

# 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

CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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## SAVED BY WATER

By S. H. Ford

The inspired apostle says: "Wherein few, that is eight were saved through water; which after a true likeness now save you, even baptism."—1 Peter 3:20, 21.

Does water save us, then? Is this what baptism was instituted for? Is it administered to save the lost?

No wonder then that any baptism, given at any age, in any moral condition, and by an person, pious or profane, is only recognized, but made an imperative duty by the embracing Roman church. If the immortal spirit of infant or adult is damned without it, and saved with it or by it; the great and just God is restricted in His mercy to those who received the magic touch of the baptismal water—if the conscious and unconscious alike are saved by baptism—let all whom hands can be laid, the millions of active living ones as well as the dying, be baptized.

Lately the question is most mooted: Does Baptism save?

Let two acknowledged facts be remembered:

First: The Gospel is: "Christ died for our sins and rose again for our justification."

Second: "Therefore we are buried with Christ by baptism unto death, that like as Christ was raised from the dead."

And then notice how the words of Peter—"saved through water"—correspond with these two facts: Christ died and rose—that baptism is a likeness of this.

Turn to the passage as it appears in the Revised Version. (1 Peter 3:18-22). The apostle is exhorting to endurance in suffering.

filth of the flesh, but the interrogation of a good conscience through the resurrection of Jesus Christ who is on the right hand of God having gone to heaven."

Is it not evident that all that is said of Christ preaching to those now in prison, who lived in the days of Noah, and also about the saving of some in the ark, is introduced to show Christ's kindness and forbearance? Just draw a line around this illustration, for it is certainly a parenthesis, and read the apostle's connected words. The death and resurrection of Christ close the 18th verse, and are taken up again in verse 20. Leaving out, then, this parenthesis, so as to get the clear meaning, we read:

"Because Christ also suffered the just for the unjust that He might bring us to God, being put to death in the flesh but quickened (made alive again) by the Spirit... which also after a true likeness doth now save us even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience towards God by the resurrection of Jesus Christ from the dead, who is at the right hand of God, having gone to heaven, angels and authorities and powers being made subject unto Him."

Here, then, clear as sunlight, is (Continued on page 6, column 1)

## STAND AND BE COUNTED

This is an ancient fable of a bat. His aimless circling was interrupted one evening by a bird who said, "Bat, the birds and beasts are about to have a great war. Will you join us?"

The bat shook his head sadly and said, "I cannot join you, for I am a beast."

Shortly afterwards a beast spoke to the bat, "We are about to do battle with the birds. Will you join us?" "No," said the bat. "I am a bird."

Just before the war began, to everyone's surprise, the birds and beasts reached a peaceful settlement of their dispute and there was no war. The bat flew to the birds and said, "How happy I am that we won without fighting." But the birds said, "You are not one of us," and they almost destroyed him with their beaks.

The bat then joined the beasts, saying, "If there had been a war, I know we would have won." The beasts answered with growls and sprang upon him. The bat barely escaped with his life.

The modern version of the ancient moral would be something like this: No one respects a man who will not stand and be counted when the issue is drawn.

In view of the drift of Baptists everywhere, — North and South — the editor wants the world to know that he is on God's side, and that he still believes the Bible from Gen. 1:1 to Rev. 22:21 as the inerrant, infallible, indestructible, all-sufficient Word of God. He wants to "stand up and be counted" on God's side. How many of you want to stand with him? You can help us greatly by sending us a liberal contribution toward our printed ministry in general, and the printing of our tract on the Pope's death in particular. God grant that we may count on you.

## Character of The Father Manifested In The Son

ALEXANDER CARSON

It was from eternity what He would have been the to eternity, had creation existed. But to manifest as being what He is, the of sin was necessary. In of sin only is He seen acting to all His attributes in only. Nothing can be more to God, nor more in- ment with His Word, than proposition that the entrance disappointed His expecta- and that the incarnation of was a fortunate after- as a mere expedient to the design of Satan, as far as possible repair the of the fall. Redemption necessary to show God in the glories of His character. entrance of sin, in the wis- of the divine counsels, af- scope for the display of the attributes of the God existence was from etern- indeed, it is quite self-evi- that an All-wise, Almighty knowing all things from-ly, and able to act accord- His pleasure, would never permitted sin to enter His works had He not- ed, through the occasion

of its existence, to glorify His own name.

