

There is no danger of leaving the Bible behind; at least not until we catch up with it.

# The Baptist Examiner

"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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## John 6:37 And God's Grace

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

By EDDIE K. GARRETT  
Hamilton, Ohio

This comprehensive and grand view of Scripture is expressed in a peculiar artistic precision. The verse consists of three parts. It teaches three glorious doctrines. They are: (1) Election, (2) Irresistible grace or effectual calling, and (3) Preservation of Saints or Eternal Security.

**I. ELECTION**  
All that the Father giveth me shall come to me. Whatever God does in time is decreed to do from eternity. He is immutable. To suppose a new purpose to come into His mind would make Him mutable very much like man. Before God ever decreed to do anything else He decreed to glorify Himself and that by choosing a certain people to be objects of His mercy and

grace, and also decreeing the remainder of His creation to be the objects of His wrath. Those who rebel at this teaching of God's Word have Him creating man without a PURPOSE or they have His purpose defeated by His own creation. I find that the average person has a very SMALL view of God. They view God as they would view a great and powerful man and have Him acting as man would act. Therefore it is no wonder men reject the truth of God's sovereignty.

When God created man He created him with a PURPOSE and that purpose has not been thwarted or frustrated. To have God creating man with a purpose He must have decreed to elect and reprobate prior to His decree to create man. Many simply avoid these points in fear of what it (Continued on page two, col. four)

## Why Christ Came to Earth

"Thou shalt call his name JESUS: for he shall save his people from their sins."--Matthew 1:21.

"For the Son of man is come to seek and to save that which was lost."--Luke 19:10.

By BOB L. ROSS

some more—

### False Ideas That Prevail on This Subject

By way of radio, a preacher recently made the statement that Jesus came to the world "to get men to live better." This statement reminded me of how few there are who really understand and appreciate the mission of the Son of God into this world.

While it's certainly true that men live "better" as a result of the coming of Christ, this was not why He came. The verse quoted from Matthew says He "shall save His people from their sins."

This preacher's theory is just one of many false notions about the coming of Christ. Let us notice

The Jews, back in the days of Christ, misunderstood the Saviour's coming. Somewhere along the way the Jews had adopted the idea that there was to be only one coming of Christ; hence every prophecy was interpreted as relating to the first coming. Consequently, the Jews failed to see the truth of substitutionary redemption in the first coming. They were thus going about to establish their own righteousness before God (Rom. 10:1-3). The Jews were looking for the

glorious kingdom that Christ shall actually bring in at His second coming. They were looking for a King to conquer their Roman rulers and set up His own Kingdom. In fact, they even tried to make Christ King. We read:

"When Christ therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone."—John 6:15.

While they were willing to make Him a king, they were not willing to receive Him for what He really was. John 1:11 states:

"He came unto his own (Greek: own things) and His own received him not."

He had actually given rise to the Jewish nation; He had given the tabernacle and temple; He was typified by the sacrifices of (Continued on page 2, column 1)

# The Errors of Easter

By BOB HOLBROOK  
Houston, Texas

Every year at this time I am troubled by some sincere person, who do we not have Lent and Friday services at our church? Why don't Baptists observe Holy Week?"

In light of this yearly question because I find it impossible to remain silent when so much that is being accepted with question by God's people, I gathered these facts for your information.

Today on every hand Christians are accepted without question or reservation that which men say is biblical. Jesus warns us yet, we are aware of the traditions of men. We are at no other time of the year with the exception of Christmas there so much that is objected by churches that is entirely Un-Scriptural and Non-biblical. The tragic truth is that the body of Protestantism is influenced by the practices of the Roman Catholic Church. The religious festivals of Rome are on. Space prohibits dealing with them all here. Let us look at Lent, Good Friday and

wrong, how did it become so universal? How did it come to occupy so large a space on our Calendar?

The Roman Catholic Church put it there during the Sixth Century. She "borrowed" the 40 days called "Lent" from the worshippers of the Babylonian queen of heaven.

Let us not suppose that Lent is observed only in the Roman Catholic Church and certain Protestant Churches. In Layard's "Nineveh and Babylon," page 93, we learn that Lent is observed by the Yezidis, devil worshippers of Koordistan.

In Humboldt's "Mexican Researches," volume 1, page 404, we find how the pagan Mexicans kept a Lent. "Three days after the vernal equinox began a solemn fast of forty days in honor of the sun."

In Landseer's "Sabeian Researches" page 112, we are informed how an Egyptian Lent of 40 days was held expressly in honor of Adonis or Osiris, the great mediatorial god. So we can see that Rome is by no means original

in observing a Lent.

Rome's method of enveloping Babylon's Lent and incorporating it into her ritual should be noticed. About the year 525, Rome, using her usual policy of absorb-



ELD. BOB HOLBROOK

ing pagan observances in order to gain nominal adherents to the church, engineered a new religious merger. Under the shrewd management of the Abbot Dionysius the Little, the pagan Lent was established as a Church observance. And so the Church now controlled from Rome, and fast sinking into every form of corruption, added yet this evil of a "Sacred fast" to her list of idolaties.

An early Christian of Marseilles, writing in the fifth century said "It ought to be known that the observance of the 40 days' fast had no existence so long as the primitive church remained pure." But millions every year will engage in this practice because it has been done for years and simply because men say to do it!!

The observance of Lent is pagan in its origin, pagan in its practice. The world's fast is no fast at all, to say nothing of a "sacred fast." One gives up chocolate bars, another does not eat butter. Another smokes one cigarette per day instead of ten or twenty. Still another refrains

from drinking only one glass of beer or wine or whiskey per day!! So sunk in sin is man that by these Romish pagan devils of the flesh, he supposes he is placing himself in God's favor!!

The strongest argument against Lent, however, is the fact that there is no word in the New Testament for such an observance. We are a Bible people and should remain so. There is absolutely no record of the observance of Lent in the early Church and its observance was started by the pagan Roman Church in 525. Should Christians engage in an observance that is not mentioned for the Christian in the Scriptures, was never observed by the primitive church, and was started over 500 years after the institution of the Church? I think the answer is self-evident. Those who insist on defending Lent must appeal to Rome or their own carnal mind, which is fed by this pagan practice.

### GOOD FRIDAY

Here is another holy-day that has no authority for its observance in the Bible. "Good Friday" makes an appeal to the flesh and emotions. It is NOT the Crucifixion of Christ that interests people (Cont. on page three, col. three)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "THE RED HEIFER"

(Reprinted from a former issue) I want to preach to you this morning, beloved, from this nineteenth chapter of the book of Numbers — the ordinance of the red heifer.

God's child is a person of two natures. That is not anything extraordinary by way of announcement, and yet, beloved, it is a fact that all too few, even of Christian people, seem to realize. Every person who is here within this house of God today, who is saved, has two natures. He has the nature of God that was put there the day he was saved, and then he has the nature of the flesh that was put there the day he was formed in his mother's womb. Listen:

"This I say then, Walk in the

Spirit, and ye shall not fulfill the lust of the flesh."—Galatians 5:16.

If there were no other verse in all the Bible but this one alone, I would know that every saved person is the possessor of two separate and distinct natures — one called the nature of the flesh and the other the nature of the Spirit. You have an old fleshly nature inside you. If you are saved this morning, thank God you have a spiritual nature inside you.

Now because of that fleshly nature, you don't always do everything you want to do, and you don't always do everything you should do. I say, because of that fleshly nature, there are lots of things this Bible demands of us that you and I fail to do. Every saved person, so this Bible says,

is a saint. Because of that old fleshly nature, you don't always act like a saint. To tell you the truth, beloved, a lot of us act a great deal more like the Devil than we do like a saint, all because of that old fleshly nature that we carry around inside.

This Bible tells us that we are pilgrims here within this world and our sojourn within this life is likened unto a pilgrimage, but because of that old fleshly nature, we don't always act like pilgrims. Sometimes we act like we own this place. Sometimes we act like we were going to stay here forever. Sometimes we act like we have completely forgotten about the fact that we are just pilgrims passing through, and that our (Continued on page 4, column 4)

BOB HOLBROOK

TO BE IN

CHARLESTON, W. VA.

April 8 - 15

At The

RANDOLPH STREET  
BAPTIST CHURCH

ROBERT McNEILL, Pastor

Readers of TBE in and near Charleston are urged to hear this fine young preacher from Houston, Texas.

This brings together two great "Bobs" — Bob Holbrook and Bob McNeill. As a reader of TBE, why don't you "bob" over to Randolph Street Baptist Church for these services.

### LENT

Let us begin our study of Lent this morning, as many will, if this observance of abstinence is

### D. GILPIN TO PREACH ILLINOIS ON WAY TO MISSOURI

As announced last week, Brother Gilpin will be preaching in Springfield, Missouri on April 13, 14 and 15. Services will be held at the following address:

East Cherokee  
Springfield, Missouri

While on the way, Brother Gilpin will stop off to preach for the Springfield Baptist Church at McComb, Illinois, where Brother Combs is pastor. The service will be held on April 12 at 7:30 p.m.

We have many subscribers in these areas and we hope they will come out for these services and meet Brother Gilpin.



## Jesus Christ, A Union Member?

Billy Graham is quoted in THE MACHINIST magazine as saying that "Jesus Christ was a laborer and He would be a union member now. He would belong to the Carpenter's Union." Graham's statement was reportedly made in a speech to "union representatives and clergymen at Washington." Graham also is quoted as saying: "As union members you are God's stewards. You have the strength and the power and the heritage to lead this country to a new moral and spiritual awakening."

