

Devoted to Evangelism, Mis-  
sions and Bible Doctrines.

# The Baptist Examiner

The Paper With a National Circulation

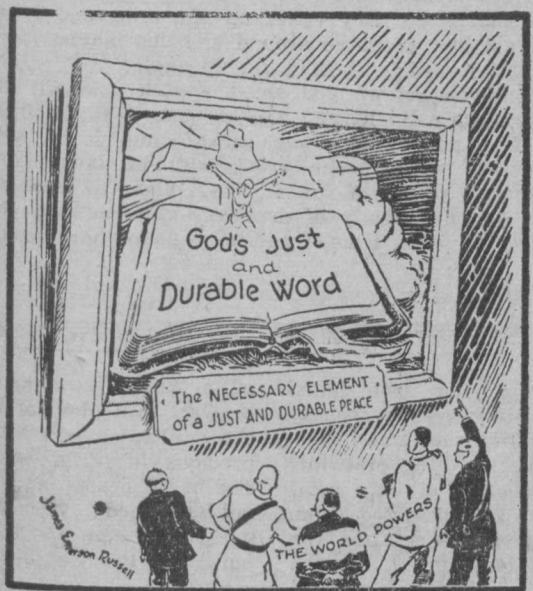
"Go ye into all the world  
and preach the Gospel!"

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isa. 8:20).

WHOLE NO. 415

RUSSELL, KENTUCKY, SATURDAY, APRIL 13, 1946

VOLUME 15, NO. 11



## When Ingersoll Bowed To Christ

By A. T. Pierson

On one occasion the infidel Ingersoll was to lecture on "The Foundations of the Christian Faith." There was living in the same city a former schoolmate who had started upon the legal profession with great promise, married a lovely woman, and was the father of two children. Drink had dragged him down so low that it ruined his home, broke the heart of his wife, sent his children into the street, and lost him his good name, character and friends.

Found one night lying drunk in an alley, he was taken to a home, washed, fed and put to bed by a Christian worker who besought him to change his course. . . . God's grace transformed him into a sober Christian. He rebuilt his shattered home, brought back his children from the streets, restored the roses to his wife's cheeks, and attained again to respectability in his calling. Reading in the newspapers the notice of Ingersoll's lecture, he wrote him the following letter:

"My Dear Old Friend, I see that tonight you are to deliver a lecture against Christianity and the Bible. Perhaps you know some of my history since we parted. I disgraced my home and family, lost my character and all that a man can hold dear in this world. You may know that I went down and down until I was a poor despised outcast, and when I thought there was none to help me and none to save, there came one in the Name of Jesus who told me of His power to help, of His loving-kindness and tender sympathy, and through the story of the Cross of Christ I turned to Him. I brought my wife back to my home, and gathered my children together again, and we are happy now, and I am doing what good I can.

"And now, old friend, would you stand tonight before the people of Pittsburgh, and tell them what you have to say against the religion that will come down to the lowest depths of hell and find me and help me up and make my life  
(Continued On Page Four)

### Mused Uncle Mose

Still, on de udder han', some fo'ks t'ink dat ef'n dey don' claim to do right, hit give 'em a right to do wrong.

## -- The First Baptist Pulpit --

### "A Young Man Who Went Wrong"

(Read Luke 15:11-32)

There is an old adage which declares that "familiarity breeds contempt." Possibly this is true in most every phase of life." However, it should not be true with the child of God in connection with His Word. Regardless of how familiar a passage of scripture may be, no child of God should ever tire of the study of

it.

This portion of God's Word is surely one of the old old familiar scriptures. It is the story of sin, its consequences, and the turning of a sinner back to God. And even though it may be familiar, it is my prayer that we shall study it carefully and from it I trust that we shall learn some lessons which shall be for our spiritual edification.

I  
THIS YOUNG MAN WAS POSSESSED OF A SINFUL NATURE. At least two scriptures indicate this to be true. These two scriptures are verses 24 and 32, which read, "My son was dead, and is alive again; he was lost and is found." Two words in each of these texts indicate the spiritual status of this  
(Continued on Page Two)

## Unto A Perfect Man

It seems to me  
That from the direst wrecks of human life  
God builds the noblest temples for Himself:  
It is a strange grand thought; He bids us pass  
Through deepest shades with all our hopes laid low,  
Or through such weary days and nights of pain  
As seem to separate these lives of ours  
From other lives, until we find ourselves  
Without desire for anything on earth,  
Or joy in that which once we counted dear;  
He breaks the ties which bound us heart to heart  
With all we love, and when at last we lie  
Low at His feet, and only see His face,  
And only feel the love on which no change  
Can ever breathe—the patient, deathless love  
Which could not leave us to the life we chose  
Far off from Him, but led our wandering feet  
By such strange ways as these, to find our rest  
Beyond all change, beyond life's troubled dreams—  
He takes our hands, and lays in them His gifts;  
Our hopes, and sets them on Himself alone;  
Our empty hearts, and fills them with His power;  
Then sees in us some likeness to Himself.

