

The Baptist Examiner

"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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JERICHO THEOLOGY

Dr. The Modern Theological School a Menace and a Peril to the Church and Its Spiritual Growth

by the late I. M. Haldeman
former Pastor, Calvary Baptist Church, New York City; Author of "The Tabernacle" and many other books.

rael; and when the offering of the idolaters in spite of all their cryings remained unconsumed by any fiery response on the part of their god, he had prayed, and Jehovah had answered, fire leaping from heaven to consume and accept his offering. He had prayed again, the flood gates of heaven were opened and the rain came as a benediction to the suffering earth. Later he had stood upon the holy mount. God sent the squadrons of nature's forces wheeling about him. The winds swept and swirled as though they would bend the very mountain top, there came the riving of the rocks beneath him, the lightnings of God illumined the heavens, (Continued on page 4, column 1)

What Jesus Christ Is To The Believing Sinner

The only acceptance that any sinner can have before Almighty God is to be "accepted in the Beloved," Jesus Christ (Ephesians 1:6). In this article, Scripture is cited to reveal exactly what Christ is to the sinner who trusts Him as Saviour.

Christ is Righteousness

"But of him are ye in Christ Jesus, who of God is made unto us . . . righteousness" (1 Corinthians 1:30).

"For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Corinthians 5:21).

The one thing that sinners lack is righteousness. The one thing sinners must have to stand in God's presence is righteousness. In Christ, every believing sinner has this righteousness.

Christ is Redemption

"But of him are ye in Christ Jesus, who of God is made unto us . . . redemption" (1 Corinthians 1:30).

"In whom we have redemption through His blood" (Ephesians 1:7).

Redemption means that our sins have been paid for and we are bought back from eternal damnation. This is for the sinner who comes to Christ, regardless of how black the sins of his life.

Christ is Peace

"For He is our peace" (Ephesians 2:14).

"The word which God sent unto the children of Israel, preaching peace by Jesus Christ" (Acts 10:36).

Peace is not to be found in health, wealth, fame, or any other earthly possession or experience. Peace with God is in Jesus Christ. He settled the sin problem by His death at Calvary and is the Resurrected, Living Prince of Peace to every believer.

Christ is Life

"And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:11, 12).

"I am the bread of life" (John 6:48).

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

The soul of man has not begun to enjoy God until he is alive in Christ, through faith in Him as Saviour. Men are only alive to self, sin, the devil, and the world until they come to know Christ (John 17:3).

Christ is Our Mediator

Sinners need a "go-between" between them and the God against whom they have sinned. God has furnished this Mediator in His own dear Son, Jesus Christ.

"For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Timothy 2:5).

"We have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1).

Sinner, there is only one approach to God and that is through the Mediator. He says,

"I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

What is Christ to you? Is He your Saviour, or will He one day be your judge? (Acts 10:42).

Sitting Down, They Watched Him There"

by J. M. McDonnell, Houston, Texas

and through the years of preaching sermons, and writing books, and composing hymns, we have recreated God into our own mild mannered image. We are considered a rather harmless people, and we have forfeited much of our mission in that other people have moved into the area that was reserved for the prophet. The artist depicts pain and turmoil on the canvas. Faulkner and Tennessee Williams present, in their sordid and jaded terms, depravity as it is found in the human race today. Humanity turns to the doctor with his bag of magic cures for hope, and the preacher—well, he is rather harmless. Perhaps this is due to the fact that we have not fully recovered the irresistible and irrepressible personality of the Son of God. Give them credit. The people who executed Jesus Christ charged Him with a lot of things, but no one ever said



J. M. McDONNELL

that He was a bore.

Perhaps we need to join this company on the hill watching the dying agonies of a dying God. Perhaps the drama, the greatest drama of all, the divine drama (Continued on page 15, column 4)

Be Gentle, Brethren

By JAMES CRACE
Pikeon, Ohio

"A soft answer turneth away wrath: but grievous words stir up anger."—Prov. 15:1.

"By long forbearing is a prince persuaded, and a soft tongue breaketh the bone."—Prov. 25:15.

"The wrath of a king is as messengers of death: but a wise man will pacify it."—Prov. 16:14.

With these three passages be-

fore us let's consider the teaching found therein. I call this a strange thing to us because seemingly few of us saints of God (especially preachers) give evidence of believing these verses. It is mostly an angry, agitating attitude that we take. We act as if we think we are to be tyrants if we are to instruct our hearers. I believe this is one of the deceptions of Satan. Many times we find ourselves taking the position that we are "sissies" if we treat people kindly and gently. I say this is often our position; however, the position of God's Word is different than ours.

We think we will be heard because of our fierceness of speech but God says it is the soft answer that is effective. Beloved, we ought to be kind to folk. We preach that God always uses means to an end. Therefore, we ought to learn that generally human beings react toward an angry voice almost the same way the world over. People just naturally become irritated when someone is harsh toward them. But let a person be gentle and friendly toward even one who is "out of sorts" and, generally speaking, the wrath will be turned away and replaced with pleasantness. There are exceptions of course, but if we try to live according to the "exceptions" instead of the "general rule" we are sure to be men most miserable.

These Scriptures clearly teach us that grievous words stir up anger. Now this is not a question (Continued on page 16, column 4)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"SALVATION IN THE OLD TESTAMENT"

(Read Genesis 3).

I want to talk to you about salvation in the Old Testament, and I don't think that I could have chosen a passage of Scripture that would any more clearly present to us a message of salvation than the passage that I have read to you in this third chapter of Genesis. In it, we have the entrance of sin into the human family, and we have the first foregleam of the coming of the Saviour as our Redeemer. So I think, beloved, we can truly say that this passage of Scripture surely presents to us salvation in this early chapter of the Old Testament.

First of all, may I say that there can be no salvation unless one admits his guilt. In this case, it was rather hard to get Adam and Eve to admit their guilt. When the Lord made inquisition of each of these, they tried to blame the other, and in the case of Eve, she tried to blame the serpent. If ever we had an example of two people who tried to "pass the buck," these two did, for when God came to Adam and asked him about his sin, and his part in this sin, Adam said:

"The woman whom thou gavest to be with me, she gave me of the tree, and I did eat."—Gen. 3:12.

You will notice that Adam tried to put the blame on Eve. Then when Eve was called before the Lord to give an answer for her part in this participation of sin, Eve said:

"The serpent beguiled me, and I did eat."—Gen. 3:13.

You will notice, beloved, Adam blamed his wife, Eve blamed the serpent, and neither one was willing to admit his guilt.

I

"BLAME YOURSELF!"

I would like to use two words (Continued on page 2, column 1)

SPRING RALLY DAY -- JUNE 17TH -- PRAY - GIVE - ATTEND

Examiner Editorials

SPECIAL NOTICE

We have just received from England an original set of the **Autobiography of C. H. Spurgeon**. This is the original four-volume set, re-bound in two volumes, and is a highly cherished set. I have a set in my personal library and would not part with it for twice what it cost me.

The set we now have on hand can of course be sold to only one person. Therefore, we are offering it to the person who orders it first. **Please do not send a payment with your order**, but write and tell us you want the set and then we will inform you if your order reached us first.

In behalf of those who do not get this set, we will try to locate other sets, if you wish. Since it would run into a large amount of postage to reply to all who order this set, we will not be replying to any order except the first one. If you do not hear from us within a week, you will know that your order was not the first one.

The cost of the set is \$20.00.

SCRIPTURE LABELS

We recently stocked an item in our book shop in which we believe many of our readers will

be interested. We refer to a small plastic case of "Scripture labels" designed for use on envelopes, post cards, packages, and gifts. There are 36 different Scripture selections, printed on an assortment of gold and silver labels, heavily gummed. The handy little case protects the labels from any type of damage.

These neatly printed labels, bearing portions from God's Word, appeal to us as being another, small way of calling the attention of others to our Lord. We urge our readers to get some of these labels and make a habit of placing one on every package and piece of mail that leaves your hands. They cost only \$1.00 per box. Order from Calvary Baptist Church, P. O. Box 910, Ashland, Kentucky.

THE SOUTHERN BAPTIST CONVENTION and the COOPERATIVE PROGRAM

"I have read 'The Southern Baptist Convention and the Cooperative Program' and I wish to say that it is a wonderful piece of work. I am mailing mine to a preacher friend in Virginia who is still hitched up with the denomination."—S. J. Cox, Ky.

"Salvation In The O. T."

(Continued from page one)
that I think ought to be indelibly impressed in the minds of men and women all over the world, and those two words are "Blame Yourself." No man will ever be saved until he comes to the place that he is willing to admit the fact that he is a sinner. No man will ever be saved until he is willing to blame himself.

Well, Adam and Eve did just exactly like all their progeny have done down through the years. People are just not willing to take the blame for the things that go wrong so far as their lives are concerned.

I remember years ago, sitting on my front porch one Saturday afternoon. A little boy who lived not too far away had been dressed up by his mother, and he went out to play. In running after some other children he fell and got himself pretty well soiled as a result of the fall. I guess he figured that his mother would give him a good "tanning" because he had gotten his clean clothes soiled, and he jumped up and said to the other boy, "Now look what you made me do."

That is pretty well characteristic of Adam and Eve and all their progeny and their posterity down through the ages.

I remember sometime ago that I heard a woman say concerning the matter of getting a divorce, "Now I didn't want a divorce,

but when I went to see the lawyer, he just talked me into it." She wanted to blame the lawyer for the fact that she was about to get a divorce. It so happened that she had decided not to go through with the divorce, and the lawyer was asking for his fee for representing her. She didn't want to pay it, and she said, "Now when I went to see him, he talked me into getting a divorce."

I am reminded of a man that I knew years ago, who, one day when I was in conversation with him about some of his moral delinquencies, said, "Now, Brother Gilpin, I didn't want to drink, and I didn't expect to drink, but the fellows that I work with just insisted that I take a drink, and the first thing I knew, I was drunk."

He couldn't see that he had done wrong; it was the fellows that worked with him. The woman couldn't see that she had done wrong; it was the lawyer that had insisted on her getting a divorce. The little boy knew he hadn't done wrong; it was the boys he was chasing that were definitely responsible for his falling down and getting his clothes soiled. Adam knew he hadn't done wrong; it was the woman that God had given him. The woman knew she hadn't done wrong; it was that old snake that crawled into the garden that caused her to do wrong.

Let's just face facts, beloved. Adam needed to blame himself, Eve needed to blame herself, and

GENOCIDE IN SATELLITE CROATIA 1941-1945

By EDMOND PARIS

Here is the gruesome story—in word and picture—of the brutal, inhuman massacre of Serbian men, women and children in Croatia during World War II by Nazis and Romanists collaborating together. Those that were not exterminated were forced—by fire and sword—to become Roman Catholics, or else—

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you and I need to plead guilty before God and blame ourselves as sinners.

Sometimes people are willing to admit that they are sinners and that they have done wrong, when they are scared of death, but when the trouble passes, they change their mind. I remember Pharaoh of the Old Testament surely changed his mind lots of times about letting the children of Israel go free from the land of Egypt. When things would get difficult in Egypt, and he was suffering, he was willing to make some concession relative to their going free, but when conditions got better, Pharaoh forgot all about what he had said and done. I remember in particular, when they had that storm and the lightning was flashing all around him, that Pharaoh got religion right now, and he said, "I have sinned." Pharaoh was willing to admit he was a sinner then, and he was willing to blame himself, but just as soon as Moses prayed to God and the lightning ceased, and the electricity wasn't jumping on the ground under his feet anymore—as soon as that took place, Pharaoh was just as big a devil as he had been previously, and he didn't care whether he let the children of Israel go free, or not.

I want to tell you, beloved, there's many a man who is willing to say "I have sinned," and is willing to blame himself, when conditions look bad, but when they get better, he forgets all about the fact that he is a sinner.

We have an example of two men in the Bible who blamed themselves honestly. In the Old Testament we read when David sinned with Bathsheba, that Nathan the prophet came to David and gave him a parable. He said, "David, there were two men in one city, and one of them had exceeding great flocks and herds, while the other had just one little ewe lamb which he had nourished from its youth, and it lay in his bosom." He said, "There came a traveler unto this wealthy man and he spared to take of his own flock to dress for the traveler. Instead he took this one little ewe lamb that belonged to this poor man and dressed it." David, with his old flash of righteousness, rose up and said, "The man that has done it shall surely die." But like a flash of lightning out of a clear sky, or like a dash of ice water in his face on a cold January evening, Nathan said, as he looked at him, "Thou art the man."

What had happened? Well, to interpret Nathan's parable, it was something like this: David was the rich man, and Uriah was the poor man. David was a polygamist; he had many wives. Uriah was a monogamist; he only had one wife. The traveler that called on David was nothing else than David's lustful desire, and in order to satisfy his lustful desire he took the wife of this poor man who had only one wife, whereas David had many. The Word of God tells us that Nathan

"I Should Like to Know"

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

What is the meaning of the word "election"?

It means choice. In fact, the words "chosen" and "election" in the Scriptures, when referring to doctrine. The word "election" is used in the Scriptures times, "elected" once, and "elect" is used at least one time in reference to the doctrine of election. The word "election" simply means choice.

I would like for you to list the Scriptures which show that God elected individuals to salvation before the world began.

Romans 8:29, 30; Ephesians 1:4; II Thessalonians 2:13; II Timothy 1:9; and Revelation 17:8. These are the basic Scriptures.

How can you reconcile election with "whosoever will"?

It is very simple. If God had not elected individuals to salvation, no one would have ever responded to the call. Only the elect, by God-given grace, would answer to this call. Jesus said that none would come, except to whom God gave the will to come. (John 6:44) Men do not come to God of the natural will. Only the elect come to God since God works in them both to will and to do of His good pleasure. (John 1:13; Romans 9:16; Philippians 2:13.)