These statements reveal again the spiritual ignorance and compromise on the part of Graham. Of course, it could be that he was "misquoted," which is what he usually says about newspaper reports that backfire on Graham. —Editorial.

## Why Christ Came

(Continued from page one)  
ferred daily; He was the fulfillment of the passover lamb; yet He came to His own things and His race, His own people, His own nation would not receive Him.

Not only the Jews, but the Romans also misunderstood His coming. For instance, why did King Herod commit the wicked crime of having all the infants of two years old and under to be slain? It was because He thought Christ was to rule as a material king and if so, Herod would be out of a job.

But Herod was a fool in every respect. Even if his idea had been true, he was foolish to think he could overthrow Divine prophecy. If it had been God's purpose for Christ to take over and rule on the earth, Herod could have done nothing by way of successful resistance. He was a fool for slaying the infants and he was a fool for thinking he could withstand the sovereign God's purpose.

Then there was Pilate; he, too, misunderstood. Pilate was a politician, always swayed by the crowd. He let the Jews deceive him with their heresy as to Christ's coming. They told him that Jesus was a king and He was set for the overthrow of Rome. They said, "If thou let this man go, thou art not Caesar's friend" (John 19:12), as if they cared about Caesar! Poor Pilate. Certainly he was a pitiful case.

Not only did the Jews and the Romans have false ideas about the coming of Christ, but even the disciples themselves did not understand. Do you recall how Simon Peter, when upon the mount of transfiguration, wanted to build tabernacles in honor of Christ, Moses and Elijah? Evidently, Peter was so elated that he was completely carried away with things. But God settled matters on that occasion when He spoke out of Heaven and told them to hear the Son of God.

Two other disciples, James and John, fussed about who was to sit on the right and left of Christ in His kingdom. They did not realize that Christ had come to die, rather than to rule on the earth. Judas — he wanted the money bag, probably having his eyes on the riches of the kingdom he thought Christ would establish. When Christ told His disciples about His forthcoming death, they were sorry—not because He was to suffer, but because this did not fit in with their ideas about an earthly kingdom. Actually, it was not until after the resurrection that the disciples really understood the mission of Christ. But even then, they were asking questions about the kingdom (Acts 1:6)!

Yes, only a few really understood Christ's mission. Evidently, John the Baptist understood, for he preached Christ as the Lamb of God, the sacrifice for sin. Old Simeon understood, for we read: "Then took he him (Christ) up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou has prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."—Luke 2:28-32.

Simeon went on to say that "this child is set for the fall and rising again of many in Israel" and prophesied of His crucifixion (Luke 2:34, 35).

## We Still Have Those Today Who Misunderstand His Coming

What do people today tell us about the coming of Christ? Here are some things we often hear:

"He came to make the world better." The truth is, however, He foretold of the world's getting worse! He said that there would be "wars and rumors of wars" throughout time (Matt. 24:6). He told of the rise of more false prophets. Later, through the apostles, His word tells of "perilous times" coming upon the earth, with seducers waxing worse and worse (II Tim. 3:1, 13). Did Christ come to make the world better? If so, He failed and even foretold of His failure.

Others say, "He came to bring peace on earth." This is the false notion you always hear around Christmas. With men's hearts failing them for fear, it's quite appealing to the world to talk about "peace on earth." However, the only kind of peace on earth that Christ Jesus gives in this age is peace with God through His own shed blood. Of the other kind of peace, He said:

"Think not that I am come to send peace on earth: I am come not to send peace, but a sword."—Matthew 10:34.

No, Christ did not come the first time to bring peace on earth, but He does give peace to those who believe on Him for salvation. That peace is peace with an offended God and we have fellowship and communion with Him as our Father.

But some say, "Christ came to set us an example." Well, that is

true—but it's not all the truth. As a matter of fact, it is not the primary reason for which Christ came. We already had the ten commandment law to tell how we should live, so we really didn't have to have another example. Christ came not to merely set an example, but to die for sins. Without an atonement for sins, an example of life would be of no value.

Then, too, we often hear it said that "Christ came to save the world." There's no truth in this, if you mean every man in the world. He didn't even pray for the world, for He said, "I pray not for the world" — John 17:9. The word "world" is the Greek word "kosmos" and the word means order or arrangement. It's true that Christ came to save the order of His elect, but not the order of all men without exception. He's not a failure, so we know He did not come to save every man in the world.

Another idea is that "Christ came to die for a plan." This is the notion of the water-gospelers. They say that if you obey the plan, then you'll save yourself from Hell. However, we've never found anything in the Bible about Christ dying for a plan, but we find that He died for sins (Rom. 5:6-11, I Cor. 15:1-3). We do find that He died for sinners. And if He died for the sins of sinners, those sinners will not perish for sin. They have Christ as their Saviour and Redeemer.

## Why Christ Came

We could go on and on with these false ideas as to Christ's coming, but it's time to emphasize why He came. The Bible says that—

**He came to save His people** (Matt. 1:21). Christ is the Saviour, the Saviour of His own elect people. They were chosen of the Father, redeemed by Son and called by the Holy Spirit. God's purpose has not failed in the least and Christ has not lost a single sheep.

**He came to die** (John 12:27). Numerous are the prophecies and promises that were written about the death of Christ. Numerous times Christ foretold of His death at Jerusalem. When he thought of His death, He said: "For this cause came I unto this hour." He said He had a baptism to be baptized with, referring to the sufferings that would immerse Him in agony. He came to die — to die for our sins. He bore what we should have borne. He suffered what was rightly ours.

**He came to give life** (John 10:10). He that hath the Son hath life, the Word says. Christ is our life. He came to give us life. He is the Bread of life, the Water of life — without Him all is death. Outside of Christ, men are dead in trespasses and in sins. But inside of Christ, through faith, we have everlasting life.

**He came to do the Father's will:** "For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."—John 6:38,39.

It is a joy to read such definite statements, indicating the certainty of the work of Christ. There's no failure in His work. Chance, luck, free-willism, etc. are all excluded. Christ came to do something and He did it.

**He came to save sinners:** "Christ Jesus came into the world to save sinners."—I Tim. 1:15. This is the "offensive" part of the Gospel—men must take the position as sinners in the sight of God; they must acknowledge their helplessness and inability; they must renounce their self-righteousness. Christ came to save sinners, not the righteous, the good, the moral. Actually, those who think themselves to be good and righteous are sinners, too. (Rom. 3:23).

Reader, do you see why Christ came? Are you happy that He came? Do you love Him for coming? If so, are you looking for His second coming? The Word says:

"So Christ was once offered

## Other Publishers Also Have Their Problems And Los

Other publishers besides us are having their problems, as is revealed by an AP dispatch relative to the Curtis Publishing Company.

This company publishes, among other papers, THE SATURDAY EVENING POST and THE LADIES' HOME JOURNAL.

From January through September of 1961 they lost \$11,200,000. The only way they hope to stay in business in the future is by reducing the number of issues they print, they say. Hereafter THE SATURDAY EVENING POST will be printed only 45 times a year instead of 52. Their two monthly publications, THE LADIES' HOME JOURNAL and THE AMERICAN HOME are to

be published with 10 issues. We are certainly not surprised because this old publishing is having its financial difficulties. However, it does offer a little encouragement to us since we had so many difficulties in 1960. We didn't lose \$11,200,000 in the first three quarters. However, we have gone into the red in the first three of 1962.

The Curtis Publishing has cut down the number of issues they print their papers to offset their loss. I am from our friends who believe the sage that we preach, to set our loss.

to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."—Hebrews 9:28.

## John 6:37

(Continued from page one)  
might lead them to accept. The honest Bible student (all Christians ought to be) will not avoid these very important facts. To show from the Bible that God has a purpose and that His purpose will come to pass exactly as He has decreed I offer the following:

"But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth" (Job 23:13).

"Declaring the end from the beginning, and from ancient times the things that are not yet done, saying My counsel shall stand, and I will do all my pleasure." (Isa. 46:10).

Also for the many people who view God as acting as they would act, rather than believe what God says about Himself; I offer the following.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—(Isa. 55:8-9).

The Bible doctrine of election presents to us the most glorious display of God's sovereign good-

ness, and it utterly excludes boasting, promotes humility, prayer, and praise." As we were ORDAINED to eternal life, we believed (Acts 13:48).

## II. IRRESISTIBLE GRACE EFFECTUAL CALLING

"Shall come to me." There be no doubt about the effectiveness of God's POWER in the work of regeneration in persons of His elect.

"And what is the greatness of his power to who believe, according to working of his mighty power" (Eph. 1:19).

The word "believe" verse has the POWER of before and after it. No matter the comma falls you have the same result — "men believe in the result of God's mighty power." Place the comma after "us-ward" and you have the same thing taught.

In verse 44 of this sixth of John we have this same taught — "Except the which hath sent me DRAW him, he will not come to me." He is not drawn by mere suasion, which is always tual, but by mighty power. power is absolutely necessary that have no power in themselves to come to Christ. He shows us the utterly state that man is in for "the exceeding greatness power to work faith in must take all of this effect this for God would (Continued on page 3, col

JUST OFF THE PRESS!

## CAMPBELLISM

Its History and Heresies

By BOB L. ROSS



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YEARS IN THE CHURCH OF ROME."

## Friendship Formed With A Former Roman Monk

CHARLES CHINIQUY

Selections by L. E. Jarrell,  
Ordsburg, New Mexico)

### CHAPTER TWO

(Continued)

There was then in St. Thomas a man who was unique in character. He never mixed with the society of the village, but was, nevertheless, the object of much respectful attention and love from everyone. He was the former monks of Canons or Recollets, whom the west of Canada by Great Britain forced to leave their monasteries. He was a clock-maker, and was known under the name of a white house, in the very center of the village, was the perfect of neatness.