—Ephesians 4:13—Author Unknown

## A Scriptural And Helpful Study On The Work Of The Holy Spirit

By A. M. HAWLEY,  
Murray, Ky.

The transcending grace of God is the glorious subject of the everlasting gospel. That grace is revealed in it, proclaimed by the preaching of it. The gospel of salvation is accompanied by the Holy Spirit, with life and light to the elect sinners, and made the power of God unto salvation. By it they hear Christ's voice, John 5:25, see His glory, behold how He loved them, received Him into their hearts, and live by faith in the Son of God. So says the apostle: "But God who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved)."—Eph. 2:4-5.

The Holy Spirit having as the spirit of life quickened the elect with spiritual life in their souls, and gives them to see, know, and understand the fountain from whence all flow. He opens, explains, and applies with Divine power to the mind what Paul, speaking of himself and Timothy, hath declared, "Who hath saved up and called us, with an holy calling, not according to works,

but according to His own purpose and grace, which was given us in Christ Jesus before the world began."—I Tim. 1:9.

The Holy Spirit, agreeably to His office in the covenant of grace, is pleased to take the things of Christ and to show or make them manifest. He leads poor, awakened sinners to "behold the Lamb of God," and at the sight of Him, as set forth in the Word, and testified of by the Spirit therein, they see salvation, a thing that they cannot forbear individually, and break out exclaiming, "Behold, God is my salvation; I will trust and not be afraid, for the Lord Jehovah is my strength and my song; He also is become my salvation."—Isa. 12:2. They can do nothing else who esteem Christ as the author and finisher of their salvation.—Hebrews 12:2.

Now, let us notice John 16:7-11. There are only two things that convict men of their sins in heathen lands, and this is con-  
(Continued On Page Four)

### "SHAME ON YOU"

We occasionally hear a song by that name on the radio. It sorta seems to me it could be sung to most of us Baptists.

The other day I ran across a mimeographed circular from the RAINBOW HEALING REVIVAL, Los Angeles, offering to send a HEALING HANDKERCHIEF, on which Evangelist Eldridge Plunkett had laid hands, and which according to many testimonies had healed all sorts of diseases.

Then in Ashland, Ky., I saw a nice looking young woman handing out (for a price) "Watchtower," the publication of the Russellites.

If God's people, the Baptists, would work as hard as the Devil's people—fine! SHAME, SHAME ON US! — Missionary Baptist News.

## Another Puzzling Question As To Whether One Can Know If He Is Saved

ROY MASON  
Tampa, Florida

We deal with this question because we have recently been questioned along this line. Some deny that one can surely know. Hardshell Baptists do this. Adventists—some of them take the position, and numerous professing Christians are much in doubt on this matter.

### Errors Back Behind Doubt On This Question

Several things make for doubt and uncertainty on this matter of whether one is really saved or not. We mention some of these briefly:

The idea that "holding out faithful" partly determines destiny. Those who have this idea suppose that one must wait until the final end for it to be perfectly out. This makes salvation depend in the final analysis, on human effort, and is a denial that sal-

vation is purely "by grace through faith."

The idea that salvation is based purely on "feelings." Or rather that assurance is based on feelings. Some persons judge that they were saved because they had a wonderful emotional experience—but when later on they get down into the "dumps" about something, they suppose that their salvation is gone.

### How Then Can One Know, Or Can They?

They certainly can. The first thing to be taken into consideration is the true nature and basis of salvation.

Salvation is based on the atoning death of Christ for our sins. His death completely pays our sin debt. We merely appropriate it by personal faith. It is not then a matter of what we do—but what Christ has done.

As to nature—salvation is an everlasting thing. Any salvation that is less than this is not real salvation at all. When Jesus said "I give unto them eternal life" His words defined the nature of salvation.

(Continued on page four)

### WORLD NEEDS JESUS

During World War I a Salvation Army Lassie was serving some dirty, dog-tired, hungry and sleepy soldiers with coffee. She tried to cheer them by telling them that they were helping to build a new world. One of the fellows, as he gulped his coffee, said, "No, lassie, you are all wrong—we are not building a new world, we are tearing up the old one. If a new world is ever built, it will have to be built by the soldiers of the Cross."

What a truth that is! We have just fought the most devastating war in the history of the world. Boasting in our vaunted might and power, we felt no need of God, and went on as a nation to sin, drink, commit adultery, play cards and gamble while American  
(Continued on page four)



## THE BAPTIST EXAMINER

JOHN R. GILPIN-EDITOR

PUBLISHED WEEKLY

Editorial Department, RUSSELL, KENTUCKY, where communications should be sent for publication.

## SUBSCRIPTION PRICE

Per Year in Advance-----50c  
(Domestic and Foreign)

Send Remittances to Russell, Ky.  
Entered as second-class matter  
May 31, 1941, in the post office  
at Russell, Kentucky, under the  
act of March 3, 1879.

Paid circulation in every State  
and many foreign countries.

Subscriptions are stopped at  
expiration unless renewed or  
special arrangements are made  
for their continuation.