I think that election is too mysterious to be understood. Do you not agree with me? If so, why do you preach election?

That election is mysterious we do not deny. But to hasten to add that so is the rest of the Word of God, the doctrines therein to the natural man.

But that election cannot be understood so as the Scriptures teach, we deny. If we have the Word of God, we can understand the doctrine because it is revealed throughout the Bible. The thing about election that cannot be understood is why God elected such a sinful, wretched sinners to salvation when they deserved Hell. The only thing we can say to this is that it is God's choice. We preach election because it is in the Bible and because from it we draw the blessing of God.

If election is true, then isn't God unjust?

No. The same Bible that teaches election also teaches that God is just (Isaiah 45:21). When God chooses unworthy sinners to salvation, He does no injustice to the rest of unworthy sinners. They have merited Hell by their sins, and they deserve to go there. God's election does not send them there; but their sins send them there. God's election simply blesses with salvation. (Rev. 7:9, 10).

Does not everyone have an opportunity to be saved?

It is foolish to talk of an unsaved man's "opportunity" to be saved, for the only opportunity which he wants is the opportunity to live his life as he so desires. Apart from God's grace given by God's choice we have never known a single person who wanted to be saved. Jesus said that men love darkness more than light (John 3:19).

What do you mean by UNCONDITIONAL election?

By unconditional election is meant that God chooses His choice without being influenced by anything seen in those whom He elected: God's choice was based according to His own good pleasure which He has posed in Himself (Eph. 1:9). Man did not, in the least, influence God to elect or not to elect.

then said to David, "Thou art the man." When this message was preached to David, he listened to Nathan as Nathan heaped one scathing denunciation after another upon David. Finally, David

bowed his head and said, "I have sinned." That was genuine repentance.

In the New Testament we read of a man who did likewise. He was a young fellow who went to his father's house around here. I am the only one left here. I just don't know what I am going to do with all my life. If you will, I would like to have the portion of goods that you have left to me, I am going to go to the city. I am going elsewhere. I am going into a far country. My father divided unto him his share. Then it got to the place where he had nothing, and he was as poor as a dog. As he stood there, looking at the hogs as they were feeding, he wished that he might have the same kind of food that they had. Finally, he said, "What a fool I am! My father hired servants that are more than I am. I am going home and I'll say to my father, 'Father, I have sinned. I am more worthy to be called one of your servants.'"

The SOUTHERN BAPTIST CONVENTION and the COOPERATIVE PROGRAM \$1.00

Photographically reproduced articles from Southern Baptist literature reveal exactly what is being taught. Definite facts and figures show how little Southern Baptists are really giving through the Cooperative Program. Exposes the fact that between 2 and 3 million Southern Baptists "cannot be located."

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Calvary Baptist Church
Ashland, Kentucky

The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS
JOHN R. GILPIN

Editors

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A TEXAS READER TELLS HOW THE LORD SAVED HIS SOUL

Brothers Gilpin and Ross: Write you this letter for two reasons: first, that it may be a testimony of the grace of God, secondly, that it may be an encouragement to you in your ministry.

Let me share with you the marvelous way the Lord saved my wife and myself into His Kingdom. Both of us were members of Baptist churches from childhood, and like so many others, both of us were lost. We were members of a huge convention church — one where the Word was not magnified, and where we could easily get lost in the crowd. But a message heard on my car radio (by a teacher) was used to turn me to the Bible, which was a book of God was used to bring me under strong conviction — my searching and seeking ceased to make my wife realize that she was lost. She was saved in her home, no other human present. Her, and the Bible, and the Spirit.

I still was unsaved. Oh, seeking and searching, but I did not find the Way. I tried information, and it fooled the me, and Christians too, but it did not give me the peace that I had all understanding. How could I stumble and falter, unless God opens their eyes!

I quit cursing, I quit smoking, I gave up every bad habit I had. I joined another church, a real believing church, sound in the faith, and exalting the sovereignty of God. I had the pastor and the members, and my wife. But I knew in my heart that God wasn't fooled. I was "baptized" again, hoping that this would bring the peace for which my heart cried out!

In this man of God preached the truth, and taught that God was choosing, not man (John 1:12). And I rebelled at this truth, and did as many of the followers did (in John 6:66) I left! A Christian friend had a subscription to The Baptist Examiner however, and I still getting the Truth... still rebelling against it.

Years ago, a man came to me one evening in my home and said, "Brother Gilpin, I wish you would tell me how to be saved. I said, "Brother, first of all you have to realize that you are a sinner." He said, "that isn't hard to do. I know that right now." I needn't go into a lengthy discussion and tell you that the man was saved, but I will say this: he realized that he was a sinner, which is the first step in salvation. No man, I say, will ever be

in church Sunday. The Word of God was preached, and the woman yawned and nodded. The man leaned forward, listening intently. She looked at her watch, then at the ceiling. He fastened his gaze upon the preacher, hardly moving a muscle. Why? Both heard the same words. Yes, even our seeing the truth is by His grace.

TBE is a real blessing to us. For months I rebelled against its (scriptural) teachings, but always found at least one article which made it worth saving. Now I'm glad I did save each issue. I'm grateful to the friend who sent me TBE, and I'm grateful to you who publish it. I'm grateful to that preacher who stood for the Word instead of compromising. But most of all, I'm grateful to a sovereign God for using all this to reveal the truth to me. May God richly bless your ministry. Pray for us.

In the bonds of Calvary's love,
J. H. Wheeler (Texas)

"Salvation In The O. T."

(Continued from page 2)

Make me as one of thy hired servants." The Word of God says that he went home and said to his father, "I have sinned."

Let me tell you, beloved, there is no man in this world that will ever be saved until he comes to the place like David of the Old Testament, and like the prodigal son of the New, that he blames himself sincerely and admits his sin and says, "I have sinned."

Adam wanted to put the blame on Eve, and Eve wanted to put the blame on the serpent, and we do likewise. However, let's just face facts, let's accept our responsibility and admit we are sinners.

I say to you, brother, sister, God will never save one man out of this congregation until that individual realizes that he is a sinner, and is willing to blame himself, and is willing to accept his responsibility and say, "I have sinned in God's sight." When men come to that place they are in a condition to be saved, but God will never save a man until he comes to that place.

Years ago, a man came to me one evening in my home and said, "Brother Gilpin, I wish you would tell me how to be saved. I said, "Brother, first of all you have to realize that you are a sinner." He said, "that isn't hard to do. I know that right now." I needn't go into a lengthy discussion and tell you that the man was saved, but I will say this: he realized that he was a sinner, which is the first step in salvation. No man, I say, will ever be

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saved until he realizes that he is a sinner—until he blames himself—until he admits his sin, and until he confesses that he stands in God's sight as a sinner in need of salvation.

II DEATH COMES TO INDIVIDUALS AS A RESULT OF THEIR SIN

Adam and Eve died spiritually that day in the Garden of Eden, and from that time down to this, men and women have been spiritually dead. I insist, beloved, that death comes as a result of every man's sin. We read:

"The soul that sinneth, it shall die."—Ezek. 18:4.

"The soul that sinneth, it shall die."—Ezek. 18:20.

In the New Testament we find Paul reiterating the same truth, for he says:

"For the wages of sin is death."—Rom. 6:23.

I tell you, beloved, death comes as a result of that sin that you and I stand guilty of, wherein we are not willing to accept the responsibility, and blame ourselves, and confess the fact that we are sinners. Paul says, "The wages of sin is death."

Most of you who are here are wage earners. You go to work tomorrow morning with the expectancy that when Friday afternoon comes, or at least twice a month, or maybe once a month, pay day will come, and you will get a pay check. You know what it means when we talk in terms of wages. May I remind you, beloved, that so far as we are concerned, there are wages that sin pays, there is a salary that sin pays, and that salary is death. The wages of sin and the salary of sin is death. No wonder Adam wouldn't blame himself, and no wonder Eve wouldn't blame herself, for there were some wages to be collected; there was a salary to be received, and they didn't want the wages nor the salary for sin.

I go back to the Old Testament and I find Moses saying:

"The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: EVERY MAN SHALL BE PUT TO DEATH FOR HIS OWN SIN."—Deut. 24:16.

Notice this, just blame yourself; just admit that you are a sinner; just confess the fact that you have sinned, and just like David in the Old Testament and the prodigal son in the New Testament, say, "I have sinned." But when you say it, you realize at once that God has already said, "Every man shall be put to death for his own sin."

I ask, why is it that the men whom you met as you came into the services wouldn't dare admit that they are sinners, and wouldn't dare blame themselves? I walked through the hotel lobby adjoining, one night recently and I saw seven fellows sitting around, who have rooms in the hotel, who are separated or divorced from their wives. As I looked about, I thought, this is the old folk's home. As I walked around in the lobby and saw those seven men who are divorced, or at least separated from their wives, living away from home, I thought, there isn't a one of them who would blame himself. I dare say that there is not a one of those seven that would admit that he has done wrong. If I were to talk to them, beloved, every one of them would point the finger of accusation at the mate and say, "She is the one who is responsible for my condition." Why is it that they won't blame themselves? Simply because

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every man shall be put to death for his own sin. When a man admits that he is a sinner, and when he blames himself, he knows there is just one event waiting, and that is death as a result of his sin.

III THE SINNER'S HOPE.

There is hope for the sinner. In the case of Adam and Eve, when they blamed themselves and admitted that they had done wrong, the sentence of death was passed upon them, but spiritual death never came to Adam and Eve. Rather, it came to their substitute instead. That same day

God killed an animal (in all probability, a lamb) and took the skins of that innocent animal, and used them for a covering for a guilty man and his wife, who refused first of all to blame themselves for their sin.

Can't you see them, beloved? Who took the initiative? God did. Who killed the lamb? God did. Who made the coats of skins? God did. Who clothed the guilty pair? God did. As for our salvation, who planned it? God did. Who sent Jesus Christ to Calvary? God did. What did Jesus do there in our behalf? Just exactly what God had planned. He died for our sins, and our sins are washed in His blood. We are covered, we are clothed with His righteousness. Just as God clothed Adam and Eve, so he clothes us with His righteousness.

In the case of Adam and Eve, they sinned—they blamed themselves ultimately for their sins—they realized that death was the only alternative that could come, and then God provided the sacrifice for them and for all the elect of all ages. I tell you, beloved, unless God had provided a sacrifice, every one of us would have died and gone to a devil's Hell.

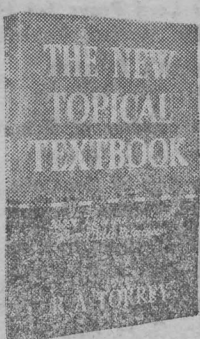
Later, Cain and Abel came to bring their sacrifices. Cain brought some vegetables or some grain that he had produced himself. All through the Old Testament individuals would come to God and bring a sheaf of grain, which was a thank offering, and Cain came with his thank offering. He came as if to say, "Lord, I am thankful that you are my God, and I am thankful for your blessings." Cain didn't come like he should have come—with a lamb acknowledging that he was a sinner. Abel came with a bloody lamb. When God looked down and saw the blood of that lamb, God was pleased with the offering of Abel, but God rejected Cain's offering.

Many a man today is thankful that he lives in America. He is thankful that he is a citizen of the United States. He is thankful that he can read the Bible—if he wants to. He is thankful that there is a God in the skies that leaves him alone. He is thankful for everything. He is willing to bring a thank offering to God, but there are mighty few people who are willing to come with a blood offering like Abel brought. I tell you, beloved, when you blame yourself—when you confess that you are a sinner—when you acknowledge that you have sinned, the only way that you can escape Hell and death is through the blood sacrifice of Jesus Christ.

Hosea as a prophet of God did just exactly like most every young man does—he got married. He married a woman by the name of Gomer. I presume from what the Word of God says, and especially in view of the action of Hosea later on, that he must have loved her, and he must have been happy in his home. God's Word says that a child was born, and he named the child Jezreel. There was no particular significance attached to the name, so far as his home was concerned. Then a little later another child was born, but you know, in the meantime Hosea began to be suspicious concerning

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Jericho Theology

(Continued from page one)
the thunders spoke as the accents of His power, and then in a still small voice the Lord announced to him that his ministry was at an end, bidding him to seek Elisha the son of Shaphat as his successor.

The day had now arrived when the Lord would take up Elijah by a whirlwind into heaven. Elijah and Elisha found themselves together at Gilgal. Elijah would test Elisha and know whether there was genuine response in him to the call of God. He said the Lord God had sent him to Bethel, and bade Elisha tarry at Gilgal while he went forward. Elisha swore by the Lord and the soul of Elijah that he would not be separated from him.

They came to Bethel.
At Bethel there was a theological institution known as the school of the prophets, the students were known as the sons of the prophets. These latter came forth and announced to Elisha that the Lord that day would take away his master. He replied he knew it and bade them hold their peace. Elijah would test Elisha again, and telling him the Lord had bidden him go to Jericho, exhorted him to remain behind. As before, Elisha would not leave him.

They came to Jericho.
At Jericho there was another theological institution known as the school of the prophets, and a body of students known as the sons of the prophets. These came forth and repeated the warning given by the students at Bethel. To them Elisha returned the same answer.

Again Elijah tested Elisha. The Lord, he said, had sent him to Jordan, let Elisha remain where he was. Elisha responded with the same insistence, he would not leave him.