Brother Mark, as he was called, was a remarkably well-built man; of mature, large and splendid features, and the most beautiful I ever saw. His long black hair curled around his waist by a wash, was remarkable for its whiteness. His life was really a life of prayer, always alone with God, who kept his house.

Every day that the weather was fair, Brother Mark spent a great deal of hours in fishing, and as he was exceedingly fond of fishing, I used to meet him along the banks of the beautiful St. Thomas.

His presence was always a good thing to me; for he was more than I in finding the best place where the fish were. He would make signs for me, or call me at the top of the hill, that I might share in his luck. I appreciated his attention to me, and repaid him with the marks of a sincere friend. The good monk had conquered my young heart, and I often invited me to his home, but he never visited him without bringing some proofs of a sincere kindness. His good sister, who was in the habit of visiting him in overhauling me, would give me marks of attention and I could only expect from his mother.

There was a mixture of timidity and dignity in the manners of Brother Mark which I have found in no one else. He was fond of me, and nothing could be more graceful than his smile even when he could see that I was not appreciating his kindness, and I gave him any proof of my affection. But that smile, and any expression of joy, were very rare. On a sudden he would become serious and it was obvious that a great cloud was passing over his heart.

The pope had released the monks of the monastery to which they belonged, from their vows of poverty and obedience. The con-

sequence was that they could become independent, and even rich by their own industry. It was in their power to rise to a respectable position in the world by their honourable efforts. The pope had given them the permission they wanted, that they might earn an honest living. But what a strange and incredible folly to ask the permission of a pope to be allowed to live honourably on the fruits of one's own industry!

These poor monks, having been released from their vows of obedience, were no longer the slaves of a man; but were now permitted to go to heaven on the sole condition that they would obey the laws of God and the laws of their country! But into what a frightful abyss of degradation man must have fallen, to believe that they required a license from Rome for such a purpose. This is, nevertheless, the simple and naked truth. That excess of folly, and that supreme impiety and degradation are among the fundamental dogmas of Rome. The infallible pope assures the world that there is no possible salvation for any one who does not sincerely believe what he teaches in this matter.

But the pope who had so graciously relieved the Canadian monks from their vows of obedience and poverty, had been inflexible in the reference to their vows of celibacy. From this there was no relief.

The honest desires of the good monk to live according to the laws of God, with a wife whom heaven might have given him, had become an impossibility — the pope vetoed it.

The unfortunate monk was bound to believe that he would be forever damned if he dared to accept as a gospel truth the Word of God which says:—

"Propter fornicationem autem, unusquisque uxorem suam habet, unquamque virum suum habeat. (Vulgate Bible of Rome). Nevertheless to avoid fornication let every man have his own wife, and let every woman have her own husband" (I Corinthians 7:2). That shining light which the word contains and which gives life to man, was entirely shut out from Brother Mark. He was not allowed to know that God Himself had said, "It is not good that man should be alone, I will make him an help-meet for him" (Gen. 2: 18). Brother Mark was endowed with such a loving heart! He could not be known without being loved; and he must have suffered much in that celibacy which his faith in the pope had imposed upon him.

Far away from the regions of light, truth, and life, that soul, tied to the feet of the implacable modern Divinity, which the Romanists worship under the name of Sovereign Pontiff, was trying in vain to annihilate and destroy the instincts and affections which God Himself had implanted in him.

### John 6:37

(Continued from page two)  
use more of anything than it takes to do the job. For Him to do this would be to be wasteful.

#### III. PRESERVATION or ETERNAL SECURITY

"I will in no wise cast out." Notice this verse reads "IN NO WISE." The false teachers come along with certain ways in which God will cast a man out. Sometimes they try to hide behind the silly idea that God never casts a man out but man casts himself out. It is reasoning such as this that makes me wonder about the mentality and spirituality of such men. Do they have such a low view of what a man becomes after he is born from above as to think that he would absolutely forsake his Love? The Bible teaches the PERSEVERENCE of the saints

which is God working in them to will and to do of His good pleasure.

"Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world." (I John 4:4).

The Bible teaches that we are PRESERVED (Jude 1), KEPT (I Pet. 1:5; John 17:2), CARED FOR (John 10:3-16), LOVED (Rom. 8:37-39, John 13:1) PRAYED FOR (Rom. 8:34, John 17:9-15). Any man who does not believe in the preservation of the saints has a very low idea of the work of Christ on the cross, the work of the Holy Spirit in our lives after conversion, and also the New nature that belongs to one that has been converted to Christ. Amen.

### The Errors Of Easter

(Continued from page 1)

ple in the passion plays and services. It is the Pope's holy-day with its pomp and ceremony, thrilling the senses, that attracts those who are ignorant of the Scripture. Any thoughtful student unbiassed by tradition or men's imagination will have no difficulty in understanding that our Lord Jesus Christ did not die on a Friday. Proof of this is in the following verses: Matt. 12:40, Mark, 8:31, Matt. 27:63, I Cor. 15:5.

In the Jewish order of time, the night preceded the day (Gen. 1: 5). The night began at 6 o'clock in the evening, ending at 6 o'clock in the morning, when the day began. In other words, the regular Jewish Sabbath does not begin at sun-rise Saturday morning but at 6:00 p.m. on Friday. Now, from the Scriptures quoted, we conclude one important fact: Christ was in the Tomb after His death and before His resurrection three days and three nights, which make 72 hours — no less.

In each of the four Gospels we read of Mary of Magdala and others coming to the sepulchre to anoint the body of Jesus. If we carefully consider them all, one fact stands out beyond any question. That is, when they came to the grave, Jesus was gone. In Matt. 28, we have the record of the angel rolling away the stone. But this was not to liberate the Lord of Glory. It was only to show the world that He was gone! Sometime before the women witnessed the tomb's unsealing, our Saviour had come forth from the dead. The angel said: "He is risen, He is not here."

We know that haste was made by those who put Christ in the Tomb of Joseph in order to have him buried before the beginning of the Jewish Sabbath, which began at 6 o'clock in the evening. And we read in John 19:31 "for that sabbath was an High Day." Now this was not the regular Saturday Sabbath. This Sabbath was the Passover Sabbath. The weekly Sabbath or seventh day or Saturday was not called a High Day. But special feast days were called Sabbaths or High Days even if they did not fall on Saturday. Thus we learn from John 19:31 that Jesus was buried by His sorrowing followers the Evening before the High Day Sabbath, which was Thursday.

Now Christ could never have been buried on a Friday evening or He would not have been risen until Monday evening to fulfill Matt. 12:40.

He could not have been entombed on a Thursday evening or He would not have risen until the evening of the first day of the week, Sunday.

And He could not have risen early Sunday morning either because three days and three nights before that or 72 hours would have been Thursday morning and we know He was buried in the evening.

On Tuesday evening after 6 p.m. (bear in mind that in Jewish time this was actually the beginning of Wednesday, or the Passover) Jesus ate with His Disciples. He was betrayed that night

TITLES OF OUR LORD, No. 3—

# GIVER

By ALBERT G. LARSON

"He giveth to all Life, and breath, and all things" — Acts 17:25.

Since God is the Owner, He has power to give, and He has power to withhold. And since God is the Maker, He has power to multiply resources a hundredfold. It is amazing what He can do with those things He holds in possession.

Now a giver is one who gives. No one can give what he does not have. Moreover, giving is according to the measure of the giver. With these few preliminary remarks, we desire to reduce this aspect of how God gives into three divisions, thus: the Universality of God's Giving; the Liberality of God's Giving; and the Essentiality of God's Giving. By these simple heads we shall see God is the principle giver in the universe.

#### The Universality of God's Giving.

As a sample of God's giving, consider the extensiveness of natural light. Psalm 19:4, 5, 6: "In them (the heavens) hath he set a tabernacle for the sun, which as a bridegroom coming out of his chamber and rejoice as a strong man to run a race. His going forth is from the end of heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof."

Not much is needed, besides this text, to explain the diffusiveness of light. Jer. 31:3, 5, gives additional confirmation. "The Lord which giveth the sun for a light by day, and the ordinances of the moon and the stars for a light by night."

Moreover, there is a universal productiveness brought to pass by both the sun and the rain. Job 5: 10: "Who giveth rain upon the earth, and sendeth waters upon the fields."

Matt. 5:45: "For he maketh his sun to rise on the evil and the good and sendeth rain on the just and the unjust."

There is no remoteness in the universe where God's eye and hand cannot reach. Job 28:24:

and spent the long night in the six trials. He was crucified at approximately 9:00 a.m., Wednesday morning. He died at 3 p.m. and was placed in the Tomb before 6 p.m. on Wednesday.

Look at the Gentile calendar of Time. Gentile time begins at midnight and goes to the following midnight. Paul, writing in I Cor. 15:4, said Christ rose on, not after, the third day. From midnight Wednesday night to midnight Saturday night is three days and three nights. In order to fulfill Jewish time he rose after the third day (Matt. 12:40 says all of 3 days and 3 nights), or, after 6 p.m. Saturday. In order to fulfill Gentile time he had to rise on the third day, or, before midnight. Therefore, our blessed Saviour rose from the grave sometime after 6 p.m. and before midnight on Saturday. Remember, the new day begins for the Jew at 6 p.m. (Continued on page 4, col. 2)

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"For he looketh to the ends of the earth, and seeth under the whole heaven."

Jer. 5:24: "Let us fear the Lord our God, that giveth rain, both the former and latter, in his season."

