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Missions: The Spirit of Christianity

By J. B. Hartwell

“For this purpose the Son of God was manifested, that he might destroy the works of the devil” — 1 Jn. 3:8

From the time that the angels who fell left their first estate, from the time that the first faint thought of self-exaltation cast its blighting shadows across the unsullied heart of the

Son of the Morning, there has been going on in the universe a struggle between good and evil, between truth and falsehood, between holiness and sin, between God and Satan.

That there is a personal devil, and that he has set himself to mar, and has miserably marred, the fairest works of God; that, in his hellish antagonism

against all holiness, and everything that exalts and honors God, he has, by wily and malignant deception, succeeded in alienating our race from holiness and from God, are truths so plainly taught in the Bible and manifested in the world around us, that only the willfully blind can fail to perceive them.

Deceiving our first

mother, and through her overcoming our federal head, Satan corrupted the very fountain of human life, and from that time he has found the human heart, in every country and every age, an easy prey to his artifices. Artfully concealing his purpose and his agency from his victims,

(See **HART** on page 18)

Have Anything Better?

A story is told of an atheist who sent a young Christian a parcel of infidel literature, and suggested that he read it instead of the Bible. In reply, the young man wrote:

Dear Sir: If you have anything better than the Sermon on the Mount, the parable of the Prodigal Son, and that of the Good Samaritan, or if you have any code of morals better

(See **BETTER** on page 23)

A Thanksgiving Proclamation By President George Washington October 3, 1789

Whereas it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly implore His protection and favor, and

Whereas both Houses of Congress have by their joint committee requested me to recommend to the people of the United States a day of public thanksgiving and prayer, to be observed

by acknowledging with grateful hearts the many signal favors of Almighty God, especially a form of government for their safety and happiness

Now, therefore, I do recommend and assign Thursday, the 26th day of November next to be devoted by the people of these States to the service of that great and glorious

(See **WASH** on page 24)

Pity The Preacher

The preacher has a great time. If his hair is gray, he is old. If he is a young man, he hasn't had experience. If he has ten children, he has too many; if he has none, he isn't setting a good example. If his wife sings in the choir, she is presuming; if she doesn't, she isn't interested in her husband's work.

If a preacher reads from notes, he is a bore; if

(See **PITY** on page 24)

Quiz The Pastor -- #21**“Baptized For the Dead”****By the late Nick Michalinos**

Question: Please give me information on being “baptized for the dead” as found in First Corinthians 15:29.

Answer: This verse is a real puzzle to many folks, and some among the cults have made it to mean something completely foreign to the tenor of Christian and Biblical beliefs. The verse reads: “Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?” (1 Cor. 15:29).

We must bear in mind that this whole chapter of 58 verses in First Corinthians 15 is mainly about the subject of *resurrection*. The word “resurrection” in the Greek means “to stand again, to arise again.” In this whole

15th chapter of First Corinthians the Holy Spirit is using Paul to confirm the resurrection (arising) of Christ out from among the dead, for all of Christianity stands or falls on His resurrection.

Within the church at Corinth there were those that doubted or denied His resurrection. God will answer those skeptical minds with certain questions designed to show them to be in error. Read Matthew 3:16-17 concerning the baptism of Jesus by John the Baptist. In that act of baptism, Jesus pre-figured the gospel facts, namely of His dying for our sins, being buried (immersed in water), and of being raised again from the dead (coming up out of the water) (1 Cor. 15:3-4). This is actually what baptism

symbolizes, a burial and a resurrection.

Now carefully read First Corinthians 15:12-19, where Paul, under inspiration of the Holy Spirit, reasons if there be no resurrection of the dead, then Christ is not risen, and therefore, we conclude His baptism by John the Baptist was a falsehood for He in that act, symbolically showed that by coming up out of the water He would be resurrected! If Christ be not raised, there is no gospel, for He only died and was buried (1 Cor. 15:14-19). He stopped in that tomb.

We as believers are then left without hope. We are yet in our sins and we are to be pitied. If this be true (we know it’s not), then when John the Baptist immersed Jesus, he should have kept Him under the water, and not allowed Him to come up out of the water. This is the line of reasoning that Paul is using in this 15th chapter to show up the resurrection error on the part of the skeptics.

Also, by noticing Romans 6:3-11, believers who are baptized, are in the act said to be “planted together in the likeness of his resurrection.” We see here that through faith in Christ as Savior, believers are spiritually identified with Christ in His death (Rom. 6:6, 8, 11), and then as He was actually buried in a borrowed tomb, and three days later resurrected, even so in the act of baptism we are figuratively said to be

buried with Him and resurrected with Him (Rom. 6:3-5).

But, if the skeptics at Corinth are correct, and He is not resurrected, then the act of baptism is a false symbol to use, for it pictures an arising out of death. Now, this is the very point that Paul is making in First Corinthians 15:29. What sense is there in being baptized (“What shall they do ...?” if there be no resurrection? They are symbolically pictured as being buried in the baptismal water as “dead,” but “if the dead rise not at all (as the Corinthian skeptics claimed), why are they (baptized ones) then baptized for the dead?” ... who are anticipating being resurrected as the ordinance of baptism declares?

Keep in mind that the act of baptism gives us hope as it promises resurrection even as Christ was resurrected. It is “a lively hope by the resurrection of Jesus Christ from the dead” (1 Pet. 1:3). Because He lives, we shall live also (Jn. 14:19; Rom. 8:11). There is no hint here that some believers were being baptized in behalf of believers or non-believers who had previously died. No, in no sense is this the meaning. What he is saying is that we are buried as “dead ones” in the water of baptism, and raised from the water as resurrected “lives ones.”

(See **DEAD** on page 24)

THE BAPTIST CHALLENGE

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God's Masterpiece — Man's Body #9**New Bodies For Old Ones**By **Arthur I. Brown**

In our survey of the human body we are now thinking of some of the various tissues which are found therein. By way of refreshing your memory, I repeat that there are four kinds, — Connective, Epithelial, Muscular and Nervous. These are days when many people are concerned about reducing so let us think for a moment about adipose tissue. At certain points in the body the connective tissue becomes filled with fat cells. The ears, nose, forehead, and joints are normally devoid of fat tissue. Fat accumulates chiefly in the connective tissue just underneath the skin cells, in the coverings of the intestines, and in the mesentery or apron which hangs down over the intestinal contents within the abdominal cavity, on the hips and buttocks, and in females on the chest.

Some interesting evidences of design are seen when we examine some of the locations where fat is found. Fatty tissue is a sort of water cushion or padding. For instance, the buttocks are cushions to make sitting easy and comfortable. Another pad of fat is found under the arch of the foot where it

absorbs the shock of walking; underneath the skin of the palm of the hand to protect nerves and blood vessels against pressure and cold. In each cheek are pads of fat which exert suction during eating and drinking. One more wonderful fatty pad is that which lies behind the eyeball providing it with a soft cushion. In starvation have you noticed what happens because these pads disappear? The individual must have cushions on which to sit, and without fat the feet give pain when walking, the cheeks are hollow and the eyes seem to drop back into the head giving a cavernous look to the victim of starvation.

Fat is an excellent insulating material, being a poor conductor of heat and electricity. All polar animals, — whales, seals, etc., possess thick layers of blubber to enable them to withstand the severe cold. A thin person will freeze easily, being deprived of this splendid heat retaining tissue.

Excess fat is a dead load which the body must carry. The weight affects the joints and also the heart upon which is thrown an extra load. An obese body

is less resistant to disease. Fat people are generally good natured, and tend to take things easily. Remember what Shakespeare wrote about Cassius in "Julius Caesar?" "Cassius has a lean and hungry look ... Let me have men about me that are fat; sleek-headed men and such as sleep o' nights ... Would he were fatter! ... I do not know the man I should avoid so soon as that spare Cassius."

The mystery of growth has never been solved. Here is a child about 20 inches in length, so small that it can be put into a baby carriage. During the next twenty years this infant will become an individual three times as tall, with fifteen times as much body substance. It not only alters its size, but its appearance and character. And more wonderful than anything, it will change all its organs many times in that period, without any interruption of the life processes which must be carried on incessantly.

Think of a factory with hundreds of wheels, scores of looms, thousands of spindles, renewed from top to bottom, year to year, without once turning off steam or electricity, slackening the speed of a wheel or interrupting the flight of a shuttle; or even attracting the slightest attention of an operative. We say it cannot be done. And yet the body does it.

It used to be thought

that the body changes once every seven years, but the probability is that much more frequent changes are made. Many of the cell groups live only for a month or so and are replaced by others coming into line and beginning just where their predecessors left off. While all the complicated machinery of the body is in full operation, its every member, organ, fibre, is replaced by another and new one, without a moments interruption in its movements. Old and worn-out parts are continually being carried away and buried or made over, the entire fabric being periodically replaced.

The houses we inhabit are pulled down, stone by stone, and then rebuilt as fast as they are destroyed; all the furniture and fixtures are removed and replaced. No eye can follow the process nor are we conscious of the change. New lungs are provided, and not a suspension of a single breath. The heart is changed without a single beat being lost; the eye is taken to pieces, the windows of vision reglazed, and sight is not disturbed for a moment; new stomachs are repeatedly inserted without the loss of a meal or any interruption in the process of digestion.

So you see there is nothing like this machine in all the world. I have called it a machine, but it is much

(See **BODY** on page 4)

BODY . . .

(Continued from page 3)

more than that. The spirit which indwells this body is far more wonderful than the body itself. The body is simply the house in which the tenant resides. All the marvels of the intricate and sensitive and beautiful mechanism are of value only in the service of the soul. He who occupies the house is far more honorable than the house.

When you look at that dear friend of yours, you really do not see him — you see the house in which he lives. The real ego, the “you,” the “I,” has never yet been seen by men. The mind or spirit is the seat of the intellectual faculties, and the brain is the special dwelling place of the mind. Here in the silent recesses the mind holds court. Here it employs ever-active reflection; here reason conducts its labored processes; here memory lays up its treasures of observation and experience. Imagination spreads its airy wings and genius creates her wonders. From beneath the dome of this temple the immortal spirit looks up to God, great and glorious, and worships and adores Him.

From the brain to every organ and portion of the body-system go nerves or telegraph wires — two threads closely wrapped together. Along one of these threads the mind sends its telegraphic commands to distant parts;

along the other thread are carried impressions of various kinds to the headquarters in the brain. In this way, the indwelling spirit is in constant communication with the outside world. Through the avenue of the five senses, it becomes acquainted with whatever has form, weight, color, taste, and smell. From these impressions, the mind reasons and forms judgments, receives new ideas, draws new inferences and arrives at new conclusions.

