

Don't stay away from church because it is not perfect. How lonely you would feel in a perfect church!

MISSIONARY

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The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

To the law and to the testimony; if they speak not according to this word it is because there is no light in them. —Isaiah 8:20

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The Drawing Power of Christ

By C. D. COLE

"And I, if I be lifted up from the earth, will draw all men unto me. This he said signifying what death he should die" (John 12:32).

When I began to study this text I thought it spoke of the drawing power of the cross, and was about to follow Maclaren, who calls the cross of Christ the universal magnet. But truth compelled me to change my theme, and name it "The Drawing Power of Christ." The text does not say what the cross will draw men, but that Christ will do the drawing. "And I, if I be lifted up from the earth, will draw all men unto me."

Our Lord here speaks of activity and work after death. This alone marks Him more than man. Death is no part of the activity of other men, but terminates their work; and thereafter, with few exceptions, their influence is a gradually diminishing quantity. Paul had to say, "To abide in the flesh is needful for you." But that which terminates other men's work was a part of Christ's

work, and was to be followed by a new form of work. Death is the passive and helpless ending of other men's work, but, with Christ, death was an active and powerful work of obedience. He could say, concerning His death, "This commandment have I received of my Father" (John 18:18). He had power to lay down His life. What a testimony to His deity and Godhood! Pity the man who cannot see it.

Three times our Lord spoke of His death as a lifting up. The first time at the beginning of His ministry—John 3:14: "As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up." The second time about the middle of His ministry—John 8:28: "When ye have lifted up the son of man, then shall ye know that I am he." The last time near the close of His earthly work—"And I, if I be lifted up." The word for "lifted up" is not the word that denotes the raising up of an object, but that which speaks of exalting a person. For example, James 4:10: "Humble

yourselves in the sight of the Lord, and he shall lift you up." The same word is translated "exalt" in Matt. 23:12; 1 Peter 5:6 and other places. So our Lord spoke of His death as His exaltation. The cross became a throne.

The story of the cross as a means of grace will draw nobody of itself. Apart from the drawing power of Christ by the Holy Spirit, the cross is not a magnet to attract but an offence that repels. Paul preached the cross to the religious Jews and it was a stumbling block to them; he preached the cross to the intellectual Greeks and it was foolishness to them. It required the effectual call of the Spirit to make it attractive to anybody. Those who understood the meaning of the cross, tusting their souls to the crucified Christ, were denominated "the called."

Let us examine our text in the light of universalism. Does it, when fairly interpreted, give any (Continued on page 6, column 1)

Baptists and the Bible

First of all, Baptists make no apology for believing that the Bible is the infallible Word of the Sovereign God. From Genesis 1:1, on through the Old and New Testaments to Revelation 22:21, Baptists hold that every word is of God. Listen to Proverbs 30:5—"Every word of God is pure."

Also listen to II Timothy 3:16—"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Then in II Peter 1:20, 21, we read: "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

In view of these passages and scores of others similar to them, Baptists not only believe the Bible to be the inspired Word of God, but consider it to be definite heresy to believe otherwise. The modernists and neo-orthodoxists of our day scoff at this Baptist position. They think that the Bible contains some spiritual value, but they reject it as God's infallible Word. Well, so long as God saves men, so long as the new nature is imparted to sinners, we shall have Baptists in the world who recognize the Bible to be what it is—the pure Word of God. As one old country preacher has put it, "We believe the Bible from 'kiver to kiver,' and even the 'Holy Bible' on the 'kiver.'" I have come to the conclusion

that there is no need of trying to convince an intellectual fool that the Bible is God's Word. Jesus said to the Pharisees, "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." (John 8:44). Here Jesus indicates that only the saved man truly has regard for the Word of God. The Word of God is spiritual, and it cannot be received by carnal man. Listen to Romans 8:7—"The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

The man who doesn't know that the Bible is the Word of God—if he denies that it is—is simply an unsaved man. Paul says "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (I Corinthians 2:14).

Some people ask, "Why all the differences among the churches?" This verse talks. Some carnal men took hold of the Bible to teach it, but they could not understand it. Therefore, they twisted it to suit their own whims. That's why we have all the confusion in religion today. So until a man is saved, there is little use of trying to teach him anything by way of doctrine. He has no regard for God's Word.

Secondly, Baptists not only accept the Bible as the infallible, verbally inspired Word of God, written by men under the direct and omnipotent power of the Holy Spirit of God, but they also regard the Bible as an all-suf- (Continued on page 4, column 3)

Wrong Ideas About Satan

By ROY MASON

Buffalo Avenue Baptist Church
Tampa, Florida

Satan is the father of lies, so Jesus said, and what is more natural than that he should promulgate lies concerning himself—lies that help him in his work against God and his Cause in the world? Criminals often wear disguises so as to avoid detection. So does Satan seek to disguise himself so people will not recognize him, and so he can slip upon them unawares. Let us take note of some of the false notions concerning the devil that are in human minds.

1—ERRONEOUS NOTIONS CONCERNING HIS APPEARANCE. The devil of popular mythology is a creature with horns, hoofs and forked tail, and wearing what looks like a red flannel suit. People often attend masquerade parties attired something like this when they wish to represent the devil. There is nothing in the Scriptures to warrant such an idea. He does not approach people under repellant guise—but often in a most attractive fashion. Paul writes, "For even Satan is transformed into an angel of light." In the Garden Satan approached Eve through the Serpent who was before the Fall a "beast" and doubtless the most attractive of creatures. Satan puts up a good appearance, and he uses the most alluring things to deceive and lead astray.

2—MANY WRONGLY ASSUME THAT THE DEVIL IS OMNIPRESENT. He is not. Only God is omnipresent. However the devil by means of his organized (Continued on page 6, column 3)

Mary—the Mother of Our Lord Jesus Christ One Against the Crowd

The most beautiful story ever told is the story of the birth of our Lord Jesus Christ. And a part of that beautiful story is the account of Mary, the Mother of our Lord.

Mary was a pure, virtuous woman. Nothing is clearer in all the Word of God than this truth. Read the accounts of Matthew and Luke and you see her as she is—pure in mind, humble under the hand of God, thankful for the blessing of God, having faith to believe the message from God, being wise to understand the purpose of God in her life.

Mary was highly favored above all other women. It was her unique honor that she should be the mother of our Lord Jesus Christ. Blessed was Mary among women. Through her, God gave His most priceless gift to man.

But, though Mary be worthy of all honor as a woman favored of God above all others, and though she be indeed a splendid, beautiful, godly character, and though she be the mother of our Lord, Mary can neither intercede for us with God, nor can she save us, and certainly, we must not worship her. There is nothing clearer in the Word of God than this truth.

Let us notice this truth as it is diligently compared with the teaching of the Roman Catholic Church and the Word of God. The following quotations are taken from the books, "The Glories of Mary" which were written by Cardinal Alphonse di Liguori, one of the greatest devotional writers of

the Roman Catholic Church, and the Word of God taken from the Douay Version which is approved by James Cardinal Gibbons, Archbishop of Baltimore. The Editor's notice says, "Everything that our saint has written is, as it were, a Summary of a Catholic tradition on the subject that it treats: it is not an individual author; it is, so to speak, the church herself that speaks to us by the voice of her prophets, her apostles, her pontiffs, her saints, her fathers, her doctors of all nations and all ages. No other book appears to be more worthy of recommendation in this respect than 'The Glories of Mary.'" Note the following deadly parallel.

Mary Is Given The Place Belonging To Jesus Christ!

Roman Catholic Church:
"And SHE is truly made a mediatrix of peace between sinners and God." "Sinners receive pardon by . . . Mary ALONE."

—Pages 82, 83
"Mary is our life" . . . "To understand why the holy Church makes us call Mary our life . . . Mary then in obtaining this Grace for sinners by her intercession, thus restores them to life."
—Page 80
"He falls and is LOST who has not recourse to MARY."
—Page 94

The Word of God:
"For there is one God, and ONE Mediator of God and men, the MAN Christ Jesus."
—I to Timothy 2:5
"CHRIST . . . is our life."
—To Colossians 3:4
"Whereby HE is able also to Save forever them that come to God by HIM; always living to make intercession for us."
—To Hebrews 7:25
"Jesus saith to him: I am the way, and the truth, and the life. No man cometh to the Father, but by me."
—John 14:6

(Continued on page eight)

The Baptist Examiner Pulpit

"What A Well-Dressed Christian Should Wear On Easter"

Sermon Preached by Pastor John R. Gilpin; Mechanically Recorded for Publication

(Read Colossians 3:1-17).

Since this is the so-called live. Easter Sunday, I feel that I ought to bring you a message from God's Word as to what a Christian ought to wear on Easter if he is going to be well dressed. Therefore, I bring to you this expository message from the third chapter from which I have read in Colossians.

I presume most of you know that I have a very hearty and a most healthy disregard for Easter. If peradventure you don't know how healthy that disregard for this heathen custom of Easter is, I will express it to you now when I say that my disregard for Easter is in such a healthy state that it will continue in perfect

physical condition as long as I live. Don't let any one misunderstand me. I believe in the resurrection of the Lord Jesus Christ. I expect that I believe in it a little more strongly than some folk who observe Easter Sunday. I'm not saying that I don't believe in the resurrection; I'm saying, beloved, I certainly have no place for Easter in my thoughts on theology.

LET ME TELL YOU WHY I DO NOT OBSERVE EASTER. IN THE VERY OUTSET, IT IS HEATHEN IN ITS ORIGIN.

If you will go to the library and consult any good reputable encyclopedia, you will find that

Easter comes from the Greek goddess, Estarte, and that Easter was a pagan heathen festival that was celebrated fully 800 years before the Lord Jesus Christ was born in Bethlehem. You will further find that it was never celebrated by so-called Christians until about 400 years after the Lord Jesus Christ's death, and then when it began to be celebrated by so-called Christians, it was only the attempt of the Catholics to overawe the heathen mind of the barbaric peoples so that, beloved, all the paraphernalia connected with Easter, including the Easter bunny, and the eggs, can be said to be pagan entirely as to its origin and can be proven to be at least (Continued on page 2, column 1)

To follow the crowd is the way of the weakling, especially when it goes to do evil. To stand alone, when necessary, for principle, takes the stuff that heroes are made of. But it's worth while. It gets results that make a man glad he is living. Or make him glad to die, either.

Twenty-four hundred years ago Leonidas stood at the Pass of Thermopylae to defend the liberties of Greece against the hordes of autocracy pouring in from Asia. He did, and his little band like one man was lost in the millions that swamped them. But he saved Greece and liberty. And his is one of those "immortal names that were not born to die."

A hundred years before that Daniel stood before the autocrat of the world and his command not to petition his God, under pain of death in the lions' den. Without ostentation or defiance, Daniel prayed, "as he did aforetime." He went to the lions' den, but he came out alive, and his course sent the knowledge of the true God throughout the world.

"And the God that lived in Daniel's time is just the same today." You may have to stand before kings and autocrats; you may not. But anyhow, the hardest judge to face is public opinion. The man that stands up before a sneer or a slander and keeps on his course without shrinking, has the power that will make him the defender of liberty and truth no matter where or when or how he is called upon.

And his influence will tell. He may be only one man in a crowd, but he is the man in the crowd. (Continued on page 8, column 3)

Christian Wealth

There is buried in gold and silver plate and useless ornaments, in Christian homes, enough to build a fleet of fifty thousand vessels, ballast them with Bibles, and crowd them with missionaries; build a church in every hamlet, and supply every living soul with the gospel within a score of years.—A. T. Pierson.

Symptoms of Backsliding

1. Neglect of secret prayer (Acts 2:41, 42; Col. 4:2).
 2. Disregard or neglect of God's Word (Prov. 28:9; John 15:7).
 3. Forsaking God's house (Heb. 10:25).
 4. Worldly-mindedness (2 Tim. 4:9-11; 1 John 2:15-17).
 5. Levity in conversation (Eph. 5:4).
- (Continued on page 8, column 4)

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Noble Virginia Baptist Lay-Preacher Visits Our Home And Church



BRO. TED HOLLIDAY
Richmond, Virginia

Truly it was a joy to have this man of God in our home and church of recent date. By his brief visit and the fellowship we had, we felt definitely refreshed. We thank God for Baptists like Bro. Ted, who knows what he believes and why he believes it.



Easter

(Continued from page one)
800 years older than the resurrection of the Lord Jesus Christ.

Now, beloved, if I did not have any other reason for being opposed to Easter, that is enough of a reason right there. I haven't any business baptizing paganism into the church of the Lord Jesus Christ in the guise of religion when this Word of God has been given us as our book of final authority.

II.

BELOVED, I AM OPPOSED TO EASTER BECAUSE WE ARE TO REMEMBER THE RESURRECTION OF OUR LORD BY THE ORDINANCE OF BAPTISM.

The folk who do not baptize by immersion do not have a Scriptural means of remembering the

resurrection. Yet in this church, beloved, every time you see an individual put into the water of the baptism and raised up therefrom, you have a picture of the resurrection of the Lord Jesus Christ, who Himself died and was buried and was raised again; and every time the ordinance of baptism is administered, the resurrection of our Lord Jesus Christ is pictorially enacted before your very eyes.