That the whole scheme of redemption was planned before sin entered the world, is a matter of plainest revelation. In the very creation of man, we have a type of Christ, and in the marriage of our first parents, we have the union of Christ and His church; by which their sins become His, and His righteousness becomes theirs. Christ is on this ground called the second Adam. Why was Eve made from a rib out of the side of her

(Continued on page 8, column 1)

## The Vessels of Wrath Fitted To Destruction

Robert Murray M'Cheyne was one of God's blessings given to Scotland in the early part of the nineteenth century. Born in Edinburgh in 1813, he lived a life of remarkable singleness of heart with one object—the glory of Christ in the salvation of souls.

For six years he was pastor of St. Peter's Church, Dundee, Scotland. Though he died in his twenty-ninth year, he is recognized as one of the great spiritual leaders of his day.

(Copied from the shorthand notes of a hearer. Preached on Sunday evening, March 12, 1843, his last discourse at St. Peter's Church, Dundee. Reprinted from C. H. Spurgeon's magazine, *The Sword and the Trowel*, September 1888).

"What if God, willing to shew

his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?" (Rom. 9: 22, 23).

In a former discourse, brethren, I attempted to show you that the reason why God will punish the wicked eternally is, because He loveth righteousness. It is said in the eleventh Psalm, "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the por-

tion of their cup. For the righteous Lord loveth righteousness." I then tried to show you, that God has created hell and will maintain it forever, not because He is subject to human pain—I believe it is not so, nor is it because He is subject to passion, as men speak of passion—but because the righteous Lord loveth righteousness. And I showed you, as you will remember, what a certainty hell is to the wicked. If it had its origin in the love of human pain, then you might have hoped that it would have an end; or, if it proceeded from passionateness, then it might cool you; but, ah! when it proceeds from Jehovah's love of righteousness, I see, brethren, in that a reason why "the worm dieth not, and the fire is not quenched."

There is a second question which no doubt has occurred to you: why are there any left unpardoned at all? Why was Adam left to fall? Could not God have held him up? or, if it was necessary that Adam should fall, in order that Christ might die, why are not all saved? Surely, there is efficacy in the blood of Christ to pardon all—why, then, are not all saved?

There are many answers to that (Continued on page 6, column 3)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "THE FLESH"

"Thus saith the Lord; Cursed be the man that trusteth in men, and maketh flesh his arm, and whose heart departeth from the Lord." — Jer. 17:5

May I say at the very outset that this text surely speaks plainly concerning the individual who trusts in his flesh. I don't know any verse in all the Bible that condemns one for trusting in his flesh more than this verse. Whenever I read it, I am reminded of that time when Isaiah was the prophet of God and when Sennacherib, representing the Assyrian army, encamped against the capitol city at Jerusalem. Isaiah, you know, sought to encourage the hearts of the people. Sennacherib went around the walls of the city and said to the watchmen who were on those walls, "Now it is foolish to withstand us. Where are any of the nations that

have opposed us? They have all been destroyed. Where are any of the nations that have risen up against us? They have been swept away with a whirlwind." Sennacherib said, "Whenever your prophet Isaiah tells you to withstand us, and oppose us, you shouldn't listen to him. If he says that your God will take care of you, just remember that your God is like the gods of the nations that we have opposed. They have all fallen." Thus Sennacherib derided the prophet Isaiah, and blasphemed God. In answer, Isaiah said to the people:

"Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him; for there be more with us than with him; With him is an ARM OF FLESH; but with us is the Lord our God to help us, and to fight

our battles. And the people rested themselves upon the words of Hezekiah king of Judah." — II Chron. 32:7, 8.

Isaiah realized that so far as Sennacherib was concerned he was leaning upon the flesh, whereas Israel was depending upon God. This is the experience of most everyone, for nearly everyone is depending upon his flesh, rather than upon God.

Tonight, beloved, I want to show you a few things the Word of God says about the flesh. If God enables me to do so, I would like to open you up, and show you what makes you "tick" materially, and reveal unto you your fleshly nature.

IT WAS THE FLESH THAT CORRUPTED THE EARTH IN NOAH'S DAY.

(Continued on page 2, column 1)

## COMMUNIST LEADER IN AMERICA

What type of a man is Gus Hall, the Communist? Read and be shocked out of your complacency!

The chief spokesman of the Communist Party in America is Mr. Gus Hall (real name Miko Halberg) of whom Mr. J. Edgar Hoover said:

"Gus Hall is a powerful, deceitful, dangerous foe of American- (Continued on page 8, column 5)

## HOW LONG?

Since you sent an offering for the carrying on, on-going of this paper? How deeply would we appreciate such an offering



# The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS  
JOHN R. GILPIN

Editors

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## "The Flesh"

(Continued from page one)

We read:

"And God looked upon the earth, and, behold, it was corrupt; for ALL FLESH HAD CORRUPTED his way upon the earth." — Gen. 6:12.

