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D. B. EASTEP, Editor

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The Editor's Labors

JANUARY 11 to 13 we had the joy of
being in a Bible Conference with the
Salem Baptist Church and Piedmont
Bible Schools at Winston-Salem, North
Carolina. Our good friend, Dr. Charles
Stevens, is pastor of the church and
president of the Schools. Both the
church and the schools are sound in
the faith, God has richly blessed their minis-
try. While in this Conference it was our
privilege to hear other speakers, Bible
teachers, and missionaries. We went
away strengthened in the faith.

JANUARY 17 to 24 we were with the
Concord Baptist Church, Tampa, Florida
where Brother J. C. Doyle is the pastor.
This was about the seventh time we
have been with Brother Doyle and the
third time we have been in the Concord
Baptist Church. We appreciate and love
this good pastor and his family and we
must confess that the church too has
found a very sacred spot in our heart
and life.

MARCH 8 to 12 we spent with the
Newtown Baptist at Newtown, Ohio.
Brother Raymond Hogue is the new
pastor there. In the last fifteen years
we have labored with about every pas-
tor of this church. Brother Hogue is
new on the field but the Lord is lead-
ing him and the church into a rich and
full ministry. He is one of our own
young men who came out of Calvary
Baptist Church. We appreciate him and
his family and pray the Lord's richest
blessings upon him and the work there
at Newtown.

EDITOR'S FUTURE ENGAGEMENTS

1 9 5 4

APRIL 5-7: Ashland Avenue Baptist
Church; Clarence Walker, Pastor
APRIL 12-13: Temple Baptist Church,
Evansville, Indiana; J. H. Sims, Pas-
tor
APRIL 19-25: Big Bone Baptist Church,
Boone County, Kentucky; Jack Mc-
Clure, Pastor
MAY 24-25: Pollard Baptist Church,
Ashland, Kentucky; Henry Mahan,
Pastor
JUNE 2-6: Norwood Baptist Church,
Birmingham, Alabama; H. S. Cun-
ningham, Pastor
AUGUST 10: Premillennial Fellowship,
Lincoln, Illinois.
SEPTEMBER 20-26: Central Baptist
Church, East Chicago, Indiana; War-
ren Wiersbe, Pastor
OCTOBER 11-17: Godwin Baptist
Church, Grand Rapids, Michigan; M.
L. Allman, Pastor

1 9 5 5

JANUARY 31-FEBRUARY 4: Bethel
Baptist Bible School, Decatur, Illinois
MARCH 20-25: Taylor Center Baptist
Church, Taylor Center, Michigan;
Aubrey W. Henderson, Pastor
MAY 22-28: Pleasant Heights Baptist
Church, Indianapolis; Indiana; Ken-
neth Taylor, Pastor
OCTOBER 2-7: Manton Baptist Church,
Manton, Michigan; Leonard A. Bru-
der, Pastor

PASTOR AND MRS. D. B. EASTEP

March 7 was "ANNIVERSARY SUNDAY" here in Calvary Baptist Church, mark-
ing the completion of twenty-seven years under the leadership of Pastor D. B. Eastep. This
is always a happy occasion but especially so this year, since it was our pastor's birthday and
unique in that he had spent exactly one half of his life in this one pastorate. Many people
have jestingly remarked to our church that we must think a lot of our pastor to keep him
as long as we have, but we feel it is just the reverse: why has he put up with us for so
long? We, as a church, are not unaware that from many different sources through the
years opportunities have come to him to leave us. But we appreciate the fact that he is
convinced that THIS is the place the Lord wants him to serve, and that he has convictions
about a God-called ministry to a God-called work in a God-called field.

We rejoice in the privileges and responsibilities that have come to Pastor Eastep through
these years from other groups and churches. There is hardly a week passes that he does
not receive invitations to come for Bible Conferences, Revival Meetings, or for some other
special service. We would not want a pastor whom no one else wanted to hear preach or
who we could not share with others, but we are always glad when he is at home preach-
ing, teaching, and ministering to us, his own people. He has not only preached and taught
the Word to his own congregation, but he has been instrumental in bringing the best Bible
teachers and preachers of the country to our church. We here at Calvary have had the
privilege of hearing such men as Harry Ironside, W. B. Riley, William Pettingill, Arthur
Brown, Vance Havner, Roy Laurie, and many other speakers notable for their faithfulness
to the Word of God and for their ability to present it clearly and forcefully.

Mrs. Eastep has been with us almost as long as our pastor. She came among us as a
bride in the first year of his pastorate, and we have also profited much by her helpful minis-
ty. Her ever-ready sympathy, her capable teaching of the Word, her quiet but firm stand
for the right, her cooperative spirit, through the years have endeared her to our church.
We appreciate Dan too. He grew up among us, went away to college and then to the
Services, and is working in the aeronautical engineering division of a large concern in
another State.

As a part of the Twenty-seventh Anniversary Celebration, our church held OPEN
HOUSE on Friday, March 5, at the church parsonage on Valley View Lane, Winston Park.
Several hundred guests were graciously received by Pastor and Mrs. Eastep, assisted by the
Committee on Arrangements. They are pictured above at the affair.

-W. S.
MAN IN GOD’S TEST TUBE

By D. B. Eastep

I want to read just a few verses from God’s Word, the eighth to the seventeenth verses of the second chapter of Genesis:

“And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold: And the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.”

The book of Genesis was written thousands of years ago but here we find names of rivers and countries which are on modern maps. You never need be afraid that the Bible is out of date. It is way ahead of today’s newspapers.

“And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.”

God did not put man in the garden just to sit around and do nothing. Any life that is worthwhile has action in it. Today, many people have too much time on their hands. One reason God rained fire and brimstone on Sodom and Gomorrah was that the people had fullness of bread and lots of idle time. It is a dangerous thing to have too much bread and too much time. God put the man in the garden to DRESS it and to KEEP it.

“And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”

Man possibly thought then that he would not die as the Lord said, but I turn to the fifth chapter of Genesis and find death written all over its pages, beginning with Adam. “And he died — and he died — and he died — and he died . . . .” I do not need to tell you that death is all around us. Tomorrow you’ll see the funeral caravan moving through the streets and you will know that God told the truth. The day that man ate of the tree of the knowledge of good and evil he DIED.