The ability to retain impressions and judgment is a most necessary thing if there is to be any profit to the individual, or any increase in knowledge or wisdom. Thus memory becomes one of the greatest gifts of God. What is this strange power of memory? It seems to involve two characteristics — the ability to store away in some secret repository beyond the immediate sphere of consciousness the facts and observations which have been brought to it; in the second place there must be the capacity of recollection. Facts may lie dormant for years, locked up in the secret place, and then when needed, the mind — whatever that may be — is able to extract these facts from their hiding place and use them as required. This is a mysterious power beyond the ken of the wisest man that ever lived.

Without memory and

recollection we would be continually learning and just as continually forgetting — remaining ever as ignorant as before.

What is it that enables a few million cells scattered over the surface of the brain to store away these things. To examine them, they are simply a kind of connective tissue, but in some inscrutable way they possess this wholly miraculous power. In fact, the memory of sub-conscious mind, or what-ever you like to call it, seems to retain everything which it has ever received. The story is told of a servant girl in Germany, twenty-five years of age, who could neither read nor write. She was taken sick, with high temperature, during which she became delirious. In her delirium, she repeated fluently long passages of Latin, Greek, and Hebrew, languages of which in her lucid moments she knew nothing. It was discovered that she had once worked in the home of a clergyman who had the habit of reading aloud in these languages while the girl, quite oblivious to the sound of his voice, was working near by. The memory stored these words away — quite uselessly it seems — and when the conscious mind was off duty in the delirious condition, the subconscious took charge and apparently tried to get rid of this material which has been cluttering up the memory shelves for several

years! In our survey of cells, there is nothing more remarkable than this, it seems to me.

Questions race through our mind.

What is Mind? What constitutes a sentient being? Where does the real personality dwell? How does it use the brain which is simply a vast collection of tissue cells? What is it that separates humans from animals? What does it mean to be “in the image and likeness of God?” Surely we need God to account for this miracle! To construct the body with all its infinite number of parts requires a Master-mechanic. To create a personality which can use the billions of cells and bring to pass a human being, a person who can think and plan, and love and hate, who can worship and adore the great Creator, — or even defy Him — there is a job beyond all human imagination; only the God of the Bible has such Divine power.

Surely we cannot overestimate the value of taking God into our consciousness, and trying to discover His will for us. Only those whom the Bible calls “fools” will persist in ignoring Him. As I prepare this talk the United Nations Conference has convened in San Francisco. And of one thing I’m sure. In spite of the overwhelming need of the hour when a world

(See **BODY** on page 24)

Service For Christ

By C. M. Lewallen

“Whatsoever he saith unto you do it ...” (Jn. 2:5).

These are the words of Jesus’ mother which were spoken to the servants at the wedding feast in Cana. Their service was performed for Christ. Today the Lord is calling for servants to do His bidding for service. We study this subject with the help of four other Bible texts and see the method, the motive, the means, and the manner of service for Christ.

The Method of Service

“Be ye doers of the word, and not hearers only” (Jas. 1:22). James is here admonishing believers to render true service for Christ. He is not calling on them to plan, imagine, see, or expect to do good and great things for the Lord; he is asking that they really perform the service. How often the preacher tells the congregation what they should do to better serve Jesus, points out to them the way of good service, makes them hear his words, but never sees any good fruit because his auditors are hearers and not doers. There is a lot of difference between a performer and a pretender. So many pro-

fessors are dead instead of dynamic. What if Jesus had been only a hearer, and not a doer of God’s will. There would be no hope for lost humanity, and all would have been lost.

The Motive of Service

“Whatsoever ye do, do all to the glory of God” (1 Cor. 10:31). There is no room for selfish purposes in this text. Service for the glory of God will do for the good of mankind. What a joy to work when God’s great and good name is being exalted. This motive should be interwoven through all Christian service. It should dominate the activity of all believers. It should be the rule by which all conduct is measured. It should be the last word in any decision. When this is our motive for service, we will be giving true, faithful, and unselfish service to our Lord and Master, Jesus Christ.

The Means of Service

“Whatsoever ye do in word or in deed, do all in the name of the Lord Jesus” (Col. 3:17). In Acts 3:16 we are told that Peter and John healed the lame man at the beautiful gate

of the Temple in Jerusalem by using the name of Jesus and having faith in its power. The greatest name in all the world is JESUS. It is the Christian’s power for accomplishing things for the church and God’s cause. By means of His name and through faith in His name, we can worship acceptably, walk circum-spectly, work diligently, go faithfully, be blessed greatly, choose rightly, conquer easily. Faith has subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, made strength out of weakness, waxed valiant in fight and turned to flight the armies of aliens (Heb.

11:33-34).

The Manner of Service

“Whatsoever ye do, do it heartily” (Col. 3:23). This is the manner in which all service for the Lord should be done. It is the only acceptable way. God demands zealous, enthusiastic service; He is not pleased with lazy and indifferent work. His service demands all our energy — energy tempered with good judgment. Enter into His service with your whole heart, and He will bless you in the same way.

All Christian service should be performed heartily in the name of the Lord Jesus Christ and to the glory of Almighty God.

Continual Thanksgiving

1. Thanksgiving for Christ, God’s unspeakable gift (2 Cor. 9:15).
2. Thanksgiving in every work (Col. 3:17).
3. Thanksgiving for food (1 Tim. 4:3).
4. Thanksgiving through abounding faith (Col. 2:7).
5. Thanksgiving in prayer (Phil. 4:6).
6. Thanksgiving for all men (1 Tim. 2:1).
7. Thanksgiving for all things (Eph. 5:20).
8. Thanksgiving without ceasing (Heb. 13:15).
9. Thanksgiving for victory over death (1 Cor. 15:55-57).
10. Thanksgiving for an eternal inheritance (Col. 1:12).



The Present Work of Christ As Prophetically Foreshadowed In the Dress of the High Priest

By Luther C. Peak

All too often, believers are under the impression that the “more sure word of prophecy” (2 Pet. 1:19) has to do only with the end of the present Age, the second coming of Christ, the Millennium and related events. These are blessed and wonderful topics and lead us into the riches of a great treasure house of God’s truth. Eschatology, a word designating the doctrine of last things, is a marvelous and blessed study, and we would not say one word to minimize it in any way, but we would call attention to the fact that Bible Prophecy embraces far more.

For this article, we have selected *The Dress of the High Priest*, as prophetically foreshadowing the atoning and sacrificial work of Christ and also His mediatorial work as our Great High Priest (Heb. 4:14).

Note merely the doctrine of last things, but the

larger portion of God’s Word is included in the term, “the more sure word of prophecy.” In the subject at hand, we have a beautiful illustration of this fact. One thousand, five hundred years before Christ was born, Jehovah revealed to Moses the beautiful and breath-taking panorama of the Tabernacle, the Priesthood and the Offerings. In worship-inspiring detail, the grand work of Christ is foreshadowed and predicted. Surely, this also is very much a part of the Word of Prophecy.

There is a great lack of Bible study along these lines today. The writer has noted that in most of our evangelical journals, the tendency is to deal with topics of a more practical nature, which of course are good, but we would point out that there is a woeful lack of depth to the spiritual life of the present generation of believers. We feel that more substantial

and solid Bible teaching and preaching would remedy this in a great measure. The writings of Haldeman, Gaebelein and H. Parlane of a generation and more ago, are a special blessing. The writer is indebted to the latter, for much of the material of this study.

In Leviticus 8:1-9, we find the following:

“And the Lord spake unto Moses, saying, Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread; and gather thou all the congregation together unto the door of the tabernacle of the congregation. And Moses did as the Lord commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation. And Moses said unto the congregation, This is the thing which the Lord commanded to be done. And Moses brought Aaron and his sons, and washed them with water. And he put upon him the coat, and girded him with

the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith. And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim. And he put the mitre upon his head; also upon the mitre, even upon his forefront, did he put the golden plate, the holy crown; as the Lord commanded Moses.”

If the reader will read Exodus 28, a more detailed description of each of the garments of the High Priest will be found.

In the priesthood which was instituted by God, we have Aaron as high priest entering into the holiest once a year, not without blood, which he offered for himself and for the errors of the people, typical of our Great High Priest who has entered into heaven itself “with his own blood,” now to appear in the presence of God for us (Heb. 9:7-24). “For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and

(See **PRIEST** on page 14)

The Death Of An Infidel

Recently Mr. Maury Maverick died. he was a Marine in WW II, a lawyer, a politician, as a member of the diabolical ACLU, defended draft dodgers and civil rights cases. He wrote for the *San Antonio Express-News* attacking fundamental Christians and our Founding Fathers. Said that America was never a Christian nation and accused Jews of stealing the Holy Land from Palestinians. He promoted abortion, pornography, and evolution. He opposed prayer, Bible reading and creationism in schools; accused the U.S. of star-ving Iraqi children and was a terrible influence on younger reporters.

Strip-Tease At A Funeral!

After the grave-side service, unknown to all, including his family, he secretly hired a stripteaser woman who casually walked up to the casket and began taking off all her clothes but a g-string and shoes. As the crowd looked on in astonishment and horror, she did a seductive dance. One woman covered the eyes of her little girl and with her other hand covered her father's eyes. Apparently Maverick wanted to make one last effort to show his utter contempt for God, the Bible, and morality. But he

certainly was not laughing where he was. He was begging for mercy like the rich man in Luke 16. He didn't believe in Hell, but he does now!

A Deist Like Jefferson?

He boasted that he was a Deist like Jefferson and not one reporter knew enough history about Jefferson to challenge Maverick. President Thomas Jefferson, our third president, has been slandered so much by dishonest liberals that many people actually think he was an unbeliever. But facts show that Maverick was nothing like Jefferson and his ignorance of Jefferson was inexcusable!

Jefferson's Record

Jefferson came from an aristocratic family and was highly educated in law, government, philosophy, and the Bible. Unfortunately, in early life he was influenced by French Deism, the belief that the Creator was unknowable and that our Lord Jesus was just a good man. Because of his early belief he is gleefully quoted by Bible-haters today who claim that American Founding Fathers were not Bible believers. However in later life Jefferson gave up Deism and had a spiritual experience, but left very few details of it.

He was an officer in the War For Independence and served in many political offices. He is known today as a president and, with the help of others, drafting the Declaration of Independence.

President Of Washington's School Board

As our third president, Jefferson was the second to live in the new Capitol of Washington, which was still under construction. As president, he established the board of education in conjunction with the churches and required that the Bible and hymnal of Isaac Watts be taught daily in the schools. He even published an edited edition of the life of Christ for the schools. I have a copy.

Established Christian Services In House of Representatives

Since the churches were slow to build in Washington, Jefferson directed that Christian services should be held every Sunday in the large chamber of the House of Representatives, using visiting pastors, which he attended regularly when he was in town. This practice continued after his presidency and was the largest Christian congregation in America for nearly a hundred years.

