I am fearful lest I should darken counsel by a multitude of words. Our text contains a call for the sinner to take his heart off from every other exercise and to fix its undivided attention upon the Saviour-God. It bids us turn away from all creature confidences and look only unto Him who thus invites us.

This brings us to:

2. The Simplicity of the Gospel

Our text is a very simple one. We ought to be deeply and increasingly thankful for the plainness of God's Way of Salvation. The Gospel presents no intricate system or philosophy which only

the wise of this world can comprehend; and here it is in striking and blessed contrast from many of the schemes and religions of men. That which God calls upon the sinner to do, requires no university course:

"Believe on the Lord Jesus Christ" (Acts 10:31);

"Come unto Me all ye that labour and are heavy laden" (Matt. 11:28);

"If any man thirst let him come unto Me and drink" (John 7:37);

"Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13).

But perhaps our text puts the Gospel even more simply than elsewhere. "Look unto Me and be ye saved." A baby can "look" long before it is able to speak. A sick person may "look" when he is too ill or too weak to do anything else. That which so impresses me in our text is the blessed simplicity of its terms. It is this plainness of the Gospel which suits it to all classes and conditions of men. O that the Spirit of God may awaken some poor sinner and show him its suitability to his case.

And now let us ponder:

3. The Way of Salvation.

Notice that it is not "Live unto Me," but, "Look unto Me." Salvation does not come by altering our manner of life. No one has ever been saved because of his right living. Salvation by works is a universal delusion. If sinners could be saved by living as they ought, then the Cross of Christ was unnecessary. "Not by works of righteousness which we have done, but according to His mercy He saved us" (Titus 3:5) is the united confession of all God's people.

The first word of our text is "Look," but observe that it is not "look at your sins." There is no relief by that method. As well might I attempt to produce heat by looking at ice, light by looking at darkness, wealth by looking at poverty, as produce salvation by looking to self. When I look at myself I see something that God has condemned, for God has written the sentence of death upon the flesh. No, our text bids the sinner to look away from self, (Continued on page 8, column 1)

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The Look Of Life

(Continued from page 7)

and look only unto the Lord. Nor is it "look at your convictions." If you are trying to make a righteousness out of your feelings you are just as far from the true Way of God as if you sought to make a righteousness out of your works. The sinner is no more saved by his conscious miseries than he is by his conscious merits. If you try to make a Saviour out of your convictions you will no more obtain forgiveness than if you sought pardon from God by means of ceremonies. To imagine that a deep sense of sin constitutes a claim on Divine mercy would be placing a premium on sin.

"Could your tears forever flow,
Could your grief no respite know,
These for sin could not atone,
Thou must save, and Thou alone."

To tell sinners that they must have a certain sense of sin, a certain degree of contrition, a certain brokenness of heart, before they may rightly apply to Christ, is turning the sinner away from the Saviour to self. The remedy does not lie at the seat of the disease, but in the great Physician Himself. Look to Christ then just as you are, and wait no longer for a preparation manufactured out of your miseries. The publican did not say, "God be merciful to me a penitent sinner!"

"But ought I not to have a godly sorrow which worketh repentance before trusting in Christ?" Certainly not. You cannot have "godly sorrow" until you are a godly man, and you cannot be a godly man until you have submitted to God and obeyed His call; and His call is "Look unto Me and be ye saved."

Faith is the beginning of all godliness, for it is written "without faith it is impossible to please Him" (Heb. 11:6). If your heart is hard, come to the Lord and confess it as the greatest of your sins. If you cannot come to Christ with a broken heart, then come to Him for one.

Nor does our text bid the sinner to look at his faith, nor look within to see if he has faith. That is the mistake that many are making today, and consequently they have no assurance. Looking within produces nought but sadness. It is the look without which brings peace within. I greatly fear that some of you are resting upon your faith, instead of upon Christ. Remember the serpent-bitten Israelites. They were ordered to look away from self, and to fix their gaze upon the Divinely-appointed object set before them.

Nor does our text say "pray unto God." How many in these modern Evangelistic Campaigns have "gone forward," prayed to God for the forgiveness of sins, and asked Him to make them better men and women. No doubt some of them, because they have done this, supposed God had accepted them, because of their earnest cries. Having "made a start for heaven," they no doubt "felt happy," and resolved by the help of God to hold out to the end. But if praying be substituted for "looking" to Christ, then God's way of salvation is missed.

Christian Science Myth

By W. MARTIN and N. KLANN

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With a great deal of research, the entire doctrine of so-called Christian Science is thoroughly discussed and refuted in these pages. An account of the life of Mary Baker Eddy, the founder of this cult, and frequent quotations from her writings are included.

and the seeking soul, though sincere in the belief that he has "got religion," is sincerely deluded. Believing that I am a millionaire will not make me one, and believing that I am saved when I am not will not save me.