MAN IN GOD’S TEST TUBE

Now a test tube, as you know, is a very simple little instrument, usually made of thin glass, closed at one end. It is used by scientists, physicists, chemists in laboratories for making various tests. You know, God has a test tube, so to speak, and He put man whom He created to the test. In fact, He not only put man to the test but He put all intelligent beings to the test. Man is not the only intelligent being in the universe. Keep that in mind. As you read the Bible, you will find other beings, literal beings though unseen, just as real as you and I. Cherubim, seraphim, principalities, powers — God speaks of them as real. All of God’s intelligent beings were created FREE MORAL AGENTS. God did not make you and me mere machines. I hear people ask the question, Why didn’t God make us so we could not sin? The man who thinks and talks that way does not know two things; first, he does not know the human heart, and then he does not know the Word of God which tells us about the human heart. The Bible tells us that we are saved WITHOUT WORKS and one reason for that is to keep us from boasting. “Where is boasting? It is excluded.” God knows the human heart, that it is “deceitful above all things and desperately wicked.” There is enough sin in any heart (though modern men deny it) that if that soul were to get to heaven in his own strength and by his own efforts he would constantly remind God through an endless eternity that God is his debtor. God will be a debtor to no man. Thus, my friend, God made you and me with the power of choice. He made intelligent beings the same way. Satan in the dateless past made his choice and was cast out of heaven, taking a company of angels with him. So there are two groups of intelligent beings in the universe: the evil and the good. There are two groups of people in the world and in all probability there are the two groups here tonight: the saved and the unsaved. I realize that man divides and classifies people differently. Man classifies them as: rich and poor; low in social standing and elite in the social register. Man has various groups of society, but God knows of but two: saved and unsaved. I hope every person here tonight is saved, but in all probability there are some of you who do not know Christ as your Saviour. God will never take away from you the power of choice. If He did you would not be an intelligent being.

Now we learn in the Word of God that some of the angels sinned as we mentioned. How and when they sinned we are not definitely sure, but there are some passages I want to read in a moment which I think throw some light on it. WHY they sinned we do not know for sure other than for the same reason why man sinned, why you have sinned.

There are three or four passages of Scripture I would like for us to notice which tell us that man DID sin. (When I speak of man’s “sin,” I am speaking primarily about his rejection of the Saviour. I am speaking of those who definitely and willfully reject Christ.) Over in the book of First Timothy, the third chapter and the sixth verse, Paul is speaking to the pastor:
“Not a novice, lest being lifted up with pride he fall into condemnation (judgment) of the devil.”

So we know that the sin of Satan was pride.

Over in Second Peter is another passage, second chapter and fourth verse, which tells us something else about these beings that sinned—not too much light, but enough that we are not entirely in the dark as to what their sin was and why they sinned.

“For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.”

God did not spare the angels that sinned, my sinner friend, and He is not going to spare you if you reject Christ and His mercy. God has nothing for you but judgment.

“And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly.”

There is another passage over in the book of Jude, fourth verse, I should like for you to note:

“For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.”

Now what do these passages indicate? They indicate that these angels were judged. They indicate that they were intelligent beings; that they had had the POWER OF CHOICE. I do not think anything of a religion that has to be forced on people. One reason I am a Baptist is that through the ages our Baptist people have believed that a man has the right to make his own choice before God. A religion that has to be perpetrated and propagated by the sword is not of God. God made man with the power of choice. I want you to see this tonight.

There are three things I would like for you to notice. God put man on probation. I want you to note the

Necessity

Was it necessary for God to put man in a place where he was to be tested? It certainly was. You hardly buy anything today unless it has been tested. I have an Elgin watch in my pocket, years old, but I am sure it was tested before it left the factory. You would not buy an automobile if the company would say to you, “Now we are going to, let you have this car at a reduced price, but it has never been tested. We cannot guarantee that it is all right.” You buy a garment and there is a little slip inside saying “inspected by” so-and-so. My friend, why should we think it strange that God tests us? He tests us that we might know ourselves. If man does not have the power of choice he ceases to be made in the image of God. It is a moral right that God has given to all of His intelligent beings. Had not God given that right of choice we would have been machines instead of men. It was necessary that man be tested. At the beginning, God put Adam in the Garden of Eden and told him what he should do and under what conditions he was to live. You know, you can be innocent and not be worth a dime to God. I walk into a room and see two beautiful babies, say about nine months of age. They are innocent babies—nothing bad about them, but nothing particularly good either. Why? Because they have not come to the place in life where they must choose. Choice for them will be the test. Last year one of our missionaries preached here in our church. He has reached thousands of people for God. He is, I presume, about the age of a man by the name of Dillinger whom the G. I. men killed in their rounds several years ago. Dillinger was, before his death, Public Enemy No. 1. I was thinking this week about this matter of testing, trying to make a comparison in my mind between these two men who were born about the same time. If you had seen those two innocent babies side by side you could not have told which one was going to be a great missionary and which one was going to be a menace and a curse to society. Suppose they had died when they were nine months old, both would have gone to Heaven. What made the difference in them? There came a time in the lives of those two men when they had to make a choice. One chose to be obedient to God. The other chose to be disobedient to God. The wages of sin is death and one lies tonight in a Christless grave awaiting the resurrection when he will meet God in judgment. The other is exercising a marvelous ministry on the mission field bringing life to multitudes. Inherently and basically these two men were the same. The difference lay in their choice. You never know what a man is until he makes a choice. Choice determines a man’s character. Every one has to make a choice in life. He either makes a positive choice or a passive choice by merely making no choice, so he thinks.

In the Garden of Eden God put man on probation. Now I want us to note the

Means of Probation

“And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”

Now this provision for Adam and Eve is not a provocation. It was not anything that God used to provoke them at all. God forbade
the minimum and then gave the maximum. God did not say to them, "Now of ALL the trees of the garden you must NOT eat, but of this ONE you may eat." He said EXACTLY THE OPPOSITE. He said, "OF EVERY tree of the garden thou mayest FREELY eat; but of THE tree (ONE tree) . . . thou shalt NOT eat of it." God gave them more than he restricted. But the world does not believe that. It's the devil's lie that he gives to people to make them believe that Christianity is a hard road. It is not. I have seen too many people try to live without God to make me believe there is happiness without Him. I have had too many come and sob out their hearts to me and tell me what was wrong in their lives to believe the devil's lie that you can live in sin and be happy. IT CANNOT BE DONE! God said, You may eat of EVERY tree but this ONE. I know what some of you are thinking tonight. You are thinking, If I become a Christian I must give up this and I must give up that. Who told you that? Let me ask you, Did you ever stop to think how much you gain by being a Christian. GOD NEVER ASKS YOU TO GIVE UP ONE THING THAT IS NOT FOR YOUR BENEFIT AND BLESSING TO GIVE IT UP. Never!

The Real Issue—Disobedience

I want you to notice another thing about this testing of man in the Garden. It does not matter to me what the forbidden tree was. God forbade the eating of its fruit. I hear people say that God told Eve not to eat the APPLE. God never told Eve not to eat an apple. There is not a passage in the whole Word of God that even infers it. You ask, What was the forbidden fruit? I know a man who never got any farther than the second chapter of Genesis in his Bible study, and claims to be quite a Bible student. He never did anything for God except ask every preacher he knew what was the apple that Eve ate. We can just pass that up tonight. God told Adam and Eve to obey Him and they did not. Now what was the real issue? It was DISOBEDIENCE. "The day that thou eatest thereof thou shalt surely die." You could put this in right here: "The day you obey Me you shall live." The way of obedience is the way of life but the way of disobedience is the way of death.

There are several passages of Scripture I want to call your attention to tonight to verify this plain statement that the way of obedience is the way of death. In the book of Colossians, the third chapter, verses five and six, the Apostle Paul is appealing to the Colossian Christians:

"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry;

For which things' sake the wrath of God cometh on the children of disobedience."

