

# 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

CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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## The Conversion of Ruth Wyatt

By  
The Late  
T. T. Martin



of salvation that I have ever heard have been cloudy and confused to me. I yearn for peace and to realize that I am surely going to Heaven."

(Continued on page 5, col. 1)

## Missionary's Testimony Regarding His Salvation

By James F. Crace

Called to New Guinea to do mission work; authorized by Calvary Baptist Church, Ashland, Ky.

"Come and hear, all ye that fear God, and I will declare what He hath done for my soul." — Ps. 66:16.

I firmly believe God's people ought to be careful as to what work they support. The work ought to be Scripturally acceptable to God. It also ought to be basically sound. I also believe that we who claim a call from God are duty bound to openly express our faith that you may examine us in the light of Scripture. I do not say you are to examine us by your opinion or by your conscience; I say you are to examine us by God's word.

Since God has called me to New Guinea to be a missionary I will set forth my faith, as I believe that those the Lord uses to support the work have a right

to know, as nearly as possible, what they are supporting. You (Continued on page 8, col. 2)



JAMES CRACE

# The Worship of Mary

By J. B. Rowell,  
Victoria, B. C., Canada

He says:

The Mother was just as necessary to his argument as was God Himself.

The argument referred to just immediately precedes this blasphemous claim for Mary, which states:

Then rising in his argument to the triumph of Christ's resurrection and to the glory of His Ascension Peter concluded "Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom you have crucified both LORD and CHRIST."

This writer for the Roman Church then makes this claim:

The Mother was just as necessary to his argument as was God Himself. Essential to the subject are His eternal Father and His earthly Mother. Either thrust aside, He is not the Christ of Bethlehem — or of Nazareth, or of Calvary, or of the Resurrection, or of the Ascension, — nor is He the Christ preached to the world on Pentecost Sunday. ("A

Crown for our Queen", by Rev. Abram J. Ryan, p. 211.)

### MARIAN CHRISTOLOGY

It is only as we know what the Roman Church teaches that we can understand the extravagant teachings which members of that church must accept and believe; and, only so, are we in a position to offset and meet the error by pointing to the Truth, even the one who is "the way, the truth and the life," our Lord and Saviour, Jesus Christ.

### SCRIPTURE SILENT MATTERS

"Very little is said about her in the Scriptures", is the necessary confession made in the "Apostles of prayer League Leaflet", for May 1903; while no less an authority than "The Pictorial Catholic Library" approved by Archbishop Corrigan, of New York, speaking of the immaculate conception of the Virgin Mary, makes this significant admission: "Notwithstanding the silence of

the Gospel, it has been generally believed . . ." (The History of the Blessed Virgin, p. 28.)

The Roman Church openly teaches that "The Bible alone is not sufficient", and says to her members, through highly approved authorities:

"Thus EVEN WITHOUT ANY HELP FROM THE SCRIPTURE, the Roman Catholic is assured he cannot be misled by following the authority of the Church."

(Uruline Manual, bearing "Approval of the Irish Edition" by Thomas R. England, P.P. p. 507 — CAPS mine).

### THE LOGIC OF EQUALITY

The canonized saint, Alphonsus de Liguori, claims that:

"St. Bernadine says, that to become Mother of God, the Blessed Virgin had to be raised to a sort of equality with the divine Persons by an almost infinity of graces. . . . God, who dwells in creatures in different ways, dwelt in Mary in an especial way, and

was singularly identified with her, making himself one and the same thing with her. 'The fourth mode', he says, 'in which God is a creature is that of identity; and this he is in the Blessed Virgin Mary, for he is one with her.' Thence he exclaims in those celebrated words, 'Let every creature be silent and tremble, and scarcely dare glance at the immensity of so great a dignity. God dwells in the Blessed Virgin, with whom he has the identity of one nature.'"

("The Glories of Mary", by St. Alphonsus de Liguori, Doctor of the Church, Vol. I, p. 372.)

In order to round out her claim of Mary's identity with the divine Persons, the Roman Church intrudes Mary into every doctrine relating to Christ. Did our Lord have a pre-existence? So had Mary! Did He create the world? So did Mary! Was He sinless in His Virgin Birth? So was Mary in her immaculate conception! Was He without sin in His life? So was Mary! Was He crucified to save sinners? Mary was mortally crucified with Him! Did He shed His precious blood? His blood was her blood! Did He rise from the dead? So did Mary! Did He ascend into Heaven? So did Mary in her assumption? Is He (Continued on page 2, col. 2)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "SPIRITUAL FAINTNESS"

Preached at a time of difficulty and trial, when your editor almost fainted by the way. It's published at Bro. Gilpin's special request, hoping it may encourage others who might be tempted to give up.

"When I would comfort myself against sorrow, my heart is faint in me." — Jer. 8:18.

It was my intention and my expectation to have preached this sermon two weeks ago tonight. In fact, I fully intended to do so, but the Lord directed otherwise, and I preached an entirely different message that evening. Then on Monday of this week, the Lord burned this message into my soul in such a way that I haven't been

able to get away from it. As I said, two weeks ago I wanted to preach it; tonight I don't want to preach it. But I am preaching it tonight because I am sure it is God's message to you, and to me, at this hour.

It is amazing to me how much the Bible speaks about the problems that beset each of us, and confront us in life. In fact, there is hardly anything that comes up in life but that you will find it discussed in some way or manner in the Book. I might say that there is much said in the Bible about fainting, or becoming discouraged, or losing our zeal, or waning in our enthusiasm. You will be amazed if you will take your Concordance and check how many times and ways and man-

ners that God speaks about our fainting by the wayside, yet, beloved, in all the Word of God, while there is much said about fainting, there is nothing said in favor of it. There are dozens of times that it is referred to, but not one time does God refer to it in order that we find comfort thereby.

It is amazing to me how many individuals in the Word of God who were good men, tried men, and true men who at times fainted by the way. Take Jonah for example. There isn't a doubt in my mind but that Jonah was God's man, and that God used him, but Jonah got to the place that he fainted by the way. When God called him to go to Ninevah, (Continued on page 6, column 2)

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# "I Should Like to Know"

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

In what sense did the Holy Spirit "come" on Pentecost, in view of the fact that He already was "here" through all ages before?

On Pentecost the Spirit came to indwell the church. He, of course, has been applying the work of Christ to the elect in all ages, else no one would have ever been saved. But you will notice that in the Tabernacle and Temple, only the visible shekinah glory indwelt the house of God. But the glory of the church since the day of Pentecost is the indwelling of the Holy Spirit. (Incidentally, if the Spirit came to indwell the church on Pentecost, He didn't come to "build" it. The Tabernacle and Temple were already built when the shekinah glory filled the most holy place; likewise, the church was in existence before the Spirit ever filled it. Therefore, it wasn't built on Pentecost.)

The most difficult thing for me to do in the Christian life is to keep from thinking critically of other people. It is often too late, when I realize my error. What should I do?

If you will ask the Lord to show you more of your own sinfulness and if He does, you will be greatly humbled, so as to have a different frame of mind. Those who are most conscious of their own sins and weaknesses are not overly critical of others with certain faults. Galatians 6:1 expresses to us the kind of attitude we ought to have toward those who err: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

A person recently said that the second coming of Christ meant that the world would get better under the influence of Christ's Word and that there would be no visible coming. What of this?

If the person who told you this is right, then the Bible is wrong. We need not quote any Scripture here, for wherever the second coming is spoken of in the Bible it is presented as being visible and real (Acts 1:11).

## Response To "Pope" Tract

Our old retired preacher friend, Eld. S. David Sikes of Springfield, New York, sent us the following, which was a clipping from a letter he had received from his brother in the flesh:

"Received the TBE. The Pope sermon covered about everything—only missed the date when Catholics started eating fish on Friday. Never saw anything like it from Bill Bryan or Billy Sunday. They both soft peddled the Catholic issue. Billy Graham straddles the fence."

We are truly grateful for these kind words, and we trust many thousands are blessed by this message as to what Pope John has learned since his death.

We are having an excellent response to this message. We would like to send them out by the multiplied thousands, for we feel they will accomplish a great deal of good. May it please God to direct many of our readers to assist us in the printing and distributing of this tract.