Witness also the greatness of the gift of God's salvation. John 6:33: "For the bread of God is he which cometh down from heaven, and giveth life unto the world."

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

#### The Liberality of God's Giving.

The main idea in this is the freeness of His gift. Almost everything man gives has to be compensated for. The greed of man demands heavy compensation for everything he gives. Man has the self-profit motive uppermost in his mind. We are all agreed, that man will not easily make a loan unless sure of a return. Besides, man holds many valueless things with a certain dearthness. The only thing that we are willing to part with, is something that has a cheapness in our view.

It is not so with God. The Liberality of God stems from His Bountifulness. God does not need to exercise the thriftiness, or shall we say the same savingness, that belongs to us. There can be no stinginess with Him who had all sufficiency. "He giveth to all men liberally and unbraideth not."—James 1:5.

"Ho everyone that thirsteth, come ye to the waters, and he that hath no money; come ye buy, and eat; yea, come, buy wine and milk without money and without price."—Isa 55:1.

The exceedingness of God's giving may be seen in the giving of His only begotten Son. This is giving that which has the utmost attached to Himself: "His only begotten Son." No wonder the greatness of this love is stated thus: "greater love had no man than this, that a man lay down his life for his friends."

#### The Essentiality of God's Giving.

Our text for this: "A man can receive nothing, except it be given him from heaven." In other words, creatures are subject to a state of perishableness without God's supportation. This is further stated by Job 12:10: "In whose hand is the soul of every living thing, and the breath of all mankind."

In Amos 4:7: "And also I have withholden the rain from you, when there were yet three months to the harvest: — and the piece whereupon it rained not withered."

Thus there is the disagreeableness of existence where God's condescending favor is absent. The human soul out of right relation with God is miserable. All the undesirable conditions of life stem directly or indirectly from sin inherent in mankind. And therefore the human soul can stand in a suitable reconciliation to God only by faith in the Saviour Jesus Christ.

Now God's giving is with the utmost suitableness. God never dabbles in superficial giving. And since the salvation of the soul is not achievable by human effort, the gift of His only begotten Son becomes the most notable of all God's giving.

For these and many other reasons which could be dwelt upon, you have a certain indispensableness of God's giving. When God gives peace, things are peaceable. When God delivered Israel from the bondage of Egypt; he made everything available for their complete deliverance. God is able to give effectual salvation to those who come unto Him by Christ Jesus. "To as many as received him to them he gave power to become the Sons of God."

(No. 4—Next Week).



# The Puritan Preacher

Every God-called preacher of the Gospel, of necessity, should be a Puritan. The term Puritan as used here, is an adjective and not a denominational designation. It is derived from the word PURE, which means, free from extraneous matter, or free from foreign elements, free from mixture of contaminating kind, pertaining to truth, free from any admixture or un-truth.

Purity of doctrine and practice, should be the first concern of all who teach God's Word. "Every word of God is pure" and only as it is presented purely will it be the truth that sets man free. The central theme of the Scriptures is a testimony of Christ (John 5: 39) proclaiming that "Grace and truth" came by Him. Did not Jesus Christ declare, "I am the truth" (John 14:6)?

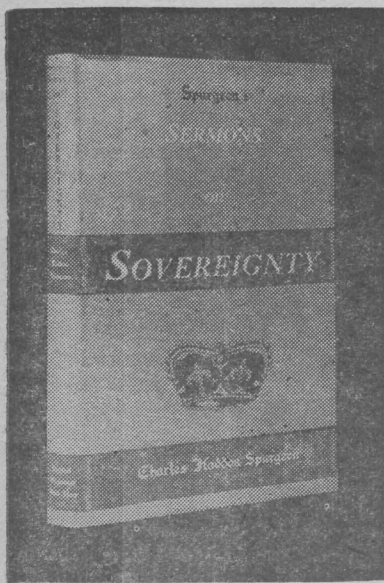
The Bible states, "This is life eternal, that they might KNOW thee the only true God, and Jesus Christ." If faith in Jesus Christ (The manifestation of truth) is eternal life and it is the Scriptures that reveal this truth that can make man "wise unto salvation," then must the word be presented purely, by puritans at heart. "Faith cometh by hearing, and hearing by the word of God." We must always remember that, "Grace and peace" is "multiplied through knowledge of God and Jesus our Lord."

We now live in a time when many opinions concerning the Son of God are set forth very dogmatically, but opinions, when false, only set forth before hearers a false image, and we invite our hearers to embrace by faith this figment of our imagination. The very thing happened to the Jews. The Lord pointed this out through Isaiah when he said, "Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear (reverence) toward me is taught by the PRECEPT OF MAN" (Isa. 29:13).

Actually God had not been denied in name, but in truth. Men were teaching their own ideas of God rather than the true revelation of God. Results: A nation "which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness" (Isa. 48:2).

Jesus, our Lord, was called into question for not observing the religious tradition of that hour, said, "Ye hypocrites, well did Esaias prophecy of you, saying, this people draweth night unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in VAIN do they worship me, teaching for doctrines the commandments of men" (Matt. 15: 7-9).

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The name of God, and His temple worship had surely not been forsaken, but the truth as set forth in the Scriptures, had been perverted to conform to the ideas of men to such an extent that the very teachers of the Word of God could not recognize the one depicted therein. This is always the result, and the Bible warns us against adding to the Word (see Prov. 30:5-6). "All scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, THROUGHLY FURNISHED unto ALL good works."—(II Tim. 3:16).

Dear reader, because of the predicted falling away from truth in the last days, it behoves us more than ever to search the Scripture daily in order that our thinking will be conformed to truth. This is to be a puritan. No doctrine should be taught by us except it first be clearly taught in the Scriptures and a definite conviction of the same realized. Too many in our day just echo, following after others that are held in high esteem by the multitude. Many examples of adding to God's Word can be exhibited in our present day. In the teachings of practical holiness the temperance enthusiasts have so influenced Bible teachers of our day that most church covenants forbid any use of wine: result— one of the elements of the Lord's Supper is either eliminated or looked upon with disdain. This sounds very similar to the religious leaders during our Lord's earthly ministry (see Matt. 15:2-6).

Again, we are told to "decide for Christ." Where do we find such instruction in the Bible? We are bid to "come to the old-fashion altar," "altar of prayer," etc. Again, where do we read of such instruction in the Scriptures? If these things are not recorded therein, they are additions! Many are the un-warranted teachings

## The Errors Of Easter

(Continued from page three) Christ was a Jew and fulfilled Jewish time and prophecy. When He came out of the grave after 6 p.m. on Saturday, He actually, in Jewish, had risen on the first day of the week, or Sunday. So we find the church in the Book of Acts meeting on the first day of the week, which is Sunday, or "The Lord's Day."

How wonderfully accurate is the Bible, even in its minutest detail. Why do Christians not lay aside the empty traditions of men and seek their practices in the Word of God? There is about as much scripture to support "Good Friday" as there is for "Blue Monday!"

### EASTER

What about the name "Easter?" It is not a Christian name. It came from idolatrous Chaldean. Easter is nothing but the anglicized form of the name "Astarte" or "Ishtar," one of the many names of the Babylonian goddess semeramis.

As to the name "Easter" being in the King James version of our Bible, we find that the same Greek word, which is rendered "Easter" in Acts 12:4 is "Passover" in all other places in the New Testament. In all revised versions the word in Acts 12:4 is "Passover."

In the Apostolic days of the church, the believers remembered the death and resurrection of Christ every day. Such was the love of those who had accompanied our Saviour in His ministry, and had seen the end of the Lord (James 5:11) that while they lived, the worshippers in the infant church allowed no idolatry to corrupt the true honoring of Christ. It was only as the anti-Christ ("mystery of iniquity") that Paul spoke of in II Thess. 2) began to slowly unfold itself, that

of our time. Dear reader, preachers are to "prove all things."

How much of what is preached today has been proven? We dare say not very much; for the most part, preachers are content to ape the doctrines and practices of their former teachers without any effort of prayer and study to "rightly divide the word of truth."

A few months ago, while talking with a Baptist pastor, who was a graduate of a Baptist Seminary, and has for a number of years been in full-time pastorate, the discussion was turned to election. His immediate reply was, "I have never studied the doctrine of election, but I know that God elects no one." His mind was already made up without any study of God's Word. Does this manifest the true spirit of the ministry?

The responsibility of a God-called preacher is to declare God's Word in it purity, and not according to a preconceived idea. Proving all things is not to be contentious, but results in rightly dividing. This is to be a puritan preacher. How much of the popular doctrine declared today have you really studied both pro and con? To prove all things requires the consideration of the views of others who are earnest in their preaching; for instance, to really have a conviction of the premillennial coming of our Lord, I must, as a preacher, understand the other views and know in my heart why they are wrong.

As it was in Paul's time, so it is today. There are those that "Pervert the gospel of Christ" (Galatians 1:7). Today the need is the same — pure preaching of the truth of God. No message should be preached until we have a God-given conviction like Paul, enabling us to say, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8).

—J. F. FRIBERG,  
Buidoso, New Mexico

the outlawed pagan observances appeared in the true church.

Among the early Christians we find no trace of an annual observance in spring. In 450 A.D. the Roman Church in its gradual development of the apostasy gave the Christian "Pasch," the name of the Babylonian goddess "Astarte." In 519 A. D. it was decreed in the Council of Aurelia that Lent should be kept before "Easter." So the name "Easter" was first used to replace the name "Astarte" or "Ishtar" under Rome's manipulation sometime between 450 A. D. and 519 A. D.