You remember what happened to Sodom and Gomorrah. God burned those cities to ashes. God never intended the world to live in sin. If it lives in sin it must suffer the penalty of sin. I know that judgment is coming upon this world because of disobedience for God's Word says so.

There is another passage over in I Samuel, the fifteenth chapter. You remember when Saul came to the throne in Israel there was a prophet who was very much interested in him. In fact, Samuel anointed him that first king of Israel. I am thankful for godly Samuel. He is truly one of the great characters of the Bible. One day the prophet Samuel said to Saul: "You remember the Amalekites? When our people came to their land on their way out of Egypt, they stopped us and wouldn't let us pass through their land." Woe unto those who stop the progress of the children of God! I have seen God deal with them. God has a way of getting men who try to stop the progress of his people out of the way. Samuel said to Saul: "I want you to go and smite Amalek, and utterly destroy all that they have." Saul answered Samuel: "I'll do it." And this he supposedly did. Later Saul met Samuel and told him that he had done all he was commanded to do. And about that time a sheep began to bleat, and the lowing of the oxen came to the ears of Samuel. Samuel asked: "You killed the cattle that I told you to kill?" "Yes." "You slew the sheep that I told you to slay?" "Yes," Saul answered, "I did the will of God."

I am thankful for prophets like Samuel. They are not too numerous. "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" You never saw a sinner who wanted to face God or God's prophet. Saul said, "Well, I did keep the best to sacrifice to the Lord." Listen to what Samuel said:

"And Samuel said, Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

It isn't hard to walk down a church aisle. It isn't hard to join the church; in fact, it is rather a respectable thing to do. Man will do almost anything to avoid obedience to the Lord. Jesus said, "Why call ye me Lord and do not the things that I tell you to do?"

"For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.

And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice."

But Samuel, a true prophet of the Lord, had to tell Saul because he had rejected the word of the Lord, the Lord had rejected him from being king over Israel. And thus we see Saul, a king that had stood head and shoulders above his people, one dark night cringing at the feet of a woman who trafficked in the underworld, a woman with
In closing, I want to say that GOD HAS A WAY BACK TO HIM. I want to finish the passage I just read in Isaiah, the fifty-third chapter:

“All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.”

I am glad I can go farther than the first part of that verse of Scripture. I am glad I can add: “AND THE LORD HATH LAID ON HIM (Christ) THE INIQUITY OF US ALL.” There are several hundred people here tonight who can say, “I have been saved because I came to Christ. God put my sins upon Him.” That’s the only way to get this sin question settled. That’s the good news of the Gospel. I’m glad we do not have to stop at the sad picture of the failure of man. “In Adam all died; in Christ ALL ARE MADE ALIVE.” As we have borne the image of the earthy, we shall also bear the image of the heavenly. As we have been made in the likeness of Adam those who come to Christ are made in His likeness. That is the simplicity of the Gospel. “Him that cometh unto me I will in no wise cast out.” I do not know what is keeping you from Christ. It isn’t necessary that you tell me, but I know it is sin. I’m not wanting to know the particular type of your sin, but if you are not saved it is because of sin; because of disobedience. If you obey Christ you do come to Him. If you obey Christ, you do follow Him. The only way to know Christ is to obey Him. Come to Him, trust Him, put your confidence in Him, and be saved.
SETTLE EVERYTHING UP

By James E. Bennett

I just want to read you some verses from the Bible. Jesus spoke in the eighth chapter of John, the twenty-third and twenty-four verses:

"And he said unto them, Ye are from beneath; I am from above; you are of this world; I am not of this world."

Jesus makes a perfectly plain statement there. There is a difference between the earthly world and the spiritual world. There is a physical world and there is a spiritual world. The spiritual world is the better of the two. Then He said:

"I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins."

These are words of the Lord Jesus Christ himself. He knew what He was talking about. He was talking to His own people, the Jews, and through them He was talking to all people of the world who ever would be here, and this is it: "IF YE BELIEVE NOT THAT I AM HE, YE SHALL DIE IN YOUR SINS." Very simple! If you don't believe in Jesus Christ as your Saviour, ye shall die in your sins.

Now over in the fifth chapter of John, also in the twenty-fourth verse, He makes that a little stronger:

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

Now that's something to check on. Where do we stand? Where do you stand? Your wife may be saved. Your children may be saved; you may not be saved. The man may be saved; the wife may not be saved. Man and wife may be saved; the children may not be saved. Salvation is an individual matter, you see. It says here, "HE that heareth my word, (meaning he or she) and believeth on him that sent me, (hear and believe—really believe in your heart) hath everlasting life." You have it. I spoke to a lady last night who said: "I don't feel that I'm saved." I spoke to a soldier on last Wednesday in Victory Center, New York City. He said, "I have no feeling about being saved." I said, "Are you in the army?" He said, "Yes." "How did you get in?" He said, "Why, I enlisted." I said, "What did you do?" "Well," he said, "I told them I would join and signed the papers." "Yes? Well, did you feel anything? The next morning when you woke up, did you feel like a soldier, or a general?" "No," he said, "I felt sick and sorry and wished I was out." "Well, were you in?" He said, "Yes, I was in." "Then feelings don't have anything to do with it?" He said, "No."

"Well, feelings don't have anything to do with salvation." Feelings go up and down with the weather. Feelings go up and down with the circumstances, but the glory of accepting Jesus Christ is that you are in Him forever, and to clinch it and make it absolutely settled, the Lord says in the eleventh chapter of Matthew,

"Come unto me, all ye that labour and are heavy laden." That means heavy laden with the burden of sin. There's only one thing in the world which discourages and disappoints and puts a heavy burden upon us and that is sin, or something derived from sin. If there were no sin, we'd have no burdens, and Jesus, having said if we do not believe upon Him we'll die in our sins, having said also if we hear and believe we'll have everlasting life, makes it stronger with "Come unto me all ye that are heavy laden with sin." That takes in everybody.

I have traveled all around the world, down in South America, all over the United States. I have talked to many people in many different nations and they are all under the burden of sin. There's only one refuge for them and that is faith in Jesus Christ. I have seen them bow down before their idols; I have seen them go through their ceremonies and rituals, but they are not satisfied. There is only one thing that satisfies and that is faith in Jesus Christ in any part of the world. Jesus said, "Come unto me and I will give you rest."

I am a lawyer. We lawyers deal in words. We have in our libraries encyclopedia of words and phrases. I don't remember how many volumes I have—twenty or thirty—and each volume has over a thousand pages just on the question of words and phrases and how they have been handled and decided by judges. So I am interested in words. When I came to this, "AND I WILL GIVE YOU REST, I wanted to know what Jesus means by REST. And so I looked it up. I found the Greek word is anapauso. Pauo means settled, peace, and ana is a preposition which means up. What Jesus really said here is "Come unto me all ye that labor and are heavy laden with the burden of sin and I will settle everything up." In fact, you cannot have any rest until things are settled up. If you don't believe it, you wake up about two o'clock in the morning and then you commence to think about your troubles, your diseases, your mistakes—it's hard to get to sleep again because things are not settled up. Jesus said, "I will settle things up" that is, "I'll clear everything; I will give you absolutely a clear conscience." And then lest you fear you will slip, He says, "Take my yoke upon you, and learn of me." So many times I speak to people about the Lord and they say: "Mr. Bennet, I'd like to accept the Lord but I fear I couldn't hold out; I'd slip." The Lord says, "All right, you take my yoke upon you and learn of me." Jesus doesn't say to be scolded by Him but to learn of Him. So we
come to Him and He settles things up, we are yoked to Him. Troubles come along and He says, “Leave it to me, I’ll handle the trouble.” He will teach us what to do. Sickness comes along and He tells us how to get joy and comfort out of sickness.