The two came to Jordan.
Elijah now wrapped his mantle together, smote the waters hither and thither, the river opened a pathway before them, together they descended and passed through between gleaming crystal walls to the other side. Elijah inquired of Elisha what he might do for him before he was taken away. Elisha desired that a double portion of the prophet's spirit might rest upon him. Elijah recognized that this was a hard thing. It afforded him, however, an opportunity to make a final test of his successor. He declared if Elisha should see him when he was taken away the request would be granted, not otherwise. Elijah made that test for he knew if the root of the matter was in Elisha his gaze would be fixed, not to earth, but on heavenly things.

While they were going on together, suddenly Elijah was parted from his companion and swept by a whirlwind to heaven. Elisha cried out, "My father, my father! the chariot of Israel, and the horsemen thereof."

He had met the test; he had had the heavenly gaze — he saw the

miracle.

Then he rent off his own robe, took up the mantle of Elijah that had fallen from him, smote the waters of Jordan and said, "Where is the Lord God of Elijah?" The river opened before him and he passed through to the other side. The theological students at Jericho who stood afar when the two men went down to Jordan came forward to meet him and testified they were sure the spirit of Elijah was now in the world and that it was resting upon Elisha; but while they believed the spirit of Elijah was in the world they did not believe the body of Elijah was in heaven. They were sure the body was lying somewhere on the rocks of the mountain or in some secluded valley, and they said to him:

"Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master; lest peradventure the spirit of the Lord hath taken him up, and cast him upon some mountain or in some valley." And he said:

"Ye shall not send."
But the students urged and insisted to such a degree that the body of Elijah could be found on the earth; they were so anxious to demonstrate the body of Elijah had not gone to heaven and in reality, Elijah himself was not there, that Elisha grew ashamed, yielded up his testimony and bade them go.

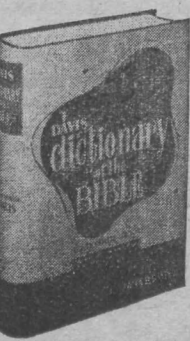
The theological college at Jericho therefore sent out fifty men, and for three days sought the body of Elijah and found him not.

That is the story.
It is full of suggestions.

Five Great Facts at the Close of Elijah's Ministry Which Ushered in Elisha's Ministry.

These five facts were:
The going of Elijah down into Jordan.
The coming up of Elijah out of Jordan in his living body.
The ascension of Elijah in that living body to heaven.
The committal of the mantle of Elijah to Elisha.
The descent of the spirit of Elijah upon Elisha in a double installment.

These five great facts are prophetic symbols of the five great facts in the ministry of the Son of God. To begin with, the very name of Elijah is prophetic. It signifies God — the Lord. It sets forth him who is the second person of the adorable Trinity, the



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Son of God and God the Son. It is the declaration that he would come into this world, create for himself a distinct human nature, consisting of a real body and a rational soul, unite it to his eternal personality, and stamping upon it the seal of divinity, walk through the earth as the living God enthroned in humanity.

The going down of Elijah into Jordan is the going down of the Son of God under the judgment of the cross.

The word Jordan signifies judgment.

On the cross Jesus died not as a martyr, not as one who came ahead of his time and was "torn in pieces" by the whirling wheel of the world's evil; He died there as the great Criminal of the universe, as one who was made sin, as the Second man bearing the evil that was potentially in the first man. On that cross the wrath of God, the antipodes of light to darkness, of truth to falsehood, of holiness to sin, of God to the Devil, swept down in a flood tide of billowing, overwhelming judgment. A judgment of which He Himself speaks anticipatively through the lips of the Psalmist when he cries, "All thy waves and thy billows are gone over me." It was that judgment, the agony of which he anticipatively portrays through the lips of the prophet Jeremiah where he bursts forth in his lamentations, "Is it nothing to you, all ye that pass by? behold and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger. From above hath he sent fire into my bones * * * the yoke of my transgressions is bound by his hand * * * he hath made my strength to fail." It was that moment of which the Apostle speaks when he says, "He hath made him to be sin for us."

If you want to see Jordan: do not go to the margin of the river that flows by Jericho—but there—outside the gates of Jerusalem. Behold three crosses, fix your gaze upon the center one, contemplate Him, the Crucified, the perfect man, the sinless Son, the suffering substitute, swallowed up in the anguish of eternal judgment, crying out till the heavens turn black and the earth seems to reel — "My God! My God! why has thou forsaken me?"

That is, the river of Jordan.
And just as that river of Jordan was the terminus ad quem in the earthly ministry of Elijah, so was the cross of Christ the terminus ad quem in his ministry. Jesus Christ did not come into the world to live. He came to die. He came to die not as a martyr, but as the fulfillment of the eternal, covenant purpose of God, as a penal sacrifice, a sin offering — as a lamb to slaughter

led.

The going up of Elijah out of Jordan alive in his body is the resurrection of our Lord Jesus Christ. Not a resurrection such as the modern theologian would teach — a resurrection in the spirit. Who ever saw a dead spirit? Only that which can die can be raised from the dead. The body alone can die. The body alone can be raised from the dead. Resurrection can be predicated of the body alone. If men are determined to repudiate the bodily resurrection of Christ let them, for the sake of philological decency at least, cut out the word "resurrection" altogether.

But the Spirit of God allows no mischance about the resurrection of Christ. It paints the scene and circumstances of the resurrection. Look at Him in that little room on the night after He has risen from the dead. Hear how He exhorts the startled disciples who are inclined at the behest of the natural minds to look upon Him as a spirit, as a ghost. Listen to His tremendous statement, "A spirit hath not flesh and bones as ye see me have!" Mark how He shows His hands and His feet and bids them touch Him, handle Him. Mark the immense climax when He sits down at the table of their untouched supper and eats before them broiled fish and an honeycomb. There may be limitless possibilities of spiritualization in the word "fish," but "broiled" fish! that adjective falls like a crushing weight on any attempt at it.

The going up out of Jordan in the body is Elijah's forepicture of the resurrection of Christ in which He died.

The ascension of Elijah into heaven is the setting forth of that sublime moment when yonder at Bethany Jesus stepped into the chariot of shekinal glory and was swept upward to the heaven of heavens.

Come all ye romancers, poets, painters, singers, composers of music's loftiest score, and portray that moment when the Son of God went upward through the stellar spaces amid the onlook of the countless hosts of angelic witnesses to the throne of God.

A man in the glory! that was the meaning of Elijah's ascension in his living body to heaven.

A man in the glory! that is the immense fact now.

Jesus, the man in the glory. The man who once walked on earth. The man who died for men. The man seated yonder on the highest throne in the body which was nailed to the tree.

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Elisha going about in the under the direction of a the heavens! Surely this descent of the Spirit of the Church.

The Church is to go for the world wearing the of the man in heaven, and governed by His spirit

The Theological School Jericho Accepted the Pre- of Elijah's Spirit, But His Bodily Ascension

In this the Jericho college a fore-view of the attitude some theological colleges and sets forth the movement the modern theological ideas The modern theologians the presence of the Spirit Christ in the world.

They talk a great deal the Spirit of Christ.

They see the Spirit of in every human being.

The Spirit of Christ is Church and outside Church.

The Spirit of Christ mo- varied directions.

The telegraph, the tele- wireless telegraphy and transit are the results of Spirit of Christ. When paints a great picture, of poses a wonderful opera- an actor portrays a charac- the very life — these have inspired by the Spirit of

The Spirit of Christ, it is filling the world with eousness. Every man who and honest and brave whether he believes in Je- not, is inspired and led Spirit of Christ.

The Spirit of Christ has us woman's suffrage; it is the voice of men against (and that too in spite of Jesus Himself warns us He comes back to the world will be wars and run- wars), it is calling for pun- tics, for clean municipali- short, everything that is man, all civilization, all tion, science, philosophy whatever is broadening lifting man on lines of velopment is the Spirit of

An examination of the will show, however, it mean the Spirit of Christ rather the Spirit that Christ. In other words it is ing less than evolution taking name. It is the trine of Cain come to town it is offering the fruits earth, man bringing out things in his own life and ing Godward. It is the Devil repeated with increased "ye shall be as gods." It claim that every man by is really a Christ of God, of the Most High; and that fulfilling the function of much when he invents a machine as when he voice of prayer or walks ness before his God.

But while the modern (Continued on page 13, col-

TEMPTATION

By Jeffrey Brackeen
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for missionary work.)

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath

promised to them that love Him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man: but every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." — James 1:12-15.

Also, James says, "Count it all joy when ye fall into divers temptations." (Jam. 1:2). We are commanded to rejoice at the thought that the Lord would count us worthy to be tried for His glory. Yea, how great it is to endure those temptations, for we shall receive 'the crown of life.'

When many people read I Corinthians 10:13, they sometimes get a wrong interpretation. Paul states; "There hath no tempta-

tion taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." He does not here mean that God will make a way of escape from the temptation so that we should never see it again. It is clearly evident that he was speaking of some particular temptation that may assail our souls. There will be a means of escape. Many are the cases where the only route of escape was in death. Yes, the Lord would expect us to lay down our lives rather than succumb to sin.

Often we are inclined to forget that it is we who tempt ourselves. (Jam. 1:14). The Lord tempts no man with evil. Certainly, He tempts (or tries) men,

as He did Abraham, (Gen. 22:1) but not with evil. First, a man is drawn away of his own lust, then he is enticed. A man cannot be tempted unless there is a desire in that man's heart to do a thing. Let us keep this in mind as we go on to the next issue in regard to temptation, which is the prevention of sin.

In order to effectually fight against sin, it is necessary to know what is sin. I believe David had this in mind when he said, "Thy word have I hid in my heart that I might not sin against thee." (Psa. 119:11). Then too, the apostle said, "I had not known sin but by the law." (Rom. 7:7).

Christ not only gave us victory over our old sins but also over our present in-dwelling sins. Someone may ask how is it that we gain the victory over such (Continued on page 6, col. 3)

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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 show-

ed 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."

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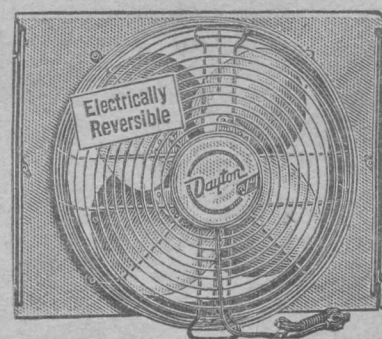
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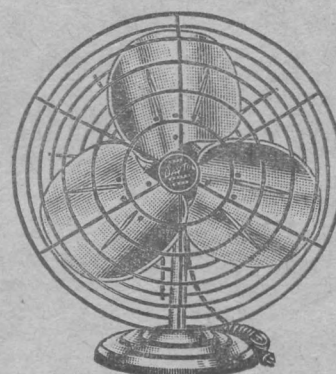
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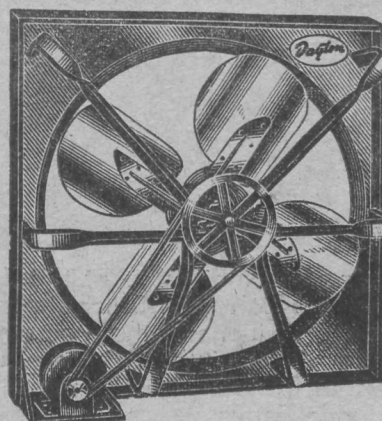
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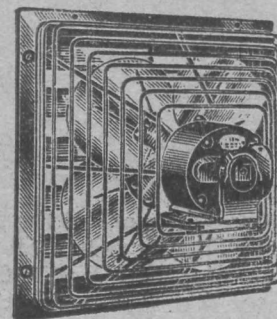
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(Continued from page 5)

sins. John answers with resounding echo, "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." (1 Jn. 5:4). Notice, now, that this faith comes through the word of God. "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17). Therefore, brethren, in order to preserve our souls from evil, we must have the Word hid in our hearts. It is the Word only, that can discern "the thoughts and intents of the heart." (Heb. 4:12).

Then also, we must consider Mark 14:38 where Christ told his disciples, "Watch ye and pray lest ye enter into temptation. The spirit truly is ready but the flesh is weak." There are four things that we should gather from this passage.

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Immediately, we see His admonition to 'watch.' Some passages of scripture are to be applied only to those to whom it was addressed; however, this particular saying would certainly apply to us now. We must 'watch!' It is not so much the other fellow we have to watch as our own selves, according to the old proverb.