"Look!"

What is signified by "looking?" It implies concentrated attention: not a mere passing "glance," but a definite "look." It signifies the abandonment of all creature confidence and the heart turning to a Saviour-God. It denotes the exercise of faith, for God is invisible, and therefore cannot be seen with the outward eye. It is that acknowledgment that from Him alone can salvation come. There was only one refuge from the flood, only one way of escape from the angel of death in Egypt, only one remedy for the bitten Israelites in the wilderness; so is there only one way of salvation.

To look unto the Lord means turning away from all other confidences to Christ Himself. "I am the Way, the Truth, and the Life, no man cometh unto the Father but by Me" (John 14:6) is His own declaration.

To look unto the Lord means to put your trust in the Saviour, relying solely on Him because of what God says to his friend "I am looking to you to help me," he means, I am counting on you.

Thus, to look to the Lord Jesus means to depend upon what He did for poor sinners. That is why the text says, "look unto" not simply "at." There are many who look "at" Him, perhaps with admiration, but this does not save them. To "look unto" signifies, to cast yourself upon Him.

Now mark the universality of the call of our text: "Look unto Me, and be ye saved, all the ends of the earth." In view of such plain language as this none can truthfully say that God has excluded them from His Gospel call. What could possibly be more inclusive? It is not only "the ends of the earth," but "all the ends of the earth." If there is an unlimited expression in the Bible it is here. As God says in Prov. 8:4, "Unto you, O men, I call; and My voice is to the sons of men."

And the call is a bona-fide one, too. In other words, the text means what it says. To everyone in this congregation tonight, without exception whatsoever, God says, "Look unto Me and be ye saved." I will allow no system of theology to tie my hands in preaching the glorious Gospel of God's grace. I refuse to make my commission any narrower than the one my Master has given me, and He has said "preach the Gospel to every creature." And while God preserves my health and strength I shall (by His grace) declare "all the counsel of God," and an intrinsic part of that "counsel" is to hold up before all Him who "died for the ungodly" (Rom. 5:6), and to announce that He is willing and ready to receive and pardon every sinner who comes to Him.

Finally, mark the encouragements contained in our text for sinners to "look." First, this is God's command. Never say, May I look? Am I included in the call? Most certainly you are. "God now commandeth all men everywhere to repent," and He bids you look unto Him, and warns you that if you do not and will not you shall eternally perish.

Second, our text contains more than a bare call. It is accompanied by a sure promise: "Look unto Me and be ye saved." This is the affirmation of One who cannot lie, whose Word is forever settled in heaven. Just as surely as you "look" to Christ you shall "be saved." Many others have done so, and have experienced the blessedness of it in their own souls. Then why should you not do so?

Third, it is followed by a convincing reason: "For I am God, and there is none else." This should meet every objection and solve every difficulty.

You may feel like saying, "But I am so unworthy."

God replies, "I am the God of all grace!"

Then, "look" unto Him.

You may answer, "But I am so helpless."

God replies, "I am the Almighty, with Me all things are possible."

Then, "look" unto Him.

You may object, "But I am so sinful and wicked."

God replies, "With Me is plentiful redemption."

Then, "look" unto Him and be ye saved. May the Spirit of God remove the scales from your eyes and give you to see that Christ is willing and ready and "mighty to save."

I Thank God For Jesus

(Continued from page one)

Jesus Christ. Again I have reason to thank God for Jesus Christ. I am saved by the grace of God from everlasting to everlasting through the blood of Jesus. I was once saved and I will always be saved by the power that is in the blood. What a blessing to know (and God's children can know it) that as long as you shall live, if there is dwelling in a man's heart, the Lord Jesus Christ, he shall always be saved.

"My sheep hear my voice, and I know them, and they follow me; And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."—John 10:27,28.

Now this does not give us who are saved a license to sin! If the child of God would willfully sin he must endure chastisement.

"And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not? (Notice verse 8) But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."—Heb. 12:5-8.

The Bible says, "For whom the Lord loveth he chasteneth, and scourgeth, every son whom he receiveth." Therefore, if you are saved, God has received you and loves you enough to chastise you and not let you forget that forever and ever, as long as you shall live, even if od through chastisement takes your life, if saved, you are a child of God.

IV

Dear reader, can you thank God for Jesus? If you cannot answer this question from your heart, but have a desire to seek an answer, then put all your trust in the Lord Jesus Christ. You are dead in your trespasses and sin.

"And you hath he quickened, who were dead in trespasses and sins."—Eph. 2:1.

This is saying that you, if lost, are actually dead to God and must be brought to life, or quickened to life by God. And if then being dead you have to be redeemed by the blood of Jesus Christ.

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of His grace."—Eph. 1:7.

Then and then only can you actually thank God for Jesus.

ALL I CAN DO IS PRAY THAT GOD WILL HAVE MERCY ON YOUR SOUL.