Attended Church

Regularly

While in Philadelphia, he attended Christ Church (Presbyterian), along with George Washington, Benjamin Franklin, Robert Morris, Alexander Hamilton, Francis Hopkins, and Betsy Ross. In Virginia, Jefferson attended Bruton Parish Church (Episcopal) where George and Martha Washington were members. He read the Bible regularly in Latin, Greek, as well as English. His own Bible was in four volumes and well worn with countless passages and underlined and notes in the margins. No Deist would do such things!

The Wall of Separation?

His famous statement "a wall of separation" between church and state was in answer to a letter from Connecticut Baptists who heard a rumor that the Federal Government was planning to establish a National Church like Europe which would require all to be members and pay taxes to support it. President Jefferson assured them that the wall was *against the government not against the churches*, and that the First Amendment was to protect the churches from government interference and encroachment! But today dishonest lawyers and judges have reversed the

(See **INFIDEL** on page 13)



Christianity Fades in the West. — In England, the percentage of citizens who are in church on a given Sunday is 27%. West Germany has a church-going rate of 14%. In Denmark and Norway, only 5% bother to attend church on Sunday mornings. In Sweden, Iceland, and Finland, only 4% go to church. Theological liberalism is at the core of this decline. — CC

Book of Mormon, A Fraud. — Christian News for July 21 says: “*The Book of Mormon* is not a Christian document. It is founded on fiction and lies concocted by Joseph Smith, a lying adulterer. Mormonism rejects such basic Christian doctrines as the Trinity and justification by faith alone in the merits of Jesus Christ. It is a work-righteous cult.” Its *Book of Mormon* is replete with fiction and contradictions. Next to Islam, Mormonism is the fastest growing religion in America. — CC

Catholic Clergy

World News Roundup

Abuse Suits. — The Boston archdiocese offers \$55 million to settle over 500 clergy sex abuse lawsuits (8/9 *Huntsville Times*). A judge in Louisville approved a \$25.7 million settlement from the Louisville archdiocese to 243 people sexually abused by its priests and employees (8/2 *H. Times*). The scandal involved certain bishops not only turning a blind eye to numerous priests accused of molesting young parishioners but reassigned them to other parishes where they continued to do harm. — CC

People Growing Weary of Sodomy Media Hype. — Americans’ acceptance of homosexuality has plummeted one month after the Supreme Court ruling banning state sodomy laws. New polls show that 49% do not consider homosexuality an acceptable alternative lifestyle and that 57% are opposed to homosexual civil unions. Blamed in part is the ever-increasing promotion of sodomy in the media and in education circles (8/7 *Ala.*

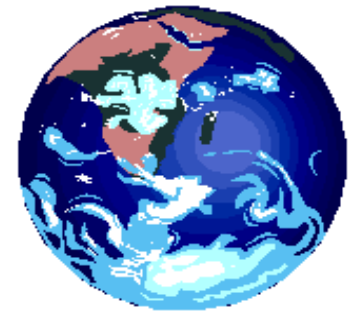
Baptist). A senior policy analyst says the poll may indicate that “people are getting sick and tired of the media and Hollywood shoving homosexuality in their faces at every turn.” — CC

Women’s Support For Abortion Declining.

— A new study shows that American women’s support for abortion rights is declining — that 51% of women now believe abortion should be legally prohibited in the overwhelming percentage of cases (7/24 *Ala. Bapt.*). Overall, the survey found 68% believe there should be more restrictions on abortion. — CC

CBF Joins BWA, SBC Cuts BWA Funds.

— Southern Baptist Convention voted at its June meeting in Louisville to reduce its support of the Baptist World Alliance by 30% (\$125,000), and the BWA at its meeting in Brazil accepted the Co-operative Baptist Fellow-



ship into full BWA membership. The CBF, a rather liberal breakaway group of SBC dissidents, was opposed to SBC’s “conservative” leadership and the SBC was opposed to the CBF, which often criticized the SBC. The SBC remains the apostate BWA’s biggest giver. — CC

Charismatic Healer Can’t Heal Daughter.

— “Laughing Evangelist” Rodney Howard-Browne has dubbed himself a “Holy Ghost bartender” serving up the “new wine” of Pentecostal fervor. He said: “One night I was preaching on hell, and [laughter] just hit the whole place. The more I told people what hell was like, the more they laughed.” He should know that hell is not a joke nor a laughing matter. Howard-Browne, who teaches that God promises physical healing, does not intend to change his doctrine after his 16-year-old daughter, who had cystic fibrosis died last Christmas. He believed to the end that she would be healed (July *Bapt. Bul-*

Editor To Undergo Back Surgery

We request the prayers of our readers, as I will undergo back surgery on November 6 for a laminectomy.

(See **WNR** on page 11)

La Voz Del Desierto

El Rap La Música De La Rebeldía

Por Felix M. González Bulgarlá, Redactor

“Cercando andan los malos, mientras son exaltados los más viles de los hijos de los hombres” (Salmos 12:8).

Ciertamente la vileza de los hombres (y mujeres), es exaltada hoy en día en la glorificación de las estrellas del rap y reggae. Los mercaderes de estos géneros musicales no les importa cuántos jóvenes conducen al vicio y a la corrupción, ya que trafican la vulgaridad y la violencia, haciendo millones a costa de los jóvenes al arruinar sus vidas, de manera que dan “... los niños dieron por una ramera, y vendieron las niñas por vino para beber” (Joel 3:3). Examinemos pues la fiebre actual de la música rap la cual está haciendo mucho más daño que la música rock.

El rap se caracteriza por un ritmo fuerte y vibrante, en la que su música y lírica, son una “vana repetición” con una ruda mezcla de lenguaje indecente y jerga callejera; parece ser la razón de su gran popularidad (vease Mateo 6:7). Pero, ¿qué nos

dice la Biblia acerca de esto? “Ninguna palabra torpe salga de vuestra boca, sino la que sea buena para edificación, para que dé gracia a los oyentes” (Efesios 4:29). El rap también constituye una rebelión contra las normas sobre el modo de vestir, el arreglo personal y la moralidad sexual. No es extraño que se haya convertido en un estilo de vida.

Los elementos básicos de la venganza personal, codicia, sexo y violencia son los temas principales de la mayoría de la música rap. Esta música induce a una perversión moral tan severa, que en cuestión de meses escuchándola, un joven puede llegar a ser totalmente pervertido. Ha dejado de ser una música sugestiva para convertirse en música “pornográfica.”

Fijese como describió un crítico un concierto de rap: “Los cantantes competían entre si para ver quién pronunciaba las blasfemias y obscenidades más impactantes. ... Los hombres y las mujeres que

bailaban semejaban tener actos sexuales en el escenario.” Uno de los promotores del concierto dijo lo siguiente de una representación que recibió mucha publicidad: “De cada dos palabras que salen de su boca, una es obscena.” Sin embargo, la música que se tocó esa noche se consideraba rap común.

En vista de la mala reputación que tiene la música rap, ¿quisiera un joven cristiano identificarse con un estilo de vida que incluso muchas personas del mundo consideran impropia y desordenada (Tito 2:6-8; Ira Tesalonicenses 5:22)? Es cierto que algunas canciones de rap no son tan malas, pero ¿sería sabio afiliarse a cualquier tipo de música que en su mayor parte ofende las normas cristianas (Prov. 24:1-2, 19-20)? El hecho de que seamos cristianos no significa que somos immune a estos tipos de ataques que Satanás hace a través de su música. La Biblia dice en Gálatas 6:8 que: “... el que siembra para su carne, de la carne segará

corrupción.” Escuchar música carnal sólo puede tener un efecto negativo en nosotros (Romanos 8:5-8).

El profesor de música Joseph Stuessy dijo: “Cualquier tipo de música afecta nuestro estado de ánimo, nuestras emociones, actitudes y nuestro comportamiento. ... Cualquiera que diga: ‘Puedo escuchar heavy metal o rap, sin que me afecte,’ está muy equivocado. Lo único es que afecta a diferentes personas, a diferentes grados, y en diferentes maneras.” Pero, quizá más significativo es este comentario de Bob Larson cantante rock convertido evangelista: “Una mente que ha estado invadida por la pornografía musical o lo largo de la semana no puede fácilmente ser remodelada con sólo unas pocas horas dedicada a la instrucción cristiano el domingo.” Un proverbio pregunta: “¿Tomará el hombre fuego en su seno sin que sus vestidos se quemén” (Proverbios 6:27)?

(Vea RAP en la pág 10)

El Cristiano Perseguido

Por Patria L. Gracia Pagán, Redactora


Escuché una anécdota de un cristiano perseguido por unos delincuentes en un lugar muy aislado de la ciudad, donde habían muchas cuevas.

Luego de caminar hasta agotarse se refugió en una de las cuevas. Allí se quedó callado, pero comenzó a pedirle al Señor que lo protegiera de los perversos hombres. De momento escuchó la voz de ellos acercarse cada vez más a la cueva donde se encontraba. El sintió cierto temor, pero continuó orando y su fe se fortaleció.

Abrió sus ojos y vio una gran araña tejiendo una red. El temor se apoderó nuevamente de él, al oír las voces acercarse más y más a la cueva. Continuó orando con más fuerzas y le pidió al Señor que le pusiera una muralla frente a la cueva donde él se encontraba. Abrió sus ojos y lo que vio fue la red de la araña terminada.

De pronto los hombres furiosos comentaron vamos a entrar en esta cueva, era la cueva donde él estaba. Sintió que el Señor lo había abandonado, pero cerró sus ojos y dijo: “Señor hágase tu voluntad.” En ese instante escuchó a uno de los

hombres decir: “en esa cueva no entremos hay una gran tele de araña, no hay nadie en ella, sigamos a las otras cuevas.”

El hombre lloró de alegría y bendijo el nombre de Dios, y su fe aumentó. 

RAP . . .

(Viene de la pág. 9)

Ciertamente deberíamos comenzar comprobando cualquier composición de palabras o música con **Filipenses 4:8** y hacer estas preguntas: “¿Es verdadera?, ¿es honesta?, ¿es justa?, ¿es pura?, ¿es amable?” ¿es de buen nombre? ¿es digno de alabanza?” Si no cumple con estas normas y no piensas acerca de lo que estás escuchando, entonces encontrarás que tu mente subconsciente está siendo lentamente envenenada por estas celebraciones de lujuria y maldad, no importa cuán buen cristiano pienses que eres.

Hacemos un llamado a nuestro niños y jóvenes para que no se contaminen con esta música. Y si ya han participado en alguna forma de ella, aún tienen tiempo de apartarse y entrar a participar de las preciosas

La Biblia Y La Cremación




Revista “Hojas de Oro”

¿Por qué el creyente al morir debe ser enterrado en vez de ser quemado?