No man is truly wise unless he understands the deceitfulness of his heart and the weaknesses of his flesh. Jeremiah said, "The heart is deceitful above all things and desperately wicked: who can know it." David cried, "Search me, O God, and know my heart, try me, and know my thoughts." (Continued on page 7, column 1)



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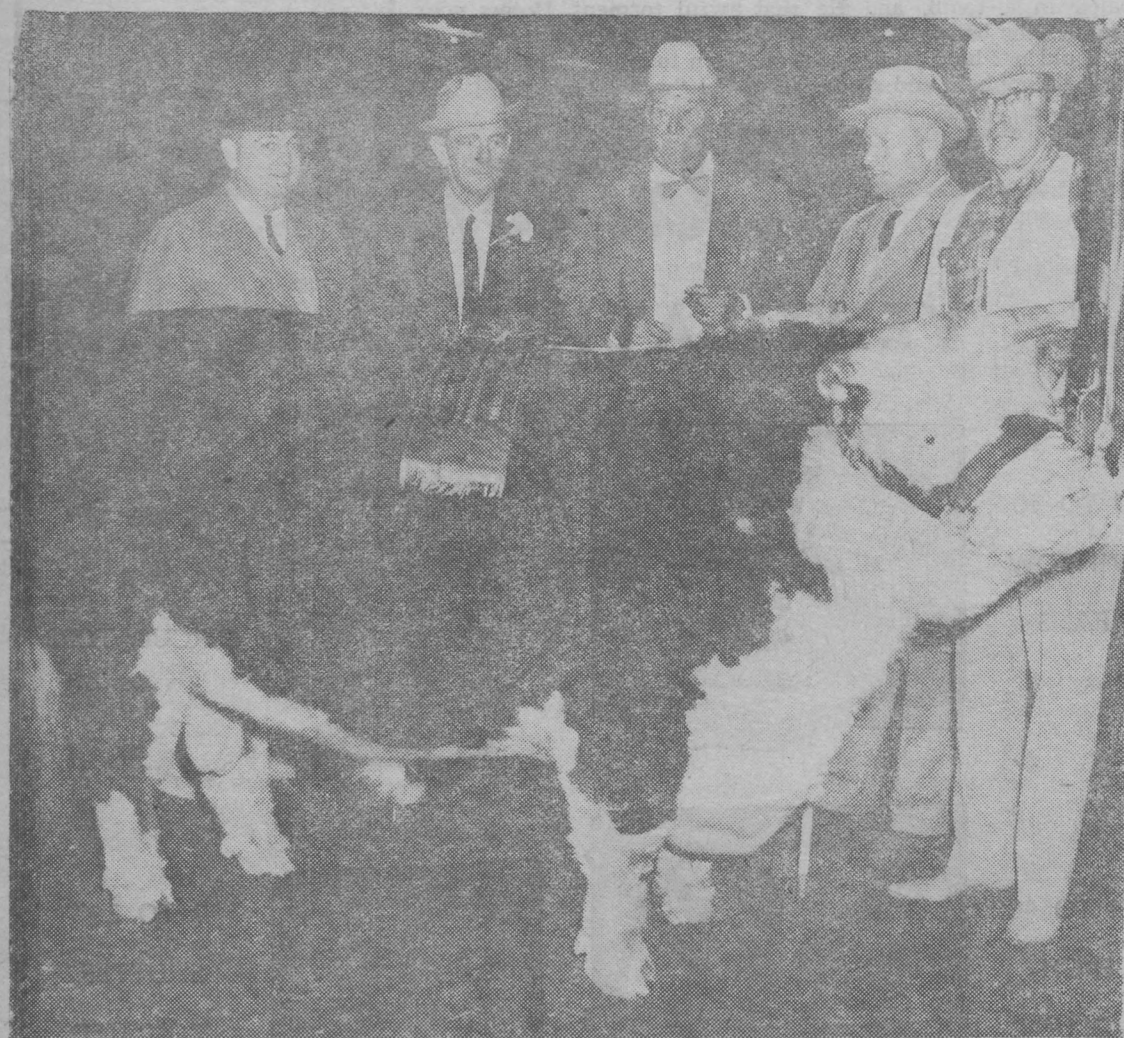
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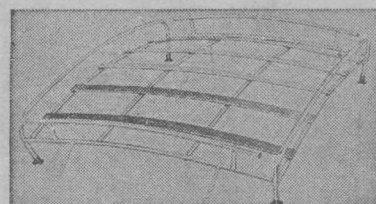
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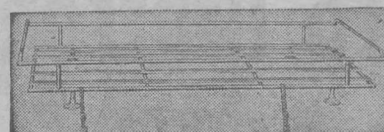
BED SIZE: 39" long x 40½" wide x 4" deep. Shipped one per carton, semi-KD.

All bright tubular aluminum construction with dark stain varnished oak slats for a lifetime of trouble-free service. Heavy duty straps, vinyl-coated gutter clips, stainless rubber cups. Fits all domestic and foreign cars.

DELUXE MODEL NO. 904

OPENING SIZE: 60" x 38" x 4."

FITS STATION WAGONS AND SEDANS



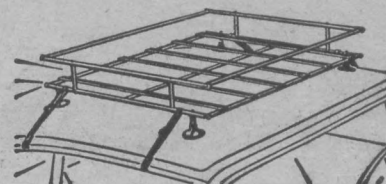
Imagine — a quality carrier so designed to fit both the mass automobile and station wagon market. A perfect answer for smaller inventory and bigger sales.

QUALITY FEATURES

All bright plated steel tubing throughout. Heavy duty varnished oak slats, four non-staining rubber suction cups. Heavy duty gutter straps, and vinyl-coated gutter clips. Special adapter spacers to convert from station wagon to sedan carrier are provided. Top frame is easily detachable to provide a flat carrier bed for such items as lumber, bed frames, ladders, cribs, etc.

ECONOMY MODEL NO 903

BED SIZE: 39½" long x 42" wide x 5" deep. Shipped KD, semi-assembled, one per carton.



This budget priced, smartly styled luggage carrier has all the quality features and materials found in the higher priced models, yet it is so designed and priced to have the mass market appeal. Bright plated steel tubing, natural white oak deck slats, and heavy duty web straps are just a few of the highlights of this model.

QUALITY FEATURES

Mirror luster plated steel tubing. Extra strong neutral web straps. Six weather-protected white oak deck slats. Vinyl-coated gutter clips. Removable side panels for converting to flat bed type carrier. All plated materials.

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berries, Celery, Horse-
radish, Onions, Nursery
Stock.

Temptation

(Continued from page 6)
(Ps. 139:23).

Yet, if we are on guard as we
should be (and not sleeping) we
would watch for anything that
might be an occasion for tempta-
tion and avoid it. The Lord has
endowed us with discernment of
good and of evil; therefore, let
us shun the very appearance of
evil.

Next Christ told his disciples
to pray, "Lest ye enter into
temptation." It is the Lord who
orders our steps. (Psa. 37:23).
Nothing just happens. Everything
follows His divine master-plan.
It does not seem spurious to ask
the Lord to lead us away from

temptations, since Christ taught
his disciples to pray thus in the
model prayer saying, "Lead us
not into temptation." (Matt. 6:13)

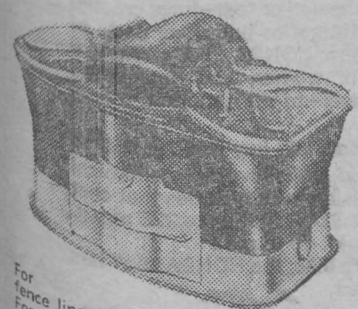
Notice in the passage under
consideration that Christ used the
term 'enter.' This is not without
significance. In James 1:2, the ex-
pression 'fall' is used. We are to
rejoice when we 'fall' into tempta-
tion, but we are to pray lest
we 'enter' into temptation.

The author remembers quite
well his experiences before learn-
ing the difference between the
two. There were a couple of occa-
sions when I had fallen to sin
(to the dishonour of my Lord).
Afterwards, being over eager to
prove to the Lord that I would
never disobey Him again I found
it easy to tempt myself again.
This is what is meant by 'entering
into temptation.' Not only are we
to refrain from playing with fire
(Continued on page 8, column 5)

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For fence line use
For feed floor use, 12" wide, 23" long
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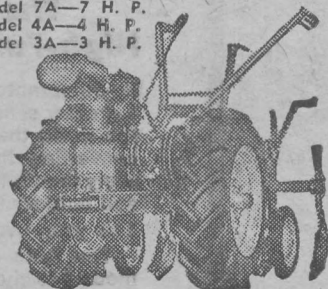
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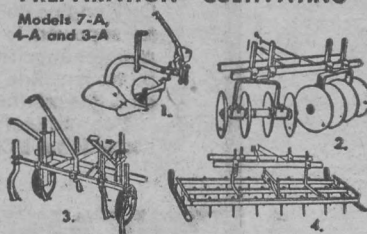
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Model 7A—7 H. P.
Model 4A—4 H. P.
Model 3A—3 H. P.



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tools (4) 56-inch spike-tooth harrow.

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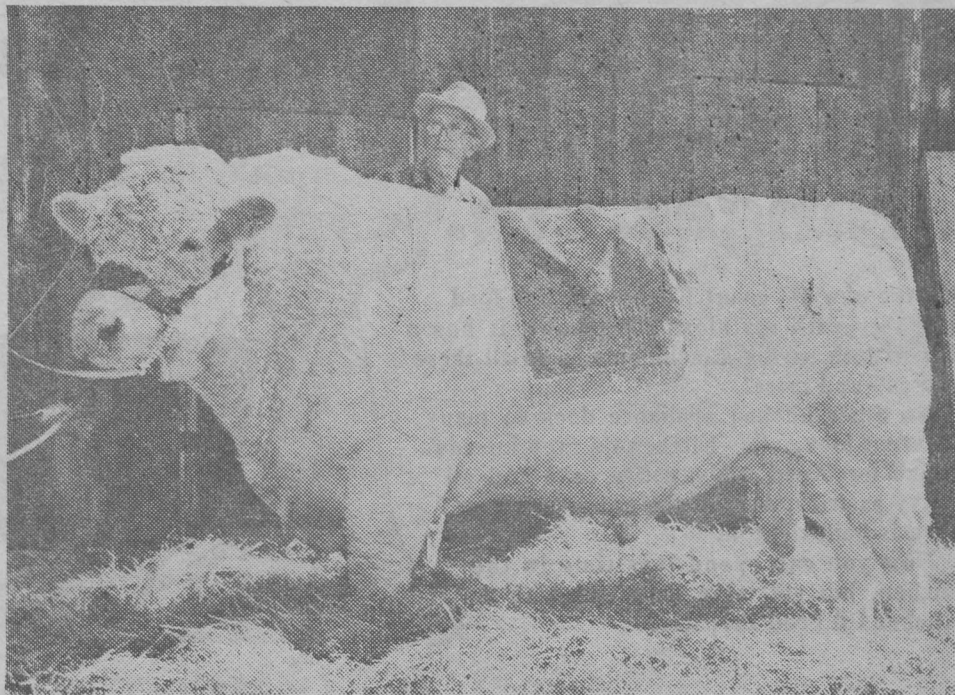
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4-A and 3-A



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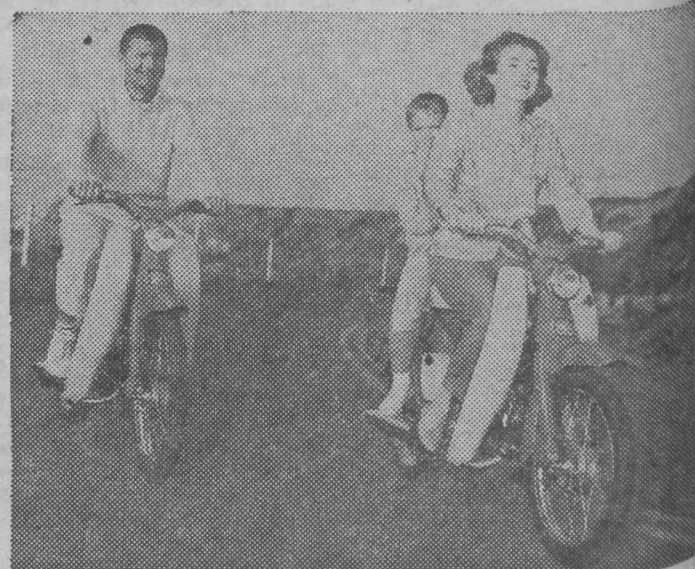
For a More Beautiful Garden Get BLACK LEAF 40 at your Garden Store

Temptation

(Continued from page 7)
(dabbling in temptation) but we are to pray our Father to spare us. Should we 'fall' into temptation, let us rejoice.

Then lastly, He says, "The spirit truly is ready but the flesh is weak." There is in our members a constant warfare between the natural man and the spiritual man. This is an occult matter to the unregenerate soul seeing that he cannot understand spiritual things. (I Cor. 2:14). Earlier it was noted that the heart is deceitful above all things. Nothing nor anyone has deceived us so successfully as our own hearts. It will tell us that we are strong

and that we cannot be touched with temptation, but lying in secret recesses of its chambers secret lusts that may not yet manifested themselves. loved brethren, beware. Let that thinketh he standeth heed lest he fall. (I Cor. 10:12). Finally, let us give thought to those who do fall into sin. Write about them. Listen again to words of the Psalmist, "The staff of a good man are ordered the Lord: and he delighteth in his way. Though he fall he shall not be utterly cast down: for the Lord upholdeth him with his hand." Psa. 37:23, 24. The Lord not only delights in our ways, He upholds us with His hand. (Continued on page 11, column 2)



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**Suggestions
For Bible Reading**

Provide yourself with a Bible that makes your reading free of physical strain—a book of convenient size and weight, with clear print.

Set aside a definite time or part of time every day for reading, preferably at the beginning of the day. Consider time as a daily appointment with God and keep the appointment faithfully.

Read for your personal mental development, with the definite purpose of making the Bible a practical guide to life.

Each day as you start to pray that God's Holy Spirit will help you to understand what

you read and apply the truth to your own life.

What to Read

The Bible is a whole library of Books. The one Divine Author used varied forms of literature and different human authors in the writing of it.

A person may ask a librarian where to find certain writings or to offer him counsel on what to choose among the many books in a great library. Just so Bible teachers have made helpful suggestions on what to read in the Bible. Here is a summary of how to get more out of your Bible reading.

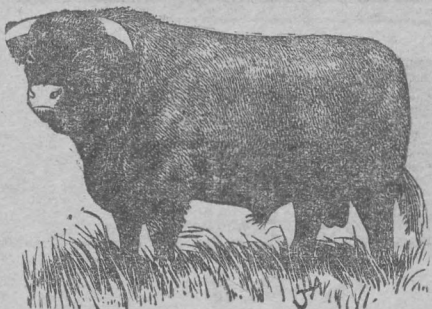
1. *Begin with the New Testament*, preferably one of the Gospels, for in the Gospels, Christ is fully portrayed. Because of its vivid, direct style and rapid action, Mark is suggested. Continue the story of the early growth of Christianity by reading the book of Acts. Complete the New Testament, reading the shorter letters first, then the longer and finally the book of Revelation.