It was not until the end of the Sixth Century, however, that paganism, now rapidly taking on great proportions in the Roman Church, placed the observance of Easter into the calendar.

Now a few words about the customs of Easter. The "hot-cross-buns" as well as the dyed eggs figured in the Chaldean rites in Babylon's worship. The ancient Druids of the British Isles used eggs in their heathen worship. In the mysteries of Bacchus, celebrated in ancient Athens, one part of their pagan ceremony was to consecrate an egg! In Hindoo paganism eggs of a golden color are used in their celebrations. The Shintoo worshipping Japanese have sacred eggs of brazen hue. In China at this hour painted eggs are used in idolatrous festivals. Eggs were used in religious rites of the Egyptians and hung in their heathen temples for mystic purposes.

How did an egg become an emblem of our Easter? Many are the tales from the pens of heathen writers but one from Babylon will suffice. Listen to Hyginus, keeper of the Palatine library in Rome in the days of Augustus. He said: "An egg of wondrous size fell down from heaven into the river Euphrates. The fishes rolled it to the bank. The doves settled

upon it and hatched it and out came Venus, who was afterwards called the Syrian goddess Astarte."

So much for the ancient Easter eggs. But now in the twentieth century our educated cultured and refined generation of pagans has improved upon the egg idolatry of Babylon. We have progressed since then!! So before our eyes religious, professing, church-going parents brazenly deceive their own children into believing that rabbits lay colored eggs in beautiful baskets for Easter!!

The deepest mysteries of the Christian faith have been so paganzized that we find the whole world observing "Christmas" and our churches full on "Easter Sunday." Stop and think for a moment: the very fact that carnal unbelievers will not come to services during the year when we do what the Bible tells us to do, but will come to churches when we observe something the Bible does not even mention and the early church did not practice, should be enough to cause a discerning Christian to examine this business of Lent, Good Friday, and Easter, and recognize it for what it is. Rome forced it into the calendar, but she cannot force the child of God to indulge in her paganism.

Let us worship the Lord in Spirit and Truth remembering that God has given His church all that it needs; the Blood of Christ for its salvation, the Bible for its edification and instruction, and the Holy Spirit in its heart for sanctification. That's all we need!! Days, fast-day, holy-days — all these are simply the inventions of men to be used of Satan to draw us away from the God ordained means of spiritual growth and holy-living. We have the Word of God in our mind and the Holy Spirit in our heart; nothing else need be added to this.

Truly, it could be said of this generation that which Paul wrote to the churches at Galatia: "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." (Gal. 4:10, 11).

## "The Red Heifer"

(Continued from page one) journeying is unto another land.

Beloved, we are not the only folk who have had this same problem, for the Jews, God's chosen people, from the days of Abraham, had this very same problem with which to contend—the problem of the old fleshly nature. God knew they had that problem and they knew it, and because both they and God knew that the Jews possessed a fleshly, devilish, carnal nature that was contrary to God, the Lord God gave the Jews this ordinance of the red heifer. So I might say, beloved, when God gave this ordinance of the red heifer, He gave it to help the Jews solve the problem of the fleshly nature of which each was the possessor.

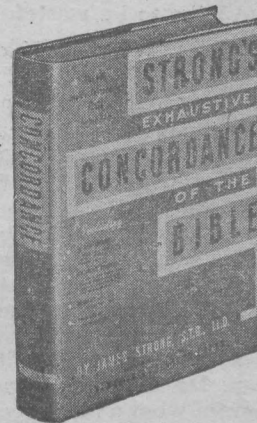
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## THE MONKEY'S JAMBOREE

The monkeys one day had a jamboree. Their leader sat up in the palm tree And said with a chuckle to good fellow Monk, If you want a good laugh give ear to this junk.

"The teachers of men in they call 'school' Are training each young one grow up a fool, The kids all run wild and get spanked; If our babies did that, they would be yanked.

"No well-mannered monkey tates to his teacher, Beats up the policeman or at the preacher, Poisons the baby, or kills a gun, And then laughs and says were just having fun!"

"Monkeys, my friends, have respect for each other. We hand out no sass to our mother. The picture I've painted agree is quite sad, But listen, my brothers, I'm ing mad.

"For here's what they're teach that big miserable flunk that creature called Man, one time a monkey! An ape just like us, and more, if you please, He claims that at one time swung through the trees

"Fellow monkeys, I think going too far. We don't envy their home wealth, or their car. But when they will spread a horrible rumor It's time for all monkeys their good humor.

"So, come, you must prepare a big sign, Protesting that man's no ent of mine. If evolution be true, then we are sunk. For I'd sooner be father weasel or skunk."

—James M.

God, acting through Moses Aaron, as His appointed of the Jews, told them were leading Israel through wilderness that He was giving them a new ordinance, nance of the red heifer.

In giving this ordinance told the Jews they were to a red heifer, not one that and spotted, not one that and striped with gray and but rather, they were to a heifer that was entirely red out one white hair upon beast.

When we remember have our salvation by the face of Jesus Christ, we minded that through the face we have the color of —the color of red. Therefore red heifer was, even by a type of the Lord Jesus and His perfect sacrifice wrought for us at Calvary.

This heifer was to be entirely red in color, but like wise to be without a The That is to say, beloved, the hooves and in every lar that beast was to be positive perfection. There be no blemish upon the heifer.

Surely, beloved, our Lord Christ perfectly fulfills the for we read in I Peter 1:18

"Forasmuch as ye know ye were not redeemed with riptible things, as silver from your vain conversation ceived by tradition from fathers: But with the blood of Christ, as of WITHOUT BLEMISH (Continued on page 5, col



## OUR FRIENDS REMEMBER US

"Let him that is taught in the word communicate [share] unto him that teacheth in all good things." — Gal. 6:6.

"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" — I Cor. 9:11.

This morning we received a letter from Bro. Clyde Gooch of Orchard, Kentucky, saying he was sending us a pair of shoes, and in it he said, "I have your feet have quite a load to carry, so let us be to them with a good pair of shoes."

This gesture on the part of Gooch is most deeply appreciated, and I thank God for and for the gift. During our Conference last September and Sister Sumner of Michigan sent us a case of the largest nicest fresh blue berries I saw. Previously, Sister Freda Wood of Maine sent some beautiful hand crocheted table cloths to Mrs. Gilpin.

We say that we appreciate these kindnesses by putting it most mildly. Sometimes friends write to me if I will permit them to buy things of a personal nature in our behalf, and usually the offers are declined. However, when friends such as Bro. Gooch send us shoes with such a note, we thank God and courage.

## "The Red Heifer"

(Continued from page 4)  
**WITHOUT SPOT.**

Beloved, as that red heifer was positively perfect and without a single blemish upon her, Jesus Christ was without a sin-blemish. There was not one sin-stain, nor blemish, nor

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imperfection that might have marred the character of the Son of God.

It tells us also that this red heifer was to be one upon which had never yet come a yoke. That is to say, that this heifer was to be one that never had been worked. It was to be one that never had known what it was to wear a yoke. Surely, beloved, the Son of God never was yoked with sin in any manner. Not only was He without blemish and without sin, He never was yoked in any way with sin. As this red heifer had never worn a yoke, so the Son of God never was yoked with sin in any wise.

We are told, beloved, that they were to bring this heifer without the camp that she might be slain. That meant that she was to be driven up to the east end of the tabernacle courtyard where the gate opened for the beasts of sacrifice to be taken into the tabernacle courtyard, and there the red heifer was slain as a sacrifice.

Nineteen hundred years ago, outside of Judaism, for Judaism had rejected Him — outside the camp, for He was not even allowed to be crucified within the city—they led Jesus Christ as He carried His own cross up to Calvary. Outside the camp the Son of God was slaughtered—was sacrificed, just as this red heifer was slaughtered and sacrificed outside the camp in order to take care of that old sinful nature those Jews found themselves the possessors of.

After this red heifer had been slain, then they took that beast, her hide, hair, flesh, entrails and even the blood itself so that every particle of that red heifer was laid upon the altar to be burned and burned and burned until she was entirely reduced to ashes.

Oh, do you want to know of my Lord's suffering at Calvary? Look at that red heifer. Horns, hooves, hair, hide, entrails, flesh, blood—the entirety burned, burned and burned until there is nothing left but a handful of ashes. Do you want to know of my Lord's suffering at Calvary? As that red heifer was reduced to ashes, so Jesus Christ felt and suffered the flames of Hell itself in your behalf and in my behalf. He suffered our Hell in order to keep you and me out of Hell. Beloved, the Son of God did not come to this world to teach us how to live; He did not come to set for us an example—the Son of God came to suffer our Hell. Do you want to know what Jesus Christ suffered in His spirit and in His body as well? Look at that beast—that red heifer as she was burned, and burned and burned until she was reduced to a handful of ashes.

It is rather interesting to notice that as she was burned—she was burned, so the sixth verse says, not with ordinary wood, but with cedar wood. Now cedar is a wood that is red in color. A red heifer being burned with red wood and with hyssop which, in itself, is a red plant. Furthermore, all the time that this red heifer was being burned as a sacrifice, the high priest was pulling off little pieces of scarlet cloth and dropping them in with the sacrifice, so that the red heifer was being burned with red cedar and red hyssop, and was having added to its constantly scarlet cloth, so that in every particular the color of this ordinance of the red heifer would be a reminder to us of the color of blood—the blood of our Saviour, Jesus Christ.