Now I can understand why these folk who practice sprinkling and pouring for baptism — I can understand why they have to have a special day for the observance of the resurrection. I can easily understand why when they disregard the plain statements of God's Word as to baptism, that it is very easy for them to go on a little further in their disregard for the Word of God and bring this paganism into their churches in the guise of Christianity.

III

I AM OPPOSED TO EASTER BECAUSE IT IS DEFINITELY UNSCRIPTURAL IN EVERY PARTICULAR.

Take for example the idea that the Lord Jesus Christ was crucified on Friday and that He arose on Sunday morning. There is not one word of truth in the crucifixion theory that Christ was crucified on Friday; and neither is there one particle of truth that Jesus Christ arose on Sunday morning. Listen:

"Fos as Jonas was THREE DAYS AND THREE NIGHTS in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12:40.

A fellow would have to be some juggler of figures if he is able to crucify Jesus Christ on Friday and raise Him from the dead on Sunday morning, in the light of that verse of Scripture. Jonah was three days and three nights in the belly of the fish, and our Lord said that He Himself would spend three days and three nights in the heart of the earth. Beloved, any man who can think in any sense that the Lord Jesus Christ was crucified on Friday and raised on Sunday morning, hasn't got sense enough to count up to three. As for this thought that the Lord Jesus Christ was actually raised on Sunday morning, I wonder if it would not be well for folk to read God's Word. Listen:

"In the END OF THE SABBATH, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." Matt. 28:1.

Now if you will read the balance of the chapter, you will find that when these women came to the tomb, they found the Lord Jesus was already raised from the dead. When did they come there? "At the end of the Sabbath."

The end of the Sabbath was six o'clock Saturday afternoon, and at the end of the Sabbath, as it began to dawn toward the first day of the week, Jesus Christ's friends came to the tomb and found it already opened and the Son of God already resurrected from the grave. I say, therefore, beloved, I don't believe in Easter

because it is unscriptural in every particular.

IV

EASTER BECAUSE THE VANITY OF THE FLESH IS CERTAINLY ON PARADE IN EVERY CHURCH ON EASTER SUNDAY.

Now don't misunderstand me, I like to see folk put on new clothes and dress up. Why I dressed up today myself in my suit I bought in 1940. I like to see folk put on new clothes if they have them, and I like to see them have them; but, sister, if I had a hundred thousand dresses in my wardrobe, I wouldn't wear a new one on Easter Sunday — especially and come to this church, because I know I would be mortified before I got out of here if I did. I have a habit of saying some things that make the folk who dress up on Easter feel badly. The average congregation on Easter Sunday ought to sing, "We're Marching to Zion with our New Easter Finery On." I don't believe in anything by way of religion that puts the flesh on parade. I couldn't have any part in Easter from that standpoint.

V

I DON'T BELIEVE IN EASTER IN VIEW OF THE FACT THAT TRUE BAPTISTS HAVE REFUSED TO PARTICIPATE IN IT.

To be sure, we have some today who call themselves Baptists who take part in Holy Week Services, and who on so-called Good Friday will take a part as to a Good Friday program. Beloved, the man that does so, isn't a Baptist regardless of what name he goes by. Will you believe me that back there in the fourth century Baptists were beheaded and slaughtered by the thousands who refused to go into Catholic services on Good Friday? I could read to you from history books one after another of folk who were beheaded, slaughtered and killed by the thousands who refused to observe Easter in the fourth century.

I say to you, beloved, real Baptists throughout the ages have refused to participate in this heathen pagan festival. Whenever I think of the so-called Baptist churches who on any Sunday have an Easter program, I am reminded that on the following Sunday they ought to have a purification program.

One of the great characters of the Inter-Biblical period was Antiochus Epiphanes who was one of the cruellest monarchs that ever reigned on the face of the earth. History says that he was so cruel he had Jewish mothers crucified and before they died, he had their own babes put up to their breast and a sword driven through the breast, pinning the mother to the babe through the sword. You would think that a man who was that cruel could not think of anything worse to do to humiliate God's people, but he did. He went into the Jewish temple and took a sow and offered that sow as a sacrifice upon a Jewish altar. Do you know what those Jews did? They felt that their temple was desecrated, and before they offered another sacrifice upon that altar, they had a purification service to cleanse the temple that had been defiled by the offering of a sow upon the Jewish altar.

Beloved, that Jewish altar was not one bit more profaned than the church is, that brings Easter and Good Friday and all the balance of those pagan heathen customs into it for a worship service.

VI

Having given you this reasons as to why I do not believe in Easter, I WANT TO TELL YOU WHAT THE WELL DRESSED CHRISTIAN OUGHT TO WEAR ON EASTER OR ANY OTHER DAY. I say, beloved, on Easter or any other day, GOD'S PEOPLE OUGHT TO BE CLOTHED.

There isn't any place for nudism in the life of the child of God. Old Adam was clothed with a perfect human righteousness in the Garden of Eden. When he lost this righteousness, this brought spiritual shame to him, so he tried to hide from God behind the

trees. It also brought social shame to him in that he sought to hide his nakedness with fig leaves. He realized, beloved, he needed to be clothed. I insist today that God's people ought to be decently clothed at all times.

Read the 5th chapter of the Gospel of Mark, the story of the Gadarene demoniac. When this maniac was healed of his mania, they found him clothed and in his right mind. Notice the expression: "Clothed and in his right mind." Beloved, clothing and a sound mind go together.

Adam's attempt at clothing himself was displeasing to God. God did not like it. Adam made garments of fig leaves for himself and clothed himself thereby, yet the thing displeased the Lord. Of course, it displeased God because it was only temporary; it was perishable; and those fig leaf garments would have to be renewed daily; therefore, God killed an animal and clothed Adam with the skins of that animal so that Adam's leaves gave way to God's Lamb.

This is typical of the fact that men try to clothe themselves with the leaves of their selfrighteousness, which is just as displeasing to God as Adam's fig leaf garments of the long ago. As it became necessary for God to kill a lamb in order that Adam and Eve might be fully clothed thereby that the physical as well as their spiritual nakedness might not be seen, so it became necessary that God kill the Lamb of God, Jesus Christ at Calvary that men might be clothed fully spiritually in His sight.

I say that Adam lost his garments of perfect human righteousness when he sinned, but the man that has trusted Jesus Christ as his Saviour has received garments of perfect Divine righteousness in Jesus Christ. Listen: **"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.

Jesus Christ took our sins, and in turn, He clothed us with His righteousness and holiness. Our sins were put on Jesus, and His righteousness put on us. Adam never had anything better than a perfect human righteousness, but I, today, have a perfect Divine righteousness — the righteous robe of the Son of God, and every saved man is clothed in the righteousness of God's only begotten Son.

VII

EVEN THOUGH WE ARE THUS CLOTHED WITH THE RIGHTEOUSNESS OF GOD'S OWN SON, PAUL TELLS US IN THIS THIRD CHAPTER OF COLOS. SIANS THAT THERE IS SOME CLOTHING WHICH WE ARE TO PUT OFF. Listen:

"But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds." Col. 3:8, 9.

You will notice, beloved, he tells us here that there are six things we are to put off — six pieces of clothing we are to discard. We will see presently what he says to put on, but no one puts on fresh clothing until he first takes off the old clothing. That's just human nature. You take off the old before you put on the new. Our Lord follows that same principle here. He says take off and then put on, and he names six things that the Christian is to put off.

ANGER — that mean a surly disposition. No child of God has any business with a surly disposition — always ready to take offense. I knew a deacon in a Baptist church several years ago when I was just a boy, who had such a disposition that no one could say anything to him at all without that man becoming enraged. Our Lord says to put off anger — the surly disposition.

WRATH — this is a little different to anger. Anger is the disposition, but wrath is the exploded anger. You've heard the expression: "I told her enough to last her a month of Sundays," and "gave her a piece

of my mind." God's people have no business speaking their mind; we are to speak the mind of Christ. Listen:

"Let this mind be in you, which was also in Christ Jesus." — Phil. 2:5.

He tells us we are to put off anger and wrath, and then **MALICE**. That means ill-will. That's what is left over after wrath. After you have allowed your anger and your wrath to vent its spleen upon some individual, then what is left over is malice — the ill-will you feel toward that person. Let me ask you today. Do you have any malice in your heart against anybody? I want to get you ready for Easter. I would like for you to get rid of some of these old filthy garments so you can be properly clothed this morning. Is there any malice in your heart toward anybody today? I dare say there is no individual in this church that would have more room, humanly speaking, to feel malice toward folk, than this pastor. I weigh my words when I say that I don't know of a man anywhere that I hold one particle of malice against in this hour. I know some folk that have certainly been anything but kind unto me, but, beloved, God being my helper, I know today that I have no malice in my heart against any man.

The next thing he says to put off is **BLASPHEMY** — the sins of the tongue. I remember a good number of years ago a preacher and I were standing together and a man on the spur of a moment let forth a volley of oaths, and then when he saw the two of us, he turned around and spoke to my preacher friend who was nearer to him, and begged his pardon for what he had said. I think the finest rebuke any man ever got in this world, this man got when my preacher friend said, "You don't have to apologize to me, you haven't cussed in my name."

Then he says we are to put off **FILTHY COMMUNICATIONS**. It has always been a problem to me to understand how any individual could enjoy or even tolerate filthy speech. A fellow came up to me just a few days ago and said, "I have a little story I want to tell you," I said, "What's the color?" "Well," he said, "you can listen to it." I said, "Be sure of it." I tell you, beloved, in the days even before I was saved, I detested filthy communication. How in the world that some folk who claim to be God's people can enjoy filthy communications is beyond my comprehension. God says to put off filthy communication.

Another thing — **LIE NOT ONE TO ANOTHER**. God's people should not lie to one another, but rather, speak the truth at all times.

Now listen, if you are going to be well dressed this morning here are some things you need to put off, and get rid of. You can't be a well dressed Christian and have on these filthy garments. You have to get rid of these things before you can put on new garments.

I remember when De Vinci was painting the famous portrait of the Last Supper, which took him nine years to complete, that during that period of time he became angry at a friend and lashed at him in a most vehement manner. After he had done so, he went back to work, but couldn't paint and couldn't get his mind on his painting until he went back and sought out that friend that he had so cruelly lashed with his tongue and sought his forgiveness.

You have to put off these (Continued on page 3, column 1)

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CHARLES H. SPURGEON

Easter

(Continued from page two)
things before you can put on things that pertain to the Lord Jesus Christ.

VIII

WHAT DOES HE TELL US TO PUT ON?

I have told you the clothing we are to put off, NOW WHAT ARE WE TO PUT ON? Listen:

"Put on therefore, as the elect of God, holy and beloved bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye." — Col. 3:12-13.

This is the clothing to be put on—

MERCY—which means sympathy. How little sympathy we show for each other! The majority certainly show an exceedingly small amount of sympathy for the other person. Yet, that's the first thing he tells us to put on—bowels of mercies—sympathy.

Then **KINDNESS**. Several years ago somebody ran an advertisement in THE BAPTIST EXAMINER, I don't remember who it was, but this was the advertisement:

"Two things stand like stone—Kindness in another's troubles, Courage in our own."

I have often thought of it. Surely no greater words were ever penned by the poet. Kindness does stand out like a stone.

HUMBLENESS is something else to be put on. This means humility. Do you know how to be humble? You don't get humble by practicing it. The only way any man becomes humble is by realizing the sovereignty of God. The more you realize God's sovereignty the more humble you will be in God's sight.

MEEKNESS is the next thing we are to put on. The word "meekness" in the Greek means "mildness." Every one of us ought to have enough temper to stand for something, and yet that temper ought to have fashioned with it some mildness or meekness. In other words, have temper all right—and yet mild about it.

LONGSUFFERING. He tells us we are to be longsuffering. How few of us are. Surely most of us are far from being longsuffering. Then he says we ought to **FORBEAR** and **FORGIVE**. Forbearance means "tolerance."

Then note the last thing he says to put on—**CHARITY**. Listen: "And above all these things put on charity, which is the bond of perfectness." Col. 3:14.

The word for charity is the word for love. Over all these other things, put on love.

In Paul's day the individual wore a sash about all the balance of his clothes to hold the rest of his clothes together. Paul had that in mind when he said, "And above all things put on charity." It is the one thing that holds in

(Continued on page 6, column 1)

Spurgeon's Sermons on Sovereignty

PLENTEOUS REDEMPTION

by Charles Haddon Spurgeon

1834-1892

Delivered December 23, 1860
at Exeter Hall, Strand, London, England

"With him is plenteous redemption."—Psalm 130:9.

Redemption is a word which has gladdened many ears, when there was no heavenly sound in its blessed chime. Apart from any theological use of it, the word is a very sweet one, and has been melodious to many hearts. In those days when piracy was carried on continually along the coast of Africa, when our fellow Christian subjects were caught by corsairs, and carried away captive, you can well understand how the burdened soul of the manacled slave, chained to the oar of his galley, was gladdened by the hope that possibly there would be redemption. His cruel master, who had forced him into his possession, would not willingly emancipate him; but a rumor came, that in some distant nation they had raised a sum of money to purchase the freedom of slaves—that some wealthy merchant had dedicated of his substance to buy back his fellow-countrymen; that the king himself upon his throne had promised to give a liberal redemption that the captives among the Moors might return to their homes.