2. *In the Old Testament* start with the human-interest stories of people in Genesis. Reach into the greatest of the devotional Psalms. Then add to the Genesis stories the stories of people in succeeding books, thus building the framework of the lives of these outstanding characters. After exploring the treasures of the Psalms, add the choice chapters and books among the Prophets. Save for the last the longer prophetic books and the portions you may have missed in the earlier books of history and law.

3. *Read by units of thought* rather than by chapters. The book of Ruth is a good illustration. One of the most beautiful stories ever written, it takes about eighteen minutes to read the four chapters. The book of Ruth should be read at one sitting, and so most of the shorter books of the Bible. Other units of thought are found within the longer books: the story of Joseph in Genesis, chapters 37-50, and of Moses in Exodus, chapters 2-14. Each takes about an hour to read.

4. *Read the passages that mean most to you*, such as the Twenty-third Psalm and the fourteenth chapter of John, which are always helpful, no matter how often you read them. Keep searching.

(Continued on page 10, col. 4)



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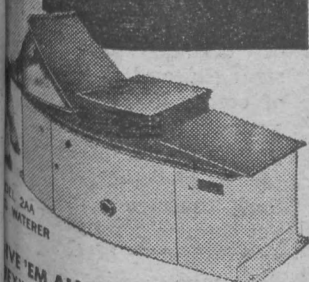
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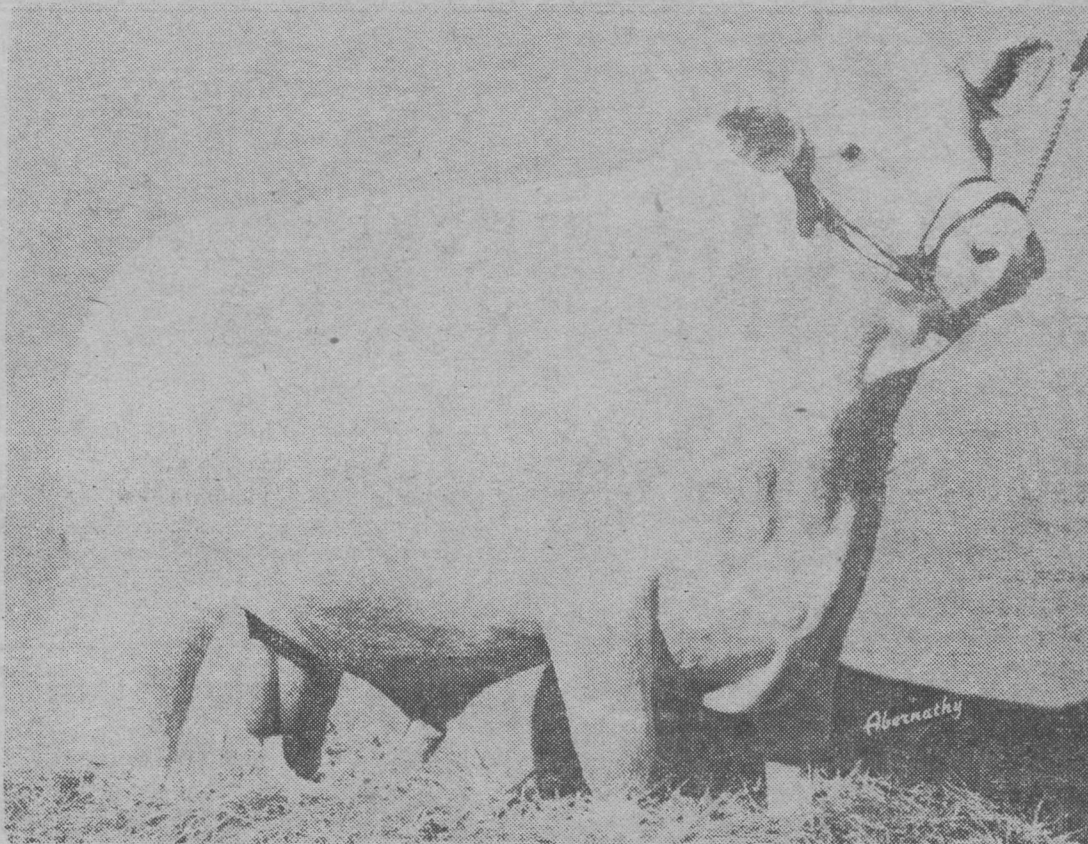
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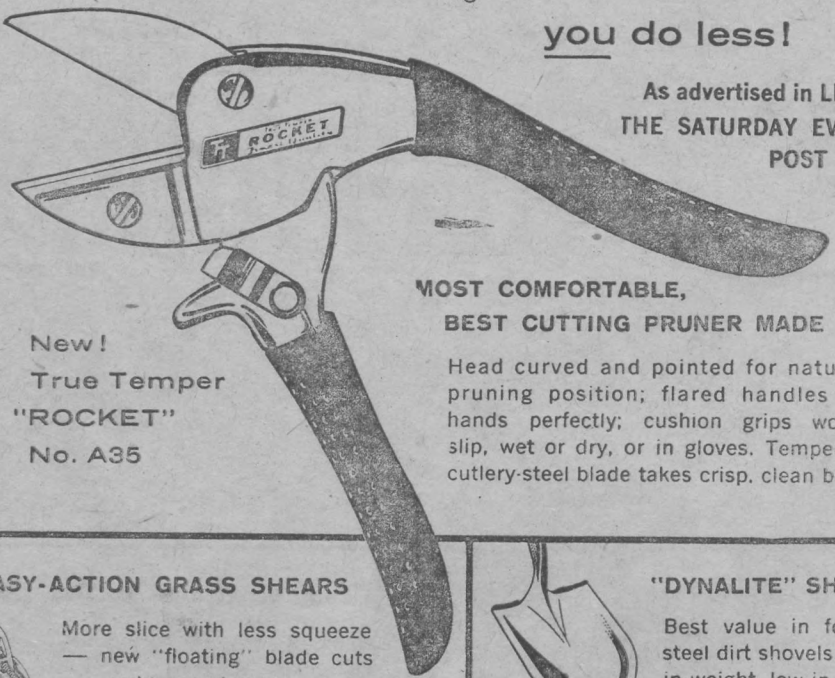
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**MOST COMFORTABLE,
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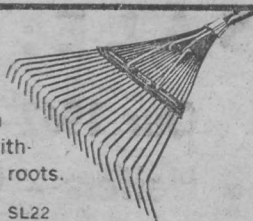
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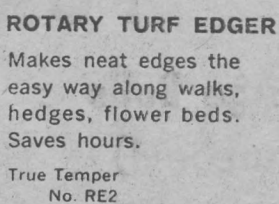
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More slice with less squeeze — new "floating" blade cuts clean and easy.
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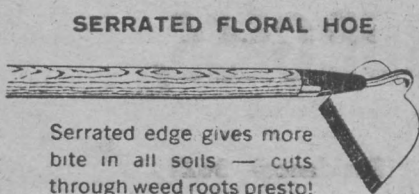
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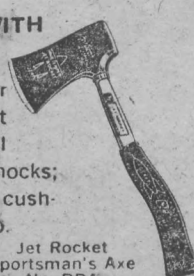
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Suggestions

(Continued from page 9)
ing for more of such passages. One way of doing this is by reading one of the shorter books every day for a month. (Thirty-three of the sixty-six Books of the Bible can be read in from ten to forty-five minutes each, many of them in twenty minutes or less.) A book may not seem very clear or helpful at first. But with each new reading more light will come, until at the end of the month you will have added another treasure to your personal "Bible within the Bible."

How to Read

1. **Read expectantly and thoughtfully**, asking, "What is God's message for me today?" In finding this personal message from God, three other questions will help: What does this passage teach me to believe?—teach me to become?—teach me to do?

Remember that through the Bible God speaks to us. The more you are willing to listen, the more you can hear what He says.

2. **Read with imagination, unhurriedly**. Try to picture the scene or the setting. Try to conceive of the persons as living people.

3. **Use standard helps**, such as a reference Bible, commentaries, Bible dictionary and concordance. But do not let them take the place of reading the Bible itself.

4. **Do not be disturbed** by some passages which are not understood. Be willing for hidden treasure by readings.

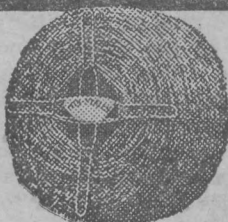
5. **Conserve the rest** of your reading by keeping a record of what you read and the impressions you have by memorizing helpful verses or copying a key verse with you for reference the day.

6. **No matter how you read** to the Bible each day, primarily a shelf of for emergencies; it is a for daily needs. But it is to have a message for emergency times of sorrow, fear and anxiety.

7. **Each day when you read**, pray again that of God may lead you to strength and blessing of confession and repentance of your mistakes and prayer of intercession for the needs of others, including Scripture needs of the yet unmet; a prayer of as you think of God's love, love, praise and

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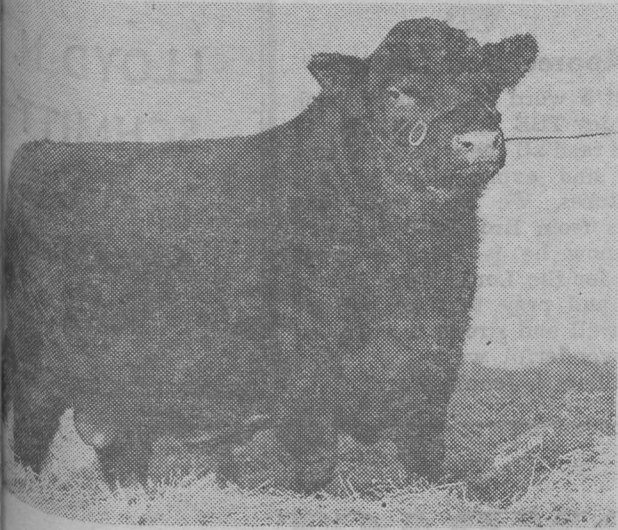
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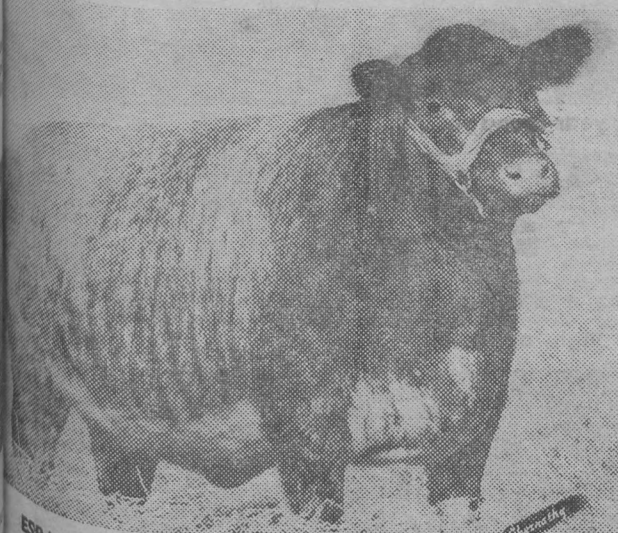
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 - ACCENT ON BEEF



ESPALIER GINGER LADY—One of our Fine Females

Personal Note By The Editor — We first visited Espalier in April 1962 and since that time have formed a most pleasant relationship with them. We used one of their steers for our 1962 Conference, and will be doing the same this year. We want to express a sincere "THANK YOU" at this time to Mr. Lyle DeWitt and are looking forward to seeing him again next year.

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MY NAME _____

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Temptation

(Continued from page 8)
we fall, we can fall no further than His hand. Yet, my brother, know this: that the Lord chasteneth every son. Let us not de-

spise His chastening though, for He does it because He loves us. (Heb. 12:6). Those of you who have not felt the correcting hand of God had better examine yourselves. You may not be His child. Remember the words of James, "And sin when it is finished bringeth forth death." (Jam. 1:15). Look to the Lamb for your only means of salvation. Then and only then will the shackles and fetters of sin lose their hold on your life. Trust in Him and find strength to climb to the heights of freedom. May God bless you.



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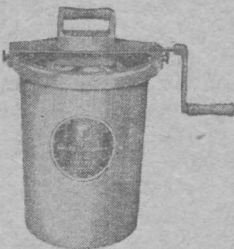
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preachers of the last century, was
a well-brought up and carefully
trained youth, whose outward
life was without blame; in every
way respectable, conscientious,
and well-informed. He knew the
Bible, said his prayers, went to
church, and was well satisfied

with his own righteousness, for-
getting that Scripture has declar-
ed, "All our righteousnesses are
as filthy rags" in God's sight.

While he was away at school
a message came telling me of
the sudden death of a very godly
elder brother. He went home to
the funeral, and upon reaching
the house of mourning asked to
be permitted to go alone into the
room where lay the body of his
dearly loved brother. As he stood
there gazing upon the still silent
form, he asked himself the ques-
tion: "If it were I, where would
my soul be?"

The answer to his own question
honestly given was, "Lost for-
ever." There and then he broke
down, gave up all pretensions

to a righteousness of his own,
and found in Christ, risen and
glorified, that righteousness which
he celebrates in his little hymn,
"Jehovah Tsidkenu."

Appreciated Letter

Just a word to say how much
we enjoy TBE It is really inspir-
ing to read all the wonderful ser-
mons and explanations of the
Scriptures. We also enjoy the
letters from Bro. Halliman, and
we know he is doing a great
work for the Lord. We sincerely
hope and pray that he will be
kept well and strong to carry on
this wonderful work.