## A YOUNG MAN

(Continued from page two)

young man. The words are: "dead" and "lost." These words are meaningless and valueless if they do not indicate that this young man was possessed of a sinful nature.

Throughout all the Word of God we are told that every individual is just like this young man in that everyone is the possessor of a sinful nature. When Paul wrote to the Christians of Ephesus he reminded them that before they were saved, that they were possessors of such a sinful nature, for he said:

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

Well, that which was true of this young man and of the Ephesian Christians is true of every Christian today. Every Christian before he was saved possessed only a sinful nature, just like every unsaved person today is the possessor of only the nature that inclines toward sin.

It is the nature of a rattlesnake to coil, rattle and strike. It is the nature of a bee to sting. It is the nature of a weasel to kill and then suck the blood of its prey.



Richmond, Maine.

My Dear Bro. John:

My testimony is that I thank Jesus for His blood that saves my soul.

And I thank Jesus for Bro. John. Am enclosing \$1.00.

ELD. R. A. TRUEWORTHY.

Fort Lawton, Wash.

Dear Bro. John:

I was so glad to see you while I was in Ashland. I deeply appreciate your affection for me and I can truly say my admiration for you is equal to your affection for me. I truly wish I had the "guts" to stand up for Divine Truth as you do and then brains enough to back up my contentions logically as you do.

WM. T. PELPHREY,  
Chaplain (1st Lt.) U. S. A.

February 29, 1946.

Dear Brother Gilpin:

I will send you ten dollars (\$10) to help out on your work.

MRS. TENNIE BEEMAN,  
Florence, Ky.

It is the nature of the eagle to devour. In like measure, it is the nature of the sinner to sin. It would be as impossible for a sinner to change his nature as it would for a rattlesnake, a bee, a weasel, or an eagle to change its nature. The sinner possesses a sinful nature and that nature naturally manifests itself in sin.

Some who are saved but perhaps have not been taught so well concerning God's Word, wonder why it is that the unsaved are not interested in the Bible, in church going, and in prayer. Well, beloved, the answer is not hard to find. It isn't the sinner's nature to go to church. Neither is it his nature to pray, nor to read the

Bible. These things are contrary to his nature. Possibly the one verse which describes the nature of the sinner as well as any other, is found in the words of Jesus when He said:

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."—John 3:19.

I remind you again, beloved, that this young man who was "dead" and "lost" thus possessed a sinful nature, and as such, represents perfectly each of Adam's fallen descendants.

## II

THIS YOUNG MAN'S NATURE BEING SINFUL, LED HIM AWAY. Because of that sinful nature, he asked for a division of his father's estate and left home. We read:

"And not many days after the younger son gathered all together, and took his journey into a far country and there wasted his substance with riotous living. But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf."—Luke 15:13, 30.

Thus, in a far country he lived riotously and in profligate sin. Of course, he lived according to his nature, and which nature thus led him farther and farther from home.

This is surely true of every unsaved person in that no man gets better, but rather gets worse as the days come and go. Every unsaved person who is here today is worse off today and is farther from God than he was yesterday. He is farther from God than he was this time last Sunday, and still farther from God than he was a year ago. That sinful nature of which each of us are possessors, leads the unsaved farther and farther from God as the days pass by.

This reminds me of the story of the old McGuffey Reader relative to the camel who little by little crowded his master out of the tent. On a cold wintry evening he pushed his nose into the tent door and asked that he merely warm his nose inside the tent. When this permission was granted, he then asked that he might put his head all the way inside. Then later he asked permission to push his neck in, and finally his fore-feet and ultimately asked if he might come in entirely. When he was comfortably inside the tent and his master began to complain because he himself was made uncomfortable by the presence of the camel, the camel replied that he was quite comfortable and if the master were not, the master himself would have to seek a shelter elsewhere. Thus it is with sin. Little by little sin crowds into one's life and leads one farther from God.

Just as this young man's sinful nature lead him from home to live a life of sin, so the nature of everyone of Adam's fallen descendants leads him farther and farther away from God.

## III

THE SINFUL NATURE OF THIS YOUNG MAN LED HIM TO SUFFER. Listen:

"And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him."—Luke 15:14-16.

In this far away land, miles and miles removed from his old home, he did not find the joy nor the satisfaction which he antici-

## ONLY A DOG

Probably some of us often feel like the meditative Hollander, who delivered the following monologue to his dog:

"You vas only a dog, but I wish I vas you. Ven you go to bed, you shust turn around dree times and lie down; ven I go to bed, I have to lock up de place and wind up de clock and put out de cat and undress myself, and my wife vakes up and scolds me and de de baby vakes up and cries and I haf to walk him de house around and den maybe I get myself to bed in time to get up again.

Ven you get up you shust stretch yourself, dig your neck a liddle, and you vas up. I haf to light de fire, put on de kiddie, scrap some vit my wife and get myself some breakfast. You lays round and have plenty of fun all day. I haf to work all day and haf plenty of drubble. Ven you die, you vas dead. Ven I die, I haf to go somewhere again.