After this heifer had been completely burned, then they gathered up the fragments, a little handful, or maybe a double handful of ashes that remained and put them in a vessel. After those ashes had been put into that vessel, they were retained and kept for the continuance of the observance of this ordinance throughout the entire year. Why was it necessary that they take those ashes, to which running water was later to be added, in order that lye might be made? There must have been some reason. That reason is not hard to find, for in the eleventh verse, it says:

"He that toucheth the dead

# The Eternal Security Of The Believer

Or "Once in Grace Always in Grace"  
One of the Most Precious Doctrines of the Bible

By A. S. REED  
Normantown, West Virginia

I

A new creature in Christ Jesus results from the new birth which is a divine act brought about by the sovereign grace of God.

Ephesians 2:8 — "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God."

John 3:7 — "Marvel not that I said unto thee, Ye must be born again."

John 10:28 — "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

When you come into possession of eternal life, it is everlasting life and cannot be severed.

So please do not confuse religion with life. Jesus said I am come that ye might have life. If any man be in Christ, he becomes a new creature.

II

Please read the following scriptures about our new life:

1 John 5:1 — "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him."

John 5:24 — "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

1 John 5:11-13 — "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

Romans 8:16 — "The Spirit itself beareth witness with our spirit, that we are the children of God."

John 3:36 — "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

John 3:1-10 — "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of

body of any man shall be unclean seven days."

Oh, here's the reason for the ordinance of the red heifer. Israel's old nature is going to bring some of them to death. When a man died, they were to take some of those ashes, mix them with running water, then dip hyssop into that lye that was made from the ashes of that red heifer and running water, and sprinkle the tent, all that is within that tent and everyone that came near that tent. The Word of God tells us that anyone who has touched in any wise at all the dead man or the body of one who has died, or even if he were walking in a graveyard and by chance allowed his foot to tread upon a grave, it was necessary that he be cleansed from this defilement. It did not make any difference in what man-



ELD. A. S. REED

God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be: Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?"

1 John 5:4 — "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."

III

Believers are sealed for eternity — 2 Timothy 1:12 — "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

2 Corinthians 10:13 — "But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you."

Hebrews 7:25 — "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

2 Thessalonians 3:3 — "But the Lord is faithful, who shall stablish you, and keep you from evil."

Jude 1:24 — "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."

Philemon 1:6 — "That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."

2 Peter 2:9 — "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment

ner they came in contact with death, they were defiled for seven days time. The only way that defilement could be lifted was by taking the ashes of this red heifer, mixing them with running water and sprinkling the individual, or the tent, or whatever had been touched and defiled by death in any way.

II

LET'S SEE WHAT APPLICATION WE CAN MAKE OF THAT SO FAR AS YOU AND I ARE CONCERNED.

Does this have any relationship to us today? You might think that this happened so long ago and thus be inclined to think there could be no application of what happened in the wilderness with the Jews and what happens in (Continued on page 6, column 1)

to be punished."

Ezekiel 36:26-27 — "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

Isaiah 41:10-13 — "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

Isaiah 43:2-3 — "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee."

Ephesians 4:30 — "And grieve not the holy Spirit of God, whereby we are sealed unto the day of redemption."

Romans 8:35 — "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"

Romans 8:37-39 — "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

IV

If one could fall out of grace and lose his salvation, as most people think, and as some preachers teach, he is a gone sucker, doomed for eternal damnation.

Hebrews 6:4-6 — "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

May it please God to bless this message to the hearts of those who read it.

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## The Bible, The Book Of God

By C. H. SPURGEON

Holy men of God spake as they were moved by the Holy Ghost. 2 Pet. 1:21.

The Bible is the writing of the living God. Each letter was penned with an almighty finger. Each sentence was dictated by the Holy Spirit. Albeit that Moses



was employed to write his histories with his fiery pen, God guided that pen. It may be that David touched his harp, and let sweet psalms of melody drop from his fingers; but God moved his hands over the living strings of his golden harp. Solomon sang canticles of love and gave forth words of consummate wisdom; but God directed his lips, and made the preacher eloquent. If I follow the thundering Nahum, when his horses plough the waters; or Habakkuk, when he sees the tents of Cushan in affliction; if I read Malachi, when the earth is burning like an oven; if I turn to the smooth page of John, who tells of love; or the rugged chapters of Peter, who speaks of fire devouring God's enemies; if I turn aside to Jude, who launches forth anathemas upon the foes of God—everywhere I find God speaking; it is God's voice, not man's; the words are God's words; the words of the Eternal, the Invisible, the Almighty, the Jehovah of ages. This Bible is God's Bible; and when I see it, I seem to hear a voice springing up from it, saying, "I am the Book of God. Man, read me. I am God's writing. Study my pages, for I was penned by God. Love me, for He is my Author, and you will see Him visible and manifest everywhere."



### "The Red Heifer"

(Continued from page 5)

this age with us Gentiles. Let's see.

Many times I go out to make calls and I will perhaps spend an entire afternoon calling upon unsaved people. Maybe I won't talk to a single person in the afternoon but those who are lost. I come in, as I have many times, not only physically exhausted, but spiritually exhausted. What's wrong? I've been touching too many dead bodies.

Let's look at it from this standpoint. I was in a home a good many months ago, and the hostess, as the meal was being served, served her neighbors right along with the dinner. The meal was delicious and the neighbors were really done up brown. I learned everything about those neighbors in expressions like this, "I told her enough to last her a month of Sundays." The next one that came in for review, "Well, I certainly gave her a piece of my mind." Presently a third one passed along the parade of life with an expression something like this, "I put the cat on her." I think I was there for an hour

or probably for an hour and one-half, and when I came away, I came away feeling there had been something pulled out of me spiritually. What was wrong? I had been touching a dead body.

I held a revival meeting down in central Kentucky a few years ago, in one of those aristocratic churches. The pastor loved to play croquet. I haven't a thing in this world to say against the game itself, but I do think that when we got up in the morning and played croquet from ten o'clock until just time to hurry to the services at night, only taking time out to eat at the noon hour—I do think, and I believe you will agree with me, that he carried croquet to the extreme. In every home we went, we played croquet. Practically every day without exception, from ten o'clock in the morning, until nearly seven o'clock at night, it was one continuous game of croquet. We never talked to lost people about their souls—we played croquet with them. We never witnessed for our Lord—we were too busy playing croquet. I said to the pastor the day before the meeting closed, "I'm leaving this meeting to go home with less spirituality than when I came here. A revival meeting ought to inspire first of all the preacher, as well as others, but I am going home with less spirituality than when I came." What was wrong? Just one thing—I had been touching too many dead bodies without any spiritual nourishment.

Many times, especially in my earlier days as a preacher, I have gone into a country community to hold a revival meeting, where I would spend the days of that meeting going from first one home to another. It was not a bit of difficulty to get those country folk to talk about hogs, cattle, sheep and crops. It was the very thing they talked about all of the time, but to get those folk to talk, when we sat down together, about spiritual things and eternal truths pertaining to God's Book and His kingdom, was almost an impossible matter. Many times when I have held revival meetings in country communities under similar circumstances, I have gotten so sick of hogs, cattle, chickens and all things pertaining to the farm that I have longed in my heart to get away to find someone who knew the Lord Jesus Christ who could talk in terms of spiritual things. What was wrong? I had been touching too many dead bodies.

Sometime ago, three Baptist deacons, not members of this church, without any connection whatsoever to me, decided that they had three things against me and that each of them ought to tell me. They came in. Deacon No. 1 said, "You would accomplish a great deal more in life if you were not too strict." He said, "There are a lot of good people in this town who are saved people but not members of any church." That was deacon No. 1's objection to me. Deacon No. 2 said that because of the influence of THE BAPTIST EXAMINER it was impossible in his church to have fellowship in a union meeting. Thank the Lord for that. He wanted union meetings. Deacon No. 3 was very much perturbed because I dared to say that a woman ought to keep quiet when she is in the house of God. However, the Bible said it long before I ever said it. I tried to be patient as I heard the criticism leveled at

## O'HAIRISM

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By W. A. Haggai

The writer presents eight arguments that show the unscriptural, hyper-dispensational position of those who follow the "Bible chopping" of O'Hair and Bullinger.

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By FERRELL KENNEDY  
Normantown, W. Va.

Standing in the open door of our local church, we can hear the persuasive voices of men, promising us a more modern, more effective, more powerful method of serving our God. Just by centralizing our churches into a well-organized, well-oiled machine, we will be better equipped financially to spread the gospel. We will enjoy better fellowship and will develop a more coordinated effort. We can work out a program that cannot fail. We can then send out men, well-trained and better qualified to do our mission work.

We may wonder why these voices fail to quote their scriptural authority, but the smoothness of their words is soothing, and lulls us into a false sense of security. So in a moment of weakness, we turn our backs on the only scriptural institution in the world, and give our consent to the merging of our church with a number of other churches in an attempt to improve on God's original plan. We have joined an association of churches, thereby taking our first step downward, one step away from the commandments of God.

The second step comes quickly. One scheme conceived in the minds of men has met with gratifying acceptance. Now, similar associations are springing up, and it is necessary to consolidate their strength and wealth. So the convention is born, thereby opening a fertile field for white collar men, paid by funds from the treasuries of the local churches. Of course, some of the convention leaders are unorthodox (we must not use the word "heretical" lest we offend) but their philosophy is that the end justifies the means. After all, these men are highly educated, while we are not. These men love the title of "Doctor" and "Reverend" while we still use the old-fashioned, and rather quaint title of "Preacher" or "Pastor", so we should show our respect for these learned men by not questioning their methods. After all, they have publicly boasted that if we provide them with unlimited means, they will take the

me on the part of Deacons No. 1, 2 and 3. When they left, I said to myself, "Virtue has gone out." If I had analyzed myself then, I could have said, "One thing is wrong—I have been touching too many dead bodies." A few minutes passed by and in came a man who loves the Lord, who cherishes the Lord Jesus in his heart, and has the smile of Jesus upon his face and that look of heaven in his eyes. He said, "I don't want to take up too much of your time."