I rather imagine that there was a tremendous multitude of people living in the world by Noah's day. I used to think there was only a handful. I used to think there was a very, very small number of people. But one day I realized that two thousand years had passed since God put the first man in the Garden of Eden, and I got to thinking about the multiplication of the human family in two thousand years. There was bound to be a tremendous number of people living in Noah's day.

Beloved, it was the flesh that had corrupted the earth in the days of Noah. All that tremendous number of people who were living in Noah's day were corrupt. The Word of God tells us how the sons of God had married with the daughters of men, and how there had been a complete spiritual compromise so far as saved people and unsaved people were concerned. The Word of God tells us about the sin of that day and how great it was,

even to the extent that God said, "It repenteth me that I have made man upon the earth."

I ask you, beloved, what was it, and how was it, that this earth had been corrupted so greatly? There is just one answer: it was the flesh of man that had corrupted the earth. Man had allowed his fleshly nature to control him, and thus controlled by the flesh, there had been a complete moral and spiritual breakdown.

## II

### THE FLESH HINDERS ALL SPIRITUAL GROWTH.

We read:

"Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the FLESH IS WEAK." — Mt. 26:41.

Jesus thus said the flesh was weak spiritually. It is strong in opposition to God, yet it is weak as to spiritual growth. In the hour of Jesus' agony in the Garden of Gethsemane, Jesus thus spoke these words to His sleeping disciples. He told those disciples that so far as their spiritual nature was concerned it was willing, but their fleshly nature, was in a weakened condition, as if to say that the fleshly nature absolutely hinders one's spiritual growth and development.

We have a similar statement when Jesus said:

"It is the spirit that quickeneth; the flesh profiteth nothing." — John 6:63.

The Lord Jesus didn't say that the flesh profits a little. Neither did He say that the flesh helps out. Rather He says that the flesh profits nothing.

I ask you, how much value is your fleshly nature to the things of God? How much good does your fleshly nature do in a spiritual realm? I'll tell you how much it does. Beloved, you can take a zero and knock the rim off and you have the whole result of what your fleshly nature accomplishes in the spiritual realm. The flesh profiteth nothing.

If you are a saved person, you desire spiritual growth day by day. Beloved friends, your fleshly nature absolutely hinders any spiritual growth on your part. If it were left to your fleshly nature, your spiritual nature would die right now.

## III

### THE FLESHLY NATURE FIGHTS AGAINST THE SPIRITUAL NATURE.

We read:

"This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh LUSTETH AGAINST the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." — Gal. 5:16, 17.

Your fleshly nature wants to go one way, contrary always to your spiritual nature. There is a lusting one against the other. There is a warfare going on be-

tween the two natures. Paul gives us a marvelous picture of this very fact. Listen:

"For that which I do I allow not; for what I would, that do I not; but what I hate, that do I." — Rom. 7:15.

Paul says that he did things that he hated, and the things that he wanted to do, he didn't do. In other words, the things that he desired not to do were the very things that he did.

When you read this, you need not say, "Now that was just Paul's experience," because it is your experience, just the same as it was the Apostle Paul's. A lot of people won't admit it. A lot of people would deny that that is true. I tell you, beloved, deep down in the fleshly nature of every one of us there is a tremendous amount of sin. As I have said repeatedly, and I say it again tonight, there is only one sin that a saved man can't commit — and that is the sin against the Holy Spirit, or the unpardonable sin. Other than that, a saved man is capable of committing every other sin in the category of sin. Beloved, that old fleshly nature surely does fight against the spiritual nature.

You remember that Abraham and his concubine, Hagar, had a child born to them, whom they named Ishmael. About 13 years later little Isaac put in his appearance, and on the day that Isaac was weaned, I guess he missed his bottle, and he cried. Ishmael made fun of him. The great big 14 year old boy made fun of the little fellow a year old. I imagine I can hear him saying, "Shame on Isaac! Isaac crying for his bottle!" Beloved, to me that experience illustrates the warfare that exists between the saved nature and the unsaved nature, between the natural man and the spiritual man, between the fleshly nature and the spiritual nature. Ishmael represents the flesh, whereas Isaac represents the spirit; and as there was antipathy, and warfare, and controversy between the two, so there is actually a fighting that goes on between the fleshly nature and the spiritual nature of every child of God.