## "THE DEATH OF THE POPE AND WHAT HE HAS LEARNED"

by John R. Gilpin

This recent sermon is now being put into tract form and will be sent to those who request it. Please send cost of postage.

All contributions toward printing expenses will be very deeply appreciated.

Calvary Baptist Church  
Ashland, Kentucky 41101

## Worship of Mary

(Continued from page one)  
reigning in Heaven? So is Mary! Is He interceding for us? So is Mary!

### AN EXAMINATION OF THESE CLAIMS

The Roman Church speaks the truth when she says: "Very little is said about her in the Scriptures," but one thing is certain, what is said is diametrically opposed to Rome's erroneous claims. The Magnificat is a sufficient answer to the Romish intrusion of Mary into Biblical Christology. "And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour" (Luke 1:46-48). Here is Mary's pronouncement, as opposed to Rome's fictions; "And Mary said . . ." This is Mary's confession in direct contrast with Rome's assertion: "My Saviour." This was her acknowledgement of her sinfulness, though a saved sinner. The Magnificat was also Mary's declaration of her faith in Jesus Christ as her Lord, and her proclamation of praise: "My soul doth magnify the Lord." Thus, it was Mary's confession of Jesus Christ as her Saviour; witnessing to (1) her acknowledgement of herself as a sinner; (2) as needing a Saviour, as others do (Luke 2:11), and (3) as owning Him as her Saviour. Consequently, her relationship to Jesus, not as a mother, but as a sinner, is emphasized.

### "PRE-EXISTENCE OF MARY"

In giving attention to the false claims of the Roman Church relating to Mary's place in the scheme of redemption, in contrast with the direct statements of Holy Scripture, it must be understood that it can be treated only briefly here, and will constitute but an introduction to a

full discussion of these several aspects of Mariolatry.

The Roman Church has appropriated the Book of Proverbs unto the "glorification of Mary." Rome applies the "Wisdom" of the Proverbs to Mary; and, by the full context, is driven to make more and more extravagant claims. On this, together with her apocryphal counterpart to the Book of Proverbs, viz. her Book of Ecclesiasticus, she builds up her Mariolatrous claims. Accordingly, dealing with what is termed "Our Lady's Virtues" one authority states:

The words of the Book of Wisdom, although literally understood to refer to our Lord, the uncreated Wisdom hidden in the bosom of the Eternal Father, ARE YET DIRECTLY, AND ELABORATELY, APPLIED BY THE CHURCH TO OUR LADY; SHE IS SPOKEN OF AS EXISTING BEFORE ALL CREATION, as taking root in God's people, as filling Heaven with a new and refulgent light. She is made to proclaim herself "the mother of fair love, and of fear and knowledge, and of holy hope." In me is all grace of the way, and of the truth, in me is all hope of life and virtue.

(See Conferences given by Father Dignam of the Society of Jesus; Preface by His Eminence Cardinal Mazella, S. J., published by Burns Oats, p. 239, caps mine.)

### THE PRE-EXISTENCE OF OUR LORD

Thus, by the misappropriation of Scripture, Mary is spoken of as existing before all creation. The Scripture used is Proverbs 8:22, "The Lord possessed me in the beginning of his ways," and Ecclesiasticus 24:14, "From the beginning, and before the world, was I created." This, however, is spoken of the one who is "Wisdom", and the Holy Spirit tells us who this one is, viz., "Christ the power of God, and the wisdom of God." (1 Cor. 1:24).

Further, there was only one who was born into this world "Whose goings forth have been from of old, from everlasting," even the one who was born in Bethlehem, whose name is Jesus, of whom it is written, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1; Micah 5:2). He, only, could say "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was," (John 17:5).

### MARY IN CREATION WORK

Once the Roman Church embarked on this wild scheme of exegesis she was willing to take any Scripture and apply it to Mary, if it suited her purpose, no matter how contrary such application may be to the plain sense of Scripture. Another such extravagance is that given by one of Rome's greatest authorities, Saint Alphonsus de Liguori, where he says that St. Bonaventure affirms, speaking of the

world, "Its existence depends on her will", and then adds:

He says addressing her, "The world which thou with God didst form from the beginning continues to exist at thy will, O most holy Virgin," the saint adhering in this to the words of Proverbs applied to Mary: "I was with him forming all things" (Prov. 8:30). — See The Glories of Mary, vol. 1, p. 375).

### OUR LORD THE CREATOR

Mary, respected by all true Christians, was a lovely maiden in Galilee, but to give her the position and power as that of co-creator with God is a blasphemous assertion. Instead of this, we read of our Lord, "All things were made by him, and without him was not anything made that was made." "God, who created all things by Jesus Christ." All things were created by him, and for him." (John 1:3; Eph. 3:9; Col. 1:16).

### THE BIRTH OF MARY

Throughout Rome's so-called "Marian Year" (1954) the Romish press, the world over sought to exalt Mary by a re-emphasis of her doctrine known as "The Immaculate Conception of the Virgin Mary." Much of this was

a repetition and enlargement of the "Letters Apostolic of the most Holy Lord Pius IX," according to the presumptuous decree issued December 6, 1854, confirmed by the present Pope Pius XII. These "Letters Apostolic" concluded with this command from the Pope:

Let all the children of the Catholic Church and most especially to US hear these OUR words and with a more ardent piety, religion and love, proceed to WORSHIP, invoke, and to the Most Blessed Mother of God, CONCEIVE WITHOUT ORIGINAL SIN. — (See Preface to "The Queens of Angels," by Abbe Orsini, bishop of New York; mine.)

### THE BIRTH OF JESUS CHRIST

The Roman Church has been compelled to admit that this drama is without Scripture warrant.

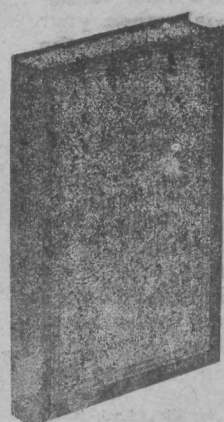
Notwithstanding the silence of the gospel, it has been generally believed . . . that her conception was as immaculate as her life. (See "The History of the Blessed Virgin," p. 28, in "The Pictorial Catholic Library.")

Of course this silence in Scripture must be admitted, since the Word of God so definitely declares "There is none righteous, not one . . . for all have sinned and come short of the glory of God" (Rom. 3:10, 23). On the other hand, there was one who was born into this world without sin, and that One Jesus Christ, our Lord. The angel said to Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that which shall be called the Son of God, (Luke 1:34, 35). This One, Lord, could issue the challenge, "Which of you convinceth me sin?" for the reason that He "without sin", "knew no sin", and "did no sin", for He "holy, harmless, undefiled, separate from sinners" (John 8:46; Heb. 4:15; 2 Cor. 5:2; 1 Pet. 2:22). (Continued on page 3; column 1)

## A Handbook Of Comparative Religion

By  
S. H. Kellogg

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Other religions compared to the religion of the Bible.

Calvary Baptist Church  
Ashland, Kentucky 41101

# The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS  
JOHN R. GILPIN

Editors

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What a man is depends largely on what he does when he has nothing to do.

## Once A Nazarene, Now A Baptist Preacher

Dear Bro. Gilpin:

Please find the enclosed check for \$2.00 for a year's subscription to the Baptist Examiner. I was a regular subscriber up until a few years ago but my subscription ran out and I somehow failed to renew it so this is a sort of renewal of old acquaintances. I was saved about ten years ago in First Nazarene Church in Lexington, Ky. Although in the midst of false doctrine, this preacher one Sunday night was faithful to preach the gospel and the Holy Spirit spoke to my heart and my wife's heart and we were joyously saved. We weren't saved by going to a mourner's bench and praying through or doing any kind of good works because it pleased God to bring us unto salvation. I went on to this church for several years, not knowing too much of God's Word, and what little of it I did was mixed up with the doctrine of holiness. But the thing I did know and that I was saved.

I had a brother-in-law who was a member of Jehovah's Witnesses and while talking to him various times, I came to realize and to be ashamed because I didn't know God's Word as I should, and I determined to study the Bible to be as Paul admonished Timothy in II Tim. 2:15 — "a workman that needeth not to be ashamed, rightly handling the word of truth."