I said, "Brother, just take it all, it's all yours." He wondered at my attitude. I said, "Just take as long as you want talking about the Lord Jesus or anything pertaining to His Word, His kingdom or His church. I have been touching too many dead bodies and I'm glad to have a chance to touch something besides that which is dead."

Beloved, do you know why you and I don't reach more people for the Lord Jesus Christ? I'll tell you. We touch too many dead bodies. Do you know why it is so easy to find an excuse to stay away from the house of God? We touch too many dead bodies. Do you know why it is when Wednesday night comes and when other services come, it is so easy to stay away from the house of God and go some place else? It is because all during the day you have been touching dead bodies. It is so much easier to stay away because you are contaminated.

I think about the membership of our church, about you and me and those of us who love the Lord, what we need above everything else is, instead of touching the world so much and having contact with dead bodies so much, we need to have contact with the Lord Jesus Christ.

# A DOWNWARD LOOK

world for Christ.

To expedite their work, they organize a mission board. We have little knowledge of big business, so we are not consulted in the selection of board members. The men in authority take care of that. Our sole contribution to this new innovation is money . . . money which was originally intended for our pastor, our poor, and our church's missionary effort. We pay because they promise to take the world for Christ. Even God Himself never promised so much.

Occasionally some rebel and separate themselves from this machine. But little by little, they work their tenacles back into our midst. Soft jobs lure some of us. Popularity with the masses tempt us. Lush salaries are dangled before the eyes of our preachers. Preachers whose doctrine has left something to be desired are given an opportunity to make themselves heard. Flat-tery becomes a most potent weapon. So, before we are actually aware of what has happened, convention preachers are occupying our pulpits, our preachers are hobnobbing with convention propagandists, attending their conferences, with some of them on convention payrolls. Again we have identified ourselves with them. We have now taken another step downward, away from the Word of God. And this step was, indeed, a long one.

In taking the third step, we find ourselves in a federation of churches, merging with, and identifying ourselves with practically every denomination under the sun. Here we must learn to accept doctrines once regarded as heretical. Here we must soft-pedal our good, old-fashioned Baptist doctrines, lest we offend some of the brethren from the various other denominations. We must sacrifice principle in order to present an outward appearance of unity. This we must do, in order to insure the success of our worldwide programs. We are told that all this is good, and that we should be proud of our part in the work, that it is a privilege for us to be paying members of such a powerful organization. That this organ-

### III

LET'S GET A LESSON OR TWO FROM THIS: CONTACT WITH EVIL DEFILES. Read it:

"He that toucheth the dead body of any man shall be unclean seven days."—(Numbers 19:11).

You can't come in contact with evil without being defiled.

Old Noah was used mightily of God, and after God had used him, Noah got drunk. Look at him as he lay down naked, exposing himself. Beloved, Noah's drunkenness, his contact with evil, defiled him. From that time on, you never read that God used Noah another day of his life. He lived 600 years and God used him mightily. He lived 350 years after he got drunk, and God laid him on the shelf and never used him again. I tell you, beloved, contact with evil defiles. These individuals could not touch a dead body without being defiled, and you and I can't touch this world without being defiled.

Simon Peter denied his Lord. He warmed his hands at the enemy's camp-fire. He had fellowship with those who hated his Lord. Then he looked around and saw Jesus looking at him and the Word of God says, "He went out and wept bitterly." Why? He had had contact with evil, and that evil had defiled him. Listen to God's Word:

"If I regard iniquity in my heart, the Lord will not hear me."—Psalm 66:18.

Does evil contaminate? Does evil defile a saved man? Listen:

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and (Continued on page 7, column 1)

ization is patterned after our corrupt political machines, and it has no "thus saith the Lord" to justify its existence, are minor details. The federal human origin, its questionable methods, are unimportant compared to its colossal goal.

Suddenly, the church, the Lamb's wife, finds herself a strange company. She has allied herself with all manner of evils, and can hardly be referred to as a "peculiar people." The church has lost her individuality, and has become just an anonymous face in the crowd, have now taken another long step downward.

The fourth step is still in blueprint stage. But the draft boards are busy. After considerable wooing by the Protestant churches, coy Pope John is beginning to smile benignly. Concessions are being made eventually the coalition's work will be worked out. Of course the Baptist convention representatives will offer a token of alliance to the union, in order to cate their less-enlightened constituents, but they will resist feebly, very briefly. After such a combination of power conceivably rule the world. Though all this is a far cry from our humble, divinely instituted Baptist church, we still are going to pay the bill, and condemn their practices by our continued membership.

When me made that first step downward, we found ourselves being carried on a course that leads to ultimate coalition with the Roman Catholic church. I did not intend to carry the matter to such a conclusion, but leaving the safety of our church, we found the steps slippery, and the pressure great. I did the whole thing because I said that it was good, and it was the proper thing to do. Instead of the Bible doctrine of sufficiency of the church, we taught the commandments of God and we accepted them. Now we find ourselves in trouble. It is not too late. Now, let us turn unto me, for I have recorded the words recorded in Isaiah: "Turn unto me, for I have reached thee." And let us pray the psalmist David as he said: "Order my steps IN THY way and let not iniquity have dominion over me."

## SCIENCE AND THE BIBLE

The following books are especially valuable to High School and college students who are confronted with the vagaries of believing infidels who try to discredit the Bible by unfounded evolutionary and geological theories.

**THE FLOOD** by Alfred Russel (1919). This book supports the teaching of the Bible as to the origin of life and disproves the claims of those who argue that the earth is millions of years old.

**WHY WE BELIEVE IN CREATION AND NOT EVOLUTION** by J. Fred Meldau (\$3.75). Arguments presented in this book are so numerous, logical and convincing that evolution crumbles into rank and file.

**THE GENESIS FLOOD** by Morris and J. C. Whitcomb (\$8.95). This work is somewhat more technical than the one by Rehwinkel and is recommended by numerous scientific minds.

**WONDERS OF PROPHECY** John Urquhart (\$2.50). This book is certainly faith-inspiring. It shows the fulfillment of several prophecies that have already come to pass, exactly as stated. Who would question the Divine origin of absolute validity of the Bible in view of such minute fulfillment of prophetic utterance?

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# Evolution's "Fallout"

Evolution's "fallout," like unto the "fallout" in its widespread contamination of society, has infected with the deadly disease of false hope. This is the real danger of this theory that began with the biological hypothesis. In a time when men without Christ are actually seeking an anchor and a way to life, evolution offers a theory that has spread from geology and geology to sociology, philosophy, ethics, education, politics, and even foreign policy. Ignoring what the Bible teaches about the nature of man and his existence on earth, leaders have been brainwashed with the theory blandly assure us that somehow will become noble and find a way out of the predicament.

Jonas E. Salk, famous for his polio vaccine, flatly states: "The germ plasm contains the formula for survival." "It looks to the continuance of the evolutionary development of the production of 'more men of a better character,' which he admits is the crucial problem facing the world — how can we produce better men?"

A student of man's evolution, anthropologist Ashley Montagu writes that man is "full of promise only a small part of which has been realized." Dr. Philip H. Kevitt, biochemist at the Rockefeller Institute, says, "There is a golden age ahead on earth for man, if only we use to the full the capacity of our heads and hearts."

What will all this come about? Biologists hope that man will

eventually be able to plan his own evolution. "We are approaching the greatest event in human history of life on earth, the deliberate changing by man of many of his biological processes," says Dr. Siekevitz. "At that point man will be remodeling his own being . . . Events in biological research are happening so rapidly that we will soon have to answer a new question. No longer, What creature is man? but, What creature should he become?"