## IV

### THE FLESHLY NATURE IS NOT PLEASING TO GOD.

Your fleshly nature, and my fleshly nature, and the fleshly nature of every saved person in this world is not pleasing one particle to God. Listen:

"So then they that are in the flesh CANNOT PLEASE GOD." — Rom. 8:8.

Your fleshly nature has never pleased God one particle. You may have a fleshly nature that is very affable and very gentle — a fleshly nature that in every sense of the word appeals to people you meet with every day, but it does not appeal to God.

I have met individuals of the

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by

Sallie Rochester Ford

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world, both men and women that it was a joy to meet them. They were so nice that you couldn't help but like them yet that fleshly nature that might appeal to us in no wise appeals to God. He declares that they that are in the flesh cannot please God. Beloved an unsaved person never has pleased God one single time. Listen:

"But without faith it is impossible to please him." — Heb. 11:6

Any individual who doesn't have faith in the Lord Jesus Christ has never pleased God one single moment of his life.

Oh, is it possible to think that men and women you meet with, and deal with in business and society every day have never pleased God for one single second of their lives? Yes this is true. No man has pleased God in the flesh. No man has pleased God who does not walk by faith. I tell you, beloved, this old fleshly nature is surely something that God hates. It is so bad that if you just have a fleshly nature, and don't have a true spiritual nature, you will never please Him one single time.

## V

### THE FLESH IS A TERRIBLE INFIRMITY TO THE CHILD OF GOD.

We read:

"I speak after the manner of men because of THE INFIRMITY of your flesh." — Rom. 6:19.

Paul declared that the flesh is a terrible infirmity. Let's take a few Bible illustrations and see how the flesh was a terrible infirmity to men of God of the Bible.

Look at Abraham. God told him to leave the Ur of the Chaldees and go out into a land into which He would lead him. God told him to leave his family, and all of his kinfolk behind and go to the new land. But did Abraham do it? Beloved, he took along his father; He took along his nephew Lot; and he went only half way. He stopped at "half-way" Haran. Talk about Abraham being the father of the faithful. It might be well for us to talk about Abraham being the father of the faithless also, for he certainly was faithless in his obedience. A little later a famine came. The Word of God says though Abraham was now in the place where God wanted him — in the land of Canaan — he forsook Canaan because a famine came and went down into Egypt because he heard that there was bread there.

Does that sound like a man who was the father of the faithful? It sounds like a man who was faithless, to me, for he forsook God and the land of God for a land, in which he could find a loaf of bread.

Notice also what Abraham did so far as his wife Sarah was concerned. When he got down into Egypt, he said:

"Say, I pray thee, thou art my sister; that it may be well with me or thy sake; and my soul shall live because of thee." — Gen. 12:13.

Does that sound like a man of faith when he said to his wife, "Now you lie a little, and it will go well with us. You tell everybody that you are my sister and the result will be that 'little brother' will share, for as the fellows court big sister, little brother will get the nickles, and dimes, and quarters that the beaux drop by the wayside."

Then we read:

"Now Sarai Abram's wife bare him no children; and she had an handmaid, an Egyptian, whose name was Hagar. And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing; I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram harkened to the voice of Sarai." — Gen. 16:1, 2.

Beloved, I wonder sometimes when we talk about Abraham being a great man of faith if we don't magnify one or two acts of his life and minify the balance of his life. How much faith do

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you find in this case? God has already told him that Sarah was to bear him a son, yet Abraham was forgetful of the promise of God and forgetful of God's Word. He heeded Sarah's suggestion, the result that Abraham turned to Hagar to mother his child. The Bible says that Abraham staggered not. Beloved, it is true that in one instance Abraham staggered not because of his faith, but because the majority of instances Abraham staggered like a drunk man because of the lack of faith. His flesh surely was a terrible infirmity to him.

Notice again:

"Then Abraham fell upon his face, and laughed, and said to his heart, Shall a child be born unto him that is an hundred years old? And shall Sarah, that is ninety years old, bear?" — Gen. 17:17.

I am ready to grant that it was an unusual situation, that a man a hundred years old and a woman ninety years old were to have a child born to them. I have often said, if a thing like that would take place today, the entertainment world would have them in a sideshow in New York City before midnight. I am ready to grant it was unusual, but it was an unusual person who made that revelation to Abraham. Abraham fell upon his face and gave the angels of God the "thorpe laugh." Impossible! Yes, he staggered again, beloved.

However, if you want to see Abraham in his worst staggering, turn to the twentieth chapter of Genesis and read his lapse of faith with Abimelech. He has already lied about his wife being in Egypt, saying that she was his sister. Now he sells her to Abimelech when she is pregnant and soon to be delivered of a child.