Truly I can suppose the hours would run happily along, and the dreariness of their toil would be assuaged, when once that word "redemption" had sounded in their ears. So with our fellow-subjects and our fellow-men, who once were slaves in our West India settlements. We can well conceive that to their lips the word redemption must have been a very pleasing song. It must have been well nigh as sweet to them as the marriage peals to a youthful bridegroom, when he knew that the noble British nation would count down the twenty millions of their redemption money; that on a certain morning their fetters should be snapped asunder, so that they should no more go out to the plantations to sweat in the sun, driven by the whip, but they should call themselves their own, and none should be their masters to possess their flesh, and have property in their souls. You can conceive when the sun of that happy morn arose, when emancipation was proclaimed from sea to sea, and the whole land was at liberty, how joyful must their new-found freedom have appeared. O, there are many sonnets in that one word "redemption."

Now, ye who have sold for nought your glorious heritage; ye who have been carried bondslaves into Satan's dominion; ye who have worn the fetters of guilt and groaned under them; ye who have smarted beneath the lash of the law; what the news of redemption has been to slaves and captives, that will it be to you tonight. It will cheer your souls and gladden your spirits, and more especially so when that rich adjective is coupled with it—"plenteous redemption."

This evening, I shall consider the subject of redemption, and then notice the adjective appended to the word: "plenteous redemption."

I. First, then, we shall consider the subject of REDEMPTION.

I shall commence in this way, by asking, *What has Christ redeemed?* And in order to let you know what my views are upon this subject, I would announce at once what I conceive to be an authoritative doctrine, consistent with common sense, and declared to us by Scripture, namely, that whatever Christ has redeemed, Christ will most assuredly have.

I start with that as an axiom, that whatever Christ has redeemed, Christ must have. I hold it to be repugnant to reason, and much more to revelation, that Christ should die to purchase what He never shall obtain; and I hold it to be little less than blasphemy to assert that the intention of our Saviour's death can ever be frustrated. Whatever was Christ's intention when He died—we lay it down as a very groundwork truth, which ought to be granted to us by every reasonable man—that Christ will most certainly gain. I cannot see how it can be that the intention of God in anything can be frustrated. We have always thought God to be so superior to creatures, that when He has once intended a thing, it must most assuredly be accomplished; and if I have that granted to me, I cannot for a moment allow you to imagine that Christ should shed His blood in vain; that He should die with an intention of doing something, and yet should not perform it; that He should die with a full intention in His heart, and with a promise on the part of God, that a certain thing should be given to Him as a reward of His sufferings, and yet should fail to obtain it.

I start with that; and I think that everyone who will weigh the matter, and truly consider it, must see it to be so, that Christ's intention in His death must be fulfilled, and that the design of God, whatever that may be, must certainly be carried out.

Well then, I believe that the efficacy of Christ's blood knows no other limit than the purpose of God. I believe that the efficacy of Christ's atonement is just as great as God meant it should be, and that what Christ redeemed is precisely what He meant to redeem and exactly what the Father had decreed He should redeem. Therefore I cannot for one moment give any credence whatever to that doctrine which tells us that all men are redeemed. Some may hold it, as I know they do, and hold it very strongly, and even urge it as being a fundamental part of the doctrine of revelation. They are welcome to it; this is a land of liberty. Let them hold their views, but I must tell them solemnly my persuasion, that they cannot hold such doctrine if they do but well consider the matter; for if they once believe in universal redemption, they are driven to the blasphemous inference that God's intention is frustrated, and that Christ has not received what He died to procure. If, therefore, they can believe that, I will give them credit for being able to believe anything and I shall not despair of seeing them landed at the Salt Lake, or in any other region where enthusiasm and credulity can flourish without the checks of ridicule or reason.

Starting, then, with this assumption, I beg now to tell you what I believe, according to sound doctrine and Scripture, Christ has really redeemed. His redemption is a very commendable redemption. He has redeemed many things; He has redeemed the souls of His people; He has redeemed the bodies of His people; He has redeemed the original inheritance which man lost in Adam; He has redeemed, in the last place, the world, considered in a certain sense—in the sense in which He will have the world at last.

1. Christ has redeemed the souls of all His people who shall ultimately be saved. To state it after the Calvinistic form, Christ has redeemed His elect; but since you do not know His elect until they are revealed, we will alter that, and say, Christ has redeemed all penitent souls; Christ has redeemed all believing souls; and Christ has redeemed the souls of all those who die in infancy, seeing

ing it is to be received, that all those who die in infancy are written in the Lamb's book of life, and are graciously privileged by God to go at once to Heaven, instead of toiling through this weary world. The souls of all those who were written before all worlds in the Lamb's book of life, who in process of time are humbled before God, who in due course are led to lay hold of Christ Jesus as the only refuge of their souls, who hold on their way, and ultimately attain to Heaven; these, I believe, were redeemed, and I most firmly and solemnly believe the souls of none other men were in that sense subjects of redemption.

I do not hold the doctrine that Judas was redeemed; I could not conceive my Saviour bearing the punishment for Judas, or if so how could Judas be punished again? I could not conceive it possible that God should exact first at Christ's hands the penalty of his sin, and then at the sinner's hands again. I cannot conceive for a moment that Christ should have shed His blood in vain; and though I have read in the books of certain divines, that Christ's blood is fuel for the flames of Hell, I have shuddered at the thought, and have cast it from me as being a dreadful assertion, perhaps worthy of those who made it, but utterly unsupported by the Word of God.

The souls of God's people, whoever they may be, and they are a multitude that no man can number—and I could fondly hope they are all of you—are redeemed effectually. Briefly, they are redeemed in three ways. They are redeemed from the guilt of sin, from punishment of sin, and from the power of sin. The souls of Christ's people have guilt on account of sin, until they are redeemed; but when once redemption is applied to my soul, my sins are every one of them from that moment for ever blotted out.

"The moment a sinner believes,
And trusts in his crucified Lord,
His pardon at once he receives,
Salvation in full through His blood."

The guilt of our sin is taken away by the redemption of Christ. Whatever sin you may have committed, the moment you believe in Christ, not only will you never be punished for that sin, but the very guilt of that sin is taken from you. You cease to be in God's sight any longer a guilty person; you are reckoned by God as a justified believer to have the righteousness of Christ about you; and therefore, you can say—to recall a verse which we often repeat—

"Now freed from sin I walk at large,
My Saviour's blood's my full discharge;
At His dear feet my soul I lay,
A sinner saved, and homage pay."

Every sin, every particle of guilt, every atom of transgression, is by the redemption of Christ, effectually taken away from all the Lord's believing family.

And mark, next: not only the guilt, but the punishment of sin is taken away. In fact, when we cease to be guilty, we cease to be the objects of punishment altogether. Take away the guilt, the punishment is gone; but to make it more effectual, it is as it were written over again, that condemnation is taken away, as well as the sin for which we might be condemned. "There is, therefore, now, no condemnation to them that are in Christ Jesus." None of those who were redeemed by Christ can ever be damned; they can never be punished on account of sin, for Christ has suffered their punishment in their stead, and therefore, they cannot, unless God be unjust, be sued a second time for debts already paid. If Christ their ransom died, they cannot die; if He, their surety, paid their debt, then unto God's justice they owe no longer anything, for Christ hath paid it all. If He hath shed His blood, if He hath yielded up the ghost, if He hath "died, the just for the unjust, to bring us to God," how, then, would God be just, and yet the punisher of those whom He has already punished once in the person of Jesus Christ their Saviour? No, beloved, through the plenteous redemption of Christ we are delivered from all punishment on account of sin, and from all guilt which we had incurred thereby.

Moreover, the believing family of Christ—or rather, all for whom He died—are most effectually delivered from the power of sin. Oh! there are some who suck in the two truths I have been mentioning, as if they were honey; but they cannot endure this other point—Christ delivers us from the power of sin. Mark you this, then—we affirm it very strongly—no man can ever be redeemed from the guilt of sin, or from the punishment of sin, unless he be at the same time delivered from the power of sin. Unless he is made by God to hate his own sin, unless he is enabled to cast it to the ground, unless he is made to abhor every evil way, and to cleave unto God with full purpose of heart, walking before Him in the land of the living, in the strength of the Holy Spirit, such a man has no right to believe himself redeemed. If thou art still under the dominion of thy lusts, O wicked sinner, thou hast no right to think thyself a purchased heir of Heaven. If thou canst be drunk, if thou canst swear, if thou canst curse God, if thou canst lie, if thou canst profane the Sabbath, if thou canst hate His people, if thou canst despise His Word, then thou hast no right whatever, any more than Satan in Hell, to boast that thou art redeemed; for all the Lord's redeemed are in due time brought out of the house of bondage, out of the land of Egypt, and they are taught the evil of sin, the horrible penalty of it and the desperate character of it in the sight of God.

Art thou delivered from the power of sin, my hearer? Hast thou mortified it? Art thou dead unto it? Is it dead unto thee? Is it crucified unto thee, and thou unto it? Dost thou hate it as thou wouldst a viper? Dost thou tread on it as thou wouldst tread upon a serpent? If thou dost, albeit there be sins of frailty and infirmity, yet if thou hatest the sin of thy heart, if thou hast an unutterable enmity to it, take courage and comfort. The Lord hath redeemed thee from the guilt and penalty, and also from the power of sin. That is the first point of redemption.

And hear me distinctly again, lest any should mistake me. I always like to preach so that there can be no mistake about it. I do not want so to preach that you will say in the judgment of charity, he could not have meant what he said. Now, I mean solemnly again to say what I have said—that I do believe that none others were redeemed than those who are or shall be redeemed from the guilt, the punishment, and the power of sin, because I say again, it is abhorrent to my reason, much less to my views of Scripture, to conceive that the damned ever were redeemed, and that the lost in perdition were ever washed in the Saviour's blood, or that His blood was ever shed with an intention of saving them.

2. Now let us think of the second thing Christ has redeemed. Christ has redeemed the bodies of all His children. In that day when Christ redeemed our souls, He redeemed the tabernacles in which

(Continued on page four)

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Spurgeon's Sermons on Sovereignty

(Continued from page three)

our souls dwell. At the same moment when the spirit was redeemed by blood, Christ who gave His human soul and His human body to death, purchased the body as well as the soul of every believer.

You ask, then, in what way redemption operates upon the body of the believer. I answer, first, it ensures it, a resurrection. Those for whom Christ died, are ensured by His death a glorious resurrection. "As in Adam all die, even so in Christ, shall all be made alive." All men are by virtue of the death of Christ quickened to a resurrection, but even here there is a special property of the elect, seeing that they are quickened to a blessed resurrection, whilst others are quickened only to a cursed resurrection; a resurrection of woe, a resurrection of unutterable anguish. O Christian, thy body is redeemed.

"What though thine inbred sins require
Thy flesh to see the dust,
Yet, as the Lord thy Saviour rose,
So all His followers must."

What! though in a little time I shall slumber in the tomb, though worms devour this body, I know that my Redeemer liveth, and because He lives I know that in my flesh I shall see God. These eyes which soon shall be glazed in death, shall not be always closed in darkness; death shall be made to give back his prey; he shall restore all that he has taken. Lo, I see him there! He hath the bodies of the just locked up in his dungeons; they are wrapped up in their cerements, and he thinks they are secure: he has sealed their tombs and marked them for his own. O death! foolish death! thy caskets shall be rifled; thy storehouses shall be broken open. Lo, the morning is come! Christ hath descended from on high. I hear the trump, "Awake! Awake!" and lo! from their tombs, the righteous start; while death sits in confusion howling in vain, to find his empire all bereft of its subjects, to find all his dungeons rifled of their prey. "Precious shall their blood be in his sight," precious shall be their bones! Their very dust is blessed, and Christ shall raise them with Himself.

Think of that, ye that have lost friends—ye weeping children of sorrow! Your redeemed friends shall live again. The very hands that grasped yours with a death clutch, shall grasp them in paradise; those very eyes that wept themselves away in tears, shall, with eye-strings that never shall be broken, wake up in the noonday of felicity. That very frame which thou didst sorrowfully convey, with dread attire of funeral, to bury in its tomb—yes, that selfsame body, made like the image of Jesus Christ, spiritualized and changed, but nevertheless the selfsame body, shall rise again; and thou, if thou art redeemed, shall see it, for Christ has purchased it, and Christ shall not die in vain. Death will not have one bone of the righteous—nay, not a particle of their dust—nay, not a hair of their heads. It shall all come back. Christ has purchased all our body, and the whole body shall be completed, and united for ever in Heaven with the glorified soul. The bodies of the righteous are redeemed, and redeemed for eternal happiness.