La cremación viene de origen pagano. El Hindú y otros paganos lo hacen creyendo que no hay resurrección de los muertos. El pagano quema el cadáver creyendo que será reencarnado. Algunos creen que quemando el cuerpo el espíritu es librado. Algunos queman el cuerpo creyendo así, que no puede andar de duende o aparecerse a alguien. Por eso: ¡No es cristiano quemar el cadáver!

I. El pueblo de Dios siempre enterraba sus muertos. Abraham, Génesis 25:8-10; Sara, 23:1-4; Raquel, 35:19-20; Isaac, 35:27-29; Jacob, 49:29-33; 50:1-13; José, 50:24-26; Éxodo 13:19; Josué, Josué 24:29-30; Eleazar, Josué 24:33; Samuel, 1 Samuel 25:1; David, 1 Reyes 2:10; Juan el Sumergidor, Mateo 14:10-12; Ananías y Safira, Hechos 5:5-10; Esteban, Hechos 8:2, etc. Hay que

bendiciones que tiene Cristo para nosotros (**2da Corintios 7:1**). 

seguir los ejemplos bíblicos, Romanos 15:4; 1 Corintios 10:11.

II. El Cuerpo enterrado espera la resurrección.

A. Los cristianos creen que habrá resurrección del cuerpo, Romanos 8:22-23; 1 Corintios 15:20-23, 51-57; 2 Corintios 5:1.

1. Es seguro que el cuerpo se deshace en la tumba. Es seguro que hay cuerpos que se queman en fuegos, etc., pero, Dios sabe donde están sus cenizas.

2. Aun Dios practicó el enterramiento, Deuteronomio 34:5-6.

III. Quemar el cuerpo es maldición, una señal de ira divina. Números 16:35; Apocalipsis 20:15

IV. El cuerpo del creyente es de Dios y no debemos dañarlo en ninguna forma, Romanos 14:8; 1 Corintios 6:19-20.

V. Dios dice que quemar los huesos de un difunto es pecado, Amos 2:1.

VI. El cuerpo de Jesucristo fue enterrado y los creyentes deben seguir Su ejemplo. Juan 19:38-42

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WNR . . .

(Continued from page 8)

letin). He said “The more she suffered, the more we attacked the enemy.” He said her dying was the worst career move the devil could have made. — CC

* * *

What Is It? — This thing is neither animal, vegetable, nor mineral. It is totally useless, yet I could not live without it. It belongs to me, although nobody gave it to me, and I didn’t buy it, borrow it or steal it. I’m always losing it, but it always returns. If I fell off the roof of a tall building on to the pavement, it would not break or even crack. Although I can see and touch it, I can’t feel it. It never makes any noise and never does any work. Dogs have it, you have it, as do ostriches. Fish have it, but only in shallow water. What is it? Answer at end of page..

* * *

McIntire Gets Be-lated Apology From Pro-minent New Evangelical. — Dr. Carl McIntire was a tireless enemy of communism and religious liberalism. He was often castigated by liberals, and by many new evangelicals, but Fuller Seminary Pres. Richard Mouw after McIntire’s death (March 2002) candidly cast McIntire in a

more favorable light. He said of McIntire (5/21/02 *Chr. Today*): “[His] insistence that ecumenical leaders — in both the National and World Council of Churches — were giving aid and comfort to the enemy when they warmly embraced visitors from the Soviet Bloc’s Orthodox churches. ‘These are agents of the Communist government, folks!’ he would insist ... Like the ecumenical leaders ... I dismissed his accusations as fanatical rantings. ... [But] we know now that many of those Russian Orthodox leaders were indeed conscious leaders of their Marxist government. ... To my knowledge, no one in the world of ecumenical Protestantism ever apologized for the cavalier manner in which they dismissed his charges. I, for one, believed we owed him an apology. ... You were right, Dr. McIntire!” — CC

* * *

Fundamentalists, Wake Up! — “It is not enough to be orthodox: we must awaken to action. We have more apologists than apostles. Too many fundamentalists are sound — sound asleep! Our theology needs to go up into doxology. We have the facts but not the fire. We have talked much farther along than we have walked. We defend the truth, but we do not demonstrate the truth. We ponder it instead

of proving it.” (Vance Havner, 6/03 *Faith & Freedom*) — CC

* * *

Poll: No to Same-sex Marriages. — Almost six in 10 registered voters favor a constitutional amendment banning same-sex marriage, a new FOX News poll shows. By a 58-34 percent margin, voters said they favor a con-

stitutional amendment defining marriage as solely between a man and a woman. The poll reflects the findings of other polls this summer that have shown a backlash on homosexual issues. In fact, when comparing all national surveys, the FOX News poll has the highest percentage yet in favor of a constitutional amendment.

ANSWER: A shadow.

Thy Way Is Best

I know not where my Lord may lead—
O’er barren plain or grassy mead,
Through valley, or mountain crest:
But where He leads, I know ’tis best.

I know not what a day may bring
Of perfect health or suffering;
Of rich delight, or deep distress—
Keen disappointment or success.

Nor do I know at morning sun
If life shall last till day is done,
But this I know — come toil or rest,
God always sends me what is best.

God often sends me joy through pain;
Through bitter loss, Divinest gain,
Yet through it all, dark days or bright,
I know my Father leads aright.

And when life’s evening shadows fall,
And I shall hear the final call,
I’ll lay my head upon His breast,
And say, “Dear Lord, Thy way is best!”



The Marxist Underpinnings of Homosexual “Marriage”

By Scott Hogens

One of the more deceptive and ugly debates in America today surrounds the issue of whether churches should sanction and governments permit the “marriage” of homosexuals to each other. Many of the arguments put forth by the left on this issue are rife with gross distortions and outright lies, couched in language that has become increasingly virulent and serves to perpetuate the dishonesty.

One noteworthy example of this is the word *bigot*, which is increasingly being used to defame those who do not believe marriage between homosexuals should be validated in church or public policy.

A *bigot*, by definition, is one who is obstinately and intolerantly devoted to their opinions and prejudices. On the first part of this definition, it’s probably fair to say that most people who disagree with homosexual behavior or redefining marriage as the union of two people of the same sex are somewhat obstinate about whether they wish to be involved with such behavior or

otherwise facilitate it. After all, having a preference for the conduct that defines homosexuality over that of heterosexuality isn’t quite the same as one’s preference of wheat bread over rye.

It’s the second part of this definition that makes its application in this context such a disgrace. The term “prejudice,” which in large part defines bigotry, is a term that practically concerns itself with the deprivation of rights. More technically, it also revolves around uninformed opinions or hostility.

It goes without saying there are some whose disagreement with homosexuality manifests itself in outright hostility and violence, and that is unfortunate. But for the vast majority of people, their disagreement with the prospect of homosexual marriage is predicated on well-considered, deeply held conviction, much of it rooted in theology shared by several billion people. To define religious conviction as bigotry is to advocate religious persecution.

Then there’s the attempt to cast marriage as

a universal right when plainly it is not. Marriage is variously regulated by the several states, with prohibitions on adult marriage involving bloodlines, polygamy and so forth, not to mention age restrictions. It’s also instructive to note that nowhere in the Constitution do the words “marriage,” “marry,” “wed,” or other such terms appear.

All of this matters not to those in the vanguard of the militant homosexual lobby. The political landscape on homosexual marriage has become so vicious among those on the left that virtually any opinion is now fair game to be classified as bigotry. Should this linguistic tactic bear more fruit in the political arena, it’s a good bet other groups wanting to advance a political agenda based on sexual behavior will use it.

Percolating just beneath the surface of this argument is what the radical homosexual lobby doesn’t want you to hear; the abolition of the “bourgeois family” and “bourgeois marriage.”

“The need to eliminate these two institutions — more contemporaneously regarded as the traditional or nuclear family — are detailed at length in **The Manifesto of the Communist Party**, written in 1847 by Karl Marx and Frederick Engels. Here’s a little bit about what Marx and Engels had to say about the “bourgeois family”: “The bourgeois claptrap about the

family and education, about the hallowed correlation of parents and child, becomes all the more disgusting, the more, by the action of Modern Industry.” As for “bourgeois marriage,” the Communist Manifesto reduces wives to “instruments of production,” and generally regards marriage as a form of prostitution. “Bourgeois marriage is, in reality, a system of wives in common,” wrote Marx and Engels, who also advocated, “an openly legalized system of free love.”

“Like the abolition of private property rights, progressive taxation, and government control of industry and media, the destruction of the American concept of family and marriage is part and parcel of the Marxist principles espoused by communism. Whether those in the militant homosexual lobby regard themselves as adherents of Marxism or communism is difficult to say; I’m guessing that only the most candid among these radicals would admit to such beliefs, with the majority choosing to publicly deny their ideology and dress it up as something it is not, in the hope of furthering their agenda.

As for those in the homosexual lobby who honestly do not classify themselves as students of Marx or Engels, may they take comfort in knowing they comprise the class of

(See **HOMO** on page 13)



Lion's Nature By Birth

“By nature the children of wrath” — Eph. 2:3.

Walter Beckwith, famous lion trainer, once tried to change the nature of lion cubs by adopting an entirely different method of training them. He decided he would rear them on milk.


“My first disillusionment came,” he says “when the cubs were ten months old.” While working the cage one day, he heard his wife calling, “Walter, come here quick.” So he dashed out of the cage. Let him tell what he saw.

“Munching grass, about fifty feet away was our pet burro; and slinking toward him on his belly, was one of our bottle-fed, kindness-reared cubs. Just as if he had been doing it for years, that cub jumped on to the burro’s shoulder, hung on the mane with one paw and reached for the animals nose with the other. Then he jerked the burro’s nose back, just as a cowboy would bulldog a steer. The next thing I knew, the burro was on the ground, and the little devil, with bared teeth, was going right after the jugular vein. He was out for blood — this kindness-reared cub.

“The cub lion had had


the best of care, and had never wanted for food. Still, he was as much a hell-cat as if he had never been treated like a house pet.”

By birth that cub had a lion’s nature, and no amount of “culture” could change his nature.

So it is with all of Adam’s descendants. All have the nature of sin and no amount of refinement or culture will ever change it. Man must have a new nature imparted to him by God. 

HOMO . . .

(Continued from page 12)

“useful idiots” which Soviet Communism founder Vladimir Lenin found so valuable in perpetuating his brand of dictatorial tyranny, for they are no less valuable to those who would foist such tyranny on America. 

INFIDEL . . .

(Continued from page 7)

First Amendment and made it against the churches and the rascals blame Jefferson for it, and they refuse to quote his entire letter!

If Jefferson could see the disaster caused by a small minority of satanic lawyers and judges by

removing prayer and Bible reading from the schools, he would condemn them as demonic anti-American Bible haters, liars, hypocrites, and traitors to him and America!

