

Devoted to Evangelism, Missions 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).

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The Blacksmith's Bible

Condensed from "Faithful Words"

In 1555 Queen Mary sat upon the English throne with her Spanish husband by her side. She won the title of "Bloody Mary" because of her cruel persecution of certain groups of Christians. During the reign of "Bloody Mary," in the village of Harrant lived a blacksmith whose prized possession was a leather-bound Bible. In the time of Queen Mary, to possess or to read a Bible carried with it the penalty of death. The blacksmith's wife was dead, but his little blue-eyed daughter Elsie loved to play in the shop and watch the sparks fly heavenward. Entering the shop one morning, Elsie saw her father standing behind the door reading the Holy Bible. Finally, taking a stick from behind the door, the father reached up and opened a panel in a log and inserted the precious volume. Turning, he saw Elsie and said sternly, "How dare you spy on me? Don't you know that if the Queen knew I had this book she would take my life?" Elsie's

blue eyes filled with tears as she stammered, "Father, I will never tell anyone. I love the Good Book as you do, and would guard it with my life." Again warning little Elsie that their lives depended on secrecy, the blacksmith turned to his anvil. There followed darker days for Elsie and the blacksmith of Harrant, and for all who believed as they did. Agents of bloody Queen Mary were sure there was a Bible somewhere in the village of Harrant. They searched again and again, for the people of the village stoutly refused to accept the Queen's religion. Finally they threw the blacksmith into prison, since he seemed to be the one to whom the villagers always looked for comfort and counsel. Elsie's heart was sad and she spent many lonely days in spite of the kindness of her neighbors. Her rosy cheeks grew paler and her heart sadder as she thought of her father in jail and of the treasured Bible he could not handle and read. One day the soldiers came again to Harrant and searched every house to no avail. Finally they agreed they would burn

the blacksmith's home and shop. "In case the Bible is hidden there it will be destroyed," they said. As the soldiers approached the house Elsie fled swiftly down the garden path and out upon the moor, where she lay flat upon her face amid the furze bushes. Here she lay very still, in terror lest the soldiers find her and compel her to tell where the Bible was, for she counted that precious volume of greater value than the Queen's Crown Jewels. She began to breathe more freely when she heard the soldiers marching away. Then she smelled burning wood, and fresh terror struck her heart. Looking up, she saw the thatched roof of their home and the shop all ablaze. Remembering that her father had told her that their Bible was the only one between Harrant and the sea, she sped homeward so swiftly she was unnoticed in the darkness. The angry flames scorched her hands and face as she entered the shop. Quickly she climbed to where the Bible was hidden and grasping it firmly, she ran to the garden. To make sure of its safety (Continued on page four)

It's A Long Time Until Xmas, But Let's Always Remember It Dishonors Christ

It has for some years been difficult for the writer to understand how Baptists could celebrate Easter, Palm Sunday, Pentecost, and other Pagan-Catholic festivals, and yet observe Christmas with the best of the Catholics, having no more scriptural authority for so doing than they have for keeping Easter. In fact, Christmas has an even more disreputable background than Easter, for while there was an early attempt to identify Easter as a continuation of the Jewish Passover, Christmas is simply a Catholicized version of a pagan festival of the most licentious and abominable nature. The writer does not claim to have discovered anything new concerning the origin of Christmas,

but has simply taken information already available and has come to the conclusion that the observance of Christmas is unscriptural, antiscritptural, and displeasing to God.

There is no more authority in the Bible for observing Christmas than there is for observing Easter or any of the other Catholic festivals. True, the story of Christ's birth is recorded in the Bible, but there is not one word to identify the day on which he was born, nor is there anything to indicate that God ever wanted the birthday of His Son to be observed. (Continued on page two)

ONLY BELIEVE

In 1718 there lived in the town of Schweidnitz, in Germany, a humble Christian pastor, Benjamin Schmolke. For five years he had ministered to his flock and loved them, and they loved him. But one awful day a fire raged over his parish, laying in ruins his church and the homes of his people. Then he wrote this hymn. After that death took from him his wife (Continued on page three)

MUSED UNCLE MOSE

Long time ago de Lawd's peoples 'ud sing, "Go Wash In Dat Beoutiful Pool"; now dey send out invites to come an' swim in it.

What Are Some Of The Mysteries Spoken Of In The New Testament?