3. In the next place, all the possessions of the righteous which were lost in Adam are redeemed. Adam! where art thou? I have a controversy with thee, man, for I have lost much by thee. Come thou hither. Adam! thou seest what thou art now, tell me what thou once wast; then I shall know that I have lost by thee, and then I shall be able to thank my Master that all thou didst lose He has freely bought back to all believers. What didst thou lose? "Alas!" cries Adam, "I had a crown once; I was king of all the world; the beasts crouched at my feet and did me reverence; God made me, that I might have supreme command over the cattle upon the hills, and over all fowls of the air; but I lost my crown. I had a mitre once," said Adam, "for I was a priest to God, and oft-times in the morning did I climb the hills, and sing sweet orisons of praise to Him that made me. My censer of praise hath often smoked with incense, and my voice has been sweet with praise.

"These are thy glorious works, parent of good,
Almighty, thine this universal frame,
Thus wondrous fair; thyself how wondrous then;"

Oft have I bidden misty exhalations, sun, and moon, and stars, sing to His praise; daily have I bidden the herds upon the hills low out His glories, and the lions roar His honours; nightly have I told the stars to shine it out, and the little flowers to blossom it forth: but ah! I lost my mitre, and I, who was once a priest to God, ceased any longer to be His holy servant." Ah! Adam, thou hast lost me much; but yonder I see my Saviour; He takes His crown off His head, that He may put a crown on my head; and He puts a mitre on His head, to be a priest, that He may put a mitre on my head too, and on the head of all His people; for, as we have just been singing,

"Thou hast redeemed our souls with blood,
Hast set the prisoners free;
Hast made us kings and priests to God,
And we shall reign with Thee."

Just what Adam lost: the kingship and the priesthood of Christ is won for all His believing people. And what else did thou lose, Adam? "Why, I lost paradise." Hush, man! say nothing upon that; for Christ hath bought me a paradise worth ten thousand such Edens as thine. So we can well forgive thee that. And what else did thou lose? "Why, I lost the image of my Maker." Ah! hush, Adam! In Jesus Christ we have something more than that; for we have the perfect righteousness of Jesus Christ, and sure that is even better than the image of the Maker, for it is the very dress and robe that the Maker wore. So, Adam, all that thou hast lost I have again. Christ has redeemed all that we sold for nought. I, who have sold for nought a heritage divine, shall have it back unbought—the gift of love, says Christ, e'en mine. Oh! hear it, then! The trump of Jubilee is blown; Christ hath redeemed the lost possessions of His people.

4. And now I come to the last thing that Christ has redeemed, though not the last point of the discourse. Christ has redeemed this world. "Well, now," says one, "that is strange, sir; you are going to contradict yourself flatly." Stop a moment. Understand what I mean by the world, if you please. We do not mean every man in it; we never pretended such a thing. But I will tell you how Christ has redeemed the world.

When Adam fell, God cursed the world with barrenness. "Thorns also and briars shall it bring forth unto thee, and in the sweat of thy brow shalt thou eat bread." God cursed the earth. When Christ came into the world they twisted a crown made of the cursed thorn, and they put that on His head, and made Him king of the course; and in that day He purchased the redemption of the world from its curse; and it is my very belief, and I think it is warranted by Scripture, that when Christ shall come a second time, this world will become everywhere as fertile as the garden

(Continued on page five)

Baptists and the Bible

(Continued from page one)

ficient guide and an absolute authority in all matters pertaining to the faith and practice of Christians.

In other words, Baptists take II Timothy 3:16, 17 literally. Let's read this passage again, with the thought in mind that the Bible claims to be an all-sufficient book:

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works"

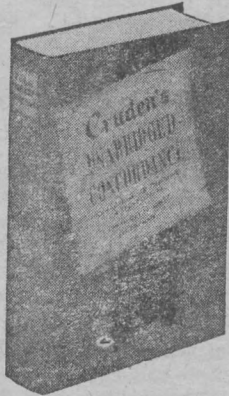
If we accept this claim of the Bible, we must logically reject the edicts of men as set forth by synods, councils, assemblies, etc. The doctrines, interpretations, and traditions of men are no authority, except only when they are in harmony with the Word of God. Even the statements and confessions of faith that Baptists through the years have declared to the world, have no binding authority on anyone. Furthermore, no Baptist ever thought of making such statements of faith as binding. Baptists have simply set forth statements of faith so that the world at large might know what they hold to be truth. Baptist confessions are in no wise authoritative among Baptists, such confessions are merely declarative. I realize that some of these who claim infallibility want to classify Baptist statements of faith in the same class as the edicts of councils and synods, but such is not so. As a Baptist, I am free to believe as I please, and if my faith is the same as my Baptist forefathers, then such is coincidental. I didn't form my faith to pay allegiance to the statements they set forth.

Some of these preachers who speak against confessions of faith, are those who claim to speak where the Bible speaks and to keep silent where the Bible is silent. But beloved, such a claim is a claim to infallibility, even beyond the claim of papal infallibility. If one claims to speak where the Bible speaks and to keep silent where the Bible is silent, he claims to be a perfect preacher. Not one thing he says is faulty in any wise. His words are as infallible as the Bible. Thus, beloved, there has grown up an entire denomination whose ministry claims infallibility. No Romish priest ever made such a claim.

But I remind you that even this group of men who claim infallibility have their statement of faith. They write tracts, publish papers, speak publicly, and every time they do so, they set forth a

(Continued on page 8, column 2)

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EPHRAIM

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"And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah priest of On bare unto him. And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me to forget all my toil, and all my father's house. And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction—Gen. 41:50-52.

Ephraim means "double fruitfulness." Therefore, in Joseph's affliction, God gave him Ephraim. God, in His wise providence, has ordered many afflictions for the righteous (Psalm 34:19). Such afflictions are cultivators that break up the matted ground of our hearts and prepare us for abundant fruitfulness.

The Lord said concerning Paul the apostle, "For I will shew him how great things he must suffer for my name's sake" (Acts 9:16). David sings his Psalms that God gave him, of his afflictions and the fruitfulness that followed. Poor Job must suffer adversity, but is to be rewarded with twofold blessing. Out of Joseph's hard sufferings came God's Ephraim.

Moreover, the afflictions of Joseph regarding Ephraim are foreshadows of the sufferings of Christ and the glory that should follow (I Peter 1:11). When Isaiah saw His glory and spake of Him, he said, "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand (Isaiah 53:10). Again in the same chapter, in the following verse, he says, "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." Further he says, "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors."

From these words we gather that God the Father gave His Son a people for the reward of the travail of His soul. "For it became him, for whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings" (Heb. 2:10). Come with me then, my reader, and let us behold the work of our great God set forth in the mighty Scriptures concerning Ephraim.

EPHRAIM CHOSEN

"And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly, for Manasseh was the firstborn—Gen. 48:14.

The time had come for Jacob to be gathered unto his people. He calls in the sons to bless them. With them he calls for Joseph's two sons. When their turn came, he lays his right hand upon the head of Ephraim and his left hand upon Manasseh. Joseph tries to reverse the order as we read in verse 18, but his father makes him understand that this thing is of the Lord, and that God had preferred Ephraim for the greater blessing.

Ordinarily, the first born was to receive the priestly blessing, but God Himself changed the order. As was the case with Cain and Abel, Ishmael and Isaac, Esau and Jacob, God chose the younger. It is then noted here that God chose Ephraim. God exercised Himself in His sovereign grace and chose the younger in preference to the elder.

When you study the history of Ephraim, you often say, "Why did God choose such a one?" Then your mind wanders still further, "Why did God ever choose me,

so unworthy, Hell-deserving, and wretched?" We cannot ascertain the cause within ourselves, for it is not there. Our election is in God, whose ways are past finding out. It is He who chose us in Christ before the foundation of the world, "that we should be holy and without blame before Him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (Eph. 1:4-5).

Ah, my friend in Christ, it is no wonder these born of the flesh envy us who are born after the Spirit. As someone has said, "Long ere the echoes awake the solitudes, God chose us in His eternal Son." "Yea, before the morning stars sang together and the sons of God shouted for joy, we were the objects of His everlasting love. Before the ether was ever fanned by the wing of a single angel, and while the unborn forests lay in the acorn cup, were we chosen in Him," as Spurgeon once said.

Cheer then cheer, dear brother, that you are the apple of His eye, engraven in the palms of His mighty hands. How high the thought that before the stars looked down upon the sleeping valleys and silent hills, God knew us. Before the day sprang from above, blazed her proud steals upon earth beneath, yea, before God ever moved on creation's morn to bring order out of chaos, He had purposed to glorify us with His only begotten Son.

That is why God says of sinful Ephraim, "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee; and I will not enter into the city." (Hosea 11:8, 9). God's love is everlasting (Jer. 31:3). The gifts and callings of God are without repentance. His mercy "is from everlasting to everlasting upon them that fear him" (Psalm 103:17). The reign of grace is unto eternal life.

"Grace all the works shall crown,

Through everlasting days;

It lies in heaven the topmost stone,

And well deserves the praise."

God, having chosen us in His Son, purposed our redemption through the suffering death of His Son, and decreed to effectually call us to faith in His Son, by the Holy Spirit's use of the Gospel of Christ, and to work in us that which is well pleasing in His sight, and to glorify us together with His Son in the ages to come. "That in the ages to come he

(Continued on page 5, column 3)

CORRECTION
In The Rice-Arminius Article

Sorry, but we misquoted the first statement of John R. Rice appearing under the heading "GOD'S GRACE, WILL and CALL — With Regard to Salvation," found on page seven of the April 26 issue. The statement should have been as follows:

"Hyper-Calvinists often say that a sinner cannot repent without the enabling grace of God. This is true, but every sinner does have the enabling grace of God."

Somehow the word "not" got into the last sentence of the quotation in the April 26 issue, which of course changes the entire meaning of that statement. So please note this correction.

Spurgeon's Sermons on Sovereignty

(Continued from page four)

of Paradise used to be. I believe that Sahara, the literal desert, shall one day blossom like Sharon, and rejoice like the garden of the Lord. I do not conceive that this poor world is to be a forlorn planetary wanderer for ever; I believe that she is yet to be clothed with verdure, such as she once wore. We have evidences in the beds of coal underneath the earth, that this world was once much more fertile than it is now. Gigantic trees once spread their mighty arms, and I had almost said one arm of a tree in that day would have builded half a forest for us now. Then mighty creatures, far different from ours, stalked through the earth; and I believe firmly that a luxuriant vegetation, such as this world once knew, shall be restored to us, and that we shall see again a garden such as we have not known. No more cursed with blight and mildew, with no more blast and withering, we shall see a land like Heaven itself—

"Where everlasting spring abides,
And never fading flowers."

When Christ cometh He shall do even this.

In the day of the fall, too, it is currently believed that animals for the first time received their ferocious temperament, and began to fall on each other; of this we are not sure; but if I read Scripture rightly, I find that the lion shall lie down with the kid, and that the leopard shall eat straw like the ox, and that the weaned child shall put his hand on a cockatrice den. I do believe that in millennial years that are coming, and coming soon, there shall be known no more devouring lions, no blood-thirsty tigers, no creatures that shall devour their kind. God shall restore on us again, and even on the beasts of the field, the blessing which Adam lost.

And, my friends, there is a worse curse than that which has fallen on this world. It is the curse of ignorance and sin: that, too, is to be removed. Seest thou yonder planet? It is whirling along through space—bright, bright, and glorious. Hearest thou the morning stars sing together, because this new sister of theirs is made? That is the earth; she is bright now. Stay! Didst remark that shadow sweep across her? What caused it? The planet dimmed, and on her face there lies a sorrowful shadow. I am speaking, of course, metaphorically. See there the planet; she glides along in ten-fold night; scarce doth a speck of light irradiate her. Mark again, the day is not come, when that planet shall renew her glory, but it is hastening again. As the serpent slips its slough, and leaves it behind it in the valley, so yon planet hath slipped its clouds, and shone forth bright as it was before. Do you ask who hath done it? Who hath cleared away the mist? Who hath taken away the darkness? Who hath removed the clouds? "I have done it," says Christ, the sun of righteousness; "I have scattered darkness, and made that world bright again." Lo, I see a new Heaven and a new earth, wherein dwelleth righteousness.

To explain myself, lest I should be mistaken, I mean this. This world is now covered with sin, ignorance, mistake, idolatry, and crime; the day is coming when the last drop of blood shall be drunk by the sword; it shall be no more intoxicated with blood; God shall make wars to cease unto the ends of the earth. The day is coming—oh that it were now!—when the feet of Christ shall tread this earth. Then down shall go idols from their thrones; down superstitions from their pinnacles; then slavery shall cease; then crime shall end; then peace shall spread its halcyon wings over all the world; and then shall you know that Christ hath died for the world, and that Christ hath won it.

"The whole creation," said Paul, "groaneth and travaileth in pain together until now;" waiting for what? "waiting for the redemption;" and by the redemption, I understand what I have just explained to you, that this world shall be washed of all her sin; her curse shall be removed, her stains taken away and this world shall be as fair as when God first struck her from His mind; as when, like a glowing spark, smitten from the anvil by the eternal hammer she first flashed in her orbit. This Christ has redeemed; this, Christ shall, and most assuredly must have.