A few days ago I read in the paper of a man who was guilty of the crime of pandering. The man said that the woman whose manhood he was merchandising was that of his own wife. The paper held him up in scorn and ridicule that a man would pandering his wife's womanhood. Beloved, that was exactly what Abraham did, and he did it when she was pregnant, soon to bear his son, Issac. I tell you, beloved, Abraham's flesh was a terrible infirmity to him.

Look at Simon Peter. The Word of God tells us how he denied the Lord Jesus Christ, and how he order to make his denial eternal.

(Continued on page 4, column 1)

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By E. J. DANIELS

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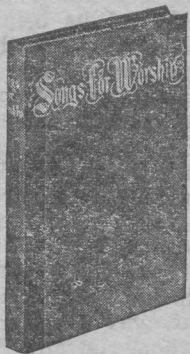
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FIFTY YEARS IN THE CHURCH OF ROME"

# Persecuted By Rome

By CHARLES CHINIQUY

"My Lord," (Bishop O'Regan) answered, "I want to obey the church. Yes but it is the church founded on the Gospel; a church that respects and follows the Gospel, that I want to obey!" These words threw him into a fit of rage, and he answered: "I am too busy to hear your impertinent babblings any longer. Please let me alone, and remember that you will soon hear from me again if you can not teach your people to respect and obey their superiors!"

The bishop kept his promise. I heard of him very soon after, when his agent, Peter Spink, dragged me, again a prisoner, before the Criminal Court of Kankakee, accusing me falsely of crimes which his malice alone could have invented. My Lord O'Regan had determined to indict me; but, not being able to find any cause in my private public life as a priest to found such a sentence, he had pressed that land speculator, Spink, to prosecute me again; promising to base his indictment on the condemnation which, he had been told, would be passed against me by the Criminal Court of Kankakee. But the bishop and Peter Spink were again disappointed; for the verdict of the court, given on the 18th of November, 1855, was again in my favour.

My heart was filled with joy at this new and great victory my God had given me against my merciless persecutors. I was blessing Him, when my two lawyers, Messrs. Osgood and Paddock, came to see me and said: "Our victory, though great, is not so decisive as was expected; for Mr. Spink has just taken an appeal, that he has no confidence in the Kankakee Court, and he has appealed, by a change of venue, to the Court in Urbana, in Champagne County. We are sorry to have to tell you that you must remain a prisoner, under bail, in the hands of the sheriff, who is bound to deliver you to the sheriff of Urbana the 19th of May, next spring."

I nearly fainted when I heard this. The ignominy of being again in the hands of the sheriff for so long a time; the enormous expenses, far beyond my means, to bring my fifteen to twenty witnesses such a long distance of nearly one hundred miles; the new ocean of insults, false accusations, and perjuries with which my enemies were to overwhelm me again; and the new risk of being condemned, though innocent, at that distant Court; all these things crowded themselves in my mind to crush me. For a few minutes I was obligated to sit down; I surely would have fallen on my feet. A kind friend had to bring me some cold water and wipe my forehead, to prevent me from fainting. It seemed that God had forsaken me for the time being, and that He was to let me fall powerless in the hands of my foes. But I was mistaken. That merciful God was near me, in that dark hour, to give me one of those marvelous proofs of His paternal and loving care.

The very moment I was leaving the court with a heavy heart, a gentleman, a stranger, came to me and said: "I have followed your suit from the beginning. It is more formidable than you suspected. Your prosecutor, Spink, is only an instrument in the hands of the bishop. The real persecutor is the land shark who is at the head of the diocese, and who is destroying our holy religion by his private and public scandals. You are the only one among the priests who dares to resist him; he is determined to get rid of you; he will spend his treasures and use the almost irresistible influence of his position to

crush you. The misfortune for you is that, when you fight a bishop, you fight all the bishops of the world. They will unite all their wealth and influence to Bishop O'Regan's to silence you, though they hate and despise him. There was no danger of any verdict against you in this part of Illinois, where you are too well known for the perjured witnesses they have brought to influence your judges. But when you are among strangers, mind what I tell you: the false oaths of your enemies may be accepted as gospel truths by the jury, and then, though innocent, you are lost. Though your two lawyers are expert men, you will want something better at Urbana. Try to secure the services of Abraham Lincoln, of Springfield. If that man defends you, you will surely come out victorious from that deadly conflict!"

I answered: "I am much obliged to you for your sympathetic words; but would you please allow me to ask your name?"

"Be kind enough to let me keep my incognito here," he answered. "The only thing I can say is, that I am a Catholic like you, and one who, like you, cannot bear any longer the tyranny of our American bishops. With many others, I look to you as our deliverer, and for that reason I advise you to engage the services of Abraham Lincoln."