Well, I believe it all was the working out of God's purpose for my life now, for the more I study God's Word the more I found that a lot of the things I heard preached were not in the Word. When along about that time a friend of mine who was a Baptist gave me a number of copies of the Baptist Examiner. After reading them the Lord led me to send in a subscription, and after a period of two years or so studying the Word and reading the Examiner and seeking the will I came to realize that I was not a Nazarene but God made me a Baptist.

Well, my father was a Nazarene preacher and most of my family was raised in the Nazarene church and of course the Lord gave me a hard time but I finally saw that I would have to get out of that mess and finally after talking to my wife and in prayer we left that organization and united with Fellowship Baptist Church here in Lexington. My wife and I both are teachers in the Sunday School and just a short time ago the Lord called me to preach His Word. I have preached one sermon on each of the last two Sundays and the Lord has blessed the preaching of His Word. I have come to the Nazarene I have been hidden and am lost, but I am in the privilege of serving, teaching and preaching His Word among Baptist people who believe it. Our church is an independent New Testament Missionary Baptist Church and of course among the Southern Baptists we have the name of being hardshells because we teach and teach the Word without compromise. Why, brother, grace, Election, Irresistible Grace, Total Depravity, Limited Atonement, Eternal Security and the rest of the Word without compromise. So, you see we're pretty

I have told you all this in order to tell you of the way that the Examiner has helped me in my Christian life. I couldn't believe to tell you of the blessings that I have received in reading the many different articles from the Examiner. If you have any

copies of the Examiner

over the last two years I would appreciate having them. Write and let me know how much they would be or just bundle them up and send them C.O.D. One of the young fellows in our church here is planning on coming to your Labor-Day conference and if the Lord is willing I plan on being with him. Pray for us here and we'll continue to pray for you that each of us might serve God in the way that will please Him. We'll pray for the conference too and pray that it might be the biggest and best that you've ever had.

Yours in Christ's blessed name,

Tom Dunn

### Worship of Mary

(Continued from page 2)  
Heb. 7:26).

#### MARY CRUCIFIED ON CALVARY

The Roman Church has so united Mary with Jesus as to make her an essential to the salvation of mankind as was our Saviour Himself. Mary is given as much credit for the sacrifice on Calvary as is our Lord. Liguori, Rome's canonized saint, says:

All these sufferings of Jesus were also those of Mary; "Every torture inflicted on the body of Jesus," says St. Jerome, "was a wound in the heart of the Mother." Whoever then was present on the Mount of Calvary," says St. John Chrysostom, "might see two altars, on which two great sacrifices were consummated; the one in the body of Jesus, the other in the heart of Mary." Nay, better still may we say with St. Bonaventure, "there was but one altar — that of the cross of the Son, on which, together with his divine Lamb, the victim, THE MOTHER WAS ALSO SACRIFICED," therefore the saint asks this Mother, "O Lady, where art thou? near the cross? Nay, rather, THOU ART ON THE

CROSS, CRUCIFIED, SACRIFICING THYSELF WITH THY SON." St. Augustine assures us of the same thing: "The cross and nails of the Son were also those of His Mother; WITH CHRIST CRUCIFIED THE MOTHER WAS ALSO CRUCIFIED." ... St. Bernardine writes, "at the same time that the Son sacrificed His body, the Mother sacrificed her soul."

(See "The Glories of Mary", vol. 2, pp. 67, 68, CAPS mine.)

In order to emphasize the sufferings of Mary as being greater than the sufferings of Jesus, Liguori adds:

Between the sufferings of the soul and those of the body there is no comparison, "as Jesus Christ Himself said to St. Catherine of Sienna." (Ibid, p. 17.)

Speaking of "the part which our heavenly Father has filled in the work of our redemption," another of the Roman Church says:

Accordingly there is no exaggeration in saying that Mary has co-operated with Jesus Christ in redeeming us from eternal death; therefore we may in full truth call this Immaculate Virgin the Co-redemptress of the human race. (See "Behold Thy Mother," p. 52, by Cardinal Alexis Henry M. Lepicier, O.S.M.; In Remembrance of the First Marian Congress held in U.S.A., Portland, Oregon, 13th-15th. August 1934).

#### CHRIST ALONE SUFFERED AS SINNER'S SUBSTITUTE

"There was no other good enough to pay the price of sin; He only could unlock the gate of Heaven, and let us in." The Scriptures speak of only one Sinner-Bearer: "Who his own self bare our sins in his own body on the tree . . . by whose stripes ye were healed" (1 Pet. 2:24). No other could share with Him in the great work of redemption, "But He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are

healed" (Isa. 53:5).

Our Blessed Redeemer is belittled by the Roman Church into being but a sharer in procuring our redemption, even as Mary is a sharer.

For Arnold of Chartres says, "The wills of Christ and of Mary were then united, so that BOTH OFFERED THE SAME HOLOCAUST SHE THERE PRODUCING WITH HIM THE ONE EFFECT, THE SALVATION OF THE WORLD." BOTH OFFERED ONE AND THE SAME SACRIFICE. ("The Glories of Mary", by Liguori, vol. 1, p. 409-CAPS mine.)

Scripture forever excludes Mary or any other human being, from being a sharer in the substitutionary sacrifice of our Lord and Saviour on Calvary. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

#### MARY'S BLOOD SHED ON CALVARY

The Roman Church seeks to introduce Mary into the innermost act of the atonement, even when our Lord gave His life and shed His precious blood. Linking Mary with Jesus, a Romish authority says:

Two souls were never more united than theirs on Calvary . . . She had given Him that sacred flesh which was bruised, THAT BLOOD WHICH WAS SHED, that form which was nailed to the cross. THE DROPS OF HIS BLOOD that redden the rocks had THEIR FAR-OFF SINLESS FOUNT IN THE HEART OF MARY. They began to flow from her heart on the day of the Annunciation . . . AND WHAT SHE GAVE HIM, HE GAVE US FOR OUR REDEMPTION. (See "A Crown for our Queen," by Rev. Abram J. Ryan, pp. 173, 174, — CAPS mine.)

The same writer spoke of the blood flowing in Mary's veins as "the very blood which Christ will take into His humanity and will become infinite in mercy and in merits when it flows for us in the day of Calvary." (Ibid, p. 58).

Liguori quotes St. Augustine as speaking of Mary as having merited to SUPPLY THE PRICE OF OUR REDEMPTION, THAT WE MIGHT BE DELIVERED FROM ETERNAL DEATH. (ut supra, vol. 1, p. 186). In line with this dreadful thought, an intolerable blasphemy is addressed to our Saviour:

When in the end Thou shalt lay down all the trophies of Thy precious blood at the footstool of Thy Father's throne, WILL NOT THE MOTHER WHO GAVE THEE THY PRECIOUS BLOOD PARTICIPATE WITH THY ETERNAL FATHER, IN THY INFINITE GLORY? ("A Crown for Our Queen," p. 231.)

#### THE PRECIOUS BLOOD OF CHRIST

By these God-dishonouring claims, the attempt is made to divide the glory between Mary and Jesus Christ. The paeon of

praise in the Revelation is not unto Him and unto her, but it is an exultation undivided, "Unto him that loved us, and washed us from our sins in his own blood . . . Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing". (Rev. 1:5; 5:12). "The Lamb is all the glory in Emmanuel's Land."

In the sphere of redemption, our glorious Saviour stands in a glory unapproachable, "Behold the Lamb of God which taketh away the sin of the world." True believers are seen as redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot," for "being now justified by his blood, we shall be saved from wrath through him," "and the blood of Jesus Christ his Son cleanseth us from all sin" (John 1:29; I Pet. 1:18, 19; Rom. 5:9; I John 1:7).