Roy Mason
Tampa, Florida

There is a great difference between a "mystery" as we commonly speak of such, and a "mystery" as spoken of in the New Testament. In common speech we think of a mystery as something that nobody knows. We speak of an unsolved murder case as a mystery—no one has been able to find out the facts. A ship is lost at sea and never heard of, and we read of the happening as a mystery—something that is utterly unknown.

BUT, the mysteries mentioned

in the N. T. are not things that cannot be known. They are things that cannot be known except by divine revelation. That is, science and human reasoning cannot bring these things to light. Now what are some of these mysteries? Let us note some of them:

I.—The Mysteries of the Kingdom of Heaven. (Matt. 13:11). Christ gives in the Kingdom parables of Matt. 13 an outline of the history of Christendom (the Kingdom in outward expression) during this gospel age, and period of his personal absence. That of the SOWER shows that not more than a fourth of the ones hearing the gospel will be saved. That of (Continued on page two)

-- The First Baptist Pulpit --

"ROPES AND RAGS"

"And Ebed-melech the Ethiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under thine arm-holes under the cords. And Jeremiah did so. So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison."—Jer. 38:12, 13.

Jeremiah was the type of preacher who believed what he preached. Accordingly he took orders from no one but God. He wouldn't even preach lies for a meal ticket even in time of great national distress.

Our text takes us back to the time when Jeremiah was in dif-

ficulty because of his preaching. The army of the king of Babylon had surrounded the city of Jerusalem, and Jeremiah being inspired of the Lord knew that the city was going to fall into the hands of the Babylonians. Therefore, he urged the inhabitants thereof to surrender that their lives might be saved. Naturally the men of war declared that Jeremiah was weakening at the hands of the people and accordingly they had him put in prison. I do not mean that they put him into an ordinary prison, but rather they put him into a dungeon filled with mire. Even under normal circumstances he could not have long lived in this place. Of

course, now in time of war he would doubtlessly be forgotten and surely die from starvation.

However, God took care of Jeremiah, for He had within the palace one who was a friend to Jeremiah. This was Ebed-melech who was a Negro. Securing permission from the king Ebed-melech went to the dungeon and after instructing Jeremiah to put old rags under his arms, so the ropes might not cut his flesh, he lifted him with ropes out of the dungeon and thus saved his life.

I realize that this is not a familiar story, yet I believe that in this much neglected portion of God's Word, we will find a (Continued on page three)

SAFE HIDING

When Martin Luther was in the throes of the Reformation and the Pope was trying to bring him back to the Catholic church, he sent a cardinal to deal with Luther and buy him with gold.

The cardinal wrote to the Pope, "The fool does not love gold." The cardinal, when he could not convince Luther, said to him, "What do you think the Pope cares for the opinions of a German boor? The Pope's little finger is stronger than all Germany. Do you expect your princes to take up arms to defend you—you, a wretched worm like you? I tell you no. And where will you be then?"

Luther's reply was simple. "Where I am now. In the hands of Almighty God."—Pentecostal Herald.

PITCH IN!

Once a tourist went to a famous picture gallery in Florence, Italy. After looking at picture after picture, he finally paid his compliments to the custodian and told him, "I do not think much of your pictures." Quick as a flash, and stinging as a whip, came the reply: "Oh, don't mention it, sir; the pictures are not up for judgment, but the visitors are." If all were perfect in the church, the day of judgment would be here, as there would be nothing further to be done. If you see faults and needs and imperfections, remember that it is yourself that is up for judgment. Do not stand aloof and find fault! Pitch in!

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WHAT ARE SOME OF THE "MYSTERIES" SPOKEN OF IN THE NEW TESTAMENT

(Continued from page one)

the TARES shows that there will be as many hypocrites as believers. That of the LEAVEN shows that the doctrines of Christianity shall all be counterfeited. That of the DRAG NET shows that there will be both good and bad at the end of the age—and so on—. A study of these parables will set anybody straight on what to expect as the course of Christianity in this age.

II.—The Mystery of Israel's Blindness. (Romans 11:25). We may wonder why the Jews have remained so persistently set against the gospel for twenty centuries, and why they are so completely blind to the truth that Christ was the Messiah. Here is the explanation. Their blindness is predicted and scheduled to last until the full number ("fullness") of the Gentiles in God's elect plan are brought into the fold. Note that this blindness is "in part" which gives place for Jews here and there to become followers of Christ.