II. And, now, a word or two concerning the last thought — "PLENTEOUS REDEMPTION."

It is plenteous enough, if you consider what I have already told you Christ has bought. Sure I should have made it no more plenteous, if I had lied against my conscience, and told you that He had bought every man; for of what avail is it that I am bought with blood, if I am lost? Of what use is it to me that Christ has died for me, if I yet sink in the flames of Hell? How will that glorify Christ, that He hath redeemed me, and yet failed in His intentions? Surely, it is more to His honour to believe, that according to His immutable, sovereign, and all-wise will, He laid the foundation as wide as He intended the structure to be, and then made it just according to His will. Nevertheless, it is "plenteous redemption." Very briefly, lend me your ears just a moment.

It is "plenteous," when we consider the millions that have been redeemed. Think if ye can, how great that host who have already "washed their robes and made them white in the blood of the Lamb;" and then think how many now with weary feet are plodding their way to Paradise, all of them redeemed. They all shall sit down at the marriage supper of the Lamb. Is it not "plenteous redemption," when you reflect that it is a "multitude that no man can number" that will be gathered in? Let us close that by saying, "And why not you?" If so many are redeemed, why should not you be? Why should you not seek for mercy on the strength of that, knowing that all who seek will most assuredly receive, for they would not have sought unless it had been prepared for them?

It is "plenteous," again, if we consider the sins of all who are redeemed. However great the sins of any redeemed soul, this redemption is enough to cover it all to wash it all away—

"What though your numerous sins exceed
The stars that spread the skies,
And aiming at th' eternal throne,
Like pointed mountains rise;"

Yet this plenteous redemption can take all your sins away. They are no greater than Christ foresaw, and vowed to remove. Therefore, I beseech you, fly to Jesus, believing that however great your guilt, His atonement is great enough for all who come to Him, and therefore you may safely come.

Remember, again, that this "plenteous redemption" is plenteous, because it is enough for all the distresses of all the saints. Your wants are almost infinite; but this atonement is quite so. Your wants are almost unutterable; but this atonement is quite unutterable. Your needs you can scarce tell; but this redemption I know you cannot tell. Believe, then, that it is "plenteous redemption."

O believing sinner, what a sweet comfort it is for you, that there is "plenteous redemption," and that you have a lot in it. You will most certainly be brought safely home, by Jesu's grace. Are you seeking Christ? Or rather, do you know yourselves to be sinners? If you do, I have authority from God to say to every one who will confess his sins, that Christ has redeemed him. "This is a faith—"

(Continued on page six)

Ephraim

(Continued from page four)

might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Eph. 2:7). Blessed be His name, and He hath said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37).

EPHRAIM DEPRAVED

The horrible depravity is discovered in many ways in most of us, but in Ephraim his corruption bursts forth like the eruption of a burning volcano. From his feet to his head, there is no soundness (Isaiah 1:6). His corruptions are like an upset stomach, like the troubled sea that cannot rest, belching up filth and sham; like water poured out upon the ground that cannot be gathered again. There are some who seem to conceal some of their corruption, but the inward corruptions of Ephraim seem to have no dikes, the murky waters overflow.

Let us remember lest we boast against Ephraim, however, that the only force that restrains the over-flowing of our depravity is the power of God's grace. Even then God allows us all enough overflow to bring all of us, His own, to realize that in us, that is, in our flesh, dwelleth no good thing (Rom. 7:18), and that "the flesh profiteth nothing" (John 6:63). Since, however, we are observing Ephraim, let us see what God Himself has to say about him.

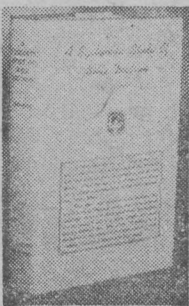
He is charged with the sin of pride and drunkenness. Woë to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine! He took evil counsel with Syria. He ate the passover uncleaned. For a multitude of the people, even many of Ephraim, Manasseh, Issachar, and Zebulun, had not cleansed themselves; yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, "The good Lord pardon everyone."

Moreover, he was corrupted with whoredom. I have seen an horrible thing in the house of Israel. There is the whoredom of Ephraim. Israel is defiled. Ephraim was as good a mixer as some of the compromising preachers of our day. Ephraim hath mixed himself among the people. Ephraim is a cake not turned. What a cake! Burnt on one side and dough on the other. No good, fit for nothing, thus totally depraved.

Again, he is charged as an idolater. "Because Ephraim hath made many altars to sin, altars shall be unto him to sin." God is saying by this, as I understand that when Ephraim offered sacrifice, God would not receive it. The sacrifice of the wicked is an abomination. Everything a sinner touches he defiles.

He is further charged of lies. "Ephraim is joined to idols: let him alone." From this we see no

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EVANGELISTIC OUTLINES

By PASTOR FRANK B. BECK
Millerton, New York

Title: BEHOLD THE LAMB OF GOD!

Text: John 1:29 — Scripture reading: John 1:1-29

INTRODUCTION: Lamb connects the Old Testament and the New. Lamb on thousands of Jewish altars in Old Testament (see Gen. 22:7; Ex. 12; I Ki. 8:63). Lamb exalted in the New Testament ("Lamb" occurs 27 times in the Book of Revelation, as in 5:6, 8, 12, 12; 6:16; 7:14, etc.).

I. THE CONSIDERATION OF THE LAMB OF GOD.

"Behold the Lamb of God." Heb. 12-3—"Consider Him."

A. Behold the Lamb by His appearance.

1. Looks—"no beauty that we should desire Him" (Isa. 53:2).
2. Labour—but a "carpenter's son" (Matt. 13:55).
3. Locality—from despised "Nazareth" (John 1:46).

B. Behold the Lamb of God by His activity.

1. Ponder His preaching (John; Matt. 7:28-29; Luke 4:22).
2. Meditate upon His miracles (John 3:2; 14:11; 7:31; 20:30-31).
3. Penetrate into His personality (John 14:6; 11:25-26; 1:1, 14, 18).
4. Delve into His death (John 10:17-18; Rom. 5:8-10; I Cor. 15:3).
5. Reflect upon His resurrection (John 14:19; Rom. 10:9; I Cor. 15).
6. Analyze His ascension (Eph. 1:20-23; 4:7-16; Heb. 9:24).
7. Consider His coming again (Matt. 26:64; I Thess. 4:13-18; 2 Thess. 1:7-10; Rev. 1:7; 6:12-17; Matt. 25:1-13, 31-46).

C. Behold the Lamb of God by His attributes.

1. Holiness (2 Cor. 5:21; Heb. 4:15; I Pet. 2:22; I John 3:5).
2. Love (John 15:9; 13:1; Eph. 5:25).
3. Grace (John 1:14, 16-17; 8:11; 2 Cor. 8:9; 13:14).
4. Mercy (Jude 21; Matt. 20:30 and 34).
5. Peace (John 14:27; Col. 1:20; Rom. 5:1; Isa. 9:6; Eph. 2:14).
6. Power (Matt. 1:21; 8:23-27; 9:1-7; 28:18; 11:27).

II. THE CHARACTER OF THE LAMB OF GOD.

A. The season of the Lamb (Ex. 29:38-39). Opening and close of each day and in between we need the Lamb. Also in the dawn of our life (youth, Ecc. 12:1) and in dusk (old age). It is always time (Hos. 10:12).

B. Salvation of the Lamb (Ex. 12:1-12, especially). I Cor. 5:7; Rom. 3:25; 5:9; I John 1:7.

C. Sustenance of the Lamb (Ex. 12:8-11, eat the lamb roasted in the fires and fury of Calvary's oven!). Feed upon Christ! I Cor. 5:7-8; John 6:48-58.

D. Shelter of the Lamb, "The lambs are for thy clothing" (Prov. 27:26). Washed in blood of the Lamb, clothed in wool of the Lamb (His robe of righteousness, Isa. 61:10, not—64:6! I Cor. 1:30). Cleansed and covered!

III. THE CONQUEST OF THE LAMB OF GOD.

"Taketh away the sin of the world."

In what sense?

A. Potentially? If every one or any one in world is going to be saved, it must be through the Lamb of God (Eph. 1:7). However, if this is the meaning of John 1:29 and nothing more, and the death of Christ was not an actual substitution (I Pet. 2:24-25), then no one can be saved. Language of text not potential but positive!

B. Particularly. Christ died for believers. Sins of non-elect not taken away, for they die in their sins (John 8:24) and sins remain (9:41). World of believers, of elect, whose sins are "put away" (Heb. 9:26), washed away (Rev. 1:5), forgotten forever (Heb. 10:17).

C. Practically. Taken away in your life. Rom. 6:4; Gal. 1:4; I John 3:10; I Pet. 1:15-16; Col. 3:12-17.

D. Perfectly.

1. Done by Christ at cross as to penalty of sin (I Cor. 15:3).
2. Done by Christ now as to power over sin (Rom. 6:14; Gal. 1:4; 2:20; 5:24; 6:14).
3. Done by Christ as to very presence of sin at His second coming (I John 3:2), to be like Him is—I John 3:5! See I Thess. 5:23-24 in ASV.

E. Personally. Has it happened for you, and to you? Did Christ take your sins away? Has the cross melted your heart?

hope for him to reform.

"Ephraim also is like a silly dove without heart." We behold from this that he had no understanding. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, for they are spiritually discerned" (I Cor. 2:14).

He is yet charged with angering the Most High. "Ephraim provoked Him to anger most bitterly: therefore shall he leave his blood upon him, and his reproach shall his Lord return unto him." Still he hired lovers. For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired lovers.

Further, he boasted of his self-righteousness. "And Ephraim said, Yet I am become rich, I have found me out substance: in all my labours they shall find none iniquity." Notice how he boasts himself independent of God in all. Surely every man walketh in a vain shew. Every man's ways are right in his own eyes, yet man at his best state is altogether vanity. What is man that God is mindful of him?

Look now at Ephraim as God sees his goodness. "O Ephraim, what shall I do unto thee? O (Continued on page 6, column 4)

Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. Therefore have I shewed them by the prophets, I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth."

What a sad condition Ephraim was in. Oh, if we could all see ourselves as God sees us, in the flesh apart from Christ, we would look the same as poor Ephraim. Which of us has anything whereof to boast? O wretched man I am. What worms of the dust we are. What sinners, what felons, what villains, knaves, and scoundrels. "For we have all sinned and come short of the glory of God." Is there no balm in Gilead? Is there no hope for sinful Ephraim? Is there no physician? Poor Ephraim! Is there no physician? Poor Ephraim in the slime-pits of the vale of Siddim (Gen. 14:10). How shall he escape? Can he lift himself from the horrible pit, with his own boot straps? He might as well try to dip the ocean dry with a thimble, or cultivate the desert with a handful of seed and a hoe, or climb a ladder without anything to prop it against works for salvation! what shall I do unto thee? O

Spurgeon's Sermons on Sovereignty

(Continued from page five)

ful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief."

Are you a sinner? I do not mean a sham sinner; there are lots of them about, but I have no gospel to preach to them just now. I do not mean one of those hypocritical sinners, who cry, "Yes, I am a sinner," — who are sinners out of compliment, and do not mean it. I will preach another thing to you; I will preach against your self-righteousness another day; but I shall not preach anything to you just now about Christ, for He "came not to call the righteous, but sinners to repentance."

But are you a sinner, in the *bona fide* sense of the word? Do you know yourself to be a lost, ruined, undone sinner? Then in God's name I urge you to believe this—that Christ has died to save you; for as sure as ever He has revealed to you your guilt by the Holy Ghost, He will not leave you till He has revealed to you your pardon by His only Son. If you know your lost estate, you shall soon know your glorious estate. Believe in Jesus now; then thou art saved, and thou mayest go away happy, — blest beyond what kings could dream.

Believe that since thou art a sinner, Christ hath redeemed thee—that just because thou knowest thyself to be undone, guilty, lost and ruined, thou hast this night a right, a privilege, and a title, to bathe in the fountain filled with blood, "shed for many for the remission of sins." Believe that, and then thou shalt know the meaning of this text — "Therefore, being justified by faith, we have peace with God, through Jesus Christ our Lord, by whom also we have received the atonement." God dismiss you with a blessing, for Jesus' sake!

(From *The New York Street and Metropolitan Tabernacle Pulpit*, Vol. VII, pages 25-32).

Easter

(Continued from page three)

place all the balance of the clothing that a well dressed Christian will wear.

Let me ask you a question today: How is your wardrobe fixed for this Sunday? Have you got a pretty good wardrobe? I'm talking about the wardrobe of grace. I'm not concerned about the fashions that are designed in Paris and New York, but is your wardrobe of grace in good condition for this Sunday morning?

You've heard the expression, "All dressed up and no place to go." Beloved, the child of God is all dressed up, and he has SOME PLACE TO GO — he is going to Heaven when he dies. How are you dressed today? Are you dressed up with some place to go?

Let me ask you, beloved, have you been clothed in His righteousness? Day by day are you seeking to put off these things that would hinder you spiritually, and are you seeking to put on the things that would show forth Jesus Christ unto the world? That's the ideal for every child of God, and I thank and praise Him today that the Christian who thus lives is, as I say, all dressed up and he has some place to go. Is that your experience today?

May God bless you!

The Drawing Power of Christ

(Continued from page one)

support to the doctrine that all men, considered as individual sinners, will be drawn to Christ and be saved? If it does, there is a hopeless contradiction in the Scriptures, for there is abundant teaching that many will be eternally damned.