Instead, he soon found himself wanting as to money. His fine clothing soon was in tatters and rags. His erstwhile friends forsook him. His companions of sin deserted him. Soon he actually came to the place of physical hunger, so much so that he suffered. I can see him now as he stood beside the pig sty and wished that he himself were a hog. He was suffering so with hunger that he would gladly have exchanged places with the swine that he was feeding. Surely in this experience we can see that sin leads to suffering in view of the fact that this young man suffered so much that he wished that he himself were a hog.

No one can see him standing by this pig pen, envious of the pigs and wishing that he might have the husks to eat that they were chewing upon, without realizing that sin causes one to suffer. Yet, this is nothing new, for over and over again in the Word of God sin is presented to us as that which produces suffering. Notice these Scriptures taken from the Word of God if you would see that one can never sin without having to suffer as well. Listen:

"The way of transgressors is hard."—Prov. 13:15.

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Gal. 6:7, 8.

"And be sure your sin will find you out."—Numbers 32:23.

This is true of every sin. Notice that the Word of God shows it to be true of the sin of adultery.

"For the lips of a strange woman drop as an honeycomb, and her mouth is smother than oil: But her end is bitter as wormwood, sharp as a twoedged sword. Her feet go down to death; her steps take hold on hell. Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them. Hear me now therefore, O ye children, and depart not from the words of my mouth. Remove thy way from her and come not nigh the door of her house."—Prov. 5:3-8.

"For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life: To keep thee from the evil woman, from the flattery of the tongue of a strange woman. Lust not after her beauty in thine heart; neither let her take thee with her eyelids. For by means

of a whorish woman a man brought to a piece of bread: the adulteress will hunt for precious life. Can a man take fire in his bosom, and his clothes not be burned? Can one go into hot coals, and his feet not be burned."—Prov. 6:23-27.

"With her much fair speech she caused him to yield, with the tending of her lips she forced him. He goeth after her straightway as an ox goeth to the slaughter, or as a fool to the correction of the stocks; Her house is the way to hell, going down to the chambers of death."—Prov. 7:21, 27.

"For she sitteth at the door of her house, on a seat in the places of the city, to call the sengers who go right on their ways: Whoso is simple, let him turn in hither: and as for that wanteth understanding, saith to him, Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there, and her guests are in the depths of hell."—Prov. 9:14-18.

It is also true of the sin of drinking.

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath workings of eyes? They that tarry long of the wine; they that go to the mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, it moveth itself aright. At last it biteth like a serpent, stingeth like an adder."—Prov. 23:29-32.

Sometime ago I visited a philetic ward in a large institution. As I passed down the corridors and observed row after row of patients, each suffering the result of social sin, I heard a doctor who accompanied me of the condition of each of the inmates, and I noticed particularly that the suffering of these came about as a result of sin. I look back upon that experience of human misery suffering with the full realization that sin and suffering are inseparable and that one cannot be divorced from the other.

Just as this young man possessed of a sinful nature, as that nature led him away caused him to suffer, so each of Adam's descendants possess a sinful nature which leads the individual farther and farther from God and which brings suffering as a result thereof.

## IV

THERE'S A VERY DECIDED CONTRAST TO THIS SIN (Continued On Page Three)

## Husks Or Manna?

"The world is going to the dogs," you say!  
And how, may I ask, do you know?

"Well, I read the papers with relish each day,  
I'm sure what they say must be so!"

The paper each morning is brimming with crime;  
Each evening it's more of the same.  
I know that the world's getting worse all the time,  
And evil is running the game.

"My nerves are all shot; I am weary and worn;  
And nothing goes right any more.  
I solemnly wish I had never been born—  
My life's such a bothersome bore."

My friend, if each morning when first you arise  
The Bible you'll quietly read,  
You'll find that rich wisdom and light it supplies,  
And strength for your every need.

In God's revelation we certainly find  
That He has eternal control.  
Learn that and have calm in your turbulent mind.  
And peace in your questioning soul.

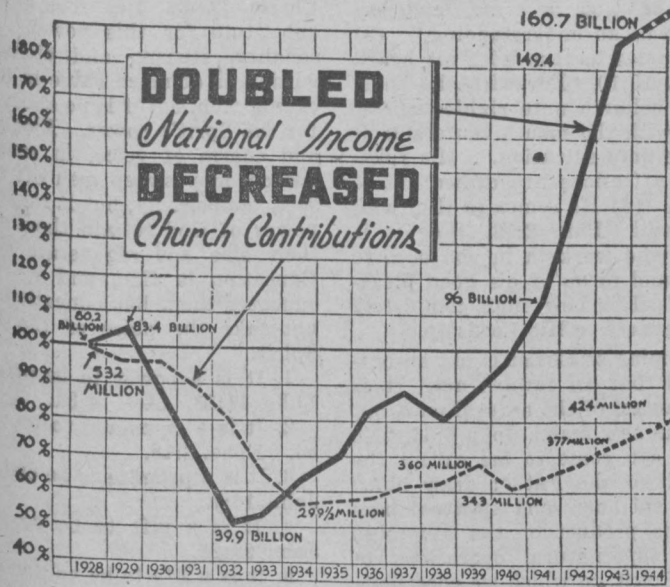
If we feed on the husks of the world we may know  
'Tis naught but distress they afford.  
But rivers of joy increasingly flow  
As we feed from God's Holy Word.