III.—The Mystery of the Church. (Ephes. 3:3-11). We do not find the church mentioned or predicted in the Old Testament. In other ages it was not known (verse 5). Hence all of the man-made headings in the O. T. mentioning the church are presumptuous and false. Note what Paul says here:

1. God made a revelation to Paul concerning the church (v. 3).

2. It was not known in past ages, but now is revealed through inspired men (v. 5).

3. The subject matter of this revelation is the truth that Gentiles and Jews should together compose a new body. (The church, considered as an institution, verse 6).

4. However, this was not an afterthought, but a part of the eternal purpose of God, revealed in his own time. (v. 10, 11).

IV.—The Mystery of the Incarnation of God in Human Form. (I Tim. 3:16). A mystery that no man can fathom is the mystery of the coming into flesh of God. Our knowledge of

this must depend upon revelation and not reason. That is why people deny the virgin birth and the deity of Christ. They are not willing to take the revelation. Note that six things are involved in the "mystery of godliness."

1. God manifest in the flesh. 2. Justified by the Spirit. 3. Seen of angels. 4. Preached unto the Gentiles. 5. Believed on in the world. 6. Received up into glory.

V. The Mystery of the Translation of Believers. (I Cor. 15:51-58).

Here we have the revelation that there will be a generation of believers who shall never have to die at all. They shall at the Lord's call be changed from mortal to immortal in a moment, while at the same time the saved dead shall be brought forth to a similar immortality. This is something that could not possibly be reasoned out. It depends wholly on revelation.

Maybe the time of this revelation of Christ and rapture of believers (not rapture of the church) is but a short ways off. Present events indicate the near approach of the time when Christians shall be caught away.



CHRISTMAS OBSERVANCE

(Continued from page one)

Rather, the testimony of the Bible would lead us to believe just the opposite, for in all of its pages there are but two birthday observances mentioned, and in both instances it was the birthday of a heathen king. Gen. 40:2 and Matt. 14:6. The second of these birthday feasts was climaxed by the beheading of John the Baptist, which should be enough to turn Baptists against birthday celebrations for time and eternity. The writer challenges anyone to prove that God is pleased with the pagan custom of celebrating His Son's birthday.

But, if the observance of Christmas is not scriptural, whence is it? The answer is not hard to find. It is a pagan festival masquerading under a false name and a thin veneer of Christianity. It is a well known fact that in the early days of the Roman Catholic Church, its policy was to make converts by tactics now known as infiltration. That is, their missionaries would go to a heathen country and gradually get control of its organized religion, giving it an outward appearance of Christianity, while retaining all its pagan feasts and religious practices, merely giving them a Christian basis. This policy was declared by Pope Gregory I, in 601, in a letter to missionaries going to outlying provinces: "Let the shrines of idols by no means be destroyed, but let the idols which are in them be destroyed. Let the water be consecrated and sprinkled in these temples; let altars be erected . . . so that the people, not seeing their temples destroyed, may displace error, and recognize and adore the true God . . . and because they were wont to sacrifice oxen to devils, some celebration should be given in exchange for this . . . They should celebrate a religious feast and worship God by their feasting, so that still keeping outward pleasures they may more readily receive spiritual joys." (Bede, Eccl. Hist. of the Eng. Nation). This statement of policy by Gregory merely crystallized the policy already being followed by the Catholic Church. It is because

of this policy of blending Paganism with Christianity, that we have such unscriptural observances as Christmas, Easter, Epiphany, Lent, and others abroad in the land today.

So far, we have accepted for the sake of argument the proposition that Christ was actually born on December 25. We now question this. Actually there is no proof either documentary or traditional that Christ was born on December 25. The first certain mention of December 25 in this connection occurs in the fourth century in which the writer says: "... in the year I, after Christ, the Lord Jesus Christ was born on December 25, a Friday, and fifteenth day of the new moon . . ." The accuracy of this statement is questioned on the following grounds: December 25, AD 1, was not a Friday, but a Sunday, and it is now known almost positively that Christ was not born in AD 1, but from 6 to 8 years B. C. The important thing is that if it were not known up until the middle of the fourth century on just what date Christ was born, there surely was no way for it to be found out at that late date. The internal evidence of the Gospels would seem to indicate that Jesus was born not in mid-winter, but in the spring or summer. Surely, if God had desired us to keep His Son's birthday, He would have given us the date of His birth. The question then arises, why did the Catholics finally choose December 25 as the day on which to observe the Lord's birthday? It was chosen because the pagan Romans, as well as the pagans of many other lands, had festivals centering around the winter solstice which fell at that time on or near December 25. The winter solstice was observed almost universally as a festival to the Sun-god, but in Rome, where religion had reached a higher, or lower, level, depending on one's viewpoint, it was a time devoted to the worship of the god, Saturn. This festival commenced on December 19, and lasted seven days, ending on December 25. It was known as the Saturnalia, (i. e. Days of Saturn), and was a period of unrestrained revelry and debauchery. The following description is taken from the Encyclopedia Britannica, under the entry, Saturn: "His great festival was the Saturnalia, originally December 19, but gradually extended to seven days. We may conjecture that it was connected with the winter sowing, which in modern