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When You Read the Bible Through

I supposed I knew my Bible,
Reading piecemeal, hit or miss,
Now a bit of John or Matthew,
Now a snatch of Genesis,
Certain chapters of Isaiah,
Certain Psalms (the twenty-third),
Twelfth of Romans, First of Proverbs—
Yes, I thought I knew the Word!
But I found that thorough reading
Was a different thing to do,
And the way was unfamiliar
When I read the Bible through.

You who like to play at Bible,
Dip and dabble, here and there,
Just before you kneel, weary,
And yawn through a hurried prayer;
You who treat the Crown of Writings
As you treat no other book—
Just a paragraph disjointed,
Just a crude impatient look—
Try a worthier procedure,
Try a broad and steady view;
You will kneel in very rapture
When you read the Bible through!

Amos R. Wells

Jericho Theology

(Continued from page 4)
thus glorifies the natural
in the man as the Spirit of
he presistently repudiates
thought that Christ himself
in a living body on the
of God in heaven.

to him such an idea is an ab-
surdity.
the Christ he preaches never
from the dead in the body
which he died.

the Christ he preaches has no
body.
the Christ is a boneless and
less Christ.

the Christ is an immaterial
ghost Christ! that is the
of the modern theologian.

over the doors of some modern
ological institutions might
be written these words,
"Preachers of the Ghost Christ."

over the pulpit of some mod-
ern preachers might be written
these words, "Preachers of the
Ghost Christ."

the Jericho School Sought to
explain Elijah's Ascension on
Purely Rational and Natural
Grounds

they were influenced undoubt-
edly by the town in which they
lived in Jericho.

Jericho in Scripture signifies
world. It is the symbol of all
that is unspiritual.

today the new is as the old. To-
day the advanced theologian seeks
to explain the miraculous ele-
ments in the story of Christ on
rational grounds. Let me give you
an illustration:

There was a class in New Testa-
ment Greek.

The subject was the casting out
of the demons from the man who
was a legion. The story was read
and the man came to Jesus in
rags and tatters and with his
feet fettered. In answer to
the question he states his name
is Legion; that many demons pos-
sessed him. When Jesus bids
each one of the man they
come out of the man they
go back into Hades but permit
him to go into the swine. Jesus
and the herd rushes down
the hillside into the lake and

the professor,
said the professor,
gentlemen, it is our duty to ac-
commodate this story to modern
technology. We must give it modern
terminology. To begin with, there
are no such things as demons. No
man is obsessed or possessed by
a disembodied spirit of another.

A man was a lunatic. He was
troubled with all sorts of wrong
ideas. Jesus re-
covered this. He at once exercised
power of calmness, of self-
control. He spoke in a kind but
firm voice. This at once quieted
the man and he yielded to the

influence of Jesus."

A persistent member of the
class spoke up:

"But, professor, do you mean
to say the thoughts of this man
went into those hogs and led them
to commit suicide?"

There was a pause. Then the
professor smiled and said:

"My dear sir, that part of the
story must be interpreted accord-
ing to modern thought. This man
found himself suddenly calmed
under the quieting influence of
Jesus. At that moment the swine
— for some unknown reason —
some sudden fright, no doubt, —
of their own accord rushed into
the lake. The man was still in a
degree under the motions of his
former estate and imagined the
mad rush of the swine had some-
thing to do with his deliverance.
Perhaps he said something to
that effect afterwards, and so the
story grew."

At another time the subject be-
fore the New Testament class in
Greek was that moment when
Jesus walked on the water and
Peter asked permission to do the
same; how for a moment he did
succeed in walking on the waves
but when he saw they were bois-
terous became afraid, began to
sink and called Jesus to save him.

The modern professor's ex-
planation was the following:

"Jesus did not walk on the
water at all. He was walking on
the shore. A mist rose up to about
the height of His knees. To those
on the little boat it looked as
though He were walking on the
water."

The persistent member of the
class broke out:

"But professor, how do you ex-
plain the fact that Peter walked
on the water and then began to
sink?"

The professor smiled and the
calm smile of assured authority
and replied:

"They were not far from the
shore. The water was shallow. It
was filled with long, sedgy grass.
When Peter stepped out into the
water this long floating grass in
a measure held him up: It seem-
ed to him he was on the waves.
Presently he lost his nerve, he
began to slip and slide. He

thought he was sinking and cried
out for help."

No matter where such a col-
lege may be, whether in New
York, Chicago or New England,
it is a Jericho college. The theol-
ogy is Jericho theology and the
professors are Jericho professors.

They are influenced by the
Jericho environment; by "scienti-
fic" thought, by modernism.

It is an endeavor to bring the
truth of God down to the level
of the world's atmosphere.

It is a systematic endeavor to
apologize for the professed blun-
ders and mistakes of the Bible.

It is a cultured effort to satisfy
the infidelity of the hour with
something suited to its palate.

It is an organized effort to sur-
render the church of Christ to the
world, the flesh and the
Devil.

The next time you hear a
preacher telling his audience that
we must translate the theology
of the New Testament into mod-
ern terminology; that we must
accommodate our theology to the
scientific spirit; that we must
bring the exposition of the Bible
into line with the twentieth cen-
tury thought, you may know
that you are listening to a Jericho
preacher; no matter whether he
is native born or imported, he is
a Jericho preacher from a Jeri-
cho college, giving you Jericho
theology.

The Jericho Theologians Made Such a Clamor That Elisha Yielded and Let Them Have Their Way

There were circumstances
which combined to produce this
surrender.

The Jericho theologians had
the prestige of professed schol-
arship and trained mentality.
They had erected themselves into
a final court of judgment. They
looked with the same contempt
upon a worker for God who had
not passed through their doors
as a West Point graduate does
upon a volunteer. They fixed the
interpretation and repudiated ev-
erything and everyone who did
not go along with their decision.

Elisha never had time to go to
the Jericho college. The Lord
called him from the field, the
furrow and the plow, and bade
him enter on his ministry at
once. When therefore the men
of the college insisted that he
really did not know what he was
talking about; that he was crass-
ly ignorant in proclaiming such
a thing as that the body of a
man was living in heaven on the
throne of God, he hesitated and
surrendered.

The modern theologians have
erected themselves into a court
of final judgment. They look with
a feeling of easy contempt on
those who have not passed
through the doors of their Alma
Mater. They set up the standard
of exposition. They talk contin-
ually of their own scholarship.
They exploit it at every turn.
They batter the ignorance of
those who differ with them.
Their sacrament phase is, "Schol-
arship is agreed." To listen to
them one might well believe that
when they die knowledge will
die with them. It is this small
body of men which gets the hear-
ing of the journals. It is their
sermons and writings which are
spread in great head-lines in
dailies and magazines. Their theol-
ogy is of the world. The world
loves its own and welcomes them
to its realm of attention and lit-
erature.

When these men begin to de-
nounce as ignorance that preach-
ing which stands for a literal res-
urrection and the actual ascension
of an embodied Christ in heaven,
those preachers who have been
called from the plow, and those
even who have come from Bethel
seminaries, hesitate, shiver, be-
come ashamed, and yield their
testimony, or hold it more and
more in abeyance; and more and
more make manifest that they
are ashamed to proclaim the old
faith.

It is an amazing thing that any
preacher taught of God should
be ashamed to point to the Christ



of God clothed with the body in
which he once hung upon the
tree, now seated on the throne of
the universe, the guaranty of re-
demption and the prophecy of
coming glory.

Elisha's Yielding to the Jericho Theologians and Their Going to Look for Elijah, Presents an Incongruous Spectacle

It was an incongruous thing
that men who had given them-
selves up to the study of God's
Word should now be going out
to demonstrate that there was no
final miracle in the history of
God's prophet.

It is an incongruous spectacle
today that ministers of Christ
should be seeking with all the
genius in them to demonstrate
that there is nothing miraculous
in Christianity.

And yet these are the kind of
preachers that the theological
colleges are sending to us, asking
us to ordain them, to open our
pulpits to them.

What do you think of a preach-
er who stands in the pulpit and
in the name of Christ denies his
virgin birth?

What do you think of a preach-
er who by that denial puts a bar
sinister on the name of the moth-
er of Jesus and sends her down
the ages as nothing better than
a fallen woman?

What do you think of a preach-
er who by that denial sends Jesus
before the gaze of his audience
as a fatherless bastard, as an il-
legitimate son?

What do you think of a preach-
er who denies the death of Christ
as an atoning sacrifice and makes
that cross no better than a com-
mon murder or a brutal barbarism?

What do you think of a preach-
er who denies that Jesus Christ
arose from the dead in the body
in which He died; a preacher
who preaches that Jesus Christ
is nothing more than a bodiless
ghost, a formless phantom?

What do you think of a preach-
er who denies that on yonder

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that baptism is essential to sal-
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throne is sitting a glorified, im-
mortal man, upholding all things
by the word of his power? The
God who became man, the man
who was, and is, none other than
God.

What do you think of a preach-
er who laughs at the doctrine of
hell and testifies that men are
not so much in danger of hell as
they are of the theology which
proclaims it; preachers who teach
that all men are by nature the
sons of God and that no man can
be lost?

What do you think of the
preacher who teaches that the
great work of the church is sav-
ing the world socially and not
individually; that the true call of
the church is social and not per-
sonal redemption?

What do you think of the
preacher who stumbles at the
miracles of the Bible but is ready
to go on all fours after spiritual-
ism; who would consider himself
childish if he accepted the stories
of Genesis, but who is ready to
sit the night out in a mediumistic
seance waiting for communica-
tions from the unseen world?

What do you think of the
preacher who is not certain the
Bible gives clear statements con-
cerning the hereafter, but is
ready to shout himself hoarse
over the fact that scientists have
now actually concluded that man
has a soul?

What do you think of a preach-
er who protests against bibliola-
try, against surrendering com-
pletely to the written Word, and
yet looks upon every utterance
of Herbert Spencer as the very
breath of the Almighty?

And yet these are the kind of
men the Jericho colleges are
sending us, asking us to ordain
them, open our pulpits to them,
give our churches to their sway.

Men who spend four or five
years at college that they may
learn how to prove to us that
there was nothing more divine in
Jesus Christ than what is possi-
ble in any other natural man.

Men who spend four or five
years at college that they may
scientifically demonstrate that
the body of Jesus of Nazareth
still mingles with the dust of Pal-
estine.

Men who spend four or five
years at college that they may
be able to prove the Church is
no more supernatural than any
other benevolent or beneficial as-
sociation.

Men who spend these years at
college that they may demonstrate
however much the religion of
Jesus may be superior in moral-
ity to all others, it is not more
divine.

Men who spend their years at
college in order that they may
afterwards teach comparative re-
ligion to their churches and show
that Christianity is superior
merely upon its ethical, its moral
side; that at bottom it is founded
(continued on page 15, column 1)

A MESSAGE FROM THE DEVIL

Destruction Street
Time to Reject God

My Dear Worldly
Church Members:

Did you know that you gave me the scare of my life when you joined the church? I sure thought that you meant business with God, but I am so happy that you did not take the step too seriously and have returned to your old love and master. I thought you had more intelligence than to waste much time with the church.

Glad You Put Lodge First

How my heart thrilled when you joined the lodge, and attended its meetings instead of prayer meetings. I was glad to see you stay away from Sunday School and Church to study for advancement in the lodge. The house is quiet when the family has gone to Sunday School and church. You know that I have multitudes who feel that the lodge is as good as the church. I am so glad that you think so. It cost Jesus His life and blood to start the church, and my crowd put Him to death.

Glad You Work On Sunday

Some of my followers must go to the store and open up on Sunday mornings to make a few extra dollars. There will be Sundays when you will need to work around the house, for houses must be kept repaired. And when you've caught up on all this, it's so relaxing just to dress, and to enjoy the Sunday paper as you lounge around.

Glad You Pay Attention
to a "Third Party"

I was glad to see some of you show some attention to that other third person, for this will cause trouble in the home. It is always good to see husbands and wives become interested in others because when this happens the homes are broken, and the children untrained for God. I know when you are playing around with someone else, and fussing in the home, that you will not got to church, so I don't have to worry about you.

Church Asks Too Much

That church crowd asked too much of you, anyway. They wanted you to be present for Sunday School, Morning Preaching, Evening Worship and Prayer meeting; not satisfied with all that they wanted you to give a tenth

of your money. Since you have stopped all that, you can sleep later on Sunday morning, have more money for joy riding, Sunday movies, the races, and a good supply of beer in the ice box.

I just smile with great delight when I see you buy liquor and beer, and go home to drink it with the wife, and before your children. I know they will never grow up to be God-fearing men and women.

I know some of you would rather have your children in the movies on Sunday than in Sunday School. There they can learn all the vices and tricks of crime. Instead of their being a blessing to the world, they will be drunkards, gamblers, prodigals, robbers, murderers, or social climbers who will make the world "buzz." Instead of your daughters being home-makers, missionaries, and God-fearing mothers, they will be bar maids, street women, movie stars, and home wreckers. I am so happy that you can play, but cannot pray; you know the names of movie and TV stars, but can't name the Books of the Bible; you can find Amos and Andy on television, but would have trouble locating Amos and Andrew in the Bible. You know the score at the ball game but not what the score is in God's Word.

A Pleasure to Watch

My, but it's a pleasure to watch the thousands of church members as they stay away from the church Sunday after Sunday, finding fault with the Lord and His work. There goes a man, wife, and children to the beach. Other families are riding and fishing. How proud I am of you men who are quarreling with your wives about going to church so much. If she does persuade you to go, you come home and before the children criticize the preacher, Sunday School Superintendent, and teachers. I have thousands who are uncooperative, die-hard people who will break the pastor's heart, and tear up the church just to have their own way. There are none who honor me more than these.