—A. M. OVERTON



## A Sign Of This Closing Age

(Read II Timothy 3:1-5)



Copyright 1945 by National Stewardship Institute of the Golden Rule Foundation, New York 17, N. Y.

Sources: National Income—Department of Commerce. Church Contributions: The United Stewardship Council, reporting on contributions from nineteen national religious bodies having a membership of 25,564,801, excluding infants. The Year Book of the American Churches gives as the total inclusive church membership 67,327,719, and as the membership 13 years of age and over, 54,890,044. Population: U. S. Census report and Department of Commerce.

The average church member in the United States gave per capita in 1928, \$22.70 and in 1944, \$16.57—a decrease of \$6.13 in giving during a period within which his income has more than doubled. Our national expenditures for theatres, tobacco, jewelry and alcoholic beverages have increased from 100 to 300 percent, taxes 1,078 percent, and our savings over and above all living expenses, taxes and luxuries have increased 1,150 percent.

### A YOUNG MAN WHO WENT WRONG.

(Continued from page two)  
SUFFERING IN THAT THIS PRODIGAL RETURNED HOME.

As he stood beside the hog pen, thinking of his father's hired servants, he said to himself:

"I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants."—Luke 15:18, 19.

Many folk think that this young man was saved when he made this resolution. I do not think so. Then he was willing to take the position of a hired servant. You know a hired servant works for what he gets. He has nothing except that for which he works. Well God does not save people on this basis. He does not save folk because of their works. He does not save people because they "hire out" to Him. Instead, salvation is a free gift. However, I do think that it was at this time that repentance came in this young man's heart, in that he had completely changed his mind as to sin, self, and his father, and so he started home with repentance working within his soul.

It is rather conspicuous that the father saw him, but, of course, that is to be expected. Somehow, I have in mind that the old father walked up to the top of the hill

each morning and looked out away from home just hoping and expecting that possibly his son might be coming home. The Word of God does not state, but I rather have in mind that each day he thus looked for his son, hoping to see him returning home. On this particular day he was rewarded in that he saw his son coming home.

Of course, the father in this story represents God the Father, which would tell us how that God sees us. As the father saw his son returning, so God sees us. There's never an hour of any day that He does not see us. Listen: "Thou God sees me."—Gen. 16:13.

"Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there; if I take wings of the morning, and dwell in the uttermost parts of the sea, Even there shall thy hand lead me, and thy right hand shall hold me."—Psa. 139:7-10.

"Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord."—Jer. 23:24.

Some few years ago I was driving near Falmouth, Kentucky, and saw a road-side sign advertising a garage, and on it were these words: "We never sleep." Of course, this was not exactly true, though it manifested the fact that

this garage was open for service and business twenty-four hours out of the day. Yet, this is actually true of God, for God does not sleep. God sees us every hour of the day. He is always on the alert. He is always wakeful and watchful and observant of each of us. The Word of God emphatically states that "He that keepeth Israel, neither slumbers nor sleeps."

Not only did the father see him, but on seeing him, he ran toward him. Naturally the old father was excited over the approach of his son, and he ran to meet him. What a wonderful picture this presents to us of God, for this is the only time in the Bible that God is pictured as being in a hurry. Nothing of this life ever excites the Father. Modern inventions never cause any excitement. Radios, airplanes, and even the atomic bomb are passed by unnoticed by God. That which we term as accidents and calamities here in this life, cause no commotion in Heaven. Yet, when a sinner is turning from sin to be saved, the Word of God pictures the Father as being in a hurry.

It is rather conspicuous that the Word of God tells us that the father had compassion upon this wayward son. Of course, he remembered how his son had gone away. He remembered the haughty air that had characterized him when he left home. He recalled the fine clothes and the money that he possessed then. And I imagine now there was a very decided contrast in his appearance. Instead of his good clothes, there were rags. Doubtless he was hungry. Ill clothed, penniless, and his flesh soiled, still the father had compassion on him. He did not chide him because of his filth. He did not blame him because he had lost his money. He did not censor him because his clothes were hanging in tatters and tears. Instead, loving him, the father had compassion on him.

Yet is not this just like God, for to be sure God always is compassionate and loving and merciful and tender toward each returning sinner. In fact, God would not be God otherwise. Listen:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

"But God commended his love toward us, in that, while we were yet sinners, Christ died for us."—Rom. 5:8.

Then we are told that the father clothed this son. He immediately commanded that clothes be procured for him, and not just ordinary clothes, but rather, he said, "Bring forth the best robe and put it on him." And what is the meaning of this "best robe?" When Adam sinned whereby each of us became depraved human beings, Adam lost his perfect human righteousness and thereby each of us have lost our righteousness too. Since that time, all of us have been clothed in the rags of our own filthy self-righteousness. Listen:

"And all our righteousnesses are as filthy rags."—Isa. 64:6.