At The Place Of The Sea

"By the greatness of thine arm they shall be still . . . till thy people pass over, O Lord."—Exodus 15:16.

Have you come to the Red Sea place in your life,

Where, in spite of all you can do,
There is no way out, there is no way back,
There is no other way but—through?
Then wait on the Lord with a trust serene
Till the night of your fear is gone;
He will send the wind, He will heap the floods,
When He says to your soul, "Go on."

And His hand will lead you through—clear through—

Ere the watery walls roll down,
No foe can reach you, no wave can touch,

No mightiest sea can drown;
The tossing billows may rear their crests,
Their foam at your feet may break,
But over their bed you shall walk dry shod
In the path that your Lord will make.

In the morning watch, 'neath the lifted cloud,
You shall see but the Lord alone,
When He leads you on from the place of the sea

To a land that you have not known;
And your fears shall pass as your foes have passed,

You shall be no more afraid;
You shall sing His praise in a better place,
A place that His hand has made.

—Annie Johnson Flint

THE PURPOSE OF SERVING

J. W. Kesner, Sr.

"For we are his workmanship, created in Christ Jesus unto good works which God hath before ordained that we should WALK IN THEM."—Eph. 2:10.

The purpose is "That we should walk in them; 'For we are laborers together with God: Ye are God's husbandry, we are

Italy lasts in various districts from October to January. Be that as it may, in historical times it was a most lively, popular festival, probably modeled on the Greek Kronia (see Cronus). All business, public and private, was at a standstill; schools were closed, executions and military operations did not take place. Slaves were temporarily free, feasting with, and even waited on, by their masters, and saying what they chose. All and sundry were greeted with Io Saturnalia and presents were freely exchanged, the traditional ones being wax candles and little clay dolls . . . Gambling with dice, generally forbidden, was allowed." Surely, any spiritual reader can see that the day we know as Christmas, the birthday of Jesus, is in reality the old Roman Saturnalia. Nominally a day sacred to God, it is nevertheless observed by worldly people and many Christians as a time of drunkenness, revelry, and unrestrained rioting; a time when parents, instead of magnifying God as the giver of every good and perfect gift, tell their children the lie that their presents are given them by jolly old Catholic Saint Nicholas. Even the wax candles and dolls are not lacking in our present-day Christmas celebrations. The custom of having Christmas trees is a later note, and is reminiscent of the days when our Anglo-Saxon forbears worshipped Druids. How can a spiritual, Bible-loving Christian have anything to do with such a day, borrowed from paganism and given a thin varnish of Christianity, but still chock full of idolatry, uncleanness, and heathen practices. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what agreement hath the temple of God with idols?" II Cor. 6:14, 16. May God help us to repudiate this Catholic abomination called Christmas.

God's building." (I Cor. 3:9). "Now he that hath wrought for the selfsame thing is God, who also hath given us the earnest of the Spirit" (II Cor. 5:5).

We are to walk in Christ's way, demonstrate Christ's Sermon on the mount, confessing THE CHRIST before men, and telling others WHAT HE HAS DONE FOR US.

Our work is to be continuous and along His way. Our task is not an NRA project, to be intermittent. Our task is to be DONE WITH ALL OUR MIGHT; we are to work as Paul worked—as Peter and John worked. Put EARNESTNESS, ENTHUSIASM AND POWER into your task. He has given us an assignment and strength to complete it. Let us walk worthy of the vocation to which we are called. Obstacles appear, problems lie ahead, but TO HIM THAT OVERCOMETH, He will give more important duties. God never places a given task without LEAVING PROPER TOOLS OF INSTRUCTION. Moses was almost paralyzed when the stupendous task of leading the children of Israel out of the land of their taskmasters was given to him, but GOD GAVE HIM HELPERS. God was near in emergencies and never failed in furnishing adequate assistance. HE WILL NEVER LEAVE US NOR FORSAKE US.