There is no word for "men" in the Greek text. It simply says, "I will draw unto me." If some word should be supplied, why not supply the pronoun "mine" — "I will draw all mine unto me?" This harmonizes with the general tenor of Scripture. Our Lord said, "All that the Father giveth me shall come to me" (John 6:37); and again, "This is the Father's will . . . that of all which he hath given me I should lose nothing, but should raise it up again at the last day" (John 6:39). Read also John 6:44, 45, 46, John 17:2.

If it could be proved that "men" is the proper word to supply, even then the passage would not be conclusive as teaching universal salvation. Any real student of the Bible knows that the word "all" is often used in a restricted or limited sense, meaning all kinds or ranks of men. It is said in Acts 22:15 that Paul should be Christ's witness to all men. It is obvious that Paul did not preach to every individual sinner in his day, but he did preach to all ranks and classes of men. In Matt. 3:5, 6 it is written that "All Judea, and all the region round about Jordan"

were baptized of John. Now we know from other Scriptures that John did not baptize every individual man in the territory mentioned. It simply means that he baptized many of all sorts and ranks.

If the Arminian insists that the expression does not mean to "draw up to Christ" but merely to "draw towards Christ," and that it teaches a universal drawing without the implication of universal salvation, we reply with a few questions to show the absurdity of their contention. **Are men drawn toward Christ without the Gospel? Are men who never hear of Christ drawn toward Him? Can a man be drawn toward some one of whom he has never heard? Are the heathen being drawn to Christ when they fall down before idols? Is Christ and an idol the same thing?** Moreover, our Lord did not say He would try to draw all to Him, but that He would draw them. The expression is never used of an attempt, but of an accomplished fact.

II.

How are men drawn to Christ? What happens in the experience of one who is drawn to Christ? Is it a physical and natural experience, or a mental and spiritual experience? It is a soul experience in which the mind and heart of the sinner are affected. It is not a physical coming, for no man can make a physical approach to Christ because He is not on earth; therefore the drawing is not a physical drawing. It is a mental and soul experience. It is looking unto Jesus as Saviour, depending upon Him for salvation; trusting Him to make one right before God. It is the sinner under conviction for sin, sorry for his sins, hating his sins, unable to make amends for his past sins, and unable to live without sinning, putting his hope and confidence in Christ's redeeming death. My dear reader, is that your experience? Then you have come to Christ, and you came because you were drawn.

III.

Why is it necessary to draw men to Christ? The necessity is declared (John 6:44, 65), and if we say that the sinner can come without being drawn, we deliberately deny the word of God and make God a liar. When we say that the sinner can either accept or reject Christ, we are guilty of rejecting what God says. The sinner can reject of himself, but he cannot accept or come to Christ without being drawn. Why is this so? Why will not men come to Christ that they might be saved? Many have heard the Gospel and have died without believing it. Why do men act that way? Why will a man commit suicide? We warn men of hell and tell them of escape through Christ, but they will not believe and turn to Him for life. Why, oh why, do men reject such a wonderful Saviour?

Is the fault with God? Does He

put obstacles in the way of the sinner's approach to Christ? Is His Gospel confusing and misleading? To all these questions, we reply, "By no means." Is the preacher at fault? Is it because he does not properly present the Gospel? Now it is not denied that the true Gospel is perverted by many preachers, who have another Gospel, which is not another. But our question presupposes the preaching of the true Gospel in its simplicity and purity. Why is the true Gospel of a crucified and risen Christ an offence to the sinner, so that he must be drawn to Christ? Is it because men do not want to be saved? Is it because they had rather burn in Hell than to be happy in Heaven? No, no, this is not the reason why men do not come to Christ—nobody wants to burn.

Depravity of human nature is the explanation of men's refusal to come to Christ, and of the necessity of their being drawn. The human mind is enmity against God and is, therefore, unsound in its reasoning. The human heart is deceitful and desperately wicked (Jer. 19:9; Matt. 15:19) and is perverted in its affections. These enslave the will so that the natural man is not willing to come to Christ for life. The natural man is blinded by the god of this world and cannot see (understand) the light of the glorious Gospel of Christ. (2 Cor. 4:4).

The sinner is not drawn to Christ against his will. The will is not forced. In coming to Christ he does it willingly and joyfully. Christ draws him by giving him a sound mind (2 Tim. 1:7) and a new heart (Ezek. 36:26), which make him willing to come to Christ. Without these he will not come. Human depravity manifests itself in many ways.

1. There are some who do not believe in eternal torment—there is no everlasting punishment to be saved from. Christ came to deliver men from the eternal consequences of sins, but if there are no eternal effects, there is no reason for their coming to Him.

2. There are others who believe there is a Hell, but they are self-righteous. They believe that every man has to appear before God in his own merit. They believe their record is good enough to receive the favor of God. In short they believe in salvation by works. Such a state of mind precludes faith in Christ. Such a person may come into the church but he has not come to Christ.

3. Others have lashings of conscience and are often uneasy. They believe in Hell and confess that their record is not good before God. In order to have a little peace of mind, they push the question aside. They do not want to face the question of where they will spend eternity—it causes them too much pain. These are hopeful cases for the Gospel minister. The Spirit may be preparing them for the Gospel. We cannot know. It is our responsibility to preach the Gospel to every creature; Christ will take care of the work of drawing men to Himself.

Wrong Ideas About Satan

(Continued from page one)

host manages to "get about" pretty freely. He gave personal attention to Jesus. (Matt. 4). Most people are so weak that the devil need not concentrate personal attention on them — one of his evil spirits can handle them satisfactorily.

3—MANY WRONGLY ASSUME THAT THERE ARE MANY DEVILS, and that Satan is merely the biggest of them. The truth is there is only ONE DEVIL, but many "demons." The term devils used in the King James Version, should be translated demons. One devil is plenty — and a double plenty.

4—THERE IS THE WRONG NOTION THAT THE DEVIL IS OPPOSED TO RELIGION. He is not opposed to religion. In fact he has started many of them in the world, and he is the biggest patron of religion known. Satan's MAIN BUSINESS IS RELIGION.

He is the Sponsor of all forms of Modernism. He is back behind every religion that leaves out the blood atonement of Christ. He has even counterfeited Christ by teaching a Jesus who was only a man. Modernists and Unitarians and many others teach a "hell's Christ." Any Christ save the one taught in the Scriptures as God manifested in the flesh, is "hell's Christ."

Satan has originated all religions that PLUS Christ. The sure mark of the devil's religion is a PLUS mark. It matters not whether he writes "immersion" or "prayer" or "works" after the name of Christ. Christ plus anything is Satan's counterfeit. Acts 16:31, "Believe on the Lord Jesus Christ and thou shalt be saved." It does not say Jesus plus anything. Salvation is by grace through faith in Christ PLUS NOTHING! (See Ephes. 2:8).

So many associate Satan with dirty joints, drunks, murderers, and hell holes of all kinds. He IS to be associated with these, but he is also associated with organizations that breathe sweetness and light. He is associated with movements that are humanitarian and appealing. He moves in lovely temples where the gospel is hidden under a mass of ritual, or where educated ministers minister sweet platitudes that leave out the blood of Christ. The unwary are taken in and deceived by that which often seems good, but which is devoid of that which brings true redemption.

5—THERE IS THE FALSE NOTION THAT THE DEVIL CAN GIVE ONE THE "BEST TIME."

Many, and especially the young, get the idea that all the good times are to be had with the devil, and that to follow God is to be unhappy and miserable. This is one of the biggest of the devil's lies. The truth is, God does not ask us to give up anything that is not harmful to us. Satan strews his bait — and often it looks good — but it leads to bad health, ruin, despair, the grave and hell. "And sin when it is finished bringeth forth death." "The wages of sin is death." The pleasures of the Lord never leave a "hang over" or produce a headache. If this life were all, it would pay to serve God rather than the devil, for those who follow him live longer and live happier, while as the Bible says, "The wicked shall not live out half their days."

6—THERE IS THE DELUSIVE IDEA THAT ONE CAN SERVE THE DEVIL HERE TO THE END, THEN NOT HAVE TO LIVE WITH HIM HEREAFTER.

That is exactly what most sinners expect, but they deceive themselves. Children of the devil, who refuse to break with him, are going to live with their "old Daddy" after death. This is nothing less than just and right.

Ephraim

(Continued from page five)

He might as well try to climb a rope of sand to the moon. Salvation by works is truly a criminal doctrine. What a crime to encourage hope where there is no hope; crying "peace, peace," when there is no peace. Depraved Ephraim, what a wretch! His understanding darkened, his will perverted, his conscience full of shame and mortal fear, a slave to his old corrupt nature, blinded by the god of this world. His heart is corrupt, for "the heart is deceitful above all things, and desperately wicked: who can know it?" He is incapable of doing anything acceptable with God. He is utterly undone. Dead in trespasses and sin (Eph. 2:1). What he needs is a new nature, a new heart, and life eternal. How to perform this he cannot find. He has no weapons of defense against either the power of Satan or the enslavement of his old nature. He is free to act only within the bounds of his corrupt nature. Like a man in prison, he is free to move from one side of his cell to the other, or to lie on his filthy bunk, or eat the beans they bring him at meal time, or he is even free to look through the bars of his cell. What kind of freedom would you call that? A poor lost sinner is only free to sin. He is

free from righteousness (Rom. 6:20), but not to righteousness. "Whosoever committeth sin is the servant of sin" (John 8:34).

Ephraim has fallen by his iniquity, but when did he fall? He fell when we all fell — in Adam. Oh, that we may see ourselves sinning in Adam — that we might see all in one, putting forth our hands to take of the forbidden fruit. "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). The deplorable, lamentable fall of man helpless and condemned by a righteous and holy God. How sad, and judgment to come.

EPHRAIM CONVERTED

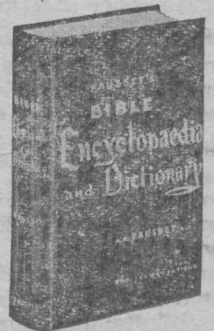
When God, the Good Shepherd, sets out to bring His lost sheep into the fold, it pleases Him to first reveal to them their lost condition. He withers, that He might revive, He kills to make alive, He tears down to build. He will not build upon man's foundation. He doth not put new wine into old bottles, nor new cloth into old garments. He taketh away the first that He may establish the second. Thus the working of effectual grace discovereth itself thus. By blighting all hopes of the elect sinner in his own righteousness, he is therefore brought to see the worthlessness of his own goodness. He is brought to see the truth that in him, that is, in his flesh, dwelleth no good thing. He sees the best of his endeavours to be but hypocrisy. God shows him what he really is. God takes away his vail of blindness that has deceived him. When God uses His ministers and watchmen in preaching the truth, that is what happens. "The watchman that went about the city found me; they smote me, they wounded me; the keepers of the walls took away my vail from me" (Song of Solomon 5:7).

Faithful ministers are a terrible instrument in the hands of the Almighty God. "Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shall make the hills as chaff" (Isaiah 41:15). Peter preaching in the Holy Ghost on the day of Pentecost soon heard the mighty cry of the slain, "What must we do?" Oh my friends, he saith again by the prophet Isaiah, "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass."

Isaiah was no Arminian preacher, as you can tell by this preaching. He preached the truth. However, keep in mind that it is not the preacher who does this withering work. It is the work of God the Holy Spirit. The Holy Spirit's application of God's law makes the sinner to tremble and cry, "What must I do to be saved. Whither shall I flee, or what shall I do, for I am undone."

Please pardon the personal reference, but I remember so well how God worked upon a colored man while I was preaching in a (Continued on page 7, column 1)

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Ephraim

(Continued from page six)
meeting at Hampton, Virginia. We had gone one Sunday afternoon to a prison on the banks of the James River. When I had closed the message, I asked if there were any to whom God had spoken while I was preaching, that is, in an effectual way, and if so, would they let it be known. Some came forward saying God had called them through His message to faith in Christ. However, the thing that struck me so was that a colored man came running, who had been sitting in one corner of the building. He was so moved that he cried out and said, "White man, that message stung me over there in that cornah." That was his way of expressing it. I knew what he meant.

Oh, my friends, I am greatly afraid that too many have come forward who have never been stung. They have lined up but never come in at the door.

We do not undertake, however, to say how long this convicting work of grace continues. God has His own sovereign way in bringing His wandering ones to Christ. Every star has a different path. We do not need to fret our minds to imitate others in experience. God has His own peculiar means of circumstance and experience for each one whom He effectually calls. If, then, you are called to faith in Christ, and you know indeed that Christ is in you, and you in Him, do not weary as to the way God brought you in. What we are stressing is that God reveals to sinners their condition before bringing them to the joy and peace they have in Christ. He gives them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. The quickening work of God in regeneration, however, cannot be confined to time limit. God quickens whom He will, where He will, how He will, and when He will.