"But," I replied, "who is that Abraham Lincoln? I never heard of that man before."

He replied: "Abraham Lincoln is the best lawyer and the most honest man we have in Illinois."

I went immediately, with that stranger, to my two lawyers, who were in consultation only a few steps from us, and asked them if they would have any objections that I should ask the services of Abraham Lincoln, to help them defend me at Urbana. They answered: "Oh! if you can secure the services of Abraham Lincoln, by all means do it. We know him well; he is one of the best lawyers, and one of the most honest men we have in our state."

Without losing a minute, I went to the telegraph office with that stranger, and telegraphed to Abraham Lincoln to ask him if he would defend my honor and my life (though I was a stranger to him) at the next May term of the court at Urbana. About twenty minutes later I received

the answer: "Yes, I will defend your honour and your life at the May term at Urbana."

My unknown friend paid the operator, pressed my hand, and said: "May God bless you and help you Father Chiniquy. Continue to fight fearlessly for the truth and righteousness against our mitred tyrants; and God will help you to the end." He then took train for the north, and soon disappeared, as a vision from heaven. I have not seen him since, though I have not let a day pass without asking my God to bless him. A few minutes later, Spink came to the office to telegraph to Lincoln, asking his services at the next May term of court, at Urbana. But it was too late.

Before being dragged to Urbana, I had to renew, at Easter, 1856, the oil which is used for the sick, in the ceremony which the church of Rome calls the Sacrament of Extreme Unction, and in the Baptism of Children. I sent my little silver box to the bishop by a respectable young merchant of my colony, called Dorion. But he brought it back without a drop of oil, with a most abusive letter from the bishop, because I had not sent five dollars to pay for the oil. It was just what I expected. I knew it was his habit to make his priests pay five dollars for the oil, which was not worth more than two or three cents.

This act of my bishop was one of the many evident cases of simony of which he was guilty every day. I took his letter, with my small silver box, to the Archbishop of St. Louis, my lord Kenrick, before whom I brought my complaints against the Bishop of Chicago, on the 9th of April, 1856. That high dignitary told me that many priests of the diocese of Chicago had already brought the same complaints before him, and exposed the infamous conduct of their bishop. He agreed with me that the rapacity of Bishop O'Regan, his thefts, his lies, his acts of simony were public and intolerable, but that he had no remedy for them, and said: "The only thing I advise you to do is to write to the Pope directly. Prove your charges against that guilty bishop as clearly as possible. I will myself write to corroborate all you have told me; for I know it is true. My hope is that your complaints will attract the attention of the Pope. He will probably send some one from Rome to make an enquiry, and then that wicked man will be forced to offer his resignation. If you succeed, as I hope, in your praise worthy efforts to put an end to such scandals, you will have well deserved the gratitude of the whole church. For that unprincipled dignitary is the cause that our holy religion is not only losing her prestige in the United States, but is becoming an object of contempt wherever those public crimes are known."

I was, however, forced to postpone my writing to the Pope. For, a few days after my return from St. Louis to my colony, I had to deliver myself again into the hands of the Sheriff of Kankakee, who was obliged by Spink to take me prisoner, and deliver me as a criminal into the hands of the Sheriff of Champagne County, on the 19th of May, 1856. It was then that I met Mr. Lincoln for the first time. He was a giant in stature; but I found him still more a giant in the noble qualities of his mind and heart. It was impossible to converse five minutes with him without loving him. There was such an expression of kindness and honesty in that face, and such an attractive magnetism in the man, that after a few moments' conversation one felt as tied to him by all the noblest affections of the heart. When pressing my hand he told me: "You were mistaken when you telegraphed that you were unknown to me. I know you by reputation, as the stern opponent of the tyranny of your bishop, and the

fearless protector of your countrymen in Illinois; I have heard much of you from two priests; and, last night, your lawyers, Messrs. Osgood and Paddock have acquainted me with the fact that your bishop is employing some of his tools to get rid of you. I hope it will be an easy thing to defeat his projects, and protect you against his machinations." He then asked me how I had been induced to desire his services. I answered by giving him the story of that unknown friend who had advised me to have Mr. Abraham Lincoln for one of my lawyers, for the reason that "he was the best lawyer and the most honest man in Illinois." He smiled at my answer with the inimitable and unique smile, which we may call "Lincoln smile," and replied: "That unknown friend would surely have been more correct had he told you that Abraham Lincoln was the ugliest lawyer of the country!" and laughed outright.