The sickness I inflict on many of you surely does work wonders in keeping you away from church. It is known as "DEVIL-ITIS." You probably have never noticed how it works. It makes you so sick, sore and stiff on Sunday mornings until you are

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unable to dress for church. But about eleven-thirty you begin to improve rapidly and by twelve-thirty you are perfectly well and have a wonderful appetite. You eat a hearty dinner and go riding in the afternoon, have a wonderful time, and forget about your "DEVILITIS" until you start home. Then you have an acute attack which renders you almost helpless and makes your supper taste unappetizing. There is nothing you can do then but go to bed; it is impossible for you to go to church on the Lord's day. But by eight-thirty you are well once more and can sit up, and look at the television, or listen to the radio until about eleven o'clock. Off to bed you go feeling fine and ready for a good night's rest, and for another week's hard work with God left out of your life. You are not bothered anymore with "DEVILITIS" until the next Sunday. This disease will not send you to the hospital nor will you have to have a doctor with it, but it will assist you to hell.

Church Members Who
Don't Move Membership

Let me tell you about some people that I am proud to call my own. You dear ones who move from your own community and leave your church letter, not bothering to attend church services—I call you my "Neverites." You are giving me your influence and children.

Then I have a large group who go to the church on Easter, and to funerals. They go just to be social people so I call them my "Social Climbers." There is a group of God's people whom I am able to keep from being faithful, they go once a week and feel they've served the Lord enough. I call them my "Oncers." The Lord allows me to make it hard for all of you and I enjoy doing so, but I'm glad you still love and serve me.

Fanatical Church Members

There is a group I hate and call "Devil-haters." They are fanatical in their faithfulness to all services honoring their Redeemer. They go visiting and try to be soul-winners; I do hate that sort of thing. They pray for their pastor, tithe, and try to hurt my program. When a real test comes they always put God first, and He has promised them eternal life with joy and happiness.

Some of these same people may be around to invite you to church before long, but just as sure as you go, they will want you to give money. Why, sure the preacher will say you are going to hell for all eternity and burn in the flames, but you won't be

by yourself, for the majority of the earth's population will be there. You will have plenty of company to weep with you. God said that I am going to the flames, but we will make it hard for Him and His children while we are on earth. You will want to find fault, make fun, criticize, and make it hard for all those who try to live for God.

So my faithful servant, keep your name on the church roll, so the preacher can say you were a church member at your funeral. By this means we can deceive many others. Stay away from the church. This will keep many others away. Do all you can to split the church, so that the unsaved people will not believe there is anything to the Salvation of the Lord Jesus Christ. Let your tongue be loose at both ends and set on fire of hell, doing all the damage you can to God's cause. When your pastor asks you to back him in some big effort he is trying to carry through for the glory of God, don't you even come near the church: show him you are on my side.

Remember I will see you in the flames that torment throughout eternity; there we will suffer and curse God together. So remain my faithful servant, then you will see what a great deceiver I am, and what a fool you are.

Your cruel master,
"The Devil"

P.S. This was written by Byran H. Glaze, Pastor of Calvary Baptist Church, Columbus, Georgia. He sent it through the mail to all the people living in his community to advertise a revival meeting in progress. As a result he had two women to call in anger, and ask him how he knew their husbands. One threatened him with the law for talking about her husband, the other asked him to never mail her anything else. He heard of others who were very angry, and cursed him because the message was a description of their lives.

(Tract distributed by the American Baptist Association, Texarkana, Ark-Tex.)

There Is A Fountain

There is a Fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains:

The dying thief rejoiced to see
That Fountain in his day;
And there may I, though vile as he,
Wash all my sins away.

Dear dying lamb, Thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Be saved, to sin no more.

E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

When this poor lisping, stammering tongue
Lies silent in the grave,
Then in a nobler, sweeter song,
I'll sing Thy power to save.

"The blood of Jesus Christ His
cleanseth us from all sin." (1 John 1:7).

6 and repeating part of verse he read, "Woe is me, I am undone." I smiled, and thought many lean Christians might wail out the same complaint. Shame on the King's son who lives like a pauper, or feeds husks when there is "enough to spare" in the Father's house.

Yes, I must read my Bible (John 5:39). I may not understand all I read, but the Holy Spirit promises to administer food convenient for me (Proverbs 30:5). He will teach me all things I bring all things to my remembrance (John 14:26). Daily Bible reading should be prefaced with a prayer for spiritual understanding (Psalm 119:18). The Bible is a spiritual book, written by a spiritual author (1 Corinthians 2:14). One word more, which is important especially today, is to avoid any kind of reading which takes away a healthy appetite for the Bible. "Till I come to the end of the world, I will continue to read, to doctrine" (1 Timothy 4:13). Reginald Wallis in The Venture

LETTERS

I sure do love to read your papers. I read them and recommend them. They are the most company I have and I look forward to their coming. I know that I am far behind paying for them.
Mrs. Joe Smith.

This offering is very small, I thank God that He has provided so we could send this dollar. I'm sure you thank the Lord for every dollar received. We are reading the Baptist Exam very much and pray its publication will always be running.
Ray Doan.

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WON'T NEED IT UNTIL NEXT
SUNDAY



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Possibilities

LONGFELLOW could take a worthless sheet of paper, write a poem on it and make it worth \$8,000—that is genius.

ROCKEFELLER can sign his name to a piece of paper and make it worth millions—that is capital.

UNCLE SAM can take gold, stamp an eagle on it and make it worth \$20.00—that is money.

A MECHANIC can take material worth \$5.00 and make an article worth \$50.00—that is skill!

AN ARTIST can take a fifty cent piece of canvas, paint a picture on it and make it worth \$1,000—that is art.

GOD CAN TAKE a worthless, sinful life, wash it in the blood of Christ, put His Spirit in it and make it a blessing to humanity—that is salvation.

Jericho Theology

Continued from page 13)

There are no better miracles than the superstitious records of other faiths.

Men who really in their heart of hearts do not believe in the Bible as the living Word of God.

These are the men the Jericho colleges of the twentieth century are turning out; and it is this ministry inspired by Jericho, a ministry coming in the name of Christ, that presents the most incongruous spectacle of the times.

The Theological School of Jericho was a Menace and Peril to the Ministry of Elisha

Think what it meant to Elisha when he did not ascend to heaven in his living body.

If Elijah did not ascend thither whether it was an open question whether he had ever crossed Jericho. Elisha might well question whether it had not been after all a matter of imagination on his part to think so.

May! he might well question whether he had any right to go forth in the name of Elijah at all. Indeed the truth is he did not.

So long as the Jericho theologians were proclaiming that the body of Elijah could not be in heaven Elisha did not stir out of his grave.

He held his peace. His ministry in the name of Elijah was paralyzed.

And the application is easy enough. If Jesus Christ does not sit in his real body on yonder throne in heaven, then He never rose from the dead in that body. If He did not rise from the dead in that body, the body that had been nailed to the tree, then His death was not accepted of God as a sacrificial atonement.

On that cross He professed to forgive our sins, then He did not forgive them, and those who have confessed Him saying He forgives our sins in his own body on the tree, are still under their punishment.

The Apostle tells us that if Christ did not rise in the very body in which He was buried, then all preaching in His name is vain and those who have fallen asleep confessing their faith in Him have perished.

If Christ continued to exist after death simply as a spirit and not in His body, then He did not meet the full term and sentence of death, and immortality, so far from being in the light, is plunged into the deepest blackness of a starless midnight.

Nay, more! surrender to Jericho theology means the paralysis of the Jericho preacher himself. He becomes filled with doubts which find no limit, which extend over every range of professed truth. He becomes a peddler of other men's thoughts, of their doubts and guesses. He speaks no longer with authority as did his Master; he speaks as the scribes and the pharisees. There is nothing certain about him but his uncertainty — and those who hear him become like him — totally paralyzed in relation to the supernatural and the divine.

Let this surrender to Jericho theology continue for the next twenty five years and the Bible will be practically repudiated from the pulpit, the Church as a supernatural organization will become, on the one side, a club for rich men and women where-in they may gather to congratulate themselves on their moral tendencies, satisfy their conscience with gifts to the poor and bequests to educational establishments for the increasing culture and spiritual blindness of the natural man; on the other side, the Church will drift into a social organization for the discussion of social inequalities and wrongs.

Jericho theology means the overthrow of New Testament Christianity and the faith once for all delivered to the saints.

Note finally:

Elisha's Ministry Was One of Power After He Repudiated the Theology of Jericho

Only when he repudiated the Jericho theology, turned his back on Jericho, and reaffirmed his testimony concerning the living body of Elijah in heaven, did his ministry become one of power and bear seal that it was heaven-sent.

There will be no supernatural power in the Church of Christ till the Church rises up like a unit to repudiate Jericho theology.

Let the churches refuse to open their pulpits to any preacher who denies the virgin birth of Christ, the atoning sacrifice of his death, the resurrection of the body and his ascension in that body to the throne of God. Let the churches refuse to ordain any man who does not believe in the virgin birth of Christ, His sacrificial death, His resurrection in the body in which He died, and His ascension in that body to the throne of God. Let the churches refuse to ordain any man who questions the integrity of Holy Scripture; and who in the name of modernism and under the guise of scientific thought would fill the Church of Christ with the poison of natural infidelity.

Let the churches refuse to give one dollar to support the Jericho colleges.

Let the churches feel that it would be a blessing of blessings if every Jericho college and seminary in the land was razed to the ground.

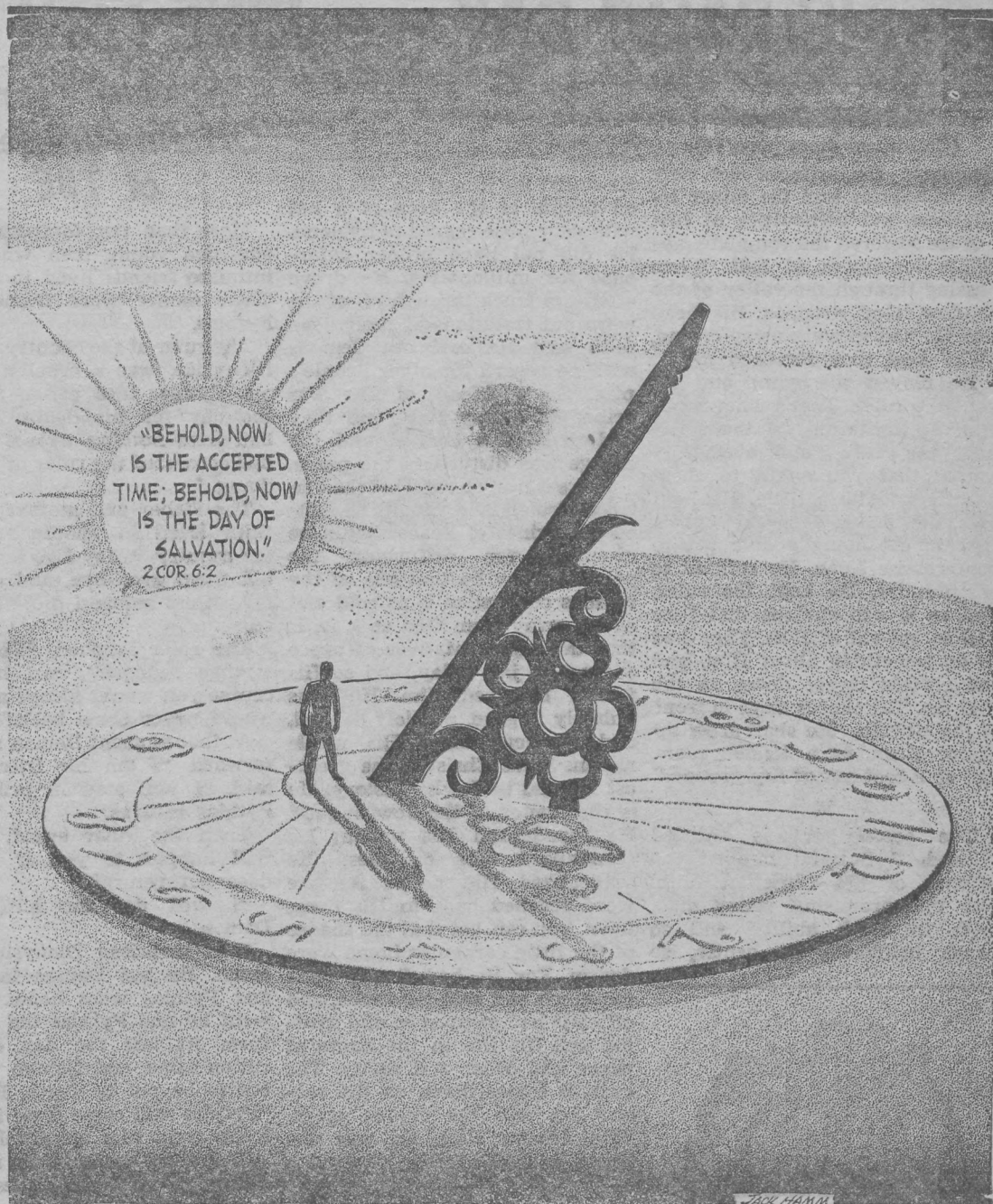
Let no enlightened Christian be deceived.

The present condition in the theological world has been foretold and the Church long ago warned.

Listen to the Apostle in his letter to Timothy. He says: "The time is coming when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned to fables."

The denials of the truth, the repudiation of the Word—these things are of themselves its verification; they are the fulfilment of what it has foretold. And because the Word has told us that this condition would prevail characteristically in the last times, on the threshold of the

"WHILE IT IS DAY; THE NIGHT COMETH..." JOHN 9:4



closing of the age, we may be well assured that the Coming of the Lord draweth nigh.