In view of this, then surely our own self-righteousness—dirty and filthy as it is, could never be represented by the terminology that the father used—namely, the "best robe." Even if an angel or an innumerable multitude of the heavenly host had been sacrificed, they could never have produced a robe of righteousness for us that might be termed the "best robe." Yet, this robe which belongs to each Christian is the robe of Christ's righteousness whereby each one is clothed the moment

he turns to God. The old song expresses it thus when we sing:

"My hope is built on nothing less Than Jesus blood and righteousness;

I dare not trust the sweetest frame,  
But wholly lean on Jesus' name."

When Paul wrote to the church at Corinth, he expressed the same truth in that he said:

"For he hath made him who knew no sin, to be sin for us; that we might be made the righteousness of God in him."—II Cor. 5:21.

Here's a verse that tells us that all of our sins were laid on Jesus, and in turn, that His righteousness is placed on us. In other words, God treated Jesus like we ought to have been treated, and now he treats us like Jesus should have been treated. Accordingly, we have been, and are now clothed in His righteousness.

It is thus that the father clothed this wayward son. The "best robe" symbolizes the robe of Christ's righteousness whereby each individual is robed in the hour that he turns from sin to the saviour.

Then, too, the father put shoes on his feet. Certainly since he was his son, it was necessary that he be provided with shoes.

What a wonderful picture this brings to us as to our salvation. If we are going to walk in this world, we are going to meet with temptations, difficulties, troubles and many heartaches. It is necessary that we be prepared for them. Just as the father gave shoes to this wayward son, so God the Father places upon us the shoes of our salvation that we might be able to journey through the obstacles of this sinful world.

In this respect, I am reminded of the children of Israel when they came out of Egypt to Canaan. You understand that Egypt represents the world, while Canaan is typical of Heaven, and at the same time, the wilderness wanderings symbolizes our experiences in grace from the time we are saved until we get to Heaven. God put shoes on the feet of these Jews which lasted them all the way to Canaan. They never wore out for forty years, but rather lasted until the Promised Land was reached.

This would tell us that whenever God saves one that as long as he walks in this world until he gets to heaven, that a provision is made whereby the individual's salvation continues and lasts until the heavenly kingdom is reached.

This would tell us that whenever God saves one that as long as he walks in this world until he gets to heaven, that a provision is made whereby the individual's salvation continues and lasts until the heavenly kingdom is reached.

And even this does not exhaust the story of grace, for the record tells us that the father made a feast for this son. It is rather significant that we read "they began to be merry." There is not one word said about the feast coming to an end or the merriment ceasing. It is very much unlike the experience of the young man previously. When he went away from home, he went away for riotous living. His happiness and merriment began, but when you see him standing beside the hog pen wishing that he himself were a hog, you know that his happiness had come to an end. Not so in regard to the feast which the father made. Concerning it we read there was not an end.

And surely this is true of each individual who comes to the Lord Jesus. In that day there begins a feast and a fellowship which the sinner has never known before, and which never comes to an end, but rather, grows sweeter and dearer with each passing day and week and month and year.

### In Closing

Now after having studied hurriedly this portion of God's Word, let us gather up a few ends, and ere we leave the house of God, may we remember that it was his sinful nature which led him away from home and into sorrow, and that the only happiness that came to him was when he came home repenting. In like measure, may you remember today that this sinful nature which you inherited which has been yours since the day of Adam, has led you farther from God, and will continue to do so until it brings untold sorrow into your life. The only happiness that will ever be yours is that which you will find when you turn back to God, and like this young man get right with him.

In this, may we ask: And how can one be right with God today? There is only one way and that is through the Lord Jesus who died for our sins. Listen:

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."—John 10:9.

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

May God bless you and may you receive now as your own personal Saviour, Him who died for you.

## His Will Is Best

Fainting and footsore on life's road,  
No sun nor star to cheer;  
When crushed beneath the cruel load,  
I thought His will severe.

When faith rebuked my unbelief,  
And Jesus by me stood;  
I felt the Spirit's sweet relief,  
And said, His will is good.

As I look back life's pilgrim way,  
And sweetly in Him rest;  
With loving confidence I say,  
I know His will is best.

To walk by faith and not by sight,  
Hence may my purpose be;  
To do His will be my delight,  
Until His face I see.

## PALESTINE AND TOBACCO

In Palestine the tobacco output from plantations and factories has expanded steadily. Last year it attained the record figure of 1,500 tons, of which nearly 1,400 tons were cigarettes. Tobacco is a strange crop to find in the land which God has promised will flow with milk and honey. Drastic changes lie ahead for Palestine when Christ will return and set up His throne in Jerusalem. — Prophetic News.



### DEFEATED

After an infidel had concluded a lecture in a village in England, he challenged those present to discussion. Who should accept the challenge but an old, bent woman, in antiquated attire, who went up to the lecturer and said: "Sir, I have a question to put to you."

"Well, my good woman, what is it?"