Jesus then said, “I am meek and I am lowly in heart.” He is not arrogant. He is not antagonistic. He is not disagreeable, but meek and lowly in heart. He isn’t always saying, “Yes, I told you so.” No, He doesn’t treat us that way. He is meek and lowly in heart, and says, If you will come to Me, if you will do what I say, if you will take My yoke upon you, you may look into your soul and find everything is settled up, you’ll find a receipted bill. He says, You’ll find rest in your soul, and the reason is that My yoke is easy. Now, if you aren’t yoked to Christ you are yoked to Satan. In the eighth chapter of John, the forty-fourth verse, Jesus says: “Ye are of your father the devil, and the lusts of your father ye will do.” People don’t seem to realize that we don’t go through this world alone. We are either going through yoked to Satan and under his domination, or we’re yoked to Jesus Christ and under His love and care and mercy. You come back with me to New York City and let me take you down to the Bowery along about eleven o’clock at night and I’ll show you what the devil does to people when they are yoked to him. Men — college graduates, professional men — lying there not exactly in the gutter but lying in the entrance to doors which are closed for the night. It may be raining, it may be cold, but there they are, yoked to Satan, dragged down to the depths. One night there in the Mission (I am president of the MacCauley Rescue Mission of New York City) 109 men were present. We took a check on them and out of the 109, 47 of them said they were college graduates, 90 of them, including the 47, said they were high school graduates, and there wasn’t ten cents in the whole crowd. They were all what we call “down and out.” They had come to the Mission and had heard the invitation of Jesus, “Come unto Me all ye that labor and are heavy laden and I’ll settle everything up.” Some of them did. We had 1800 of them last year accept the Lord and we followed them up. We have a five-story building to take care of them and keep them there till they are strong in the faith. And that’s why Jesus said, “My yoke is easy.” His yoke isn’t hard or harsh. It doesn’t bear you down; it lifts you up. The burden that Satan has is heavy. Jesus’ burden is light. It is not only light but it lifts us up. It is like a balloon; instead of bearing down on us, it lifts us up.

And that’s the invitation to us, but that isn’t all. After we accept Jesus Christ, after we are yoked to Him, He promises us more. The author of the book of Hebrews (I believe it was Paul) says, “Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it.” Jesus says, “You come into my rest and I’ll settle everything up.” Then through the Apostle Paul in Hebrews He says “then come into my rest.” I looked that word rest up to see if it were the same word, but I found it wasn’t. It is kataphuo. Pauo meaning the same thing “to settle” and kata meaning “down.” So the picture the Bible gives us through His Word is whatever our burden, whatever our shame, whatever the penalties we are facing, if we’ll accept Jesus Christ as our Saviour, in faith receiving Him in our heart, He will settle it all up, and then He will place His yoke upon us, He’ll walk with us and talk with us daily as we go through this world. Then He says we can settle down. That’s a wonderful thing, isn’t it? To go through life settled down with the Lord. You hear fellows saying they are going to get married and “settle down.” Well, they usually find out they are settling up all the while with bills coming in. Just getting married doesn’t settle anything or anybody down. I’m a lawyer and I know that marrying doesn’t settle much. In our area eight out of every ten marriages fail. Only two out of ten are satisfactory. But with those who come to the Lord and accept Him, ten out of ten are satisfactory. Jesus never fails.

We accept the Lord and He settles everything up. Some Christians forget all of this and don’t settle down. Some go right along just as they were before, missing all the joy of their salvation, not bubbling over with exuberance, not telling others about their salvation. They just go along in their hum-drum way, saying, “O yes, I’m saved; I belong to the church” but not getting any joy out of it. But Jesus says, “Now, listen, settle down with me for life.” Then when we are through with this earthly life we are told, “There remaineth therefore a rest to the people of God.” (Hebrews 4:9). I looked up this “rest” and I see it’s a different “rest” altogether. The Greek word is sabbatismos. There remaineth therefore a permanent or eternal rest to the people of God. This is interesting. There are three rests, all the same English word, but they are all different Greek words, and each has a little different meaning.

I received a letter from a boy up in the Adirondack Mountains. He says, “O, Mr. Bennet, you don’t know me. I went all through the War, and I’ve committed every sin there is. There’s nothing that will ever save me.” I wrote him, “Brother, you don’t know about the power of God and His salvation. He says, You come to Me and I’ll settle everything up — nothing left out. And then settle down with Me, be yoked with Me, so that I can guide you. “He will guide me with his eye.” I didn’t use to know what that meant. I am beginning to learn now because I go to a railroad station where there is a door. I rush up to it and stick my hand out, but I don’t have to. There is an electric eye there and
the door opens for me. The door saw me coming and opened itself for me. I don't know HOW it works, but it works. Now God says, "You can borrow My eye. I'll lend you My eye. I'll guide thee with mine eye." Now if an electric door can open when it sees me coming, God can arrange things for me when I'm coming along. He can be my advocate, my intercessor, my helper, my guide, my teacher, my energizer, my supplier. He can be all that and He says He will. So I recommend Him to you all. I have tried Him. I was saved when I was six years old, and I have been saved for seventy-two years. (By the way, if you can do a little arithmetic and a little algebra you can figure out about how old I am, with maybe a slide rule to help you.) And in all those seventy-two years I have been a Christian I have found that there's nothing that satisfies except faith in Jesus Christ. So I recommend Him to you all. I hope to meet you all in Heaven, but I won't unless you accept Jesus Christ as your Saviour and Lord. There's no other way.

PRAYER: Our Heavenly Father, thou hast heard. We presented the message that thou gavest us. We pray that souls may be saved, souls may be strengthened in the faith, and Thy Name may be glorified because we have met here this morning. Thou knowest how far these radio waves go, thou knowest who are listening. Father, may somebody in trouble, maybe many people, take this message to themselves. May they come to Thee, may they find the burden of their sins washed away, may all the old things now disappear, the old life, and may they be guided with Thine Eye. This we ask in Jesus' Name and for His sake, and Thy glory. Amen.

This message delivered over WZUP, Covington, Ky., on "The Call to Calvary" broadcast, March 1, 1955.

Bible Outlines

By A. V. Schmal

The Return of the Lord Jesus Christ is the Final Answer to the Church's Need. The Imminence of Christ's Second Advent Emphasizes the Importance of the Church's Thinking. Christ's Final Message to All Churches is Found in The Revelation of Jesus Christ. It is the Revelation of His Person, His Power, His Program.