I spent six long days at Urbana as a criminal, in the hands of the Sheriff, at the feet of my judges. During the greatest part of the time, all that human language can express of abuse and insult was heaped on my poor head. God only knows what I suffered in those days; but I was providentially surrounded, as by a strong wall. I had Abraham Lincoln for my defence — "the best lawyer and most honest man of Illinois," and the learned and upright David Davis for my judge. The latter became Vice President of the United States in 1882; and the former its most honoured President from 1861 to 1865.

I never heard anything like the eloquence of Abraham Lincoln when he demolished the testimonies of the two prejured priests, Lebel and Carthual, who, with ten or twelve other false witnesses, had sworn against me. I would surely have been declared innocent after that eloquent address and the charge of the learned Judge Davis, had not my lawyers, by a sad blunder left a Roman Catholic on the jury. Of course, that Irish Roman Catholic wanted to condemn me, when the eleven honest and in-

telligent Protestants were unanimous in voting "Not guilty." The court, having at last found that it was impossible to persuade the jury to give an unanimous verdict, discharged them. But Spink again forced the Sheriff to keep me prisoner by obtaining from the court the permission to begin the prosecution de novo at the term of the fall, the 19th of October, 1856. Humanly speaking, I would have been one of the most miserable of men, had I not had my dear Bible, which I was meditating and studying day and night in those dark days of trial. But, though I was then still in the desolate wilderness, far away yet from the promised land, my heavenly Father never forsook me. He many times let the sweet manna fall from heaven to feed my despondent soul, and cheer my fainting heart more than once, when I was panting with spiritual thirst. He brought me near the Rock, from the side of which the living waters were gushing to refresh and renew my strength and courage.

Though the world did not suspect it, I knew from the beginning, that all my tribulations were coming from my unconquerable attachment and my unfaltering love and respect for the Bible, as the root and source of every truth given by God to man; and I felt assured that my God knew it also — that assurance supported my courage in the conflict. Every day my Bible was becoming dearer to me. I was then constantly trying to walk in its marvellous light and divine teaching. I wanted to learn my duties and rights. I like to acknowledge that it was the Bible which gave me the power and wisdom I then so much needed, to face fearlessly so many foes. That power and wisdom I felt were not mine. On this very account my dear Bible enabled me to remain calm in the very lions' den; and it gave me, from the very beginning of that terrible conflict, the assurance of a final victory; for every time I bathed my soul in its Divine light, I heard my merciful heavenly Father's voice, saying, "Fear not, for I am with thee." (Isaiah 43:5)

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# New Guinea Photo Story

By FRED T. HALLIMAN

Some time ago you may remember my mentioning in TBE that I had begun to prepare material to build a frame house. To build a house of this type in a place like this takes a lot of preparing and it is a long drawn out process, but with some patience and a lot of hard work it can be accomplished. All the timber first has to be pit sawn and we have been at this now for about 10 months and have quite a bit ready for the next step, but we are a long way off yet from the realization of our house. In the following pictures can be seen the first steps towards the hope of a frame house.



First of all suitable timber has to be found and then bought. In the first place good and/or suitable timber is hard to find in our immediate area. There are bushes and trees everywhere, but most of them are not suitable for timber to build a house with, frame house that is. Then when you do find timber that would do the trees might be considered sacred to the native folk and in which case they would refuse to sell them regardless of the price offered. This has been my problem more than once. In one case I located a good tract of pine but when I tried to buy it, they would not sell. After about six months bargaining and persuasion and prayer I finally secured the timber and now have some natives working in it with pit saws. The individual that you see in this picture was the one that I bought the first group of trees from. He was not too hard to deal with and seemed very happy about it for he wanted the ground for a new garden spot. Around his neck can be seen the kind of shells that the timber was bought with. Most of them do not want money but they want shells of this type.



After the trees have been felled and a platform has been built, always on the side of a hill so that one man can stand underneath, the logs are then dragged to the spot and rolled onto the platform and then marked for sawing. In this picture can be seen the men that stand on top of the platform.

## "The Flesh"

(Continued from page 2)

phatic, he punctuated it with profanity.

Look at Moses. When Jethro, his heathen father-in-law, came to see him and saw what he was doing, he offered a suggestion as to how Moses' problems would be eased. Moses never prayed

about it. He never asked God anything about it. He just adopted what his father-in-law said, and he immediately fell back on the flesh, and accepted the fleshly suggestion of his father-in-law. I tell you, beloved, the flesh is a terrible infirmity to the child of God.