"Ten years ago," she said, "I was left a widow, with eight children utterly unprovided for, and nothing to call my own but this Bible. By its direction, and looking to God for strength, I have been enabled to feed myself and family. I am now tottering to the grave; but I am perfectly happy, because I look forward to a life of immortality with Jesus. That's what my religion has done for me. What has your way of thinking done for you?"

"Well, my good lady," rejoined the lecturer, "I don't want to disturb your comfort; but —"

"Oh, that's not the question," said she; "keep to the point, sir. What has your way of thinking done for you?"

The infidel endeavored to shirk the matter again; the meeting gave vent to uproarious applause, and the champion had to go away discomfited by an old woman. — Gospel Banner.



### INGERSOLL

(Continued from page one) happy and clothe my children and give me back my home and friends — will you tell them what you have to say against a religion like that?"

Mr. Ingersoll read the letter before his audience, and he said: "Ladies and gentlemen, I have nothing to say against a religion that will do this for a man. I am here to talk about a religion that is being preached by the preachers. You can find fault with the church, but there stands One supreme, and no man has ever dared to point his finger at the character of Christ and find any fault with Him."



### CAN ONE KNOW?

(Continued from page one) What Then Should Furnish Us Assurance?

The definite knowledge that we have fully accepted what Christ did in dying for us. (See Acts 13:39). If after we know that we have trusted what Christ has done, we doubt — what or who do we doubt?

The Word of God:

Acts 16:32 says, "Believe on the Lord Jesus Christ and thou shalt be saved." Is that so or not so? If one believes are they saved? If they are not — then of what value is the Word of God?

Read also I John 5:13 (in Revised Version if possible).

Read also John 3:36 and 5:24 and 6:47 and Acts 10:43.

Changed attitude towards the people of God. See I John 3:14

R. V.

Through the inner witness of the Spirit of God. See Rom. 8:16. What is the witness or testimony of the Spirit? A good hint as to the right answer is found in Gal. 4:6.

### Supplemental Evidences

Changed attitude and desires and outlook and ambitions. When Christ is taken into the life, He simply brings about some changes and these are bound to become noticeable.

Answered prayer. Every indisputable answer to prayer is an indication that one is a child of God.

Inner-peace. — joy in serving and worshipping God — sense of communion with Him. These inner experiences may — and will vary greatly with different persons, yet they are important witnesses as one goes along in the Christian life.



### A SCRIPTURAL STUDY

(Continued from page one) science on the inside, and God's creative works on the outside. Rom. 1:19-20, "Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his external power and Godhead; so that they are without excuse." Now, back to John 16. How could the Holy Spirit convict the world of that which they did not know anything about? Now, listen, "Because they believe not on me," Christ has to be made known to them before the Holy Spirit can convict them of that sin. The Holy Spirit is in the world, but He does not convict the world of the sin of rejecting Him, until the gospel is preached unto them.

Before the Lord Jesus left His disciples, He declared, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." — John 14:16. This Comforter was to be the teacher of God's saints, giving to them the Holy Scriptures, opening them to their understanding, applying them to their hearts, and supplying all their needs. Yet, how little does God's people realize the preciousness of this gift! How scant is the honor, praise, and worship given to Him!

The mission of the Spirit in the earth is to bring and apply to the souls of God's elect that great and glorious redemption which was wrought out and purchased for them by the Incarnate Son of God. "Salvation is of the Lord." — Jonah 2:9. It is entirely so from the beginning to the end. The Father purposed, planned, and provided it. The Son procured and secured it. The Holy Spirit imparts it. Faith perceives, understands and enjoys it. But faith is neither a faculty nor an act of the natural man. It is the result of the operation of God. Col. 2:12, "Buried with Him in baptism, wherein also ye are

## Our Debt

Last week through oversight, We failed to make a report as to our debt. We are happy to say that it has now been reduced to \$1060.00, as follows:

Debt last report \$1075.00  
A Louisa, Kentucky friend \$10.00  
P. B. Dirks, Arlington, Wash. \$5.00

risen with Him through the faith of the operation of God."

Faith is one of the senses of the new man. As the physical man has his five senses, so has the new man his senses. That new man who is created. Not made over but created, made anew by the Spirit, and is Spirit. Ephe. 2:10, "Created in Christ Jesus unto good works." John 3:6, "That which is born of Spirit is Spirit, and that which is born of the flesh is flesh." It never is anything while it lives but flesh.

The new man has eyes which discern that which the natural man cannot see. I Cor. 2:14, "But the natural man receiveth not the things of God; for they are foolishness unto him; neither can he know them, for they are spiritually discerned." The new man has ears to hear that which the unregenerate are totally deaf to. Psalm 58:4-5, "Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear; Which will not hearken to the voice of charmers, charming never so wisely." But before there can be spiritual eyes and ears, there must be a spiritual man to see and hear, "a new creature." II Cor. 5:17, "Therefore if any man be in Christ, he is a new creature." Not the old one changed or renovated—he has to be brought into existence. This

If you move, notify The Baptist Examiner . . . giving both your old and new addresses.

is the product of the Spirit's creative work. He is here to give life to those who are dead in trespasses and in sins. Ephe. 2:1. This is the Holy Spirit's work in salvation. The Holy Spirit is just as truly the Saviour as Christ is. It is written, "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Spirit." As hell would have been our eternal portion but for the work of Christ, so heaven could never be our dwelling place but for the work of the Holy Spirit.