To Ephesus: Revelation 2:5.
"I will come"

To Smyrna: Revelation 2:10.
"I will give." Rewards will be given only at His Coming. Revelation 22:12.

To Pergamos: Revelation 2:16.
"I will come."

To Thyatira: Revelation 2:25
"Hold fast till I come."

To Sardis: Revelation 3:3.
"I will come."

To Philadelphia: Revelation 3:11.
"I come quickly."

To Laodicea: Revelation 3:20.
"I will come."


I entreat my children to maintain and defend at all hazards, and at any cost of personal sacrifice, the blessed doctrine of the complete atonement for sins through the blood of Jesus Christ once offered, and through that along.—From the will of J. Pierpont Morgan.

Apple-Blossoms

God might have clothed the apple trees
In scentless brown or gray—
Such frail and fleeting blossoming,
So soon to pass away—

Instead of this fair springtime garb
Of fragrant pink and pearl
That flutters down like rosy snow
On every breeze a-whirl.

His goodness gives the pleasant fruit
On laden boughs down-bent;
His loving-kindness adds the bloom,
Its beauty and its scent.

He loads us with His benefits
Until we want—we know,
And then He sends the little more
That makes our cup o'erflow.

He opens wide His hand of love;
He gives no stingy dole;
His tender mercies crown our days;
O bless the Lord, my soul!

—ANNE JOHNSON FLINT
And Ye Shall Be Witnesses
by Hardy Hayes

"But ye shall receive power, after that the Holy Spirit is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8

In our world today both at home and on the mission field, there seems to be a misunderstanding among some of our most sincere Christians about just what our task is as Christians of today. In order to analyze this problem, we need to look at it from various aspects. Perhaps the best way to look at the situation would be to consider the following questions:

1. What is God’s program for the world?

2. What is God’s plan for this age?

3. What is God’s purpose for us as Christians?

Let us consider the first question. What is God’s program for the world? Cannot the answer be found in Col. 1:20? “And having made peace through the blood of His cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.” God’s program for the world is to “reconcile,” that is, to restore “through the blood of the cross,” “all things unto himself.”

God knows from the beginning to the end. God has a program. He is going somewhere. His program today is the same as it was when it was conceived by Him before the beginning of beginnings. Our job as Christians is not to make plans and ask God to bless those plans, but to draw nigh unto God and ask Him to reveal His program to us and be obedient to His plan that He may use us.

Secondly, let us consider God’s plan for this age, as it is a part of His overall program. In Acts 15:13, 14 we read, “And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.” As we can see from this passage the divine purpose of this age is the calling out of redeemed men and women who make up the Church.

Thirdly, God’s purpose for us as found in Col. 1:27, “To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.” This is God’s plan and purpose for the Christian. This is the secret that was hidden until this age. “Christ in you, the hope of glory.” As we can see from this passage, Christianity is primarily a LIFE — the life of Christ expressed in us through the operation of the Holy Spirit. Dr. Roy Laurin states in the preface of his book on I John the following: “Very early in my ministry I came to understand that the essential message of the Bible could be expressed by the single word, Life. The Bible’s beginning tells of the creation of life, while its ending tells of the perfection and consummation of life. Salvation is essentially the problem of obtaining life eternal. Christian experience is the expression of this new life which is found in Christ Jesus.”

Christianity is not a religion in the strictest sense of the word. Religion is men seeking after God; Christianity is God seeking after men. We do not save ourselves; God saves us. As we saw in the previous passages mentioned, GOD is reconciling, GOD is calling out a people. True Christianity is GOD at work through His Son in us. Our task is to submit to His will.

Consider Romans 12:1, 2. “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.” And I Cor. 3:16, “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” Our lives must be a daily acting upon the reality of the Lord Jesus living within. True Christianity must demonstrate the supernatural life of God living within us. There are three aspects of this life — the secret life of prayer, the open life of purity, and the active life of service. The third is an expression of the first two. “In former days men shut themselves up behind great walls that they might be pleasing to God. In our day things have swung to the other extreme. Now all is activity. There is a lot of running around and rushing around. There is a great deal of activity that seems inseparable from the dust. The wheels make such a great noise as they go around. Doing that which does not root down in the secret touch with Jesus may be quite vigorous for awhile, but soon leaves behind as its only memory, withered branches.”

Activity must not be confused with spirituality. True spiritual activity springs from a right relationship with the Lord. Let us look again at our verse, Acts 1:8. We see here that the disciples were witnesses AFTER the Holy Spirit came upon them, “after that the Holy Spirit is come upon you, and ye shall be my witnesses.” This is our need for today. We cannot, we must not, go out as witnesses in the flesh. We must truly go out in the Spirit.

Now that we have considered God’s program for the world, His plan for this age, and our place in this scheme as Christians, let us apply these things to our lives in a practical manner. You may question whether this applies to all Christians or whether it applies.
only to so-called “full time Christian workers” — the pastors and missionaries. I do not think so. I cannot find any Scripture to verify this notion. I sincerely believe that this commission was given to the whole church — not to a special group. In this verse, Acts 1:8, it refers to the “home base,” Jerusalem, then out to Judea, and then reaching out farther to Samaria, and finally out to the uttermost part of the earth. This is our responsibility, we cannot ignore it guiltlessly.

We as Christians must find out where the Lord wants us to serve. We must, if we are truly Christians, express the Life of Christ no matter where He asks us to serve, no matter where He places us. However, we have this responsibility — to find out where He wants us, then obey Him at any cost. We must make Christianity practical. We must express Christ in our lives in every place and under every circumstance: in the home, in the school, and in the factory. Men must know by our lives that we are Christians. Then and only then will the Holy Spirit be able through us to draw men unto Jesus. This is the crying need of the world today. Oh, Christians, when will our lives begin to back up our lip service to Christ? Oh that every professing Christian might realize his responsibility before God in this respect! Living a consistent Christian life is the need among Christians on the foreign field as well as among us who are at home. “If ever there was a time when second-rate missionaries could get by with their weaknesses and not be detected by the people among whom they were working, that day is past.”

From India a qualified Christian leader declares, “He (the missionary) must be a man who is striving to live like Christ. He must be able not merely to preach or expound beautifully the Sermon on the Mount, but also to live it out in his daily life. India has plenty of theology, doctrine, precepts, and philosophy deeply thought out and expounded by her sages and Mahatmas (Great Souls), who have honored her heritage. She can meet Western theology and philosophy at every step and reasoning. She does not appreciate pious and beautiful sounding sermons and empty idealistic terms and expressions. She wants the real stuff. She wants LIFE. If you want to come merely to preach or to cleverly argue out religious truths, do not come. But if you earnestly desire to come and live out in this country the life that Jesus of Nazareth lived and, if necessary, pour out your life in sacrifice and suffering as He did, then welcome to you. Come.”