YES! by God's Grace, I can thank God for Jesus BECAUSE—"FOR I KNOW THAT MY REDEEMER LIVETH, AND THAT HE SHALL STAND AT THE LATTER DAY UPON THE EARTH: AND THOUGH AFTER MY SKIN WORMS DESTROY THIS BODY, YET IN MY FLESH SHALL I SEE GOD."—Job 19:25,26.

Written for the purpose of a witness to the Glory of God.

Gideon's Army

(Continued from page one)

bers. How we could wish that our Lord's churches of today could see that great truth. But in spite

of the fact that Gideon was outnumbered more than four to one, we hear God saying to Gideon "You have too many men! If I give you the victory with that many men in your army, they will be saying, 'Look what we did.'"

So He told Gideon to tell all who were afraid to go home. Twenty-two thousand of them went home. Now he had only ten thousand men to fight against that great army. He was now outnumbered by thirteen and one-half to one. From a human standpoint Gideon's chances of victory were very slim.

But in Judges 7:4 we hear the Lord saying, "The people are still too many; bring them down unto the water, and I will try them for thee there."

In verse 5 our Lord said, "Every one that lappedeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink." Three hundred men lapped the water with their tongues. The nine thousand and seven hundred got down on their knees to drink. Our Lord said "By the three hundred men that lapped will I save you, let all the other people go home."

Here we come to see so clearly the great fact brought out in Isa. 55:8-9 where we read, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Man thinks that if he is to win the battle he must have more men, more guns and more ammunition; but not so with God.

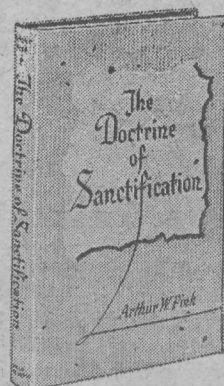
Now who do the three different groups in Gideon's army represent in regard to professing Christianity today? It should be clear to all that the big crowd, the twenty-two thousand who were afraid when the day of battle came, represent those who are only professors. They will be afraid when the Day of the Lord comes. We see their picture in Mt. 7:22 and their doom in Mt. 7:23. Not a pretty picture is it?

Then the large group, the nine thousand and seven hundred who got down and glued their mouths to the water, represent those who have been born again, but who are more concerned with this old world and what it has to offer than they are with Spiritual things. They do not have their eyes upon the Lord nor upon the things the world has to offer. They are upon the foundation (I Cor. 3:11) and they will be saved, yet so as by, or through fire. But there is no victory in their lives. When we meet our Lord in the air this great crowd can only look on as the faithful few receive their reward for their faithfulness. Is this the crowd you will be in?

Then the little group, the three hundred, less than one per cent of the whole army who kept their eyes on the Lord, and upon the enemy as they lapped the water

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from their hands; of course they represent the few among professing Christendom today who the Lord uses to win the world. They are the ones whose things are fixed on Him, who think things above and not on things below.

The great majority of the people today are so busy with church banquets, church social events, that they have no time for Bible study, spreading the Gospel, and other good works. Many of them boast of the fact that they are too busy to have time to study the Bible. Martha tried that, as did Mary, but Mary got the commendation. The little group represented by the three hundred men, very little time, if any, for things that appeal to the world, but are always able to find time to study their Bible and thereby.

The things which the hundred did are also typical of what the small but faithful of Christians are doing. Each one of Gideon's little army carried with him an earthen pitcher in which was hidden a torch, or rather a torch, and a trumpet. When the time came each blew his trumpet, broke his pitcher and thereby let his lamp of truth, be visible to the world.

The pitchers are typical of our bodies, the earthen vessels in which we live and in which Holy Spirit has come to make His abode. We too must break our pitchers before our light can shine before the world. In Rom. 12:1 we are told to present our bodies a living sacrifice unto God. When we do that the Holy Spirit takes over to guide, direct and control our lives. Then, and only then, does our light shine in the eyes of the world.

In Rom. 8:9 we are told we are in the Spirit if so be the Spirit of God dwell in us.

And in Gal. 5:25 we are told we live in the Spirit, let us walk in the Spirit. The word "if" here in this verse is rendered "since." So we say the verse means, "Since we live in the Spirit, let us act accordingly."

Blowing the trumpet by Gideon's men typifies our souls forth the Word. When we presented our bodies a living sacrifice unto God, when we come to realize that we are living in the Spirit, and act like it, then we are in position for the Lord to use us effectively in claiming His Word.

Leftovers

(Continued from page one) special training to prepare myself — I'm good enough already.

What an abomination to the Great Creator and Possessor of All! Little wonder the American sees nothing challenging in the Church of Jesus Christ today. We are all too willing to feast on the riches of His love, give in return for His love, but we are warmed over potatoes.

—JAMES A. LOWE
"The Immanuel"