Are WE fulfilling His Divine purpose? Have WE RECEIVED the Divine re-creation? Are we giving evidence that WE HAVE BEEN BORN AGAIN? First, Christ is FOR US, then Christ is IN US, and finally, He works THROUGH US. Because Christ is in us and we are not like those mechanical fountains sometimes seen in private homes that spray jets of water into the air so long as some hidden mechanism is wound, but as soon as the spring is uncoiled, water comes to rest. WE ARE LIVING FOUNTAINS OF LIVING WATERS WHOSE SUPPLY NEVER FAILS. Christ is our life—our all.

May it be said of each of us, when we have come to the end of the way, that our life has truly been a blessing along the pathway. There are only TWO KINDS of lives to live. One is FOR GOD AND OTHERS, and the second is FOR SELF. We are either doing something to help others, or we are ROB-BING THEM BY OUR SELFISHNESS. Men who indulge in

(Continued on page three)

“ROPE AND RAGS”

(Continued from page one)
remarkable illustration of salvation by grace.

IT IS INTERESTING TO NOTICE JEREMIAH'S CONDITION. To be sure he was in a dungeon. He had not always been there. As we have noted, because of his loyalty to God and seeming disloyalty to Jerusalem, he had been cast into this dungeon.

So it is with the sinner. Every man is a sinner, yet man hasn't always been a sinner. The third chapter of Genesis tells the story of the fall of the human family. When God placed Adam in the garden of Eden he was perfect in every particular, yet Adam sinned and transgressed God's holy law, with the result that he fell from the position of holy perfection. Just as Jeremiah had been cast down into that dungeon, so man fell from a position of holiness to one of sin.

There was no light for Jeremiah within this dungeon. Of course it would have been bad enough to be in prison, yet it was far worse to be sunk down into the mire without any light within the room.

Jeremiah, likewise, pictures the sinner, for every sinner is in total darkness. Listen:

“Having the UNDERSTANDING DARKENED, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.”—Eph. 4:18.

This darkness on the part of the sinner accounts for man's refusal to come to Christ. The gospel seems so plain to those of us who are saved. It would appear that everyone should believe and be saved. Often after preaching when no one has been saved, some Godly Christian will say, “You make the Gospel so plain that I just don't see why no one was saved.” What perfectly plain and obvious to the child of God is but dense and gross darkness to the sinner. He can never see the things of God until the Holy Spirit envelopes him to do so. In fact, the sinner is definitely blinded by Satan.

“In whom the god of this world hath BLINDED the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.”—II Cor. 4:4.

Within this dungeon Jeremiah had NO FOOD. In reality, he had not been for Ebed-melech thinking of him, he doubtless would have starved to death within this dungeon. All others had forgotten him and no food was available for him.

A sinner has no spiritual food. All he has to feed upon is the things of the world and these do not satisfy the soul. When the prodigal son was in the far country beside the pig pen, he suffered with hunger. So hungry was he that he would have been glad to have eaten the husks upon which the pigs were feeding. Every unsaved man is in a far country away from God. Though he may hunger for something better, there is no food for him—nothing to satisfy his soul until he comes to Jesus. Jeremiah had no firm standing within this dungeon. We read that he sunk down into the mire. That a pitiable condition for a man of God to find himself in such circumstance—wading in the mire about to die. If there is any portion of the word of God which illustrates the spiritual condition of the

sinner, it is this. No sinner is on the solid Rock of Ages until he has been redeemed. In fact, only when he is saved, can he sing:

“On Christ, the solid Rock, I stand;
All other ground is sinking sand.”

Our Lord speaks of those who build on sinking sands and also on the solid rock. He said:

“Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.”—Mt. 7:24-27.

Every man ought to be building for eternity, yet the unsaved are building on sinking sand which will fail the builder in the hour of judgment.

Jeremiah's only prospect was death. There was no hope for him that he might live. In fact, those who put him there realized this was true and actually was glad to thus get him out of the way. It was their wish that he would die and all the prospect he had was death.

Certainly spiritual death is the only prospect which the sinner has.

“Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth DEATH.”—I James 1:15.

“For the wages of sin is DEATH; but the gift of God is eternal life through Jesus Christ our Lord.”—Rom. 6:23.

“Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall DIE.”—Ezek. 18:4.

“Wherefore, as by one man sin entered into the world, and death by sin; and so DEATH passed upon all men, for that all have sinned.”—Rom. 5:12.

Sometime ago a man was sentenced to be electrocuted at the Ohio Penitentiary in Columbus. His death was delayed one month on account of riots in the prison. Even though his death was delayed a month, and though he lived one month longer than the state said he would—even in this last month his only prospect was death. Though the sinner may die today or even if he lives fifty years longer, the only thing in store for the unsaved is ultimately physical death followed by spiritual death.

II

GOD PROVIDED A DELIVERER FOR JEREMIAH. We read:

“Now when Ebed-melech the Ethiopian, one of the eunuch which was in the king's house heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin; Ebed-melech went forth out of the king's house, and

(Continued on page four)

THE PURPOSE OF SERVING

(Continued from page one)
the liquor business, ARE ROB-BING MEN OF THEIR SOULS, WIVES OF THEIR HAPPINESS, CHILDREN OF THEIR BREAD. Let us supply their needs by HIS RICHES in Grace. (Reprint from The Sword)

“ONLY BELIEVE”

(Continued from page one)
and his children. Then his eyesight became dim. In 1737, while still their loved and faithful pastor, he died. And now, on every anniversary of that dreadful fire, they tell again in that little town the story of Benjamin Schmolke and sing again his hymn:

My Jesus, as Thou wilt!
O may Thy will be mine!
Into thy hand of love
I would my all resign;
Through sorrow or through joy,
Conduct me as Thine own,
And help me still to say,

TOO BUSY

The Lord had a job for me,
But I had so much to do,
I said, “You get somebody else—
Or wait till I get through.”

I don't know how the Lord came out,
But He seemed to get along,
But I felt, O' sneakin' like—
Knowned I'd done God wrong.

One day I needed the Lord,
Needed Him right away—
And He never answered me at all,
But I could hear Him say

Down in my accusing heart—
“Nigger, I've got too much to do
You get somebody else or
Wait 'till I get through.”

Now when the Lord has a job for me
Me, I never tries to shirk;
I drops what I have on hand
And does the good Lord's work.

And my affairs can run along,
Or wait 'till I get through.

Nobody else can do the work
That God's marked out for you.
—Paul Laurence Dunbar

WRITE THEM
UPON THE TABLE
OF THINE
HEART
Prov. 3:3



DRUNKENNESS IN AMERICA

(Reprinted from the World Wide Christian Conservative)

Psychiatrist Robert V. Seliger of Johns Hopkins and Psychot-herapist Victoria Cranford, a co-worker, reported that there are 600,000 chronic alcoholics in the United States institutions and no one knows how many outside. In America they estimate that there are 2,000,000 heavy drinkers. Of the 140,000,000 in the United States, 38,000,000 are social drinkers.

In other words every third and one-half person in America is heading toward a drunkard's grave.

Those who think they can drink beer and alcoholic beverages and just remain social drinkers are entirely wrong. Those who die of delirium tremens and go to drunkard's graves are enlisted from social drinkers. Drunkenness is a physical disease. The will power of an individual is not that which determines whether a person will die a drunkard or not. Alcohol is an anhydride that abuses the physical body. The body must counteract this poison. In doing so a habit is built up. The more one drinks, the more the body cries because of nature's habit of trying to counteract the poison that it is accustomed to receiving. Any-one can become a drunkard.

Anyone who drinks liquor even in a social way is poisoning his body, searing the mind, brain, and nerves of the human body. This scarred tissue will eventually break down the thinking ability of that individual.

America has been a strong nation, but America is becoming a nation of drunkards. She will no longer be able to produce, no longer able to defend herself, no longer be the strong moral people she has been before. America is being undermined from within by sin, the sin of drunkenness, the canker that is destroying our national strength and life. America will crumble because of the termites

of drunkenness.

Individually, it is a sin to abuse the body which is the temple of the Holy Spirit, this body that God gave us as a habitation and dwelling through which we may work and do good is a sacred shrine, a temple that God has entrusted to us. We have only one life to live and the success of that life is partly dependent on the health of this body. No wonder the Holy Spirit stated in I Cor. 3:16 and 17: “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.”