A well known Japanese Christian of the last century wrote, “When you (missionaries) come to us, come with strong common sense. Do not believe the words of those mission-circus men who tell you that a nation can be converted in a day. There is no spiritual El Dorado to be found upon this earth. Nowhere can souls be converted by dozens and hundreds.” “I know some missionaries who preach to us as if we were their own countrymen. They seem to think that the Moody-Sankey method that goes so successfully with Americans and Englishmen should succeed equally well with Japanese and Chinese. But Japanese and Chinese are not Americans, as you well know. They have not had their childhood mothered with The Lord is my shepherd, ‘Now I lay me down to sleep,’ and other angelic melodies. They take as much delight in gong-bells as in Estey pipe-organs. They are ‘heathens’ and you must teach them accordingly. But some preach Jesus Christ to them, give them a copy of the New Testament, persuade them to be baptised, get their names enrolled in church membership, and so have them reported to home-churches, and think they are safe and will go to heaven somehow. Perhaps they may, perhaps they may not.” “Come to us also, after fighting devils in your own souls. You know John Bunyan speaks of a revered gentleman who had but very little experience with devils. As he was not able to cure Bunyan’s souls, so such as he cannot cure us heathens.

“Christianity is not an institution, a church, or churches; neither is it a creed, nor theology; neither is it a book, the Bible, nor even the words of Christ. Christianity is a person, a living person, the Lord Jesus Christ, ‘the same yesterday, today and forever.’ If Christianity is not this, the ever-present living HE, it is nothing. I go directly to Him, and not through churches and popes and bishops and other useful and useless officers. ‘I in them, and they in Me,’ — so says He of His disciples.”

You might ask the question, this is all fine and good, but does it really apply to me? Am I a missionary? Is this my responsibility? II Corinthians 5:10 says, “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.” We must all answer to God some day for our obedience or disobedience. We are all called to obey. We all have a mission and that is to live Christ daily, consistently, before our fellowmen and to be true witnesses. We do have a responsibility in this matter.

Our call is to obey Him. Our call is a call of obedience. This call to obedience should always be uppermost in our mind. It should be the goal of our lives. We must find out where God wants us to serve, and obey Him, whether we go or stay. But whether we go or whether we stay we must live the Life through the operation of the Holy Spirit. Christianity is a life of prayer, purity, and service, that we might fulfill God’s purpose in us. This is what is expected of all Christians. This is God’s true mission plan. When we obey Him, others shall hear, God will be pleased, and Christians will be rewarded. When we understand God’s true program,
when we understand God’s plan for this age, when we understand God’s purpose for us and live the Life through the power of the Holy Spirit, sinners will be saved, saints will be edified, and the Church will have a living, vital witness.

EDITOR’S NOTE Hardy and Lois Hayes are now on furlough and will be in the States for all the year. They have interesting colored pictures of Japan and many interesting curios to illustrate the Japanese way of life. If you would like to have them in your church or before any group in your church you may write them in care of Calvary Baptist Church, Covington, Kentucky.

BECAUSE WE DO NOT SEE
The weary one had rest, the sad had joy that day,
And wondered how?
A ploughman singing at his work had prayed,
“Lord, help them now.”
Away in foreign lands they wondered how
Their feeble words had power?
At home the Christians, two or three had met
To pray an hour.
Yes, we are always wondering, wondering how,
Because we do not see
Some one unknown perhaps, and far away
On bended knee.

—Anonymous

BUILDING FUND

Gifts

Thanks to all who have given to our Building Fund since the last issue of THE UPLOOK. Each gift is acknowledged by a personal letter and also listed in our weekly church bulletin. A tile wall plaque of our building is sent to each new donor.


Bible Game...

By Mrs. D. B. Eastep


“Misfits”

In this Bible Game, you may try your skill at identifying men, women, rivers, kings, etc. In each case, there are four names, or pairs of names, three of which have something in common. The fourth is a “misfit.” See if you can tell what is represented by the three and which one is a misfit.

1. Adam and Eve, Dan and
Beersheba, Priscilla and
Aquila, Jacob and Rachel.
3. Deborah, Gideon, Joshua,
Samson.
4. Saul (king), Samuel,
Solomon, Silas.
6. Euphrates, Hiddekel, Horeb,
Tigris.
7. Delilah, Esther, Candace,
Vashti.
10. Galatians, Colossians, Jude,
Titus.
11. David, Reheboam, Jonathan,
Ahab.
12. Aaron, Melchizedek, Eli,
Caleb.

(Answers on page 28)

LISTEN CHILDREN!

BOBBY AND BUSHY

By Wilda Smith

Saturday morning. No school. Sun shining. Bobby should have been very happy but like a lot of grownups... he was VERY UNHAPPY. Mother said he got out on the wrong side of the bed. Breakfast over, Mother told him to sweep the porch and sidewalk. He did not want to, but he knew when Mother spoke she usually meant just what she said. But when outside of the house and out of her sight he banged the broom against the sidewalk and muttered something about wishing he “lived where there were no brooms... or sidewalks... or mothers.” This task finished at last, Mother gave him a list of groceries she wanted from the store, with firm instructions not to loiter along the way. Bobby did not want to go to the grocery... he was in such a sulky mood he could think of nothing he DID want to do at the moment... but with basket, pocketbook, and Mother’s grocery list, he started out. As he walked slowly down the street, he thought of the nearby park, and before you could say, Hey-diddle-de-de, he was running over its soft green grass carpet. When he came to a big old tree, he dropped down under its shade to rest awhile and to think things over. The grocery basket at his feet, his errand forgotten, he stretched out lazily on his back to look up into the boughs of the tree, now so green with the fresh new leaves of early summer.

As he lay there, a barking little voice up in the tree called:

“O, Bushy, come here!”

Bobby looked all around for “Bushy.” Who could that be? Then he saw a little flash of brown fur with a long bushy tail scamper over a limb and disappear into a hole in the trunk of the tree. Bobby kept his eyes glued on the hole to see if whatever went in would soon come out again. He didn’t have long to wait, for out “it” came. Bobby could not believe his own eyes. A little brown squirrel dressed up like a boy! Blue jeans, a little red shirt, and what do you think? He was carrying a wee little basket! Bushy, for that was his name, seeing someone lying on the ground below him, stopped for a moment, then turned to run back into the hole, when Bobby called:

“Hi, there, are you Bushy?”

“O, you frightened me—! Yes, I’m Bushy. Who are you?”

“I’m Bobby. Where’re you going with that basket?”

“To get some nuts for my mother,” replied Bushy.
“Why, I thought you kept all the nuts you need up in the tree,” Bobby exclaimed.

“Oh, no!” Bushy answered. “Our house isn’t large enough for that so we have nuts stored away close by.”

“But, why doesn’t your mother go get them for you?” Bobby asked.

“You must be a lazy boy to ask that! You see, I have a good mother, and I love her, so I’m glad to help her all I can. And, too, some day I’ll be a grown up squirrel and my mother wants me to know not only how to hide nuts but to remember where I put them. She says I must know how to do things for myself,” explained Bushy.

Bobby was silent.

“Say, I see you have a basket too. Where are you going?”

Suddenly Bobby’s basket seemed big, TOO big, under the gaze of the little fellow up in the tree.

“Why, I’m on my way . . . .” stammered Bobby.

Bushy interrupted with loud laughter and called over his shoulder as he scampered down the tree with his little basket.

“You’d better be ON YOUR WAY.”

Bobby sat up with a start.

“Bushy!” he called.