#### THE DOGMA OF MARY'S ASSUMPTION

Though not one single word came from the lips of our Saviour to warrant faith in Rome's claims for Mary, yet that Church exalts her to the place of equality with Him. Did Jesus Christ rise from the dead and ascend to the right hand of God the Father? Even so, it is taught, Mary had a like resurrection and ascension, or assumption. As recently as 1950, Pope Pius XII proclaimed the dogma of the "Assumption of the Blessed Virgin Mary into Heaven," the definition of which affirms that—

After her death, the body of the Blessed Virgin, reunited with her soul, was miraculously taken up into heaven. ("The Ensign," Aug. 26, 1950.)

There is not a shred of support for this doctrine in the Holy Scriptures. It is based entirely on tradition, forgeries, apparitions, and the like. Although certain ancient fathers, e.g. St. Epiphanius, doubted whether Mary really died, most agree that she did. The Abbe Orsini, after giving some extravagant traditions regarding Mary, says that the apostles and the faithful watched and prayed by her sepulchre. where they heard distinctly the sacred

(Continued on page 4, column 1)

## The Killing Effects Of Calvinism

By BOB L. ROSS

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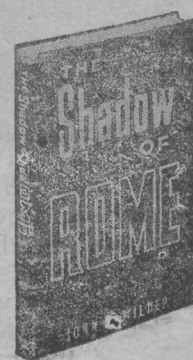
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## NO QUESTION IS EVER SETTLED UNTIL IT IS SETTLED RIGHT

By Ella Wheeler Wilcox

However the battle is ended,  
Though proudly the victor comes  
With fluttering flags and prancing nags  
And echoing roll of drums,  
Still truth proclaims this motto  
In letters of living light—  
No question is ever settled  
Until it is settled right.

Though the heel of the strong oppressor  
May grind the weak in the dust,  
And the voices of fame with loud acclaim  
May call him great and just,  
Let those who applaud take warning,  
And keep this motto in sight—  
No question is ever settled  
Until it is settled right.

Let those who have failed take courage;  
Though the enemy seems to have won,  
Though his ranks are strong, if he be in the wrong  
The battle is not yet done;  
For, sure as the morning follows  
The darkest hour of the night,  
No question is ever settled  
Until it is settled right.

A man bowed down with labor!  
O woman young, yet old!  
O heart oppressed in the toilers' breast  
And crushed by the power of gold!  
Keep on with your weary battle  
Against triumphant might;  
No question is ever settled  
Until it is settled right.

### Worship of Mary

(Continued from page three)  
concert kept up by the heavenly spirit.

He then tells what happened when the apostles went with Thomas to let him see Mary. We read:

... the apostles removed the block of stone from the door of the sepulchre; but they saw within only the still fresh flowers whereon Mary's body had reposed, and her white shroud of Egyptian linen, which shed a delicious fragrance. The pure body of the immaculate Virgin was not a prey of worms; during her life earth and Heaven had such a share in that wondrous creature; after her death Heaven took all, and glorified all. (The Life of the Blessed Virgin, "The Queen of Angels," "Approbation-John, Archbishop of New York", p. 225.)

The Abbe Orsini also says of Mary:

She who was morally crucified

with Jesus on Calvary deserved to be glorified with him; it was her right, and she had dearly purchased it! (Ibid, p. 217.)

### NO SCRIPTURE PROOF

Two Roman priests, "Fathers Rumble and Carty," have given a statement which should cause all members of the Roman Catholic Church to question everything their church teaches. They say:

The Catholic Church was commissioned to teach all nations with His authority and under His protection. THE MERE FACT THAT SHE TEACHES THE ASSUMPTION OF THE BLESSED VIRGIN MARY INTO HEAVEN IS SUFFICIENT ASSURANCE OF THE EVENT. BUT WHAT REASONS SUPPORT THE TEACHING APART FROM THE AUTHORITY OF THE CHURCH? THERE IS NO EXPRESS REFERENCE TO THE SUBJECT IN SACRED SCRIPTURE. But it has ever been the tradition of Christians from the very beginning...

(Radio Replies, vol. III, p. 182, CAPS mine.)

Since the definition of a dogma must be preceded by miracles, the "miracle of Fatima" is supposed to have occurred; (in 1917) when three children are reported as having seen the Virgin Mary; and

the sun resembling an eclipse, emerged from the dark sky and revolved three times within ten minutes, casting off great shafts of colored light which flashed and fell upon sky and earth. (See Fatima and the Rosary: A brief History of the Wonders of Fatima, Portugal, bearing "Impri-matur" of Francis Spellman, D.D., Archbishop of New York.)

### THE RESURRECTION AND ASCENSION OF OUR LORD

How strange all these forgeries and fictions sound in the light of the straightforward revelation in God's Word. Our Lord told His disciples how He would be delivered unto the chief priests, and that they would condemn Him to death, "And they shall mock him, and scourge him, and shall kill him; and the third day he shall rise again" (Mark 10:33, 34). How familiar is the wonderful story of the two disciples journeying to Emmaus, when "Jesus himself drew near, and went with them;" and how He revealed Himself to them; and how they returned to Jerusalem and reported to the assembled disciples, "The Lord is risen indeed, and hath appeared to Simon" (Luke 24). How convincing is the word which tells of our risen Lord appearing to His disciples, "To whom also he shewed himself alive after his

### WAIT TIL YOU HEAR THIS!

"Hey, Mac, I've just flown down from Ashland to let you know about the Bible Conference coming up at Calvary Baptist Church over Labor Day Weekend. If any body asked you how you found out, don't forget to tell that a little bird told you."



## Was Jesus A Tither?

The Book does not specifically say so, but the presumption is that He was.

(1) Jesus was reared in a pious Jewish home. The pious Jews tithed.

(2) The Old Testament was the Bible of that day. Jesus loved and quoted this Bible. He believed it was God's Word and revealed will. The Old Testament teaches tithing. The presumption, therefore, is that Jesus tithed.

(3) Jesus said He had not come to destroy the law or prophets but to fulfill. (Matt. 5:17). Tithing is taught in both the law and the prophets.

(4) Jesus said: "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the Kingdom of Heaven." (Matt. 5:20). The Scribes and Pharisees were tithers.

(5) Jesus taught that his followers should go beyond "the second mile," that is, go beyond the thing required. One cannot go the second mile until he has gone the first. Jesus certainly

taught that one should go beyond the tithe.

(6) Jesus never lowered moral standards but always raised them. Read again what He said in the sermon on the Mount in the subject of murder, adultery, oaths, etc., then ask if you think Jesus would be satisfied with a lower standard of Christian living than the tithe.

(7) The enemies of Jesus tried to convict Him of breaking the law (for example, in regard to Sabbath observance). Isn't strange they never accused Him of breaking the law of the tithe if He did not observe it?

(8) The Talmud forbade strict Pharisee to sit at a table with one who did not tithe. They sat with Jesus.

(9) Jesus observed and commended other requirements of the law (Matt. 2:24; Luke 11:42; Matt. 23:2, 3). The evidence seems to be ample and conclusive that Jesus not only taught and practiced the giving of the tithe but went far beyond it. Copied.

passion by many infallible proofs, being seen of them many days, and speaking of the things pertaining to the kingdom of God" (Acts 1:4). "And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all" (Acts 4:33).

The resurrection of our Lord is given with convincing proof by the accumulation of Scripture testimony. In like manner, the witnesses to His Ascension have recorded their testimony under inspiration of the Holy Spirit. While the disciples were face to face with our risen Lord, He was taken up from them: "And when He had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven" (Acts 1:9; Luke 24:51).

### MARY QUEEN OF HEAVEN

In a recent statement entitled "What You Should Know About Our Lady's Queenship," by Eamon R. Carroll, O. Carm., we read:

No Pope in the history of the Church has spoken so often about Our Blessed Mother's royal power as the beloved Pope Pius XII... from the beginning of his pontificate he has preached Mary's queenly association with Christ the King. (See magazine "Mary," issue for May-June 1955, published in Chicago, Ill., p. 13.) Pope Pius XII, on October 11, 1954, issued a new Encyclical Letter known as "Ad Caeli Regnam" (to the Queen of Heaven) from its opening words.

In this Letter the Holy Father announced the Feast of Our Lady's Queenship... and personally placed a crown of precious gems on the ancient picture known as "The Salvation of the Roman People."