The Pilgrims and other Forefathers came to America to establish a new Christian nation in obedience to the Great Commission. They also came to escape religious persecution by minority rulers and establish religious freedom based on the Bible and majority rule.

No More Majority Rule!

Nearly 90% of Americans want prayer and Bible reading restored to the schools, but a satanic minority (less than 10%) of radicals have prevented it! The majority’s rights are sacrificed to pacify a radical, anti-Bible few! This is not democracy, but the tyranny of a minority, the very thing that our Forefathers left Europe for. Jefferson and our Forefathers would denounce us.


The Supreme Court ruled against student-led prayer at football games at Santa Fe, Texas. Only two families objected, a Mormon and a Catholic and the rights of hundreds of other families and students were denied. This is not democracy, but anti-God tyranny and dictatorship. After serving as President, Jefferson led in establishing the University of Virginia and directed that all

students attend chapel *daily* to pray and hear the Bible read and preached!

President Thomas Jefferson’s Prayer

On March 4, 1805, President Jefferson issued the following National Prayer for Peace: “Almighty God, Who has given us this good land for our heritage, We humbly beseech Thee that we may always prove ourselves a people mindful of Thy favor and glad to do Thy will. Bless our land with honorable ministry, sound learning, and our manners. Save us from violence, discord, and confusion, from pride and arrogance, and from every evil way. Defend our liberties, and fashion into one united people the multitude brought hither out of many kindreds and tongues.

“Endow with Thy spirit of wisdom those to whom in Thy Name we entrust the authority of government, that there may be justice and peace at home, and that obedience to Thy law, we may show forth Thy praise among the nations of the earth.

“In time of prosperity fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in Thee to fail, all of which we ask through Jesus Christ our Lord. Amen.” Oh, how we need Jefferson’s prayer today! — The Missionary Challenge. 

PRIEST . . .

(Continued from page 6)

made higher than the heavens; who needeth not daily as those high priests to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself" (Heb. 7:26-27).

The sons of Aaron who ministered in the priest's office are typical of the church of the first born. If we turn to Exodus 8, we have there the priesthood formally brought before us, showing how man could approach God, foreshadowing one who was to come, the Great High Priest, the Mediator between God and man, the man Christ Jesus (1 Tim. 2:5).

When Israel was redeemed out of Egypt God told them, through Moses, that His purpose concerning them was that they should be to Him a kingdom of priests and a holy nation (Ex. 19:6). Redemption and priesthood were the means by which they could draw near to God, although the latter was not to be carried out just then.

Before God instituted the priesthood there were men who exercised the priest's office, not called priests, generally the first born in a family. Abel offered sacrifices, so did Noah, Abraham, Isaac, Jacob, also Jethro (Gen. 4:4; 8:20; 22:13-14; 26:24-25; 31:54; Ex. 18:12). But after Israel came out of

Egypt, God gave Moses the law on Mt. Sinai, and revealed His holiness, that the least breaking of the law brought judgment upon the offender (Dt. 27:26-27).

He then gave Moses the pattern of the tabernacle as the place where He would meet with His people, and with the giving of the tabernacle, the priesthood was instituted, and Aaron and his sons were chosen by God to minister in the priest's office, and draw near to Him, on behalf of the nation, and to present to Him their offerings and sacrifices. The stranger that came by night and was not of the seed of Aaron was put to death (Ex. 8:1; Num. 3:3-10, 38).

Having seen the purpose of the priesthood and why it was ordained by God, let us look at the vestments of the high priest, which were called "garments of glory and beauty," and were distinctive from the white linen dress which was worn by the ordinary priests.

This holy and beautiful clothing of the high priest was to show further the glorious character of Christ of whom he was but a type.

Before Aaron could array himself in these splendid garments he had to wash in water, showing he was a sinner and needed cleansing. Christ, though made like unto His brethren,

needed no washing, as He knew no sin, did not sin, and in Him was no sin (2 Cor. 5:21; 1 Pet. 4:22; 1 Jn. 3:5).

We will study these garments as Aaron put them on in Leviticus 8, but for their description we shall turn to Exodus 28.

There were seven garments — the coat, the girdle, the robe, the ephod, the curious girdle of the ephod, the breastplate, and the mitre.

The coat was made of fine white linen and was worn next to the person of

the high priest. Josephus says of this vestment that it reached down to the feet, and fitted close to the body, the sleeves being tight to the arms.

This coat was embroidered and was not the same as the white linen coat which was worn by the high priest on the day of Atonement when he divested himself of his garments, of glory and beauty, and put on the plain white linen dress. The embroidered white linen

(See **PRIEST** on page 15)

The Bible Lives On

Generation follows generation—yet it lives.
 Nations rise and fall—yet it lives.
 Kings, dictators, presidents come and go—yet it lives.
 Hated, despised, cursed—yet it lives.
 Condemned by atheists—yet it lives.
 Misconstrued and misstated—yet it lives.
 Ranted and raved about—yet it lives.
 Its inspiration denied—yet it lives.
 Yet it lives—as a lamp to our feet.
 Yet it lives—as a light to our path.
 Yet it lives—as the gate to heaven.
 Yet it lives—as a standard for childhood.
 Yet it lives—as a guide for youth.
 Yet it lives—as an inspiration for the matured.
 Yet it lives—as a comfort for the aged.
 Yet it lives—as food for the hungry.
 Yet it lives—as water for the thirsty.
 Yet it lives—as rest for the weary.
 Yet it lives—as light for the heathen.
 Yet it lives—as salvation for the sinner.
 Yet it lives—as grace for the Christian.
 To know it is to love it.
 To love it is to accept it.
 To accept it means life Eternal.

PRIEST . . .

(Continued from page 14)

coat is typical of the purity of our Great High Priest (Heb. 4:26). The embroidery shows that the coat was worked and pierced with needles; may not this typify the suffering the righteous One had to endure?

This righteousness He now gives to all those who come to Him (2 Cor. 5:21; Rom. 10:4).

As the ordinary priests the sons of Aaron wore plain white coats without being embroidered; might not this show that by faith we receive the righteousness of Christ, not of works, lest any man should boast, it is the gift of God (Eph. 2:8-9)? We are clothed with a righteousness not our own, but another's, even Christ's.

John Bunyan says: "Christ is like the man with two coats. He has His own intrinsic righteousness as God, and the righteousness He has worked out as man, which He hands to the poor sinner, who is in need of it."

As all the priests were dressed in the same manner, so every sinner who has come to the Lord Jesus Christ, whether he be rich or poor, degraded in sin, or living an outward moral life is alike covered with the righteousness of Christ, for there is no difference (Rom. 3:22).

The high priest wore two girdles, the white linen

girdle that matched the white linen coat and bound it tight to his person, and white was worn also by the ordinary priests (Ex. 28:40).

The other was the curious girdle of the ephod, which matched the golden vestments and was made of blue, purple, scarlet, and fine twined linen, with a gold thread running through it and worn over the ephod (Ex. 28:8; 29:2-3, 5).

The girdle is an emblem of service, or ministry; it gives strength and support to the wearer.

In the East when a servant is going to do any work he tightens his girdle, or if he has taken it off he puts it on again.

Now the linen girdle worn with the linen coat may typify Christ's work on earth. Did He not give Himself for service when He set His face as a flint for the work of redemption. He set His face toward Jerusalem when He was going to offer Himself as a sacrifice for sin (Lk. 9:51). In John we have Him getting up from the supper table and girding Himself with a linen girdle, type of His humanity, to wash His disciples' feet (Jn. 13:4-5).

The curious girdle, belonging as it did to the golden vestments, may typify the golden girdle which John saw Christ wear in the vision at Patmos. As our Great High Priest in heaven, His wearing that girdle shows He is still engaged in active service for His people, only

He has exchanged the linen for the golden girdle, type of His glorified humanity.

What is His ministry for us in heaven? Cleansing His people through the washing of water by the Word, and interceding for them (Eph. 5:25; Heb. 2:25). Not only was the high priest girded with a linen girdle, but this was also worn by the ordinary priests, of whom the church is a type. Our Lord said to His disciples after He had washed their feet, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet" (Jn. 13:14).

How are we to carry out this injunction? By the love and kindness one member can show another, being ready to minister in every good word and work (Gal. 2:13).

If we see inconsistencies in the lives of fellow believers, let us intercede for them, not proclaiming their failures to the world, which, alas, we too often do, but to our Great High Priest, asking Him to cleanse them by the washing of water by the Word; or, if necessary, and He appoints us as His ministers to apply the Word for their cleansing, Let us do it lovingly and gently, not in a fault-finding spirit, considering ourselves lest we be also tempted, but in the spirit of meekness show them what is the failure, or blemish, which is soiling their priestly garments, and so through our prayers and

intercession the fallen ones will be restored.

On the white embroidered coat was placed the robe of the ephod, so-called, because the ephod was worn over it. The robe was a long loose garment reaching to the feet and blue in color. It had no seam, but at the top there was a hole for the head to pass through, and "a binding of woven work round about the hole," that it might not rend. On the hem of the robe there was a rich fringe of blue, purple and scarlet tassels, shaped like pomegranates, and next to every pomegranate was a golden bell. "A golden bell and a pomegranate" was all around the hem of the robe.

Now what did this robe typify?

Blue is the heavenly color, and the robe of the ephod being entirely of blue signified the heavenly character of our Great High Priest.

The pomegranate on the hem of the robe is typical of fruitfulness, it is one of Canaan's fruits, and is as large as an orange, and of a bright red color; when the fruit is cut open it is found full of seeds in a red fluid. Is not this full of spiritual suggestion to us? Christ said Himself "except a corn of wheat fall unto the ground and die it abideth alone, but if it die it bringeth forth much fruit" (Jn. 12:24).

It was after Christ had

(See **PRIEST** on page 24)



Singing in the Spirit

The missing ingredient in much of today's Christian music

By James E. Wolfe

Why is it that a popular song crooner, when he sings a gospel song, sings it "straight"? And a Metropolitan Opera star sings "Holy, Holy, Holy" with devotion and simplicity?

But so-called "Christian stars" either croon or overdramatize sacred songs.

Could it be that some popular singers and opera stars are wiser than those who claim to know Jesus Christ in that they recognize a difference in music for the world and songs for the church?

A good preacher should speak the language of the people, but he does not have to gain their attention by telling a dirty story. Neither does a gospel singer have to sneak in the Word of God by means of off-color music. We are told to put a difference between holy and unholy (Lev. 10:10). Many would rather mix them to gain "communication" with people and "share" Christ.

We listen to soloists and sense, often, there is something wrong; something missing. There may be a lack of sincerity in the voice, suggesting a shallow spiritual experience. Or the singing may be overdone; oversung. The soloist may

be more anxious to have praise than to produce our spiritual response to the message.