Bushy was sitting on a limb above him, scolding him. His bushy tail was up over his back, but where was his cute little suit . . . and the basket? Bobby laughed aloud as he remembered. Remembering too what Bushy had said about helping his mother, he grabbed his basket and ran as fast as he could toward the store. And he ran home too to tell Mother of his dream about Bushy.

THE TWO PRAYERS

Last night my boy confessed to me
Some childish wrong;
And kneeling at my knee
He prayed with tears:
“Dear God, make me a man,
Like Daddy—wise and strong;
I know You can.”

Then while he slept
I knelt beside his bed,
Confessed my sins,
And prayed with love-bowed head,
“Oh God, make me a child
Like my child here—
Pure, guileless,
Trusting Thee with faith sincere.”

—Andrew Gillies

The biggest piece of work a Christian

can do is to find his friend and introduce him to Jesus Christ.

A Remarkable Prophecy About Israel

by Alfred A. Cierpke

MIRACLES IN ISRAEL

Along with students of prophecy, we expect miraculous things to happen as respects the nation of Israel. We knew that the Jewish people would go back to their land from all the nations whither they were driven two millennia ago. Israel’s origin was a miracle, their preservation through the centuries, and their existence today are miracles. And the future of this nation will prove a miracle. Israel is like the burning bush in the desert: truly a miracle. No matter how hot the fires of persecution became for Israel, the bush was not consumed. Why? Because God is the God of Abraham, Isaac and Jacob, and He said:

“For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.” (Mal. 3:6).

THE JEWISH NATION LIKE THE AMAZON RIVER

The Jewish nation also reminds us of the great Amazon River. The river differs from all others in that fresh water runs out into the ocean several miles before it is assimilated by the salt water of the Atlantic. A boat wends its way upstream; land is gradually sighted on either side, and eventually the boat discharges its passengers. If the passengers follow the brook far enough, they will trace a mountain stream to its source, a spring. Abraham is the spring of the Jewish nation, and as God promised him over four thousand years ago, his countless seed is now spread over the face of the whole earth, yet it is not assimilated by the nations of the world. One day this mighty, resourceful people, now despised and persecuted, will bring blessing and refreshing to all peoples.

AN UNPOPULAR JEWISH PROPHET

Now what is the remarkable prophecy that has suddenly come to life in recent years? It is found in the prophecy of Hosea. When Hosea wrote this remarkable prophecy about his nation, there were kings reigning in Israel. Hosea prophesied in the days of King Uzziah and Hezekiah. Listen to this prophecy:

“For the children of Israel shall abide many days without a king, and without a prince and without a sacrifice, and without an image, and without an ephod, and without teraphim: Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days.” (Hosea 3:4-5).

This was written when kings were reigning in Israel: at that time they had princes and sacrifices. So the people living in that day must have considered Hosea a prophet of doom, and laughed him to scorn. But what happened is history. Two hundred years later Nebuchadnezzar was against God’s covenant people, destroyed the temple, and carried the children of Israel off to Babylon.
where they were for 70 pathetic years. While there, they turned to worshiping images and teraphim, household gods. Since the captivity the children of Israel have been scattered throughout the whole earth and have been abiding without a king, without a prince, without a sacrifice, and have not been worshiping standing images or household gods. It is good to know that they have not been bowing down to images, but how sad to realize that just as Hosea prophesied, they have no sacrifice today.

AFTER THAT—THE RETURN

They have been in that deplorable condition for two thousand years. But now note that fifth verse, especially as Dr. Isaac Lee ser translates it:

"After that will the children of Israel return, and seek for the Lord their God, and David their king; and fearing they will hasten to the Lord and to His goodness in the latter days."

"After that," that is, after the years that they have been without a king, prince, priest and sacrifice, after that will the children of Israel return to the land. How wonderful to think that we have lived to see the children of Israel returning in great numbers today! Just think of it, they are entering Israel at the rate of almost one thousand a day, or nearly thirty thousand a month!

Just as the prophecy of verse four was literally and actually fulfilled, just so will verse five be fulfilled. The return has already started, and one of these days, Israel will seek the Lord their God and David their king; and fearing, they will hasten to the Lord and to His goodness in the latter days. Those days are closer at hand than any of us realize. It is later than we think. God's prophetic clock is about to strike for Israel.

DAVID, THEIR KING

Now who is this person referred to as, "David, their king"? Isaiah referred to Him, when he wrote:

"And there shall come forth a rod out of the stem of Jesse (the father of David), and a Branch shall grow out of his roots." (Isaiah 11:1)

And hear Jeremiah:

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper and shall execute judgment and justice in the earth.

In His days Judah shall be saved, and Israel shall dwell safely." Jeremiah 23:5-6

This King is none other than the Messiah, Jesus Christ, who is a descendant of David. Because He is from everlasting to everlasting, the Eternal Son of God, the Scriptures speak of Him as the root and offspring of David; that is, He was before David and also after David. Just before He was born into the world, Mary, that Jewish maiden was given this message:

"And the angel said unto her, fear not, Mary: for thou hast found favor with God.

And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

And he shall reign over the house of Jacob forever: and of his kingdom there shall be no end." (Luke 1:30-33)

This Jewish virgin did conceive in her womb; she did bring forth a son; His name was called Jesus; He was great and was called the Son of the Highest.

Just as the first four things spoken by the angel Gabriel to Mary were fulfilled in the first coming of Messiah 1900 years ago, the last three things will also be literally fulfilled at His second coming. He said, "I will come again" (John 14:3) and when He comes again the Lord God will give unto Him the throne of His father David; He will reign over the house of Jacob forever; and of His kingdom there will be no end.

ISRAEL WILL RETURN TO THE LAND AND WILL SEEK THE LORD THEIR GOD, AND DAVID'S SON

So the day is at hand as spoken of by Hosea in that remarkable prophecy when the children of Israel will return to the land and will seek the Lord their God, and David's son, their king, and they shall fear the Lord and His goodness in the latter days. They are going back to their land now, and soon things will happen that will cause those sons of Jacob to fear and turn to the Lord as spoken by Hosea.

After that the nation of Israel will enjoy a glorious future. How wonderful to think that we have lived to see things heading up for that day when Israel will be the head of the nations instead of the tail! We rejoice with every true child of Jacob over these things, but we long that individual Jews as well as Gentiles might turn to this Branch of David, Jesus Christ, the One who opened "a fountain to the House of David, and to the inhabitants of Jerusalem for sin and uncleanness" (Zechariah 13:1). He is the One who died for our sins that we need not die in our sins, and rose again the third day according to the Jewish prophetic Scriptures. He "came unto His own, but His own received Him not" (John 1:11). He said through Hosea:

"I will go and return to My Holy Place, until My people acknowledge that which is offense, and seek My face. In their affliction they will see Me at dawning."