The article adds,

One may ask; How far does Mary's kingdom extend? in the Holy Father's words, "Her kingdom is as vast as that of her Son and God, for nothing is excluded from her dominion. (ibid. p. 16)

What audacity for a mortal man, the priest of the Vatican, to crown as "Queen of Heaven" the lowly Mary of Galilee, who said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." This last exaltation of Mary is in accord with the blasphemous statement of Liguori, where he said:

Hence, when Jesus Christ entered Paradise, the angels cried out; Lift up your gates, O ye princes, and be ye lifted up, O eternal gates; and the King of Glory shall enter in. Thus, also, now that Mary goes to take pos-

session of the kingdom of Heaven, the angels who accompany her cry out to those within; Lift up your gates, O ye princes, and be ye lifted up, O eternal gates, and the Queen of glory shall enter in." (The Glories of Mary, i., p. 435).

### KING OF KINGS—LORD OF LORDS

While the Roman Church would intrude Mary into every corner of our blessed Lord, until she crown her "Queen of glory," would point all, and direct every eye, to the one who to the exclusion of others, is "the blessed and only potentate, the King of kings, and the Lord of lords" (I Tim. 6:15). Once the cry went forth, "Behold the Lamb of God which taketh away the sin of the world." As we turn to Revelation, we behold "Him" His great exaltation, "And these things I heard a great voice of much people in heaven, saying: Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come... on his robes were many crowns... and his name is called the Word of God... KING OF KINGS AND LORD OF LORDS" (Rev. 19:1-16).

Our Saviour still invites: Unto me, all ye that labor and are heavy laden, and I will give you rest... him that cometh to me I will in no wise cast out. (Continued on page 5, column 2)

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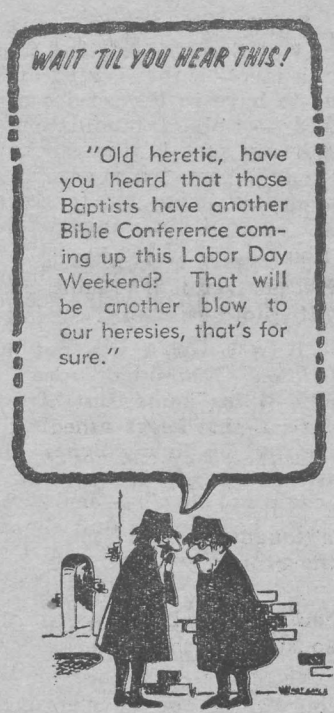
continued from page 4)  
11:28; John 6:37).  
...ail the power of Jesus'  
...name!  
...angels prostrate fall:  
...forth the royal diadem,  
...and CROWN HIM LORD  
OF ALL.

**Ruth Wyatt**  
continued from page one)  
...some moments I said,  
Ruth, tell me about what  
...thought was your conversion  
...had."  
...replied, "Well, a noted  
...list was conducting a meet-  
...ere. Many were deeply in-  
...I felt no special concern,  
...many of my friends were  
...salvation, and I always  
...to be saved, I went with  
...light after night to the front  
...to be prayed for. On night  
...close of the meeting, the  
...list said, 'Here is a large  
...on each side of it there  
...ity. In one city they are  
...dancing and going to  
...and there's card-playing,  
...forms of pleasure, but  
...are no Christians there, and  
...them are going to Heav-  
...the other city they are  
...none of these pleasures,  
...churches, prayer-meetings,  
...any hardships. But all in  
...are going to Heaven.  
...all of you who would rather  
...this last city are convert-  
...you ought to join the  
...Of course I preferred to  
...the second city and to go  
...even rather than to live in  
...and go to Hell, and so I  
...forward and united with  
...ch."  
...ed, "Miss Ruth, is that all  
...version you have had?"

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...is the topic and theme of  
...now in every part of Eng-  
...late Patton Hood of C. H.  
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...were violently divided in  
...towards the pastor of  
...Street Chapel:—"A nine  
...er, he has gone up like a  
...and ere long will come down  
...ck."  
...A regular steam en-  
...over everything and  
...Scarce a dissenting  
...of any note associates with  
...That young man will live  
...the greatest preacher of this  
...age."  
...He can point  
...000 auditors and ask, 'Who,  
...on a sight before him, dares  
...at making the good old gos-  
...wer in the great heart of hu-  
...than forty years were to pass  
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She replied, "Yes, sir; I thought that I must be converted and the preacher said that all who felt that way were converted. I didn't know, and so I depended on what he said."

"Well," said I, "let's see what God's Word says about it. Jesus in talking with Nicodemus said, in John 3:14, 15, 'As Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish but have eternal life.' Here you see that it is not how you feel, or where or how you prefer to live, but your believing in the Lord Jesus, trusting your salvation completely to Him who saves you; and that makes it sure, for God says that if you believe in Him you should not perish but have eternal life."

"But," said she, "what about my being born again?"

I replied, "That is not your work, and with that you have nothing to do, for it is the Holy Spirit's work, and He never fails to do His work. Here is what the Saviour said about it, John 3:8; 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth, so is every one that is born of the Spirit.'"

"How may I know, then," she inquired, "when I am born again?"

"Let God answer that question, I John 5:1, 'whosoever believeth that Jesus is the Christ is born of God.'"

"One must repent before he can believe, for Jesus said, Mark 1:15, 'Repent ye and believe the gospel,' and again Matt. 21:32, 'And ye, when we had seen it, repented not afterwards, that ye might believe Him.' But notice, it is the act of repentance and not the word repentance that God requires. And much that is called repentance is not real repentance. It is true, that God says, Isa. 55:7, 'Let the wicked forsake his way, and the unrighteous man his thoughts,' but God also says, Heb. 6:1, 'Repentance from dead works,' and in Heb. 9:13, 14, we see that dead works are the works that men do in order to be saved or before being saved. So that persons have not really repented until they have not only turned from their way and thoughts, but also from their trying to do any works in order to be saved."

"To get what our Saviour meant by repentance, let's go back. He said, 'As Moses lifted up the serpent in the wilderness, even so' — that the occurrence back there illustrated the way we are saved. The people bitten by serpents, realized that they had sinned against God, that they deserved punishment, were justly condemned, that they were helpless, and in their helplessness they turned to God for relief. That is repentance; and then God provided the easiest, simplest, surest way possible. Num. 21:8, 'Make thee a fiery serpent, and set it upon a pole; and it shall come to pass that everyone that is bitten, when he looketh upon it shall live.' How easy, simple, sure! One looks and God's prom-

ise was that he 'shall live.'  
"Now Jesus says, 'Even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish but have eternal life.' If the bitten Israelite looked and did not live, it was because God failed to keep His promise; even so, if you believe in the Lord Jesus, trust Him to save you, and then do not go to Heaven, it will be because the Lord Jesus fails to keep His promise."

"Now take the case of the jailer at Philippi, Acts 16:19-34. The jailer asks Paul and Silas, 'Sirs, what must I do to be saved?' And they said, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' They did not tell him to get himself born again; that was the Holy Spirit's work and He would attend to that. Neither did they tell him to repent; yet repentance must come before we can trust the Saviour to save us. But notice, the jailer had repented. He had realized that he had sinned against God, that he deserved punishment, that he was helpless, and now he turns in his helplessness to God for relief. And their answer was simple, and plain and positive. 'Believe on the Lord Jesus Christ and THOU SHALT BE SAVED.'"