Perhaps we hear a song sung well, and with feeling, only to have it ruined by the intensity of an unexpected high note at the end.

Then there is the lady who wants to communicate her feelings of love for the Savior; she croons breathlessly, making a song about God's love sound like an expression of uncontrolled fleshly love.

Spirituality in singing, or the lack of it, shows up in the soloist's treatment of the song. Vocal gimmicks (not techniques) often cancel the spiritual values of a song. Slides, slurs, meaningless high notes, breathiness, crooning (straight tone to a wobble) and even volume (intensity) are used to give greater appeal. Unfortunately, these gimmicks represent a lower plane of vocal purity than the singer would be willing to admit.

I heard a soloist who had a large voice — not well trained but naturally large. That was not enough for him; he (ab)used the public address system to shock the audience. Persons in the front rows

were stopping their ears because of the pain.

It is not the elements of the world that impress people; rather, it is the purity of our faith and testimony that should attract people to Christ. We should not turn again to "the weak and beggarly elements of the world," or be "in bondage" to them at all (Gal. 4:9). The Holy Spirit must not be grieved or quenched or tempted or lied to in our music.

One major problem affects much of our music. The Holy Spirit is not in control.

Singing, like praying, praising and preaching, must be done in the Spirit. Otherwise it will be fleshly in purpose, expression and effect. What we desperately need is singing to the glory of God in the power of the Spirit rather than singing for self-glory in the strength of the flesh.

Paul declared a principle in 1 Corinthians 14:15: "I will sing with the spirit, and I will sing with the understanding also." In Ephesians 5:18 he admonished us not to be drunk with wine, but to be "filled with the Spirit." The fullness of the Holy Spirit causes a person to be submissive to His power, and it will affect the singer

as well as the listener. "If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another" (Gal. 5:25-26). Humility is not worked up by the singer; it is an outworking of the Holy Spirit.

Singing in the Spirit affects the attitude of the singer toward others. The singer will be concerned for others, not caught up in his own abilities. There will be no room for jealousy. There are no such persons as "temperamental musicians"; only fleshly, sinful ones who cause problems with other people over the use of their musical talent.

Singing in the Spirit will affect the singer's attitude toward the opportunities of singing and the listen ability of the people. The singer will be concerned about singing as a spiritual ministry. The purpose will not be to impress people with ability or even spirituality. When one sings for God's glory, he leaves the results with the Lord.

The song is the medium God uses to glorify Himself. Therefore the

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Creation Speaks of God's Power

Swallows can fly 7,000 miles without chart, compass or radio beam and land at the place they left six months before.

Spiders can make a silken rope, creating materials in their own chemical laboratory, very fine but strong enough for their own transport through the air.

Beavers are engineers, constructing without aid of tools, cement or precision instruments, bridges, tunnels, roadways, canals and dams that last for years. Bees, wasps and ants solve their housing problem by building well-ventilated, weatherproof, well-designed and practical apartment houses.


A young squid travels by jet propulsion! He swims by pumping water through a tube along his thin, streamlined body. When pursued, he can gather great speed, and he always

goes backwards. When he gets going fast enough, he can set his fins at an angle and take off into the air. He has been seen to fly as far as sixty yards with one take-off, leaving his foes far behind!

Not long ago a group of scientists were experimenting in Chicago. A female moth of a rare species was placed in a room. Four miles away a male moth of the same species was released. In spite of the din and smoke of the city; in spite of the distance; and in spite of the fact that the female was in a closed room, in a few hours the male moth was found beating its wings against the window of the room in which the female was confined. Explain such "miracles?" *God made it so!*

Tagged salmon released from Columbia River points spend four years in the

Pacific, then consistently return to the spots from which they departed. Wild ducks and geese and other birds like the Golden Plover wing their way back to their original localities unerringly after long flights to distant points hundreds, even thousands, of miles away.

Isn't God wonderful? His wisdom and power are revealed a million ways in the innumerable miracles of creation which were planned and executed by infinite intelligence and might. 

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singer will spend much time in practice and in careful selection of repertoire, requiring Biblical truth in the text and avoiding sentimentality and vague words. He will guard against music that clouds or even covers up the text. Singing with understanding

speaks of the "form of sound words" that alone give light. The Spirit controlled singer loves God's Word and therefore wants to sing God's Word, not distortions of it. We must discern worldly voices (1 Cor. 14:10). Each believer must judge and discern his relationship to all things, including music.

Singing in the Spirit will also consider the listeners. The singer will not look down on them as poor, untalented souls. "Isn't it too bad some have it and some do not?" He will not anxiously await the end of the service to hear their praises. He will not look upon them with disgust because they do not appreciate his hard work and fine performance.

Finally, the Holy Spirit influences the singing itself. His power will extend over

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with an angelic wisdom and foresight, he has led man on from sin to sin, from one degree of depravity to another, till the race now wraps itself in iniquity as a garment; aye, luxuriates like a carrion worm, in its native corruption and filth. Availing himself of his superior wisdom and ability, and of man's weakness; perverting even the noblest and most heavenly sentiments of the human heart, he has, to the utmost of his power, subordinated to his own antagonism against God and truth, everything, good and bad, in man, who has allowed himself to be led willingly captive. Like a roaring lion, he has gone forth to destroy. Like a cheat, he has deceived the nations. He has attacked the mind, the heart, the body. He has corrupted the languages, the tastes, the customs, the faith of all the nations. Perverting man's tendency to religion, which is innate, he has led him into idolatry. Jeroboam, the son of Nebat, when he had led the ten tribes to revolt against the house of David, the rightful sovereigns of Israel, lest their love of religion, taking them to Jerusalem and to the sanctuary of Jehovah, that glorious temple that Solomon had built, should restore the people to their rightful Lord, set up golden calves in Bethel and in Dan, and proclaimed these the

gods of Israel; and by satisfying thus, with a pretense and a lie, the religious tendency of the people, he kept them away from the true God, and from their lawful sovereign. And no name has come down to posterity stained with a blacker infamy than attaches to Jeroboam, the son of Nebat, who caused Israel to sin.

Just this, on a far grander scale, Satan has done. Having led the world into sin and alienated man from God, lest his inborn tendency to worship should lead him back to God, he has perverted this heavenly gift, and made it the grand means of separation between God and the human soul, by instituting *idolatry*.

Walk with me in China, and I will show you gods by the wayside, gods at the bridges, gods of the fields and gods of the cities, gods of the courts, and gods of the kitchen, gods of the sea, and gods of the streams, gods of wealth, and gods of disease. Listen to the languages of the nations, and you find superstition and devil-worship ingrained into them, and unconsciously breathed by the youngest child who has learned to speak. The forms of conception, the habits of life, the foundations of society, are built upon superstition and religious error.

Go with me to ancient Greece and Rome, to Africa, and the islands of the sea, and I will show you

as religious worship, orgies involving the violation of every moral sense, every sense of decency and virtue. Custom, *custom* makes right; and Satan's shrewdness is nowhere more exercised than in the institution among all people of *customs*, involving and degrading crime. Who but Satan could have instituted the custom of Ancestral worship, appealing to some of the tenderest and noblest sentiments of the human heart, by which the Chinese have been enslaved for thousands of years? Who but Satan could have instituted foot-binding, which in China, for scores of centuries, has crippled, and almost annihilated for all good, nearly one-sixth of the human race?

Satan understood too well the power and in-

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the singer's technique. Spirituality and technique are not opposed to each other. As a matter of fact, they should be closely related. Doesn't God deserve our best? That means one should train to be the finest possible musician. The trained voice is a tool for the Spirit to use, not an obstacle to His work.

How, then, do we know when singing is spiritual? In John 15:26 are our Lord's words: "But when the Comforter is come ... he shall testify of me." Again, in John 16:14, "He

fluence of woman as a strategic force, to allow her to escape his observation and special care. Hence the customs involving female degradation that prevail everywhere, except the pure gospel of Jesus Christ has shed its light and influence. The natural delicate tenderness, the strong tendency to purity and goodness, the tenacity to truth and virtue, that characterize uncorrupted women; the tender mother-love, the almost unbounded mother-influence, are all checked or perverted by the arch-fiend, by female degradation and ignorance. The moral sense of the ancient Greeks and Romans must have revolted at the horrid lewd rites involved in their religious worship.

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shall glorify me." If singing is in the power of the Holy Spirit, listeners will see Christ, the Word of God or a spiritual truth being glorified, not the soloist. The spiritual soloist will be satisfied to sing to the Lord, thanking God for His Word and the musical medium for expressing it. The opportunity to sing is God-given. To God, then, be the glory.

Martin Luther said, "Next to the Word of God, music deserves the highest praise. The gift of language combined with the gift of song was given to man that he should proclaim the Word of God through music." 

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Yet Satan had made custom sanction them, and thereby the horror was modified, and the devil continued to be worshipped.

But when, revolting at the absurdities of heathenism, the human mind demanded something better. Satan was equal to the occasion, and *Mohammedanism* arose, which, for eleven hundred years, has blighted with its curse many of the fairest lands of Asia, Africa and Europe.

And Satan ventures on holier ground. He enters the arena of truth, and, by its perversion, establishes man in his opposition to God. *Judaism*, at first the earthly embodiment of the truth of God, has been perverted to opposition to God's own truth; and now, the descendants of "the friend of God," to which pertained the promises and the sanctuary, and by whom, as pertained to the flesh, the Christ came, are the inveterate and irreconcilable enemies of the truth, to which their own existence as a scattered, peeled, despised, yet separate and distinct people, bears the strongest testimony. Christ came to His own, and His own received Him not, but cried, "Away with him, his blood be upon us and upon our children." And till today they know not His saving grace; but, calling themselves the people of God,

and believing that they are serving God, they are marshaled in Satan's army, and direct all their mighty energies against God's plan for destroying the works of the devil.

Would God Satan had stopped here! God-defiant, he has entered the very holy of holies, and in the Church of Jesus Christ, has raised up *Antichrist*, which, veiled in the garb of the very Bride of Christ, but in heart charged with the venoms of the pit, has gone forth his chosen emissary to deceive the nations. O Rome, Rome, Rome! What hast thou done? From every land where thou hast held thy sway comes the wail of superstition, ignorance and blood — energy stifled, mind enslaved, heart poisoned, truth crushed, vice rampant, God defied, Satan enthroned.

But the mind of man will not, cannot remain always bound by the absurd superstitions and slavish subserviency of Rome, and, breaking loose from its shackles, it rushes, led still by the arch-deceiver, into the mazes of *infidelity*. Like the pendulum, from the one extreme of credulity, giving up soul and body to the *dictum* of the priest, the mind swings to the other extreme of infidelity. And here the enemy avails himself of every agency. Education, incipient science, the art of printing, the telegraph, literature, [today he could add radio, movies and television], are all

perverted to his service and to opposition to truth, to holiness and to God.