All individuals, Jews and Gentiles, who believe in Him as the promised Messiah, the Son of God, who became God's great sacrifice for sin by dying on that cruel tree outside the city wall 1900 years ago, are saved now and will be spared going through the awful Time of Jacob's Trouble, spoken of by Jeremiah the prophet, that will come upon Israel before they, as a nation, turn to Him. Nineteen hundred years ago

"He came unto his own, and his own received Him not."
ANSWERS TO BIBLE GAME
(on page 22)

5. Sons of Noah. Misfit: Seth.

CONFERENCE

The POLLARD BAPTIST CHURCH, Ashland, Kentucky, extends a welcome to a CONFERENCE to be held in Ashland May 24-28. Christian men and women from all over America are invited and strongly urged to attend this unique Conference in which an effort will be made to bring together for fellowship those of like precious faith, and to exalt the God-honoring and glorious doctrine of sovereign grace. Speakers for the conference, Pastor Henry Mahan announces, will include Rolfe Barnard, B. B. Caldwell, D. B. Eastep, A. D. Muse, and Clarence Walker.

Pastor Mahan suggests this would be an excellent way to spend a week of your vacation, studying the Word of God and fellowshipping with His people. Excellent hotel and tourist accommodations are available all over Ashland, a lovely town of over 30,000 people.

There is only one gospel—only one true message of good news from Heaven. But there are many substitutes offered in place of this gospel. It was so in the beginning. It is so now. The apostle Paul wrote to the Galatians: “I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you and would pervert the gospel of Christ. But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed.” As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed” (Gal. 1:6-9).

These are intensely solemn words. They come bubbling up from the steaming heart of the igniscent apostle in righteous wrath as he learns of prententious carnal legalists deliberately seeking to mislead eternity-bound souls with a false message which could only, like a will o’ the wisp, lead to ruin and destruction at last. He would have us know it is a fearfully wicked thing to trifle with the sacred heaven-sent message that has come to a needy world declaring the grace of God to poor lost sinners.

What then is this gospel of which the apostle was so jealous? He tells us plainly in 1 Cor. 15:1-4, “I declare unto you the gospel... How that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures.”

Note carefully: the gospel is God’s wonderful story of His beloved Son. It is a message of grace to be received in faith. It is not a code of laws to be obeyed or good advice to be followed. It is not a system of ritual observances or a call to submit to certain ordinances. It does not set forth the claims of any human church organization, however venerable, nor does it exhort men to seek after experiences, however remarkable, though a blessed experience follows its acceptance. It simply sets forth Christ crucified and risen as the Saviour of all who believe in Him.

When the Mormon elder comes declaring that an angel revealed a gospel of salvation through a restored church and renewed ordinances, he is preaching another gospel, and angel and man are alike under the curse.

When the legalist comes insisting that salvation is by obedience to God’s holy law (which in itself is just and good), he is preaching another gospel, for the Word of God declares, “By the deeds of the law there shall no flesh be justified in his sight.”

When the emotional revivalist, ignorant of the grace of God,
comes promising salvation to those
"who make a full surrender" of all
that they have to God, and who
"pay the price for full salvation,"
he is preaching another gospel, for
the price was paid on Calvary's
cross and the work that saves is
finished. It was Christ Jesus who
made the full surrender, when He
yielded Himself unto death for us
that we might be redeemed from
the curse of the broken law and
forever saved from the judgment
to come upon all who refuse His
grace.

When the Modernist prates in
glowing terms and honeyed phrases
of salvation by character, salvation
by altruism, salvation by ethical
culture, he too is proclaiming
another gospel, for if character
could have saved, Christ need not
have died; if altruism would have
fitted sinful men for heaven, the
Lord Jesus would surely have told
us so; if ethical culture could de-
lever from the wrath of God, what
place would Gethsemane, Calvary
and the Empty Tomb have in the
Divine economy?

When the Christian Scientist
(falsely so-called) denies the real-
ity of sin, disease and death, and
lulls sinners to sleep by telling them
that "God is all and all is God,"
even going so far as to declare the
death of Christ was unreal, and
His resurrection simply spiritual,
and that the blood of Jesus was
no more efficacious to cleanse from
sins when shed upon the accursed
tree than when it was flowing in
His veins, he, or she, is promul-
gating another gospel which is not
another, for it is a baseless dream,
a weird and blasphemous "error
of mortal mind" that will leave its
votaries at last without God and
without hope.

The solemn fact is there is no
other gospel. Every pretended sub-
itute is but a Satan-devised
delusion meant to turn men away
from the strait gate which alone
leads into the narrow way, and
make them contented as they
crowd down the clean side of the
broad way to eternal perdition.

Before there can really be
another gospel there must be
another Saviour and another Holy
Spirit, and this can never be. Nor
is any other gospel needed, for the
grand old gospel of the grace of
God is all-sufficient to save "who-
ssoever will," and has demonstrated
its power throughout the centuries
by transforming lost miserable
sinners into happy joyous saints.
Paul says, "I am not ashamed of
the gospel of Christ, for it is the
power of God unto salvation to
every one that believeth, to the
Jew first, and also to the Greek;
for therein is the righteousness of
God revealed from faith to faith:
as it is written. The just shall live
by faith" (Rom. 1:16, 17). The
gospel needs only to be preached
in the power of the Holy Spirit
to hold its own against every
imitation and substitute that the
mind of the natural man energized
by Satan can devise. Like the Bible
itself it is divinely inspired, and
therefore pre-eminently fitted for
the needs of mankind. Its philoso-
phy rises above all human systems
like the Alps above the low-lying
hills. It convinces the mind and
satisfies the heart, if men but take
the place of repentant sinners and
accept it by faith. It is the dynamic
of God unto the deliverance of all
who believe it. To refuse it is to be
lost. To receive its message is to
be saved.

It reveals the righteousness of
God, making known how He "can
be just and the Justifier of him
that believeth in Jesus." Satan's
false gospels all pretend to show
how man may establish his own
righteousness. The gospel of Christ
comes to unrighteous men and tells
them of a righteousness that is
divine which is imputed to all who
believe.

Another gospel — whatever its
outward form — will always be
found to centre in something that
man can be or do in order to obtain
merit. The gospel of God declares
what Christ has done in order that
the salvation He purchased may be
justly offered to sinners.

Another gospel pre-supposes
some good in man. God's gospel
starts with the solemn fact that
"there is none good, no, not one."

Another gospel pre-supposes
some strength, some ability to
please God, in the natural man.
God's gospel declares that when
"we were yet without strength, in
due time Christ died for the un-
godly."

Another gospel is always based
on works of some kind to be per-
formed by man. God's gospel is the
story of the work that Jesus finish-
ed on the cross.

Another gospel will land you in
hell! God's gospel, believed, will
bring you safe to heaven.

Turning from every false hope,
I beseech my unsaved reader to
rest in what Scripture declares
concerning Christ, and thus be able
to sing in faith.

"Upon a life I did not live,
Upon a death I did not die—
Another's life, Anotheis death—
I hang my whole Eternity."

None will ever be confounded
who put their trust in Him.

H. A. I.

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I know not by what methods rare,
But this I know, God answers prayer.
I know that He has given His Word,
Which tells me prayer is always heard,
And will be answered, soon or late,
And so I pray and calmly wait,
I know not if the blessing sought
Will come in just the way I thought;
But leave my prayers with Him alone,
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Or send some answer far more blest.

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