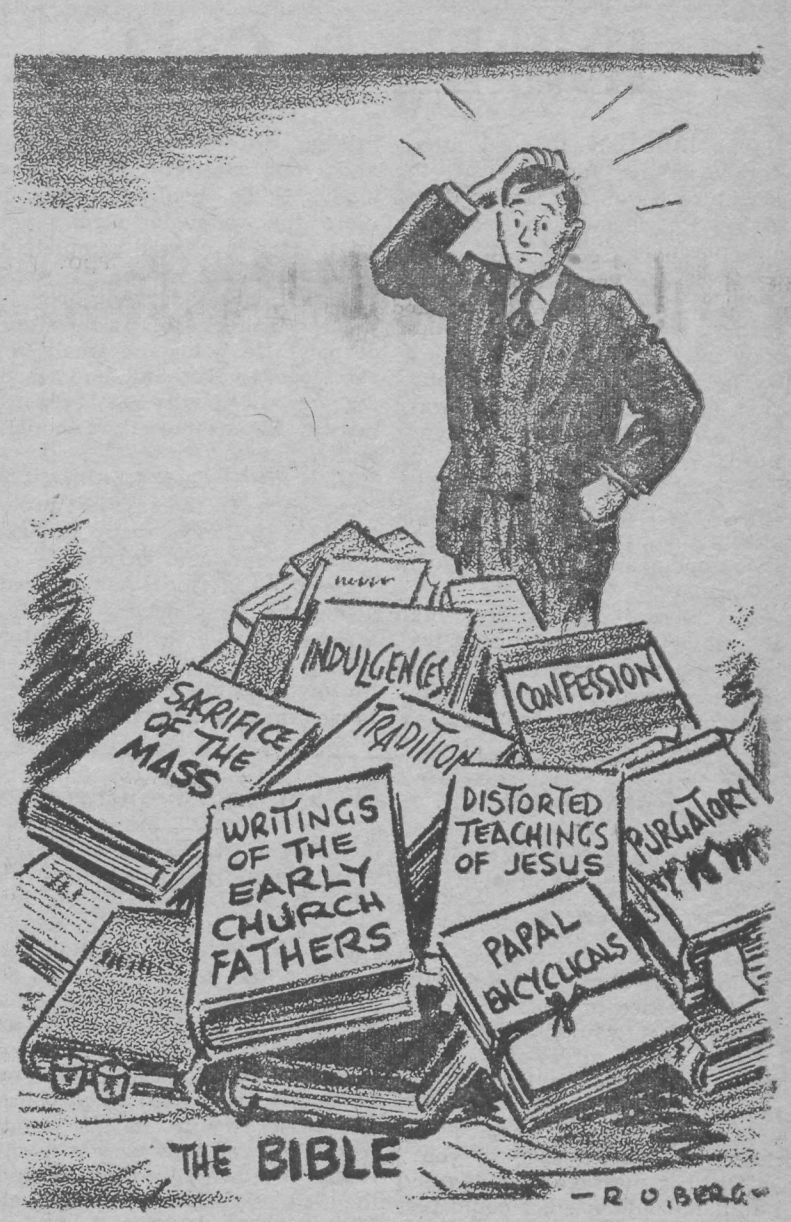
"But I fear I do not really understand," she replied, "what 'believe on the Lord Jesus Christ' means. I know I shall be saved if I do it, for God says so, but what does God mean by 'Believe on the Lord Jesus Christ'?"

"We are told," I answered, "that the Saviour came to seek and to save that which was lost, Luke 10:10. Notice, not to help save, but to save, to do all the work of saving Himself. If, then, He is to do the saving, all of it, what we have to do is to leave it entirely to Him, to trust the whole of our salvation to Him. Here is what God says about it, Rom. 4:5, 'To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.' "He says that Christ will justify the ungodly; hence, it is not a question of your getting good enough to be saved, or to go to Heaven. If you were a million times greater sinner than you are, He would save you as willingly and as surely as if you were the best woman in the world, for He justifies the ungodly."

"You remember that Jesus said, 'Even so must the Son of Man be lifted up.' It was the only way we could be justified. Hence, God tells us, Isa. 53:6, 'All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.' And again, Titus 2:14, 'Who gave himself for us that He might redeem us from all iniquity.' Hence, we are told that we are 'justified by His blood,' Rom. 5:9."

Now then God says, "To him that worketh not, but believeth on Him." Here is the work of our being saved, to be done by some one. The Saviour came to save, not to help save. He says for you not to try to do the work, not to try to help do it, but to believe on Him, leave the entire work of your being saved to Him, trust Him to save you. Now the question comes, Will you do it? Have you confidence enough in Jesus to trust your being saved

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### "LIGHT UNDER A BUSHEL"

entirely to Him, to go into eternity resting solely on Him for your salvation?"

After a few moments' thought, she answered, "But what if I should not live hereafter as He wishes me to live?"

"You may lose your reward by not living as you should, but not your salvation. God's Word makes a clear distinction between your salvation and your reward. The Saviour said, John 10:28, 'I give unto them eternal life and they shall never perish,' but he also said in Matt. 6:30, 'Lay up for yourselves treasures in Heaven,' Paul adds, I Cor. 3:8, 'And every man shall receive his own reward according to his own labor.' And Jesus adds further, Rev. 22:12, 'And, behold I come quickly; and my reward is with me, to give every man according as his work shall be.'"

"Your salvation depends upon what your Saviour did for you, but your reward depends upon what you do for your Saviour. Now what depends on you, you can lose, your reward; but what depends upon Christ you cannot lose, your salvation. Hence Paul says, I Cor. 3:15, 'If any man's work shall be burned, he shall suffer loss, but he himself shall be saved, yet so as by fire.' But again, if you do not live as you should, God will chasten you as a father whips his child, Heb. 12:5-8, 'My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him, for whom the Lord loves He chasteneth and scourgeth every son whom He receiveth.' A disobedient Christian will be chastened, chastened severely, scourged, but not sent to Hell, for the Lord Jesus promised, John 6:37, 'Him that cometh unto Me I will in no wise cast out.'"

"But," came the objection, "It looks as if people would become careless, if they are certain not to be lost."

"If they do, God is certain to chasten them. But you forget, Miss Ruth, the great motive power in the real Christian life. The night before the Saviour was crucified He held up a cup and said, Matt. 26:28, 'This is my blood of the new testament, which is shed for many for the remission of sins. His blood, then, settled for our sins; as Paul says, Eph. 1:7, 'In whom we have re-

demption through His blood.' Our Lord then said, John 14:15, 'If ye love me, keep my commandments,' not 'if ye are afraid of Hell,' not 'if ye desire to go to Heaven,' for both of these questions were settled by His blood; but 'if ye love Me.'"

"Oh, I see! He suffered and died for my sins, and if I trust Him as my Saviour and rely upon Him to save me, I am saved and then I serve Him the rest of my life because I love Him for suffering and dying for me and saving me, and not because I am afraid of being lost."

"Exactly," I replied. "Now then, if the Saviour were here in bodily presence, you would at once trust Him as your Saviour and trust your being saved entirely to Him, and you know He would keep His promise and save you. Well, He knows your heart, and the very moment you believe on Him, trust your salvation to Him, He knows it, and it is settled forever. Will you now, just as if He were here, trust Him as your Saviour and trust your salvation entirely to Him forever, to go into eternity on His sacred promise, 'Him that cometh unto me I will in no wise cast out'?"

"Yes, sir, I will."

"Thank God! Now, Miss Ruth, one thing more. If tonight God should send an angel to you, and you should be convinced that it was no delusion, but a real messenger from Heaven, and He should deliver a written message to you from the Lord Jesus, which should read as follows: 'To Ruth Wyatt; I, the Son of Man, send

(Continued on page 6, column 1)

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while these things  
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ness in the cause of the  
Christ. I ask you, are  
any antidotes given in  
Book that will counteract  
faintness that comes over the  
of God from time to  
look at you who are here,  
wonder if you are always  
fire for the Lord. I won-  
sometimes you don't feel,  
what is the use, and what is  
of going forward? I am  
that I speak from my  
and from your heart, when  
that it is a common experi-  
all of God's children to  
the place that you just  
feel there is any need of  
to go forward. I ask, is  
any antidote that will offset  
faintness relative to the cause  
of it? And thank God, be-  
He has given us four anti-  
His Word.

**PRAYER**  
he spake a parable un-  
to this end, that men  
always **TO PRAY**, and  
**TO FAINT.**—Luke 18:1.  
to the faintness that  
in the cause of Christ,  
and Jesus Christ, knowing  
would be the experience of  
one of us, said, "Men ought  
to pray, and not to faint,"  
to say that the more we  
the less we faint, and if we  
to overcome our spiritual  
prayer, we need to spend much  
prayer.  
the words of that old  
praying rests the weary!  
will change the night to  
day.  
when life seems dark and  
forget to pray."