On the other hand, however, the Bible teaches, with equal plainness, that Jesus Christ was sent into the world to overcome all this evil. *For this purpose was the Son of God manifested*, that He might destroy the works of the devil.

In this struggle between good and evil, between God and Satan, the Bible represents all created intelligences as interested; and especially in the work of reconciliation that Christ is effecting, are their intensest feelings and sympathies elicited. Paul speaks of himself and his fellow-apostles as appointed unto death, and as a theater, a spectacle to the world, to angels and to men; representing the world, the angels and men as gazing with intensest concern, as if upon one of the gladiatorial shows, in which persons appointed to death were set to struggle in mortal combat with wild beasts.

The angels are interested. They desire to look into this mystery. From the time of their creation they had been wont to bow in adoration before the Son of God. Now they behold a mystery involving His humiliation, His ignominy, His suffering, His death. It staggers them, and they desire to look into the mystery. They are all ministering spirits sent

forth to minister to them, who shall be the heirs of salvation. And they seem anxious to take part in the conflict. Right gladly they visited the saints under the Old Testament dispensation and under the New. Right gladly they ministered to the Savior in the hour of His extremity in Gethsemane.

So, too, the saints are concerned. When it was permitted to Moses and Elijah to visit the Savior at the time of His transfiguration on the mount, the only theme that could claim their conversation in that precious hour was the sacrifice that He should accomplish at Jerusalem.

And God also Himself is intent upon the struggle, and upon the manifestation of His glory which is to result therefrom. Paul says, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men know what is the fellowship of the mystery which, from the beginning of the world, hath been hid in God, who created all things by Jesus Christ to the intent that now, unto the principalities and powers in heavenly places might be known by *the church* the manifold wisdom of God, according to his eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:8-

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11) — *i.e.* unto Paul was granted the privilege of preaching among the heathen, and of letting all men know the fellowship of the mystery which had been hid in God from the beginning, but was now revealed through His holy Apostles, *viz.*, the mystery of God's purpose in creation; that He had created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God; that He had made the world expressly that, through His redeemed here, He might manifest to all the intelligences of the universe such glories in His character and workings, as, in all eternity, there had been no opportunity of exhibiting before.

With God this has become, if I may so speak, the grand theme, the *supreme thought*. The great themes of the Bible, its stupendous truths, are Man's Apostasy and God's Redemption. The Old Testament history was evidently written with an eye expressly to these doctrines. They constitute the burden of the prophets, they give all their music, all their sweetness to the Psalms, and the New Testament is but a final and authoritative reiteration of the same doctrines.

The central figure of Christianity is Christ. Around Him cluster all its glories; in Him center all its joys, all its affections, all its hopes. He is the great sun of the Christian system, around which revolve its doctrines, its principles, its ordinances, its theories, its promises, its threats. He is the great source whence emanate all the Christian inspiration, all its light, its warmth, its vivifying power.

And Christianity is the central system of God's universe. As the suns of God's numerous systems are supposed to revolve about a common center, towards which they gravitate, so about Christ and Christianity revolve, and towards Christ and Christianity gravitate God's purposes, His providences, His works, His glories and His affections. Here is His peculiar joy, here His highest glory. Man has sinned, but Christ has redeemed him. Satan has corrupted man, but Christ purifies him, and makes him meet for companionship with angels and with God. Man has degraded himself to hell, but Christ exalts him to heaven.

The essence of Christianity in the individual soul is likeness to Christ, union with Christ. The keynote of the Christian life and character is fellowship and sympathy with Christ. *The Christian's fellowship with Christ in this life and the life to come was the object of the death of*

Christ. "Our Lord Jesus Christ died for us, that whether we wake or sleep, we should live together with him" (1 Thess. 5:10).

Our Lord Jesus does long for the companionship and fellowship of His people. He did when He was on the earth. From among the multitude of His disciples He chose a dozen men *that they might be with Him*. One object of our Savior in selecting the Twelve doubtless was that, by their being constantly associated with Him, witnessing His miracles, listening to His instructions, and imbibing His spirit, they might be the better prepared, after His removal from the earth, to build up and establish His kingdom in the world. But one object, also, was that they might be with Him. And accordingly we find that, during His public ministry, only on those occasions when, though He was God, He felt it necessary to withdraw from all human companionship, and spend a season in communion with His Father in heaven, did He separate Himself from His chosen disciples.

When He was about to go away from the earth, His heart seems to have yearned over those disciples. "I go," He says, "but I will not leave you comfortless. I go to prepare a place *for you*, and if I go and prepare a place for you, I will come again and take you to myself, that where I am there ye may be also."

Again, He says to them, "Because I live ye shall live also," as though there was a necessity in the fact of the Savior's living that His disciples should live also; as though life would not be life for Christ unless His disciples, too, should live.

And, then, in that last prayer to His Father, recorded in the seventeenth chapter of John, He says, "Father, I will that they whom thou hast given me be with me where I am," as though heaven would not be heaven to Christ unless His disciples were there to share its glories with Him. Strange! Incomprehensible! It almost seems as if the Lord Jesus were stooping to that which is unworthy of Him as God, that He should long for the companionship and fellowship of such poor, miserable creatures as ourselves. And yet we are taught as plainly as language can express it, that the Lord Jesus longed for this, and so longed for it as to be willing to die to attain it.

The fellowship with Christ here spoken of, is to be *begun in this life*. The Christian is not to wait till he passes beyond the river to the other shore, to live with Jesus. It is "whether we wake or sleep," *i.e.*, whether we live or die, whether here or in the spirit land, that we are to live with Christ.

There is such a thing

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as the Christian's living along with Jesus here in this life. Our Savior, before He left the world, promised His disciples that He and His Father would come and take up their abode in the hearts of His people. Aye, there is more, even a *conscious* presence of the Lord Jesus. He promised that He would manifest Himself to His own as He would not manifest Himself to the world. He lets the Christian know of His presence and His love.

I remember to have read somewhere of a man who was to spend the night in the same room with Bengel, the author of the *Gnomon*. Bengel was a holy man, and the Christian felt it would be a privilege to witness his devotions. He watched him, saying to himself: "Now, I shall see Bengel pray." But when the hour grew late, the old man, weary, closed his books and laid aside his papers, and, lifting his eyes to heaven said: "O blessed Savior, the same old relation between thee and me continues," and quietly laid himself down to sleep. It was not necessary for the old man, worn as he was with his day's labors, to go through with even the form of prayer. There was a fixed, established relation between him and his Savior. Bengel loved Jesus, and Jesus knew it; Jesus loved Bengel, and Bengel

knew it; and it was only necessary for him to say to his Redeemer: "Blessed Savior, the same old relation between thee and me continues," and in perfect confidence he could lay himself down to rest.

The afflicted Christian sometimes attains this same spirit of confidence, union and harmony with the divine will. Oft repeated and long continued suffering has brought him into a state of acquiescence in the divine will and purposes, and he feels, "Whatever God wills, I will; whether for joy or for sorrow, for comfort or for pain, for life or for death." And it is the Christian's privilege always to live in this state of harmony with God and companionship with God. And if his privilege, then his duty.

But how can two walk together except they be agreed? Two men, all whose tastes, affections, purposes, aims, hopes are diverse, cannot walk together in love. Every subject that arises for discussion involves a dispute. There is a jar, a discord. They do not think alike, feel alike, act alike; and before they can walk and live together in peace, they must come to have some common character, some common principles, some common interest, aims, purposes, affections. Now, if our Lord Jesus Christ died for us that we should live with Him, it follows, necessarily, that He

died for us that we might be united with Him in sympathy, in character, and in desire.

If space permitted, it would be pleasant and profitable here to study the character of Jesus Christ, and to dwell upon some of those features in His character in regard to which we must be like Him if we would live with Him. Mark His humility. Though God, and knowing Himself to be God, He yet moved an humble man among humble men. When reviled, He reviled not again; when rebuked, He threatened not, but meekly, gently, lovingly bore all. Go to Jesus Christ and learn how to live humbly before God, humbly among men.

Note, too, His diligence. Whatever His surroundings, in the crowded city, or in the solitude of the desert, always ready to work. Having left the multitude on one occasion, expressly to seek a little rest for Himself and His disciples, the multitude hearing of His whereabouts and following Him, He was not too weary to come forth and preach to them. And when, journeying through Samaria, He sat wearied at noon upon the curbing of the well near the city of Sychar, while His disciples went into the city to buy food, there came a woman of Samaria to draw water. Jesus was not too weary to talk to her of the water of life, nor to preach two whole days to the

Samaritans concerning the kingdom of God.

Go, reader, to Jesus Christ and learn how to labor. Contemplate His tenderness and sympathy, — always touched with the woes of the distressed. Go to Jesus Christ and learn how to succor the needy and the suffering. And there is a fellowship of suffering, too, which it is the church's privilege to share.

Note, also, the spirit of confidence in His Father which characterized the Christ, saying in His last moments on the cross, "Father, into thy hands I commit my spirit." Go to Jesus Christ and learn how to die. But space does not allow a consideration of these points. Let it be clearly fixed in the mind, however, as a point in our argument, that the Lord Jesus Christ died for us, to the end that we should be united with Him in character, in sympathy, and in desire.

The fellowship with Christ which is thus begun here is to *continue in the life to come*. Whether we wake or sleep, we are to live with Him.

To the Christian there are not two lives. There is only one life here and the hereafter. There are those who teach that the soul sleeps with the body from death till the resurrection; but the Bible knows nothing of any such doctrine. Had

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Paul believed that for him to die would be to lie down and sleep, would he ever have been in a strait betwixt two, not knowing what to desire — to depart and be with Christ, which, he said, would be far better, or to continue in the flesh for the benefit of the church?

Ah, no! That man loved Christ too much. He would rather have lived and labored, sacrificed and suffered if need be, for the advancement of the Redeemer's kingdom on the earth, than to have laid down to sleep. Paul knew that for him to die was to go into the more immediate, visible presence of the Lord Jesus than was possible even for him while he lived in the flesh. He longed to go. For him, to live was Christ; to die, gain.

I was at the death-bed of a holy man once (a Presbyterian missionary in China), and as he drew near to his earthly end he lifted up his eyes and said to us: "I see things that you cannot see. I know things that you cannot know. Death? Is this death? *There is no death.* It is just one living right straight on — just the expanding of temporal life into eternal life." And there is the true idea of the Christian's death: "Just living right straight on." There is no stop at death, no cessation of existence, of con-

sciousness, or of identity.