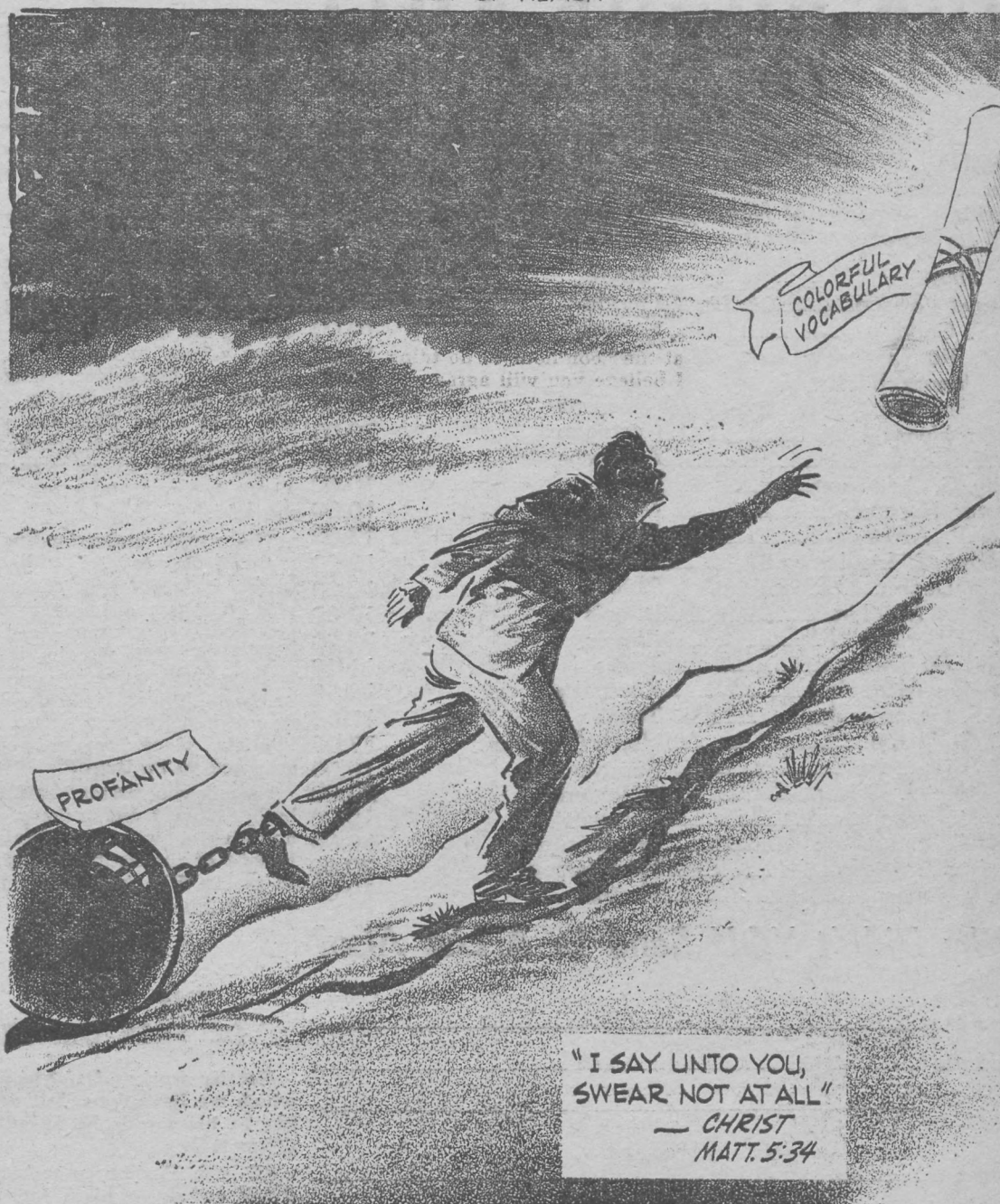
Even Dr. Siekevitz admits, however, that all of this depends on the moral nature of man. Science has discovered nuclear energy, and no amount of biological remaking of man can ever extricate man from the dilemma of our generation or any generation; namely, how to keep ungodly, selfish human beings from using wicked means to destroy themselves and others. This is evolution's lie; it cannot give man any hope for a better future in terms of morality and righteousness.

Could evolution begin all over again after a nuclear war? Dr. William Howells of Harvard has his doubts: "Our hopes for repetition are not good, and we had better stay the hand that drops the bomb."

Evolution's lie is believed because it enables men to get along without God and without confessing a need of repentance and faith. "We do not need God; we can control things ourselves; just give us a couple of million years more." The authoritative voice of Jesus Christ says, "Except ye repent, ye shall all likewise perish."

—Sunday School Times

OUT OF REACH



## The Red Heifer

Continued from page 6)

God, and your sins have hid your face from you, that He will not hear."—Isaiah 59:1,2.

Well you this fact, beloved, that with evil defiles God's name. That fact is proven to us in view of this truth that God's ordinance of the red heifer. If God had not cared anything about His people being defiled, He never would have given them the ordinance of the red heifer. However, He wants His people to be clean and He proves this by the fact that He gave this ordinance, in order that His people when they did become defiled might be cleansed there. A man might step on a dead man's body, or he might, by accident, be defiled in the death of a man. He might take place and a man might be defiled thereby for a few days, but God did not want His children to remain in that defilement.

Now, you might be defiled at this moment but God does not want you to stay that way. God does not want His children to remain defiled. God wants you to be clean. Listen:

Looking for that blessed hope, and the glorious appearing of our Lord and our Saviour Jesus Christ, Who gave himself for us,

## B. H. Carroll's Remarks On Church Perpetuity

could never understand some Baptists rejoice to hear there is no church succession. I believe that God has had people in all ages, and that He has had an organized people. Whenever the church-work stopped, the glory stops: did God stop for it to stop? If He did, He would have said, 'Lo, I am with you always even unto the end of the world.' I believe in the forecast of church perpetuity."

that he might redeem us from all iniquity and PURIFY unto himself a peculiar people, zealous of good works."—Titus 2:13,14.

God doesn't want you to be defiled. He wants you to be purified.

"Who gave himself for our sins, that he might DELIVER US FROM THIS PRESENT EVIL WORLD, according to the will of God and our Father."—Galatians 1:4.

You can't help being defiled, but God does not want you to stay that way. He wants you to be clean and He provided a way of restoration so far as these Jews were concerned, and that restoration was that they should take the ashes of that red heifer, mix them with running water and make a lye, dip hyssop into this and sprinkle everything that had become defiled. That was God's way of restoration.

Does God have any way of restoration for His children who have been defiled by the things of this world? Thank God He has. We have His remedy right here within the Word of God. Listen:

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us."—John 1:7-10.

As the Jews had the ordinance of the red heifer whereby they could be cleansed from their defilement and brought back to God, so, beloved, God tells us within His Word how we can be restored if we confess our sins. To whom? Not in the ear of some earthly individual. Not in the ear of somebody else who, doubtless, has more sins than you yourself, but if you confess those sins into the ear of the perfect one, Jesus Christ, the promise is He will forgive our sins and cleanse us from all unrighteousness.

Let me ask you a question this morning: Have you been in contact with the world too much? Do any dead bodies ever touch

you? Would you like, this morning, to be brought back to God? There is just one way you can be—if you confess your sins. Oh, may it please the Lord this morning to cause you to have a desire to walk a little closer, to live a little more like Him, and be a little more like Him.

I said, "Let's walk in the fields." He said, "No, walk in the town." I said, "There are no flowers there." He said, "No flowers, but a crown."

I said, "But the skies are black, There is nothing but noise and din." And He wept as He sent me back, "There is more," He said, "there in sin."

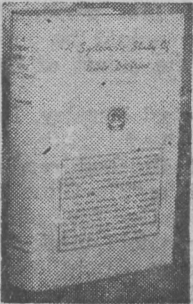
I said, "But the air is thick, And fogs are veiling the sun." He answered, "Yet souls are sick, And souls in the dark undone."

I said, "I shall miss the light, And friends will miss me, they say." He answered, "Choose tonight If I am to miss you, or they."

I pleaded for time to be given. He said, "Is it hard to decide? It will not seem hard in Heaven To have followed the steps of your Guide."

Then into His hand went mine; And into my heart came He; And I walk in a light divine, The path I had feared to see.

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## 23rd Psalm In The News

From Ross-shire in "bonny Scotland," comes an interesting incident regarding the Twenty-Third Psalm.

A recent blizzard in northern Scotland left great quantities of snow on the level, and caused drifts that were twelve feet high. John Ross, an 82-year-old widower lived alone at Dadnackearach, Kildary. He had been marooned in his house without food and without fuel for four days.

The neighbors, not seeing him around for days, sent a farm hand to investigate. When it was discovered that the aged man was trapped in his home, the County welfare officer was contacted.

This officer and two doctors set out from Alness and drove the twelve miles to Kildary. Then they faced a two-mile trek on foot to reach Mr. Ross' house.

The snow was waist deep and it was with great difficulty that the three men progressed. A bridge over a fairly wide burn (stream) had collapsed and they had to wade across to reach the house.

They heard singing as they approached — and "a fine voice it was too," said the welfare officer. As they entered, they found Mr. Ross singing, "The Lord's my Shepherd," to the tune "Kilmarnock."

He was very weak and when asked if he would go to Invergordon Hospital, he said: "I have never been so thankful to see anyone in my life and I will go anywhere away from the snow."

They prepared to take him, but before they went, he said: "I must offer up a prayer for being saved." And using the back of a chair, he knelt and prayed, thanking God for having rescued him.

Then they set out, practically carrying the old man. One of the party was almost swept away at the burn, but they negotiated this obstacle and reached the road again to set off for Invergordon.

Mr. Ross is now up and around again, none the worse for his ordeal.

It is one thing to know Psalm 23 in word only; but it is an altogether different thing to know

it experimentally and be able to count on the Lord's Shepherd care in all the trials of life.

The Lord Jesus said, "I am the good Shepherd; the good Shepherd giveth His life for the sheep" (John 10:11). It is at the Cross where He died for our sins that we first come to know Him by faith.

He is also the great Shepherd in resurrection (Hebrews 13:20), and the chief Shepherd who will return for His sheep (I Peter 5:4).

Thrice happy is the person who can say: "I know the Lord Jesus as the good Shepherd who died for me, and granted me the forgiveness of my sins. And I know Him as the great Shepherd who ever lives to care for me. And I am looking for Him as the chief Shepherd to take me to glory where I shall be with and like Him forever!"—NOW.

## "I SHALL RETURN"

Looking for that blessed hope, and the glorious appearing of . . . our Saviour Jesus Christ—(Titus 2:13).

General Douglas MacArthur returned once again to the Philippines for the fifteenth anniversary of the islands' independence. To the Filipinos he is "a hero without flaw."

"I shall return," promised MacArthur when in retreat before the Japanese in the first dark days of 1942; and he kept his promise when U.S. troops stormed back into the Philippines in 1944.

There is a true "Hero without flaw," who has promised to return. "I will come again," pledged the Lord Jesus before He left His disciples. And come again He will.—The Prairie Overcomer.

SEND TBE TO OTHERS