HE FAINTETH NOT

When sorrows press and faith seems dim,
Hold fast, look up, and trust in Him;
He fainteth not.

HE FAILETH NOT

'Mid earth's confusion, strain and din,
He giveth perfect peace within;
He faileth not.

HE CHANGETH NOT

His every word fulfilled shall be;
His unveiled glory we shall see;
He changeth not.
—Selected.

Liquor is the source of immorality, murder, lying, and adultery. Liquor breaks up the home. Liquor fills many a grave. Liquor is sudden poison. Liquor fills our insane asylums.

Only one thing can save America from the tragedy of ruin through liquor and that is a spiritual revival. Let us pray for a revival that will sweep America and save our country from ruin.

My Lord, Thy will be done!

My Jesus, as Thou wilt!
All shall be well for me;
Each changing future scene
I gladly trust to Thee;
Straight to my home above
I travel calmly on,
And sing in life or death,
My Lord, Thy will be done!

Today, He knows “why.” Tomorrow, so shall we. “Be not afraid, only believe.”

May you be richly blessed of God for the wonderful truths printed in THE BAPTIST EXAMINER.

Wm. F. Kennedy
Rockford, Ill.

There is no other paper I appreciate as much and read every word as I do the EXAMINER.
W. H. Purdy
Venice Center, N. Y.

THE BLACKSMITH

(Continued from page one)
she removed her skirt and wrapping the Bible in it, buried it in a hole she dug with her blistered hands.

She then crawled to the garden spring and tried to bathe her blistered face and hands. There later she was found unconscious, by the villagers. She was soon revived and able to speak and tell them where the Word of God was buried. They followed her to that sacred spot and as the precious volume was uncovered, every man pledged himself to defend it with his life.

This true story has been told over and over again to the children's children of that group, and there have been many tear-dimmed eyes as it was told. Times grew brighter until religious freedom of worship was allowed throughout England. Elsie's great granddaughter followed her Puritan husband to America and brought that Bible with her. Why was that Bible so highly prized? Because it was in very truth "the word of the Lord." The Bible is the only book in the universe that gives mankind hope of heaven.



ROPES AND RAGS

(Continued from page three)
spoke to the king, saying, My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die

for hunger in the place where he is: for there is no more bread in the city."—Jer. 38:7-9.

Jeremiah's deliverer was Ebed-melech. His name means "the servant from on high." As such, he clearly presents to us the Lord Jesus Christ, since Jesus was such a deliverer. He got down off his throne; He took off His crown; He closed the palace gate behind Him; He left Heaven behind in order that He might become our Redeemer.

"For ye know the grace of our Lord Jesus Christ, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—II Cor. 8:9.

Jeremiah's deliverer was a black man—an Ethiopian. Being of another race naturally it would be said of him that there was no beauty in him.

Surely we would think thus of our Lord Jesus Christ, since no one sees any beauty in Him until the individual is saved. The prophet declared this to be true eight hundred years before His birth.

"For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is NO BEAUTY THAT WE SHOULD DESIRE HIM."—Isa. 53:2.

When the Jews built the tabernacle in the wilderness, they placed within a wealth of beautiful curtains and wonderful furniture overlaid with gold, all of which was worth a sizeable fortune. The outside cov-

ering of the tabernacle was of badgers' skins, which, when exposed to the sun, the wind, and the rain, surely offered anything but an inviting appearance to the tabernacle. Looking at it from the outside one would never have dreamed of the wealth and beauty there was within. Surely looking at the Lord Jesus before one is saved, he would never realize how marvelous and how wonderful is our Lord.

Ebed-melech, in order to deliver Jeremiah, came forth from the presence of the king. He asked permission of the king in order that he might save Jeremiah out of the dungeon, and when the permission was granted he came forth immediately from the king's presence unto Jeremiah.

So it is with our Lord Jesus. When He came to save us, He came forth from the presence of the King of kings—even God Himself. How wonderful it is to know that as Jeremiah's deliverer came forth from the king, in like manner our deliverer, our Saviour and our Redeemer, also came to us from our King.

"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Phil. 2:5-8.

III

IT IS INTERESTING TO NOTICE THE MANNER OF DELIVERANCE WHICH JEREMIAH EXPERIENCED. Jeremiah couldn't deliver himself. Sunk down within the mud, within this dungeon, he couldn't climb out. There was nothing that he could do whereby he might deliver himself from this pit.