It is a heathenish idea that at death we change into something or somebody else. We carry with us our consciousness, our identity, our memory, our character, our fellowship, and our love, just so far as these are pure and holy and in accord with the divine will. When I go across the ocean to China I do not cease to be myself. I am there, as if it were, in a new world, surrounded by people whose appearance, dress, language, tastes, habits, characters, are all different from what I have been accustomed to in America. But I am myself. My character, my aims, my hopes, my purposes, my fellowships, my loves, are unchanged. I do not change because I have crossed the water. And just so when I cross the little river of death. I shall be *myself*. I shall carry my character with me into the other world.

If a tree fall toward the north or toward the south, in the place where a tree falleth, there it shall be. He that is holy shall be holy still, and he that is filthy shall be filthy still. The man who loves the world, who loves self, who loves sin here, will love self and sin over there, and the man who loves purity, holiness, God and Heaven here, will love purity, holiness, God and Heaven over there. Death will work no such change in any one, as that from being a love of sin, of Satan and of the world, he will

turn and begin to love holiness and God.

I shall carry, also, with me my fellowships and loves, so far as these are pure and holy. I know and love my friends in Jesus Christ here — I shall know and love them on the other shore. Why not? I shall be myself, and they will be themselves. We shall know what we are, and what we were, and why we are what we are. Punish a child without letting him know the ground of the punishment, and it ceases to be punishment — it is cruelty. So, take away from the rewards of the other world a knowledge of the grounds thereof, and they cease to be rewards.

We shall carry out memories unimpaired into the future life. When the rich man lifted up his eyes in torments and saw Lazarus afar off in Abraham's bosom, and begged that he might be sent to cool his tongue with a little water, Abraham, said to him: "Son, remember." Shall the damned in hell remember and the saints in heaven forget? Never! We shall remember our struggles, our labors, our sacrifices, our temptations, our sins. We shall remember and love each other there.

It will not be wrong to love some more than others. Christ did so when on earth. The Twelve were dearer to Him than the multitude, the Three nearer than the rest of the Twelve,

and one is specially designated as the disciple whom Jesus loved. Those of us who have lived long on earth have come to feel that we have as many and as tender ties in the other world as in this, and one of the sweetest anticipations of the future life is the hope of reunion with our loved and lost.

And we shall carry with us our fellowship with Christ. For this He died, that whether we wake or sleep, live or die, we should live with Him. In heaven every desire, every emotion that finds expression in the Savior's breast, will find an echo in the breasts of His saints; every cord that vibrates in the Savior's bosom will find a cord vibrating in unison in the bosoms of His own. Otherwise heaven will be no heaven.

What of joy or comfort is there to the sin-loving man of the world in the company of the devout men of the earth while they talk of joy in the Holy Ghost? To him there is no joy. He would prefer to be among those of his own character and passions. So a soul in heaven not in sympathy with Christ would find heaven a hell. His presence would mar the harmony of heaven, and ruin it, which God can never allow.

Dr. McCosh somewhere uses an illustration like this: Here is a clock. It is a beautiful piece of

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machinery. Every wheel, and every cog in every wheel moves in perfect harmony with every other, and with the grand design of the maker. There is beauty, there is symmetry, there is accuracy. But mark! Every time the hand reaches a certain point on the dial, there is a jar. The clockmaker searches to find the cause. One cog on one wheel is out of position, out of harmony with the purpose of the maker. He may ply his nippers and twist it, or he may ply his file and rasp it. He will bring it into position and harmony if it will be brought. Otherwise he will destroy it. He cannot allow his whole machine to be ruined for the sake of one miserable cog.

So with God. The universe is God's grand machine, which He has built for a grand and glorious purpose. We are cogs in that machine. If we are in harmony with the rest of the machine, and with the purposes of the great Maker, all is well; if not, He will destroy us. God cannot help it. He cannot allow His universe to be ruined for the sake of a miserable sinner. God must destroy the sinner just because he is out of harmony and sympathy with Himself.

The heavenly bodies move, each in its appointed orbit. There is beauty, there

is symmetry, there is accord, there is silence. The attractions and counter-attractions balance each other, and all move in harmony with each other and with the purpose of the Maker. But let one of those orbs leave its orbit, however little, and the longer it strays, the further it strays. The equipoise is destroyed. The orb must be brought back, or, darting hither and yon through the heavens without law, God must destroy it. So with us. While we are in sympathy and harmony and cooperation with the divine will and purpose, all is well; but, out of sympathy with God, all must perish.


Now, if it be true that sympathy with Christ here is necessary to our sympathy and life with Him hereafter, it behooves us to ask: Is there any one thing upon which Christ has set His heart supremely? If so, in that we must sympathize. We look into the Bible and there learn that the one grand, absorbing, and, if I may so speak, consuming thought with the Christ is the saving of the souls of men all over this world. It was this that brought Him from heaven, that carried Him through all the scenes of His humiliation and suffering on earth, that took Him to the cross and the grave. For this He lived, for this He labored, for this He sacrificed, for this He died, for this He arose again, and for this He now lives and

pleads — aye, reigns in heaven.

All things were made by and for the Christ. For Him the heavens were created, and all the angelic host; for Him the orbs of light and beauty that roll in grandeur above us, the planets with all their inhabitants, if they have them. But upon none of these has the Son of God set His affections supremely. The angels sinned, but no provision was made for their redemption, and today they await in chains the day of the revelation of God's wrath.


But on this little planet of ours God seems to have centered His love in a peculiar manner. Here is to be the scene of His triumph over evil. The redeemed of the earth are called the "glory of Christ." In them He finds His glory above every other glory. Through them God is to manifest such glories in His own character as in all eternity there has been no similar opportunity of exhibiting. For this purpose He made the worlds. He created all things by Jesus Christ, to the end that now unto the principalities and powers in heavenly places might be known, *by the church*, the manifold wisdom of God. to the accomplishment of His purposes in Jesus Christ God has subordinated every other purpose, every power, and every agency in the universe. Because Jesus Christ has suffered, God also hath highly exalted

Him, and given Him **THE NAME** that is above every other name, that at the name of **JEHOVAH JESUS** every knee should bow, of things in heaven (angels), of things on earth (men), and of things under the earth (devils and damned spirits). Everything in heaven, earth and hell shall conspire to accomplish the work of Christ, which is the saving of men, and thereby the destroying of the works of the devil. If there be power in God Almighty to make Jesus Christ triumph, He will triumph.

And sympathy with Christ in this work of saving the souls of men everywhere is just the missionary spirit. It is inconceivable that a man should love Jesus and not love that which Jesus loves, not labor for that which Jesus labors, sacrifices for that which Jesus sacrificed, and die, if need be, for that which Jesus died. Sympathy with Christ is the essence of Christianity, and is identical with the Spirit of missions. 

BETTER . . .

(Continued from page 1)

than the Ten Commandments, or anything more beautiful and consoling than the Twenty-third Psalm, or, on the whole, anything that will throw more light on the future and reveal to me a Father more merciful and kind than I find in the New Testament, send it along." 

PRIEST . . .

(Continued from page 15)


shed His precious blood, died and risen again and gone into heaven, that the seed He had sown brought forth abundantly. We have the first results of the fruit, through His death, at Pentecost.

The golden bell alongside the pomegranate gave forth a tingling sound as the high priest moved about the sanctuary.

So the Gospel message of salvation to all the world did not ring out until our Great High Priest went into heaven, after having purged our sins, and the tongues of fire at Pentecost might be likened to the outburst of the salvation bells (Mk. 16:15-19, 20; Mt. 28:18-19; Lk. 24:46-51; Acts 2:1-4). And whenever the Gospel bells ring out a true sound, fruit follows, by bringing many souls to glory (Heb. 2:10; Acts 4:29-30).

The fruitfulness of the pomegranate was displayed by our Great High Priest as in no other; when He went about doing good and His gracious words like the golden bells gave forth a true and tuneful sound, the one kept perfect company with the other like harmonious music (Acts 10:28; Lk. 4:22).

As some one has said, "All the sounds He sent forth were golden." Would we follow in the footsteps of our Great High Priest, then we must like Him


abound in fruitfulness, our conversation golden and our walk fruitful, brightly witnessing for Him. But in vain will be our words and the profession of our lips if our lives are unfruitful. The one must correspond with the other, otherwise we shall be "like sounding brass and tinkling cymbals"; faith without works is dead in the sight of God and man (Jas. 2:26). 

PITY . . .

(Continued from page 1)

he speaks extemporaneously, he isn't deep enough. If he stays at home in his study, he doesn't mix enough with the people; if he is seen around the streets, he ought to be at home getting up a good sermon.


If he calls on some poor family, he is playing to the grandstand; if he calls at the home of the wealthy, he is an aristocrat.

Whatever he does, some one could have told him how to do better. 

WASHINGTON . . .

(Continued from page 1)

Being Who is the beneficent Author of all the good that was, or that will be ... that we may then all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country previous to their becoming a nation ... And also that we may then unite in most humbly offering our prayers

and supplications to the great Lord and ruler of Nations, and beseech Him to pardon our national and other transgressions ... to render our national Government a blessing to all the people by constantly being a government of wise, just and constitutional religion and virtue, and the increase of science among us. ... Given under my hand at the city of New York the third day of October in the year of our Lord 1789." 

BODY . . .


(Continued from page 4)

is dying before our eyes, and everyone is hoping for a miracle to be performed which will outlaw and abolish war, — our hopes are doomed unless God be given His rightful place at the peace table. What will the next five years bring? Is civilization to be extinguished by its suicidal neglect of Jesus Christ or will He be permitted to reign as King of kings and Lord of lords?

This is not fanaticism. All history reveals the startling fact that every nation that defies God, sooner or later, is destroyed. And what concerns me more is the equally potent truth that every individual who persists in disregarding the plain warnings of God and refuses to follow His way of escape from the results of sin is hopelessly lost. These are momentous days and, apparently, we are

witnessing events long foretold. Far greater happenings are about to shake our world. And there's but one safe place. Have you found it? You know what I mean. That place of refuge is in Christ.

Can you say with David in Psalm 18: "The Lord is my Rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower."

This Refuge is yours at this moment if you will choose Him and I can tell you from personal experience — **HE'S WONDERFUL!** 

DEAD . . .

(Continued from page 2)

Baptism then is the true symbol chosen by God to portray this two-fold act. This act on our part confirms the truth of the resurrection of our Lord. Then, in verses 30-32 Paul said he risked his life "daily" and constantly exposed himself to many dangers, but if there be no after life, and rewards through being resurrected, what then is the use? This, then, is his argument to the skeptics at Corinth.

If Christ be not raised, then neither His baptism nor our baptism has any meaning at all. It is found to be a false symbol. This, then, is Paul's way of reasoning with the doubters in the church at Corinth concerning the doctrine of resurrection. 