Do earnest men ask for the remedy, the antidote to Jericho theology? Let them listen to the admonition of the Apostle Paul to a preacher, to Timothy himself. He says:

"Preach the Word"

When darkness comes we turn on the light.

Let the Church have the truth.

Let them have the truth of God without any apology or accommodation.

Let the preacher heed the admonition of the Apostle:

"Study to show thyself approved to God; a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

Explain the Word; expose it, turn out its contents; show the individual how to read it and according to its own directions.

Let him see that each book of the Bible has its own key hung up by the door; that these different parts of the Bible have an organic relation to each other. Teach the hearer that this book is not to be read in the light of the wisdom of some modern Jericho professor, but in the light of God; even as it is written, "in thy light we shall see light"; and again: "The entrance of thy Word giveth light."

Give to men the "I know" and

the "I am persuaded," the absolute assurance of the Word. Let the hearer have a "Thus saith the Lord" and not the assumptions and fake guesses of men.

Nothing will so antidote and render nil the poison of Jericho theology, Jericho seminaries and Jericho preachers, as the unadulterated Word of God itself.

"Sitting Down"

(Continued from page 1)

needs to unfold again with all of its validity and vitality before our eyes.

"And sitting down they watched Him there." Other religions have the concept of redemption. One of the Egyptian gods supposedly died and rose again. There is the idea of redemption in some of the Grecian myths, but only in the Christian revelation does the God die on stage. In all of the other religions He dies somewhere off stage—out of sight. Without, He is shielded from the faces of men, His sufferings hidden from the hearts of mortals, but in the Christian revelation, God died on stage. The same God who spoke from Sinai saying, "If so much as a beast touches this mount, it shall perish," the same God dies, stripped naked before the world — on stage.

I

Let's sit down and watch the drama. As the curtain goes up we glance at our program and we see that the first act is entitled "Intrusion." For this is the story of the divine intruder who came into a world that didn't want Him. The stage is dark, for He was born at a dark hour. The stage is noisy, for He was born in a time of tumult and sin. The man who wrote the Christmas Carol, "Silent Night, Holy Night," expressed a divine sentiment, but it's not quite the truth. For it was an unholy night and a noisy night, and there was calm nowhere, and nothing was bright when the sound of slapping was heard in the night, and the whimpering, and then the full

cry of a child who sucked into His lungs the very air whose formula He had determined, and God started breathing in His own creation—breaking into the family circle of humans, where men went about doing the things that men will do—men killing men, men stealing from men, men lying to men, men enslaving men, men degrading men, and then He came—and the state moved first to blot Him out, and Herod failed.

Then the church moved in to do away with Him, and the church failed. Individuals tried one by one, and they too failed. For the intruder stayed on. He came into the world and He played the game. He suffered what humanity suffers—the trivialities that we feel, the triviality of home life. Jesus had a Mother who didn't know when to cut the apron strings. He had brothers and sisters who pursued Him at one time in an attempt to bring Him back and lock Him up in the house and keep the scandal of a crazy man confined. He had all of the burden of hard work and making a living in an age that was not without its materialistic (Continued on page 16, column 1)

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"Sitting Down"

(Continued from page 15)

emphasis. He suffered not only the trivialities and the minor irritations and difficulties of life, but He suffered the complete, absolute loneliness of hell. When passing through the valley of the shadow, God dropped His head and He had to walk away crying, "Why hast thou forsaken me?"

He played the game and He kept the rules. That's what made Him so irritating to them. He kept the rules, and everybody knows that you ought to cheat a little and lie a little. He kept the rules, when everyone knows that to get along you've got to compromise some. He refused to compromise. He kept the rules, and so it was obvious that they had to get rid of Him. They had to do something about Him, and the curtain comes down on the first act. The chorus sings in front of the curtain, "He shall grow up before them as a tender plant and as a root out of dry ground."

II

The second act is entitled "Scandal." Scandal implied the offense of the Christian faith. For this promising young man, with so much ability, and so much brilliance, so gentle, so

kind, so tempestuous, just would not conform. He insisted on insulting respectable clergymen. He called the king a fox. He healed people at the drop of a hat with very little regard to hygiene. He did not have proper deference for millionaires. He drove a ten-ton truck through all of the worn out traditions of their dead faith and He cast out demons with no regard for other people's pigs. So a friend of His was bribed to betray Him, and they had to have a charge, and the charge was disturbing the peace.

There is irony here. That the one whom Isaiah said should be called the Prince of Peace should be crucified for disturbing the peace. It may be that one of the reasons our nation is as cold and as far away from God as it is, is that the representatives of peace are not in jail today, and so His friend betrayed Him. He was publicly flogged, publicly hanged, and He scandalized His whole nation. Jesus Christ is the greatest scandal in Jewish history. He is the traitor of the Jewish race. He scandalized His nation; He scandalized His disciples; He scandalized His home. As the word reached back to His home town, you can bet that the shades of the little carpenter home were drawn. For He had finally done too much and said too much, and officials had stepped in and snuffed out His life in the name of peace and order and safety. The curtain comes down on the second act and the chorus sings, "We despise Him. He was despised and afflicted."

III

The third act is entitled "Surprise." And on the third day He rose again. He came fragrant from the grave, exciting with life. With excitement and joy in His voice, as He met His disciples He said, "Fellows, all power has just been given to me in heaven and on earth. I've got it. Go ye therefore into all the world, and lo, I am going with you." There is nothing dull about that. There is nothing dull or boring or dry or dusty about that kind of a message and that kind of a man.

The third act doesn't end. The curtain doesn't come down. There is no curtain. He didn't leave a curtain. He tore the curtain. The curtain hangs in shreds and shreds. It will never come down again. Never again will God be separated from man. Never again will man be separated from God. There is no curtain. The drama does not cease. It is more than a drama. It is life, and the main feature, the one around whom all the action has taken place, about whom all the questions have been asked, the main player steps down from the stage, walks out into the aisle, and every generation becomes a book of Acts. Every robe that we wear becomes an Emmaus robe, and people of all places, of all kinds, and all types say, "Didn't our hearts burn when He walked with us?" The chorus sings, "He shall see of the travail of His soul and shall be satisfied, and the pleasure of the Lord shall prosper in His hand."

"Salvation In The O. T."

(Continued from page 3)

his wife. In fact, Hosea began to realize that his wife was untrue to him. This old preacher of God was married to a wife who was untrue to him. Therefore when Hosea received this second child that was born, a little girl, he named her Lo-ruhamah, which means "unpitied, unloved." There was a question in the mind of Hosea, for he didn't know whether it was his baby or not. Time passed, and the Word of God tells us that another child was born, this time a boy, and Hosea named him immediately Lo-ammi—"not my kin." There wasn't any doubt about it then. By that time it was a definite fact, it

Special Yearly Offering In Behalf of TBE

More than two thousand years ago two young men who were intimate friends lived in Greece. Their names were Damon and Pythias.

The ruler of the country, named Dionysius, was a cruel man. He put Pythias into prison and set the day for his death. Pythias had done nothing wrong, but he had convicted the ruler of wrongdoing.

The father and mother of Pythias lived in another part of the country, "May I go home and bid them good-bye, and arrange my affairs before I die?" he asked.

The ruler laughed, "That is a strange request," said he. "Of course you would escape and you would never come back."

At that moment Damon stepped forward. "I am his friend," he said, "I will stay in prison till Pythias returns."

Then the ruler asked, "What will happen to you if Pythias does not return?"

"I will die for him," said Damon.

This surprised Dionysius very much. He put Damon in prison and Pythias went home. Weeks went by and Pythias did not return. At last the day of execution came, and Damon was led out to be put to death. He said, "Pythias will come if he is alive. I can trust him absolutely."

Just then the soldiers ran up, shouting, "Here he comes! Here he comes!"

Yes, there was Pythias, breathless with haste. He had been shipwrecked on his journey and had been cast on shore many miles away. He had walked all those miles to get back in time. Dionysius was greatly moved.

"You are both free," said he. "I would give all I have for one such a friend. Will you let me become a friend to you both?"

THE BAPTIST EXAMINER needs friends like this. Will you be our friend? Will you aid us—especially for Rally Day.

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wasn't his child. If you will read the story of Hosea and study it closely and carefully, you will find that Gomer finally, forsook him, and this old prophet of God, Hosea, is left with a deserted home.

Can you imagine anything much worse? Can you picture the evidence of sin in this family? I don't know anything about the seducer. I don't know anything about the individual that enticed her away, but I can see Gomer. She leaves her husband

and her home. Hosea is left, his home is broken, and Gomer is gone. In the light of what I read in God's Word, I rather imagine that things got pretty bad so far as Gomer was concerned. Finally, she became a slave. One day Hosea goes to where she is, and I can see this old prophet of God as he asks, "How much for your slave?" I don't know to whom she had become enslaved, whether it was the man who had seduced her and led her astray, or whether it was to someone else, for the Word of God doesn't make it clear. At any rate, Hosea asked the price of the slave. The buyer and the seller got together as to the price, and the old preacher counted out the fifteen pieces of silver and the 129 gallons of barley, and laid it down. I can see him as he turned to her and said, "Come on home." He had redeemed her from slavery. She wasn't a slave any longer. She had sinned. She had gone into slavery, but now she is redeemed.

Beloved, that is exactly our spiritual status, so far as you and I are concerned. We sinned. We went into sin. We became vile sinners. We wouldn't admit it, and the reason we wouldn't admit it, was because we knew the consequences, for "the soul that sinneth, it shall die."

We might as well admit that we are sinners. We might as well confess the fact that we have sinned. We might just as well face facts, and blame ourselves, and admit that we stand as sinners in God's sight. But there is one hope that we may be redeemed back to God. There was no way that Gomer could become Hosea's wife and get back into his home and family circle again, until Hosea paid the price of her redemption from slavery, and there is no way that any man can get into God's family—there is no way that any man can become a child of God again, unless God redeems him through Jesus Christ, God's Son.

How I thank God for salvation in the Old Testament. It is the same message all the way through, for when we come to the New Testament we find that a man cried out in the night's time and said, "What must I do to be saved?" The answer was, "Believe on the Lord Jesus Christ and thou shalt be saved."

We find the Apostle Peter saying:

"Forasmuch as we know that ye were not REDEEMED with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the PRECIOUS BLOOD OF CHRIST, as of a lamb without blemish and without spot."—I Pet. 1:18, 19.

Yes, beloved, the message is the same in the New Testament as it is in the Old Testament. It is the same message all the way through. We have sinned. Just blame yourself, admit you are a sinner and trust the Redeemer, the Lord Jesus Christ, to save you.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isa. 1:18.

May God bless you!

Be Gentle, Brethren (Continued from page one)

of interpretation. Rather it is a matter of belief or disbelief. Friends, it is so easy for us humans to favor our opinions rather than searching the Word of God to find out what is right or wrong. We very often take for granted that a practice is right merely because our conscience or our heart does not condemn us. I would remind you that God shows us that we are in error through His Word. In Psalm 119:105 we read, "Thy Word is a lamp unto my feet, and a light unto my path." God's Word, then, and not

our feelings or lack of feeling by the rule we are to measure by.

So we very well may be in opinion that a practice is right when God's Word says it is. I believe this is our common subject of gentleness, cause we think hard work the right way we assume to be the right way. Look to the verses I have used as Do they say that it is the harsh answer that turneth wrath? Do they say a tongue lashing breaketh the wrath? Do they say the wrathful a messenger of life? No, beloved. These verses say the opposite. It is by the softness and gentleness that God's wrath is turned away.

Let this truth, which I learned through much study, hastily enter into your hearts. Truly, God's ways are ways of life. Remember now if you ever been hurt by a harsh tongue. If you are a child of God, very tender spirit you have, not you only; for so have the rest of the children of God. God the Holy Spirit shall teach us to be gentle and of loving kindness toward brethren in Christ and those who do not belong to us.

A wise man will pacify. Be wise, my brethren. It "sounds right" or not; it "seem right" or not take His word. A soft answer turneth away wrath. A soft tongue pacifieth the bone.

May God bless you all.

MOUNTAIN MUSINGS

By Simon Muse

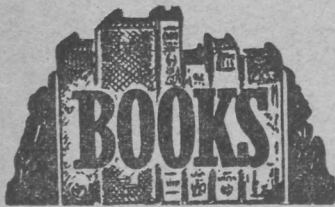


Inez Sassingburger showed hard'un fer her husbun Oswald git along with. Last week she tole me that Inez threatened giv'm some poizon. I sed, Oswald, if it weren't for Lord's command, I think I'd in yore shoes I'd jest test poizon."

Willie Johnson shore is a man to his wif-mate. He bought woman four new hats and lock'd her in a room that have no mirrors in th' room. ain't perxactly wif-beater. Sister Johnson thot it wuz a thang to it.

Everbody is talk'n bout ing th' moon. Well, I wuz in wood an' tek a few fokes h'ar earth up thar fer good instanse—Eleenor, Martin King, Jack an' Bobby, Ora Graham, Hinkley an' Kardunal Speltmon, Khrewsheff, an' all th' otha that happy fambily.

Lots uf th' moonshiners Coon Holler air mighty lawters. Sum uf thim is so law they haz dun found out to wood be eazier fer thim to giv'ermint welfare than to ther consqueezings. I jest is jest as respeckibul as th' (More Musings Next Week)



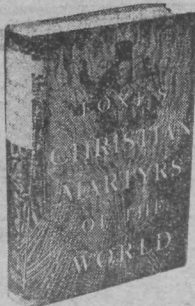
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[Continued Next Week]

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