Regeneration of life precedes justification of life, not as to time, but as to cause and effect. Justification of life is the effect of regeneration. God imparts life to the dead sinner by taking the initiative and quickening him — that is, by imparting to him a Divine nature. He, then, by the new nature, believes in Christ to justification of life, which is life imputed. "Whosoever believeth that Jesus is the Christ is born of God" (I John 5:1); that is, as we read in the Greek, "has been begotten of God." Only one Scripture in the Bible would seem to contradict what I have said concerning this, and that is Gal. 3:26. "For ye are all the children of God by faith in Christ Jesus." On the surface this would sound like faith in Christ goes before regeneration, but when you read it in the Greek, you will find it is speaking of justification of life rather than regeneration of life. For in the Greek New Testament it reads thus, "For ye are all the sons of God by faith in Christ Jesus," which has to do with adoption rather than regeneration. The following chapter evidences the fact as well. In translating the verse, the translators made a mistake. They overlooked the word "huil," meaning "sons." Consequently, they gave a mistranslation to the word. The word "tekna," meaning "children," did not appear in the verse at all. So this verse, when it is rightly translated, just goes to substantiate the truth I am giving all the more. "Who is wise, and he shall understand these things? prudent, and he shall know them?" A sinner, therefore, must be quickened by the effectual call of God in the Gospel of Christ before he ever believes savingly in Christ to justification of life.

The third chapter of John has it well in order. Christ first speaks to Nicodemus about regeneration of life. Later in the chapter He speaks of justification of life. God gives life from the birth; He also gives life in the judicial sense by faith in Christ. Brother C. D. Cole, the great Bible expositor, first called my attention to this fact, that

it is to the order, for which I thank God. God had afore shewed me the truth of it, but I had not seen, as yet, the order of it. Everything is beautiful in order. Many preach today to the contrary of this blessed order, and in so doing they dishonor God, misrepresent the truth, and preach a vain hope. Salvation is all of the Lord. Christ is the author of saving faith (Heb. 12:2). Saving faith is not a product of the old nature.

At last we are coming to better days for Ephraim through this great salvation of the Lord. Behold in the sequel his experience in harmony with what we have been setting forth. First, we see him in the discovery of his sickness. "When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jereb: yet could he not heal you, nor cure you of your wound" (Hosea 5:13). A poor sinner may try many so-called methods for salvation but they cannot heal. "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God" (Jer. 2:22). Ephraim now sees his sickness, and what else? He is smitten. "Ephraim is smitten, their root is dried up, they shall bear no fruit" (Hosea 9:16). God smites the sinner by the power of His Word. When Peter preached on the day of Pentecost, the people were pierced in the heart. So Ephraim is smitten and the root is dried up. The grass is withered, and the flower has fallen. His pride is fading; it has brought him low. God has withered him. God smites proud hearts and withers the glory of the flesh. Blessed be His name!

"Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment" (Hosea 5:11). He is in trouble. Four times in Psalm 107 does God tell of the misery of those whom He redeems from the hand of the enemy. He says, "They wandered in the wilderness in a solitary way; Hungry and thirsty their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. Therefore he brought down their hearts with labor; they fell down, and there was none to help. Then they cried unto the Lord in their trouble, and he saved them out of their distresses." Again he says, "Their soul abhorreth all manner of meat; and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and He saveth them out of their distresses. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and He bringeth them out of their distresses."

Hear what God has to say about Ephraim now. "I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God" (Jer. 31:18).

Oh, my friend, hear his testimony. God says He heard this. But hear Ephraim yet in the following verse: "Surely after that I was turned, I repented; (that is, men repent when God turns them) and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth." Hear what God says to this. "Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him saith the Lord" (Jer. 31:20).

EPHRAIM A NEW CREATURE

Our Lord Jesus hath said, "First shall be last, and last shall be first." It is so with Ephraim, for God now calls him His first-born. "They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a father to Israel, and Ephraim is my first born" (Jer. 31:9). The

SUNDAY SCHOOL LESSON — OUTLINE AND NOTES BY JOHN R. GILPIN LESSON FOR SUNDAY MAY 18, 1958

The Book Of I Samuel

DAVID, A KING AFTER GOD'S HEART

I Samuel 16, 17.

MEMORY VERSE: "For the Lord seeth not as man seeth; for man looketh on the outward appearance, that the Lord looketh on the heart." — I Sam. 16:7.

I. Living In A Grave-Yard. I Sam. 16:1.

When God rejected Saul from being King over Israel, Samuel mourned a long time. Cf. I Sam. 15:35. Thus, instead of doing the will of God and appointing another to be king, he mourned because of Saul's rejection.

Samuel's attitude was characteristic of most of God's children, when death or some great sorrow comes into our homes, many people continue to live in the grave-yard, and sorrow at the tomb, whereas, they should leave their burden with the Lord and rise to do His will.

II. Man's Choice, Not God's. I Sam. 16:2-13.

In V. 2 Samuel shows two very poor traits for a prophet of God — cowardice and unbelief. When Samuel went to the house of Jesse to appoint one of his sons as king, he looked upon the handsome, strong, first born of the home and thought that surely this was the Lord's anointed. Of all the sons of the home the last one whom Samuel would have chosen was taken, yet he was the only one whom God chose! Thus, we see again that God's ways are not man's ways and that God chooses those to do His will whom man would never think of as being capable. Cf. I Cor 1:26-28.

Verse 13 is a picture of Christ. David was anointed in the midst of his brethren and the Spirit of the Lord came upon David. Jesus Christ the spiritual David was anointed (at baptism) in the midst of His Jewish brethren. The Spirit of God came upon Christ in the form of a dove at His baptism.

David was anointed in V. 13. But he was not crowned for a period of time afterward. He suffered humiliation and rejection. So with Christ. He was anointed at baptism, but he was not crowned (except with crown of thorns). He is now in rejection and humiliation, but thank God, He will soon be crowned and rule this sin-cursed world. See and read Rev. 14:14. As sure as we live we shall see Christ reigning in this world. And like David who put down all his enemies when he was crowned, so Christ will put down all his enemies when he comes to reign. Are you an enemy or a friend of Jesus Christ?

III. An Evil Spirit. I Sam. 16:14, 15.

Now that the Lord had departed from Saul, we find that an evil spirit came upon him to trouble him. Thus, Saul was already living in a state of positive affliction. Hell was beginning to enact its torture in Saul's life even while he yet lived.

IV. Music And The Devil. I Sam. 16:16-23.

When this evil spirit came to rest upon Saul, he made a great mistake thinking that music would drive the Devil away. Believing thus he sought out David that he might play upon the harp and thus rid him of the presence of the evil spirit. The unsaved man always makes a similar attempt to find relief from sin. Two unsaved friends were talking one day with Heyden, the great composer, concerning how to avoid depression. One said, "When I am depressed I take to wine." The next one said, "I take to music." While Hayden said, "When I am depressed I take to prayer and God raises my spirit."

Saul didn't need music for the ear, but for the heart. The unsaved man doesn't need music and entertainment for the body, but he needs the gospel of Jesus which is able to set the music box of the soul ringing.

Lots of churches are making the same mistake

new birth is absolutely imperative for all who ever come to know God. "Except a man be born again, he cannot see the kingdom of God" (John 3:3). Without being born of the Holy Spirit, no one will ever be washed in the blood of Christ, will ever have saving faith in Christ (John 1:13), will ever love God (I Jn. 4:7), will ever be righteous (I John 2:29). The moment that one is quickened by the Spirit of God, he sees himself a terrible sinner, and he sees in the death of Christ full satisfaction for his sins, and that the blood of Jesus cleanses him from all sin. He sees "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 (I Cor. 15: 3, 4). The child must grow in grace, and as he journeys on his pilgrimage, the Holy Spirit teaches him much more in the Word of God. He is brought to see his election in Christ before the foundation of the world (Eph. 1:4). Moreover, he is made to see in Christ's obedience to His law in precept, that He has satisfied the demands of the Law on the part of the believer in Christ in the way of righteous obedience, and that Christ's obedience to the law

is imputed or put to his account. He sees in the death of Christ a full pardon for his sin, that Christ dying for his sin has satisfied the law in its penalty and removed the curse from the believer (Gal. 3:13). Thus, Christ in His death has appeased Divine wrath, satisfied Divine justice, and made peace with God, for the believer in Christ. The believer is then made to see in Christ a perfect righteousness wrought of God for him. The Apostle Paul well says, when he declares, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." He further says, "For therein is the righteousness of God revealed." "The righteousness of God is to be contemplated at her periods. First, when God purposed it; second, when He promised it; and third, when He revealed it. He purposed it in His eternal decree before the world. He promised it after the fall of man, and He revealed it in the Gospel of Christ." — Robert Haldane.

The righteousness of God is not that God infuses righteousness into the believer as a condition for his justification, but rather that He hath wrought a righteousness for the believer

that Saul made in thinking that music is an important as sermons. While we do not doubt the value of the Gospel in music, yet it is never as powerful as the Gospel in sermon. God never ordained that man should be saved through singing, but that they should be saved through the foolishness of preaching. Cf. I Cor. 1:17-21.

V. David And Goliath. I Sam. 1:58

The Israelites were in conflict with their age-long enemies, the Philistines. They had been challenged night and morning for forty days by Goliath, the champion of the Philistines. With only a sling and stone in the hands of David, a mere stripling, Goliath was slain.

Although we cannot see it with our natural eyes, such a combat is being waged at this very hour. The army of Israel represents the local church; the army of the Philistines represents the host of Satan. There are many giants which each church must slay.

There is a giant of discouragement. It is very easy for God's children, especially when young in Christian service, to become discouraged.

Then there is the giant of indifference. It isn't what he does, but what he fails to do. This is the hardest one to understand, for those who are never indifferent to a popular appeal are often indifferent to the Lord's work. Cf. Lam. 1:12.

And there is the giant of modernism. This giant was foretold in the Word of God. Cf. Col. 2:4; II Tim. 2:4; Jude 3, 4. May we meet this giant of poisoned scholasticism, which would deny the Word of God with the Sword of the Spirit. Cf. Heb. 4:12.

Lastly, there is among other giants, the giant of a lack of Christ-likeness. Continually we hear how members of our churches use God's name in vain, attend questionable places of amusement, play bridge, dance, and serve drinks within their own homes. This isn't Christ-likeness, but devil-likeness.

There is only one way that these giants may be slain. It was through faith that David met Goliath with only a sling and stone. A number of Israel's warriors believed that God could do the thing, but David was the only one who believed that God would do it.

David's faith rested upon God (V.37). May we never let our faith rest upon preachers, workers, or indications, but always center our faith upon God. Cf. Mark 11:22.

All of God's work must be done through faith. Whenever we rely upon wisdom, we get what wisdom can do; when we rely upon oratory, we get what oratory can do; when we rely upon organization, we get what organization can do; but, when we rely upon faith, we get what God can do.

David fought under an unseen commander (V. 4). Saul had over-looked Him in actual presence, and that was the only way that Saul could see. David saw Him through faith. Many times we overlook this unseen Commander and failure results. When we look to Him, victory always ensues.

A Highland chief of the M'Gregor clan fell in battle. His followers wavered on seeing him fall. This gave the foe the advantage. On seeing this he raised himself and with blood streaming from his wounds, he said, "I am not dead, my children; I am looking at you to see you do your duty." So when our strength fails and our hearts sink, the Captain of our salvation cries, "Lo, I am with you always; I will never leave thee nor forsake thee; be thou faithful unto death and I will give thee the crown of life."

through Christ. Christ then is the righteousness of God for every one that believeth (I Cor. 1:30). Still further, the born-again ones are instructed by the Holy Spirit, through the Word of God, that all things are working together for their good (Rom. 8:28); that God predestinated them before the world to be conformed to the image of His son, and that all must therefore serve to that end (Rom. 8:29). They are brought to behold also that it is God which worketh in them, "both to will end to do of his good pleasure" (Phil. 2:13).

There is that sanctifying work of the Holy Spirit as a process always going on in the believer. To this end the believer passes through many trials, conflicts, and strange things. The dross must be consumed and the gold refined. Moreover, he will meet with terrible temptations, and God will surely chasten every son whom He receives. The believer will see by and by, however, that all these things are ordered by the one who loves him, and will never leave him, nor forsake him, and that all that is taking place in his life is not accidental, but has been designed by the one who loved him and (Continued on page 8, column 4).

POSSUM RIDGE LETTER

dere bro. Gilpeens—

tother nite i deesided tu go visit a sik nabor. we dont hav 2 much in kommon spirituallly but sinse he is mi nabor i thot i ort tu go see about him. his kids had the tv goin and i notised that when they wud fingur with the buttons, they drapped down on ther neez. rite then hit jist hit me like litnin that the only time sum foakes ever get on ther neez is when they toon ther tv set.

Samanthy has put on quite a fu pounds this winter so when she went tu the dr this past weak, he told her she wuld hav tu redooce. now she is tryin tu wel ni starv herself and me, and she rikol-lekts a lot mor foakes tu mi mind —foakes who used to kount ther blessins and now hits ther kal-ories.