Beloved, there just isn't anything that the sinner can do to deliver himself from the condition of sin and thus set his feet on the solid Rock of Ages. Our Lord says to any that would thus try to effect their own redemption:

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."—John 10:1.

The sinner may clothe himself within his own righteousness and may try by his morality, good deeds, and righteousness to save himself, yet in the end every lost man will find that this will not suffice. This is what the Word of God tells us again and again.

"But we are all as an unclean thing, AND ALL OUR RIGHTEOUSNESS ARE AS FILTHY RAGS; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."—Isa. 64:6.

"Therefore we conclude that a man is justified by faith WITHOUT THE DEEDS OF THE LAW."—Rom. 3:28.

"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 Ghost."—Titus 3:5.

Years ago, I remember reading how some African savages received the Prince of Wales on one of his visits. Except for the tall, silk hats which they wore, they were entirely nude, yet they came to meet their king riding in Ford cars, with rings



in their ears and their noses. We laugh as we think what a ludicrous and ridiculous picture they presented, yet actually they were well dressed gentlemen in comparison to man's best efforts to make him presentable to God.

Not only is it true that Jeremiah couldn't climb out of the dungeon, he couldn't climb part way out.

Certainly every unsaved man is just as helpless. Some talk about waiting until they are better to come to Jesus. May we remember that the invitation is for us to come:

"Just as I am, without one plea, But that Thy blood was shed for me,

And that Thou bidd'st me come to Thee,

O Lamb of God, I come! I come!"

While the majority of unsaved folk realize that they can't fully save themselves, they believe somehow that salvation is a mixture of grace and works and that if one does the best he can he shall be saved. Let me remind you, beloved, that salvation is not such a mixture.

"Even so then at this present time also there is a remnant according to the ELECTION OF GRACE. And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work."—Rom. 11:5, 6.

Salvation is by grace alone. It is by grace through faith, plus nothing, minus nothing.

"For BY GRACE are ye saved through faith; and that not of yourselves; it is the gift of God: NOT OF WORKS, lest any man should boast."—Eph. 2:8, 9.

It was just a simple provision which Ebed-melech used to deliver Jeremiah—ropes and rags. The rags were to be put under the arms to protect the flesh and with the ropes he was to be pulled out.

God's plan of salvation through the ages has been a matter of utmost simplicity. In the days of Moses God told the snake-bitten Jews to make a serpent of brass which would heal them of their serpent bites. All they needed was but to look to it. This was but a simple provision, which of course told them of Jesus as Saviour.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life."—John 3:14, 15.

On the night of the first Passover when Israel was redeemed out of Egypt, God told each family of Jews to kill a lamb,

catch its blood in a basin, and then sprinkle that blood with a bunch of hyssop on the side posts and on the lintel of the door. All they needed to do was to take God at His word. Theirs was to be a simple exercise of faith. This is all that God asks of us today. If the ropes and rags were but a simple provision for Jeremiah's deliverance, how much more can we say to ours is a simple provision whereby we are saved. Listen:

"And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."—Acts 16:30, 31.

It is rather interesting to notice that the rope was long enough to reach Jeremiah and that it was strong enough to pull him out. Accordingly it was not long after Ebed-melech secured permission to deliver Jeremiah until the prophet of God was standing upon dry ground.

How I do thank God that the Gospel of Jesus Christ is just like this rope. It is long enough to reach every man in his sin and it is strong enough to pull him out.

Paul was a great sinner, yet he found the Gospel abundantly sufficient for his salvation.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."—I Tim. 1:15.

The woman of Samaria was likewise noted for her sins, yet she found the Gospel of our Lord Jesus Christ able to save. After she had received Jesus she became so enthused that she left her water pot and went into the city inviting all to come see Jesus.

"Come, see a man, which told me all things that ever I did: is not this the Christ?"—John 4:29.

Rahab the harlot was one of the Old Testament sinners who found the Gospel of our Lord abundantly able to save. We read:

"By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace."—Heb. 11:31.

In closing, may I urge you who like Jeremiah are struggling in the mire of sin—spiritual death your only prospect—may I urge you to receive the Lord Jesus Christ now and be saved. Ebed-melech delivered Jeremiah, yet you and I need the Lord Jesus Christ. May you receive Him.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—John 1:12.

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