Jesus Christ didn't  
giving us this text, but  
further in the next four  
and He told of a certain  
man within this city, a  
by profession, who had no  
for man nor God. I rather  
from this statement of  
and Jesus Christ that this  
was an atheist, for Jesus  
really said that he did not  
nor regard man. This  
thought only of himself. He  
entirely and solely for him-  
that man might say or  
and might say didn't affect  
one particle. However,  
was a widow woman in that  
and cried, "Avenge me of  
adversary." She didn't come  
and cease, but she came  
and again and again, until  
the judge said, "Though  
not God, nor regard man,  
do what this woman says.  
avenge her of her adver-  
sary by her continual coming  
to me." Then we read:  
shall not God **avenge his**  
**revenge**, which cry day and  
to him, though he bear  
them?" — Luke 18:7.  
the first antidote  
spiritual faintness is  
it will uplift you; it will

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encourage you; it will stimulate  
you; it will enthuse you; it will  
inspire you; it will give you new  
life.

I visited once years ago a home  
that showed definitely the marks,  
the scars, and the ravages of  
poverty. There wasn't a chair in  
that house. I sat on an upturned  
nail keg as I visited within the  
home. The lady of the home knew  
the Lord Jesus Christ. She had  
known much better days materi-  
ally so far as this world is con-  
cerned, but she was then passing  
through a period of enormous  
poverty, and I commented upon  
conditions. She said, "Yes, things  
are pretty bad sometimes, but  
when they get so bad that I can't  
take them, I just find my easy  
chair and relax." I looked around  
and I couldn't see an easy chair.  
I am sure if there had been any  
that was easier than a nail keg  
she would have offered it to me.  
She said, "Brother Gilpin, my  
easy chair is when I go to God  
in prayer."

Yes, beloved, prayer will rest  
the weary, and prayer will change  
the night to day. The first an-  
tidote that God gives us against  
faintness is prayer.

**II  
REMEMBER GOD'S MERCIES**  
"Therefore seeing we have this  
ministry, as we have received  
**MERCY, WE FAINT NOT.**" —  
II Cor. 4:1.

What keeps us from fainting?  
As we receive mercies, we faint  
not. What is there that can pick  
us up, and that can encourage  
us and stimulate us again when  
we are ready to faint by the  
way? The Book says, the mercies  
of God.

I am almost afraid in this day  
when segregation and integration  
is such an issue to refer to any-  
thing that might be even remote-  
ly akin to segregation or inte-  
gration, for fear that it might be  
misunderstood when it appears in  
the columns of our paper. For  
example, sometime ago I preach-  
ed a sermon on the Ethiopian  
eunuch who was saved under the  
ministry of Philip. That message  
went out in THE BAPTIST EX-  
AMINER at the very time when  
the Northern radicals were all  
clamoring for Brotherhood Week  
in the South. I knew nothing at  
all about it, but I got scores of  
letters from all over the South  
from folk who thought I was  
sympathizing with the integration  
movement. So I say, I am always  
fearful lest something I say might  
be badly misinterpreted, but I am  
going to risk it again this evening.  
I am going to risk being misun-  
derstood in that respect by going  
back to that novel that was print-  
ed before the Civil War, known  
as "Uncle Tom's Cabin." Did  
you ever read it? Well, regardless  
of what your position may be  
on the racial question today, it  
will do anybody good to read it.  
I think the most touching scene  
in all that book is when the  
Negroes were bemoaning their  
pitiful situation and Uncle Tom  
said to them, "Children, think of  
His mercies." When things seem-  
ed bad, and when it looked like  
all the problems of the world  
were heaped upon them, Uncle  
Tom said, "Think of His mercies."

I think that is what Paul had  
in mind when he said, "There-  
fore seeing we have this ministry,  
as we have received mercy, we  
faint not." Beloved, I am saying  
to you, you can't remember the  
mercies of God without it lifting  
you. The physical mercies, His  
blessings to you day by day from  
a physical standpoint, the materi-  
al mercies that He gives you,  
the mercies that He gives you by  
way of friends and loved ones,  
and the spiritual mercies that  
are ours in Jesus Christ — yes,  
when we remember God's mer-  
cies, this is an antidote against  
faintness.

As the old song says:  
"When upon life's billows you  
are tempest-tossed,  
When you are discouraged,  
thinking all is lost,  
Count your many blessings,  
name them one by one,  
And it will surprise you what  
the Lord hath done."

Then I remember the words of

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that great hymn which says:  
"Thro' many dangers, toils and  
snares,  
I have already come;  
'Tis grace hath bro't me safe  
thus far,  
And grace will lead me home."

**III  
WE ARE TO CONSIDER  
CHRIST**  
"For **CONSIDER HIM** that en-  
dured such contradiction of sin-  
ners against himself, **LEST YE  
BE WEARIED AND FAINT** in  
your minds." — Heb. 12:3.

I do consider Him, beloved. I  
think that there never was an  
individual in this world like my  
Jesus. He was born with Herod's  
bloody sword hanging over His  
head. His family must flee to  
save His life when He was but  
a child of very tender years. He  
was brought up the first months  
of His life as an exile from His  
homeland. Even when He came  
back to Palestine He was mis-  
understood by His friends and  
was hated and hounded by His  
enemies. Whenever I think of  
what my Lord Jesus Christ went  
through — whenever I remember  
the sufferings through which He  
passed, it is an antidote to me  
lest I faint by the way.

I can't sing, but some days  
when things look dark and migh-  
ty dreary, I like to hum that old  
song which says:

"Must Jesus bear the cross alone,  
And all the world go free?—  
No; there's a cross for ev'ry one,  
And there's a cross for me."

Beloved, prayer is an antidote  
against spiritual faintness, re-  
membering God's mercies is an-  
other antidote, and considering  
the Lord Jesus Christ is still a  
third antidote against our faint-

ness in the cause of Christ.

**IV  
HOPE OF THE HARVEST**  
"And let us not be weary in  
well doing; for in due season **WE  
SHALL REAP, IF WE FAINT  
NOT.**" — Gal. 6:9.

Yes, beloved, the Apostle Paul  
tells us that there is going to be  
a time of reaping if we faint not.  
I would say then that the hope  
of a harvest is surely an antidote  
against our fainting.

Notice again:  
"Be patient therefore, breth-  
ren, unto the coming of the Lord.  
Behold, the husbandman waiteth  
for the precious fruit of the earth,  
and hath long patience for it,  
until he receive the early and  
latter rain." — James 5:7.

The husbandman that is spoken  
of is a farmer, and it says that  
between the time the farmer sows  
his seed and plants his crop, and  
the time that the harvest comes,  
there has to be many days of  
labor and toil and patience. James  
says we are thus to be patient,  
and to wait for the harvest.

Sometimes I think we are all  
too impatient. Sometimes I think  
we all expect the harvest too  
soon. We expect God to work out  
our problems too quickly. We ex-  
pect God to solve the difficulties  
that confront us too readily. We  
forget that a day with the Lord  
is as a thousand years, and a  
thousand years is as a day. We  
are not patient enough. What we  
need is to hope for the harvest.

As the Psalmist said:  
"He that goeth forth and weep-  
eth, bearing precious seed, shall  
doubtless come again with rejoic-  
ing, **BRINGING HIS SHEAVES  
with him.**" — Psa. 126:6.

Yes, there will be a harvest  
after while. It may not be the  
kind of a harvest that you would  
like; it may not be the harvest  
that you want; but there will be  
some kind of harvest after while.

Jesus said:  
"And he that reapeth receiveth  
wages, and gathereth fruit unto  
life eternal: that both he that  
soweth and he that reapeth may  
rejoice together." — John 4:36.

Yes, the hope of a harvest is  
likewise another antidote against  
fainting.

**CONCLUSION**  
Let me ask you, do you ever

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get discouraged? Do you ever get  
the blues? Do you ever get down  
in the dumps? Do you ever get  
to the place that you feel like  
throwing up your hands and say-  
ing, "What is the use?" Do you  
ever get to the place you feel that  
there is no need of trying to go  
one step further? Do you know  
what you need? You need one  
or more of these antidotes—pray-  
er, remembering God's mercies,  
considering the Lord Jesus Christ,  
and hoping and expecting the  
harvest.