This is hoss racin time in Loo-ville and the tim when the guv-nur pronounces a lot uf nu kol-onels. ther is wun feller in at the settlemint that waz made a kol-onel last year. i dont guess all uf them air lik him. I wud not say that he wuz drunk half his time. insted he is half drunk all the time. u no this rich dirt hear in ky. shore grows good korn, the korn is ful uf kernels and a lot uf the kolonels air ful uf korn.

bro. Bob shore has got the Ar-minians goin. i git about a dozen papurs and most all uf them air fitin u. when i finished reedin John R. Rice's artikles i shor hung mi heed sinse he kalls his-self a Baptist. the futher i went in reedin them the moar i reelized hit was konfusin but not amusin. he shore reminds me uf that leeky fawset over the kitchen sink — both air big drips. in fakt he rikollekts tu mi mind a butcher. u no the way a butcher maks ends meat is a lot uf blony.

i shore waz glad tu see how much munny kam in on rally day fer tu kepe our dere old Baptist jernal in the mails moar and moar i beleave in tithes and offerins. i jist dont beleav u kan kepe yore life on the level by giving a dime tu the Lord and a dollar tu the devil. i am prayin that God will kepe on raisin up nu frends fer TBE. i want u and bro. Bob free frum wurry so u kan giv us the best paper goin. i no the pece about rally day must hav made yore nemes mad fer it made me so happy. i jist whistled Amazin Grace all day. u no wun gude thing about old ag is that u kan even whistle while u air kleenin yore teeth. and by the way bro. Gilpeens when a day seams long jist tri singin a song. i luv u fer the truth u hav larned me and i tel u this bekaws i am,

yore frend
i s hardtufule

Baptists and the Bible

(Continued from page four)
statement of faith, they declare their creed, what they believe. The only difference is, they claim infallibility, while we set forth what we believe to be true; that is, what we believe the Bible teaches.

And regardless of whether our views are what the Bible teaches

Mary—the Mother of Our Lord Jesus

(Continued from page one)

Mary Is Glorified More Than Jesus Christ

Roman Catholic Church:

"We shall be heard more quickly . . . if we have recourse to Mary and call on HER holy name, than we should be if we called on the Name of Jesus our Saviour." —Page 136

"The holy church commands a WORSHIP peculiar to MARY." —Page 130

"Many things . . . are asked from God, and are not granted; they are asked for MARY, and are obtained" for "She is even Queen of Hell, and Sovereign Mistress of the Devils." —Pages 137, 141, 143

The Word of God:

"In the Name of Jesus Christ . . . For there is no OTHER name under Heaven given to men, whereby we must be Saved." —The Acts 3:6; 4:12; "above . . . every name." —Ephesians 1:21.

"For the Father also seeketh such to ADORE HIM." —John 5:23-24.

"Having therefore JESUS the Son of God . . . let us go therefore with confidence to the Throne of Grace: that we may obtain Mercy, and find Grace." —To Hebrews 4:14-16.

Mary Is The Gate To Heaven Instead Of Jesus Christ

Roman Catholic Church:

"Mary is called . . . the gate of Heaven because no one can enter that blessed Kingdom without passing through HER." —Page 160

"The way of Salvation is open to none otherwise than through MARY," and since "Our Salvation is in the hands of Mary . . . he who is protected by MARY will be Saved, he who is not will be lost." —Pages 169, 170

The Word of God:

"I am the door. By ME, if any man enter in, he shall be SAVED." —John 10:1, 7, 9.

"Jesus saith to him, I am the Way . . . no man cometh to the Father but by ME," "neither is there Salvation in any other." —John 1:6 & Acts 4:12

"For the SON of man is come to save that which was lost." —Matthew 18:11.

Mary Is Given The Power Of Jesus Christ

Roman Catholic Church:

"All power is given to THEE in Heaven and on earth," so that "at the command of MARY all obey, — even God . . . and thus . . . God has placed the whole Church . . . under the dominion of MARY." —Pages 180, 181

"O wonderful mercy of our God who . . . has given us His own Mother . . . to be our Advocate" Mary saying (?) "after the title of 'Mother of God.'" And she "is also the Advocate of the whole human race . . . for SHE can do what SHE wills with God." —Pages 189, 193.

The Word of God:

"ALL POWER is given to ME in Heaven and in earth," so that "in the Name of JESUS every knee should bow," "that in all things HE may hold the primacy." —Matt. 28:18; Phil. 2:9-11; Col. 1:18.

"My little children, these things I write to you, that you may not sin. But, if any man sin, we have an ADVOCATE with the Father, JESUS CHRIST the Just: and HE is the propitiation for our sins; and not for ours only, but also for those of the WHOLE world." —1 of John 2:1-2.

Mary Is The Peace-Maker Instead Of Jesus Christ Our Peace

Roman Catholic Church:

"MARY is the Peace-maker between sinners and God." Mary says, "I have been appointed by my Lord THE Peace-maker between sinners and God." Thus, "Mary . . . is the GREAT Peace-maker, who finds and obtains the reconciliation of enemies with God." —Page 197

"We often more quickly obtain what we ask by calling on the name of MARY, than by invoking that of Jesus" for "She . . . is our Salvation, our Life, our Hope, our Counsel, our Refuge, our Help." —Pages 254, 257

The Word of God:

"But now in CHRIST JESUS, you, who sometimes were far off, are made nigh by the blood of Christ. FOR HE IS OUR PEACE." "Making Peace through the blood of His cross both as to things that are on earth, and things that are in Heaven." —Eph. 2:13-14; Col. 1:20

"Hitherto you have not asked anything in MY Name. ASK, and you shall receive" . . . for "whatsoever we shall ask according to His Will, HE heareth us," hence "he that believeth not the SON, maketh HIM a Liar." —John 16:24; 1 of John 5:9-15.

Mary Is Given The Glory That Alone Belongs To Jesus Christ!

Roman Catholic Church:

"MARY . . . is that Throne of Grace to which the apostle St. Paul, in his Epistle to the Hebrews, exhorts us to fly with confidence . . ." —Page 257

"The whole Trinity, O MARY, gave thee a name . . . above every other name, that in THY name, every knee should bow of things in Heaven, on earth and under the earth." —Page 260

The Word of God:

"Having therefore . . . JESUS the Son of God" as our "confidence" to "the Throne of Grace." —To Hebrews 4:14-16.

"God also hath highly exalted HIM, and hath given HIM a Name which is above all names, that in the Name of JESUS every knee should bow, of those that are in Heaven, on earth, and under the earth; And that every tongue should confess that the Lord Jesus Christ is in the Glory of God the Father." —To Philippians 2:9-12.

or not, whatever the Bible teaches is authoritative and all-sufficient. We need no new doctrine, no new guide of instruction than the Bible.

The Bible teaches us what is truth. It teaches us the Way of Salvation, the way of Baptism, the proper way to observe the Lord's Supper, the proper way to do mission work. In a word, it teaches us all things that are necessary for instruction, edification, and comfort. Everything we believe and practice should therefore be derived from the Bible. We should not try to make the

Bible conform to our faith and practice; neither should we try to make it appear that our faith and practice conform to the Bible. We should go to the Bible, learn what is right, then act in conformity thereto. This Baptists endeavor to do.

So Baptists accept the Bible as God's Word and the infallible, authoritative, absolute guide in all matters of Christian faith and practice. If you don't, then may God help you to see the truth. —BLR.

One Against the Crowd

(Continued from page one)

Perhaps he will not see any good results from his sturdiness; but the good results are there all the same. One young man, honest, clean, steady, openhearted, is of more weight in the cause of liberty than a battery of 320's. —Thos. E. Pavey.

Symptoms of Backsliding

(Continued from page one)

5:4; 2 Peter 3:911).
6. Dwelling on the faults of others (Matt. 7:1-5; John 21:20-22).
7. Having a quarrelsome spirit

"WILL A MAN ROB GOD?" Yet, here we have the self-styled "Church of Peter" robbing GOD of "the Testimony which God hath testified of His SON." Peter in all his recorded sermons or writings not once makes reference to MARY but exalts his Lord and Savior exclusively. For the closing WORDS of Peter were "BUT GROW IN GRACE, AND IN THE KNOWLEDGE OF OUR LORD AND SAVIOUR JESUS CHRIST. TO HIM BE GLORY BOTH NOW AND UNTO THE DAY OF ETERNITY. AMEN."

—2 of Peter 3:18

Peter also said of false teachers, "But there were also false prophets among the people, even as there shall be among you lying teachers who shall bring in destructive heresies and deny the Lord who bought them: bringing upon themselves swift destruction. And many shall follow their riotousnesses, through whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you. Whose judgment now of a long time lingereth not, and their perdition slumbereth not."

—2 of Peter 2:1-3.

Very infrequently Mary is mentioned in the whole of the New Testament and she claims no authority, no power, and is given no other glory than that of being "the mother of Jesus." In fact Mary herself suggested to us in her own splendid testimony that instead of saving others she needed a Saviour, and Mary said: "My soul doth magnify the Lord. And my spirit hath rejoiced in God my Saviour."

—Luke 1:46-47.

If Mary must need have Christ for her Saviour, and she did, how much more shall we hasten to put our trust in Him. "Believe on the Lord Jesus Christ and thou shalt be saved and thy house."

—Acts 16:31.

Notice how the Roman Catholic Church constantly changes, teaching and practicing doctrines that can not be found in the Word of God. The following list of events were officially adopted by a Church Council and proclaimed by the Pope as dogma of faith so that they became binding on all Catholics.

Prayer for the dead was instituted	A.D. 330
Making the sign of the cross	A.D. 330
Worship in Latin language	A.D. 600
Adoration of Mary and Saints	A.D. 788
Adoration of the cross, images and relics	A.D. 788
Blessing of bells	A.D. 965
Fasting, lent, advent and Fridays	A.D. 998
Fabrication of Holy water	A.D. 100
Marriage of Priests forbidden	A.D. 1079
Rosary beads invented	A.D. 1090
Sale of indulgences	A.D. 1190
Sacrifice of the Mass	A.D. 1215
Transubstantiation of bread	A.D. 1215
Adoration of the wafer	A.D. 1220
Articular confession of sins to a Priest	A.D. 1215
Cup or wine forbidden to people at communion	A.D. 1414
Purgatory proclaimed	A.D. 1438
Apocryphal books added to the Bible	A.D. 1546
Immaculate conception of Mary	A.D. 1845
Infallibility of the Pope	A.D. 1870
Blessing of Auto cars (for a price)	A.D. 1932

—Tract

(1 Cor. 3:3; Amos 5:12).

8. Readiness to take offense (Prov. life." —Martin Anstey.

Ephraim

(Continued from page seven)
gave Himself for him.

As for Ephraim, it is better farther on. The path of the just is a shining light that shines more and more to the perfect day. As a born-again one, the weak is made strong. He giveth power to the faint, and to them that have no might He addeth strength. "And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through it, and be glad; their heart shall wine: yea, their children shall see rejoice in the Lord. I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased (Zech. 10:7, 8).

While this Scripture and many others relate to the future day of Israel's conversion, as we believe, we have not here designed to deal with the dispensational aspect concerning these Scriptures and to whatever application may be considered here. We see Ephraim as a born-again one. God says that he is like a mighty man. Christ's strength is made perfect in weakness. David said that by

the strength of the Lord he ran through a troop, broke a bow of steel, and leaped over a wall. Surely God's children are armed with mighty strength to fight against powers and spiritual wickedness in heavenly places. The arm of flesh is no match for demons. Only the power of the Holy Spirit can thwart the awful foes we war against.

God says also that Ephraim's heart shall rejoice. Oh, the joy unspeakable, and full of glory there is in Christ for His own. Moreover, God says that His children would see it and rejoice. Yea, our children observe us far more than we realize. Here we might elaborate largely, but God moves us on to conclusion.

See now how this inward change affects Ephraim's moral conduct. "Ephraim shall say: what have I to do any more with idols? I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall there in" (Hosea 14:8, 9). At last the guiding hand of Jehovah has brought the covered name of Ephraim to the surface.

Sometimes God's providence seems to be contrary to His promises, but when He finishes the job all is clear. I suppose Joseph many times while in exile and prison wondered about the fulfillment of his dreams, but God's time the vision spoke. "that we might learn to wait upon God." "Be still, and know that I am God." At last Ephraim is found fruitful, but let him know that in God is his true found. "We are His workmanship created in Christ Jesus unto good works." Too, you may now say with Ephraim, "What have I to do any more with idols." But know of a surety that it is God's sovereign grace that has brought you to turn to God from idols "to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come" (1 Thes. 1:9, 10).

This is God's message to you, my friend. Where do you stand? Have you been born again? Are you still joined to idols? Can you say, "What have I to do any more with idols"? Is thy heart right with God, Have thine affections been nailed to the cross? Has God brought you to bemoan your corruptions and now to rejoice in His great salvation, Oh, if not, there is but one who can set you free. "Salvation is of the Lord." Today if you hear His voice, harden not your heart. Trust only in Christ, for He alone can make the vile sinner free. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

If you be saved, my friend, marvel not at the trial of faith you may now be experiencing, or the chastisement you may be suffering, or the raging conflict with Satan you are engaged in. Your sin debt is paid; the battle is not yours, but God's; there is no enemy in your own heart that has not received a mortal wound. Fear not, be strong and of good courage. He will guide you by His counsel and afterwards receive you to glory. If He makes men ride over your head, and brings you through the fires, and through the waters deep, and tries you sorely, He will bring you out into a wealthy place, and afterwards bring you to your desired haven, and you shall be satisfied when you awake in His likeness.

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