The Holy Spirit does not only show God's effectually called the need of Christ, but reveals Him in them. Gal. 1:16, Paul said that He revealed His Son in him. Christ is the true Light. John 1:9. But the unregenerate love darkness rather than light, "because their deeds are evil." — John 3:19. Therefore, left to themselves, they never will come to the light. The light has to be brought to them, as it is written, "But God who commanded the light to shine out of darkness, hath shined in our hearts, to give the knowledge of the glory of God in the face of Jesus Christ." II Cor. 4:6. It is not until the sinner has been brought out into His marvelous light. I Pet. 2:9.

The sinner coming to Christ: (1) He comes to Him with his mind. Isa. 26:3, "Thou wilt keep him in perfect peace whose mind

is stayed on thee: because he trusteth in thee." The spiritual understanding has been given. I John 5:20, "And we know that the Son of God is come, and has given us an understanding." (2) He comes to Him with his heart. Rom. 10:10, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." His spiritual affections are drawn out to Him. (3) He comes to Him with his will. Phil. 2:13, "For it is God who worketh in you both to will and to do of his good pleasure." The new man completely surrenders to His Lordship.

Coming to Christ is not an outward, but an inward act. It is not an act of the natural man, but of the new man. John 6:44, "No man can come to me except the Spirit of the Father draw him." And this new and spiritual man is the product of the sovereign and supernatural operations of the Spirit, to which we contribute nothing.

The instrument which the Spirit employs, the seed which He uses, is the written Word of God. As long as that Word is only presented objectively presenting Christ to the external man, it makes no spiritual impression upon us. When the Holy Spirit implants it in the soul, subjectively under the power of another, then it becomes quick and powerful. Heb. 4:12, "The Word of God is quick and powerful." It is true that the Word in itself is the word of life. Phil. 2:16, "Holding forth the Word of life." As the germ of life is in the living grain before it is sown in the ground; but it only becomes the word of life in the individual when the Holy Spirit imparts it to the soul.

The Paraclete, our comforter or advocate, means "One standing all around us." He promises to hold us with the right hand of His righteousness. Isa. 41:10, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." And He will never let us fall. John 10:27-28, Jude 24, "Now unto Him who is able to keep you from falling, and to present you fault-

less before the presence of glory with exceeding joy."

The Spirit's power is an absolute necessity in winning men. Christ. Zech. 4:6. There is substitute for this power. Personality, stirring and attractive wisdom is of much value in influencing men, but it is no substitute for the Spirit's power. Eloquence and charm of voice, in song, speech, may sweep men off their feet, temporarily, but it takes the power of God to win them from their sins and regenerate them. Education is fine, and we need educated men, but education does not take the place of the Holy Spirit.

1. It is a power to be offered. Luke 11:13. Acts 4:31.
2. It is a command to be obeyed. Ephe. 5:18.
3. It is a promise to be claimed. John 16:7.
4. It is a gift to be received. John 20:22.
5. It is a life to be volunteered. Psalms 100:3.
6. It is a Christ to be enthroned. John 7:39.

Pray, obey, receive, volunteer, enthrone Christ, and go forth to win in His name and power, you will be certain of success.



### THIS OLD WORLD

(Continued from page one) blood stained desert and swamps and sea. And we won the world without very much prayer and dependence on God.

But look at us now. Strife and labor difficulties, increasing tension among the United Nations, with war much more than a possibility in the future with those who were supposed allies in this past war. The outlook is anything but bright.

Christians, look up, for redemption draweth nigh. The second coming of Christ is the world's only hope of a real lasting peace. May we all about our Father's business, "the coming of the Lord draw nigh."

Sinner, are you ready for return. It will be GLORIOUS for the saved, but TRAGIC for the lost. God deliver you from the horrors of being left behind. —RALPH WEBB.

## Religion Of Our Lawmakers

Do you know the religious affiliation of members of Congress, House and Senate?

### ANSWER

As of the 1943 and 1944 Congressional records, the religious affiliations were as follows:

Roman Catholic	97
Methodists	93
Presbyterian	69
Baptists	60
Episcopalian	57
Lutheran	18
Disciples	17
Congregational	21
Unitarian	7
Universalist	3
Reformed	1
Evangelical	1
Moravian	1
Quaker	1
Jewish	7
Christian Science	3
Latter Day Saints	4
No religion	3
Not specified	30

(These figures taken from the Ashland Daily Independent of Saturday, March 9, 1946.)

### ATHEIST, HYPOCRITE, CHRISTIAN

An atheist has a reason, but no hope for his reason. A hypocrite has a hope, but no reason for his hope. A Christian has a reason for his hope and a hope for his reason. — Copied.