As I said a while ago, I wanted  
to preach this sermon two weeks  
ago, but the Lord said no — and  
He knows best. He always knows  
best, and what He does is always  
best, and God didn't let me  
preach this sermon when I want-  
ed to preach it. Now, tonight,  
when I didn't want to preach it,  
He made me preach it. Monday  
of this week, God riverted this  
message to my soul. It couldn't  
have burned more deeply within  
me than it has, and I had to  
preach it.

There are times in life when  
we do everything we can to stir  
ourselves in His service. I even  
sometimes turn over in the back  
of my Bible and read one of my  
favorite poems, which says:

"I want to let go, but I will not  
let go;  
I am sick, it is true, and  
discouraged and blue,  
Worn out through and through,  
but I will not let go.  
(Continued on page 8, column 1)





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world; now I love the things of God. Before, I loved evil; now I love righteousness. Before I was saved my only will was to do evil; now my will is to do that which is right and good in the eyes of God. Before, the general trend of my life was to evil; now the general trend of my life is to do the things of God. Whereas I hated God, I now love Him. Before, I was not subject to God's law; now I delight in the law of be done; now I want God's will God. Before, I wanted my will to be done.

Also, my attitude toward life is different. Before I was saved I despised dominion. I wanted no one, not even God, to have authority over me. Now it is a joy to submit to God and His commands. Now it is a joy to submit to those God has set in authority. It is a joy to be in subjection to the church of which I am a member.

Yes, I say, my attitude has changed. Most gladly I bow to my God. Gratefully I fall at the feet of God the Son, Jesus Christ. Yea, I will kiss the Son of God.

### 3. From whence came my salvation?

As I said at the beginning, you who will be helping in the support of the New Guinea work have a right to know of my hope of salvation. In fact, you ought to know, that you might wisely support God's work. I have told you I am now a child of God. I now say I am also secure in my salvation. But I did not make myself a child of God, nor can I keep myself. What, then, is the basis of my eternal life and security? I say with my whole heart that Jesus Christ is my salvation—both now and forever.

God punished Christ for my sins. Jesus took my place and bore my sins in His own body on the tree. By His stripes I am healed. Christ has by Himself purged my sins. Christ washed me from my sins in His own blood. Jesus laid down His life for me. God hath laid on Christ all my sins. I am crucified with Christ. When He died I died. When He was buried I was buried. When He was raised from the dead I was raised from the dead. The life Christ lived He lived for me. The death Christ died He died for me. Christ shed His blood for the remission of my sins. By His own blood He obtained eternal redemption for me. Christ put away my sin by the sacrifice of Himself.

Beloved, I am saved because Christ saved me. I am saved forever because He has fully paid my sin debt for me. God has no charge against me because Christ paid that which I owed. This is my salvation. What I am or what I do has nothing to do with the payment of my sin debt. Christ paid that debt for me when He died for me. I am trusting the Son of God as my Saviour. God set me free from condemnation by pouring out the punishment due me on Him who was God manifested in the flesh. I am a child of God through faith in my risen Saviour, Jesus Christ. Truly

## MOUNTAIN MUSINGS

By Simon Muso



Th' preecher ovur at the Branch haz lots of trouble th' wimin fokes. He wuz me th' uther day that he was sumthang that made one of the talkers mad an' she had a wurd fer weeks. I sed, "what wuz it that made you mad." He sed, "I jest kan mimbur. An' that shore shame, fer if I cood remimbur I shore woud say it loud an' agin."

(More Musings Next Week)

Christ has saved me from my sins.

### 4. From whence came my changed out-look?

I said my affections and tude have changed with the ing of eternal life. These come from God. He not saved me, He also changed my affections and attitude. I claim of being sufficient of self. "For it is God Who in you both to will and His good pleasure" (Phil. 2:13). To will is present with much of the time I am not find a way to do that which would. I will to know the God that I might seek grace Him for the doing of His will. With my spirit I will to do those things that glorify serve the law of sin. Beloved is God Who has given me a heart. For this I praise Great is the mercy of God to sinners!

What has God done for my soul? "Return unto thy soul; for the Lord has bountifully with thee. For hast delivered my soul from death, mine eyes from tears, my feet from falling. I will before the Lord in the land of living"—Ps. 116:7-9.

I lay my case before you know Jesus Christ as my Saviour. Will you support such a work? I? Will you support the New Guinea? I ask you for the work and give us work as the Lord leads us guides you. May it please you bless you by using you in support.

The Lord bless you all.

### "Spiritual Faintness"

(Continued from Page 7)

I want to let go, but I will not let go.

I am poor and perplexed, discouraged and vexed, Care not what comes next, but I will not let go.

I want to let go, but I will not let go.

There is work to be done, a race to be run, A crown to be won, and I will not let go.

I want to let go, but I will not let go.

There are battles to fight by day and by night, For God and the right, and I will not let go.

I want to let go, but I will not let go.

Be this ever my song: 'Against legions of wrong, O God make me strong,' that I may not let go."

If I had my way tonight I would let go. If I did what I want to do tonight when I walk out of this service, I would walk out for the last time. Only God's grace will bring me back on Wednesday night.

Here is a marvelous text which always inspires me:

"Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator

of the ends of the earth, FAINT-ETH NOT, neither is weary? there is no searching of his understanding. HE GIVETH POWER TO THE FAINT; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." — Isa. 40:28-31.

### Missionary's Testimony

(Continued from page one)

have a right to know the doctrinal position of the missionaries you support. The Lord willing, I will write a doctrinal paper shortly; however, at this time I will tell you only of my salvation.

#### 1. My spiritual condition before salvation.

Before I was saved I was separated from God by sin. I was a sinner without a sacrifice for my sins. Not only was I a sinner from the standpoint of Adam's sin, I was also guilty of a multitude of personal, deliberate sins. I was a rebel, not subject to the law of God, nor could I be in my lost condition.

Christ spoke to me, along with all other unsaved people, in that He said, "Ye are of your father the devil, and the lusts of your

father ye will do" — John 8:44.

Not only did I do (practice) all manner of sin, but I also approved of those who practice ungodliness. God was hardly in any of my thoughts. Even those secular laws I obeyed was from a fear of the prescribed punishment for breaking them.

I had no care for religion and certainly no desire to live a righteous life. Our Lord spoke of me in John 5:40 when He said, "Ye will not come to me that you might have life." I had a mind only to live my life with as little opposition to that which pleased me as possible. In short, I was just a man of the world, with only worldly notions and a concern only for the ease of myself. I needed to be saved, but didn't really know it. Of course, I had heard some say the unsaved were going to hell, but I never really gave it any thought one way or another. This was due to my being blind spiritually. I was unable to see the need that every lost sinner has. My understanding like all lost souls, was darkened.

All of this adds up to ungodliness and foolishness. This was my condition before I was saved. There were a couple of times that th hardness of life drove me to an hypocritical form of religion. I acted much like Pharaoh did when God was bringing all the plagues on him. I would promise things merely to get out from under affliction. This was in no wise acceptable to God; nor was He fooled by my actions. Such was my case before the Lord saved me.

#### 2. My spiritual condition after salvation.

I have shown, to some degree, my attitude and actions before I was saved. Now I will mention a few things concerning my attitude toward God now that I am saved.

First I will say that I am far from being perfect. I am still a sinner even though I am saved. There are only two kinds of people in the world. There are lost sinners and there are saved sinners. I still do things that are wrong. I still fall far short of glorifying God the way I ought to. I still sin more than I care to admit.

What, then, is different about me now that I am saved? I answer: my relationship with God has changed. No longer am I a child of the devil. I am now a child of God. No longer am I separated from God. I am born of God and joined to Him. He is my Father and I am His son. I am a sinner who has been saved by the grace of God. I have been made spiritually alive by the mercy of God. I have passed from a state of spiritual death into a state of spiritual life. It is, as God says in I John 3:2, "Beloved, now are we the sons of God." So a glorious thing has happened to me. I was lost and now am saved. I was a child of the devil but am now a child of God.

My affections are different, too. Before, I loved the things of this



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