Look at Isaac. We often say that the sins of the parents are

much more easily imitated than are their virtues. In other words, children will come nearer imitating the vices of the parents than they will imitating the virtues of the parents. Isaac went to see Abimelech once, in the same country where Abraham had lied about Sarah. Isaac goes into that country and does the same thing identically as is described in Genesis 26—he panders his wife off on Abimelech.

If you want to see the flesh as an infirmity in the life of a child of God, look at Jacob. See Jacob the day that he was born. The Word of God says that Esau, his eldest brother, was born first by a few minutes; then Jacob was born. The Word of God says that just as soon as Jacob came out of the womb, he reached out with his hand and grabbed his little brother who had preceded him in birth, and tripped him. As a result, he was named Jacob, which means "sneak thief," or "crook," or "one that would trip another."

That same nature on the part of Jacob continued all the rest of his life. I see him one day when he has been cooking, and his brother Esau has been out hunting. Esau came home hungry. Jacob was making some bean soup, and the smell of that bean soup went to the nostrils of Esau just like alcohol goes to the brain of a drunkard. Esau cried out ravenously, "Give me some of that red stuff," Jacob said, "I will, under one consideration—your birthright please." Esau said, "You take the birthright, but give me a bowl of bean soup." I see Esau as he gobbles down that bowl of bean soup, wipes his goat-skin sleeve across his mouth in lieu of a napkin, and walks out into the dark. Jacob has taken advantage of a man when he was starving and has traded him out of his birthright.

Then I see that same Jacob putting goatskins on the back of his hands and the small of his neck, so as to deceive his old father, and make his father think that he was a hairy man like Esau. He went in and lied to his father and said, "Father, here is the venison that I have brought you." His father said, "How did you find it so quickly?" Then Jacob brought God into it, and he said,

## TAMI



Tami is not a Christian insofar as I know but I am sure that it has been of the Lord that I came in contact with him. Tami is my line foreman and for a native does a good job. It would be impossible for me to be able to spend the time with the native workers and do what this man does. He has been taught to mark the cuts, sharpen and set the saws etc. He lives on the spot where the timber is being cut along with the other workers and has learned to tell time by a clock so it is Tami that I depend on to get the men started and stopped at the proper times each day. As you can see this man figures very deeply in the preparation of the material for our house.

"Your God brought it to me. That is why I was able to bring it to you so quickly." He gave his father lamb stew instead, and the old father ate it thinking it was venison. As a result, Jacob got a blessing that was supposed to have gone to Esau.

Then I see Jacob when he got over in Padan-aram, how he stole everything that his father-in-law Laban, had. Jacob was a saved man when he lived in Padan-aram, for he had had an experi-



In this view can be seen the saw at work and if you look directly underneath the timber you will see the man standing down below pulling the saw along with the one on top.

ence with God at Bethel, but stole everything that Laban had. He had a scheme that was absolutely fool-proof on the basis of the reproduction of cattle and sheep, to the extent that he took away everything that Laban had. Laban ended up with some cattle and sheep that were so feeble they could hardly get around. Jacob let him keep all of these but all that were of value Jacob had for himself.

Then a little later I see Jacob meeting Esau, whom he had not seen for probably 25 years. Esau said, "I am so glad to see you. Now we'll travel on together, and we'll live together." Jacob said, "You know we have a lot of young cattle and young sheep, and we have a lot of children. They can't follow as fast as you men of war. You fellows go on and we will follow." Just as soon as Esau went over the hill out of sight Jacob said, "Halt!" and he turned the caravan around and they headed in the opposite direction for Seir. He had no intention of following Esau. Jacob was a saved man, but he lied.

Beloved, I say to you, the flesh is a terrible infirmity to the child of God. I mention these, and might mention many others, might even look at you and show you how your flesh is a terrible infirmity to you, and I might even show you that it is a terrible infirmity to me. But that would be unpleasant, wouldn't it? It is a whole lot more pleasant to talk about Abraham and Jacob than it is to talk about myself. It is a whole lot more pleasant to tell how Simon Peter denied his Lord and how Moses accepted what Jethro had to say, than it would be for me to talk about you, and hold you up to scorn. However, the same is true so far as you are concerned, as was true of these men of God. The flesh is a terrible infirmity to the child of God.

## VI

### GOD GIVES US A THORN TO DETER THE FLESH.

Sometimes God gives a Christian a thorn in the flesh in order to deter him. That was the experience of the Apostle Paul. Paul had had a great number of revelations from God. In fact, I suppose that in his day Paul had more revelations from God, and God had shown to the Apostle Paul more truth than anybody else, and Paul might have been tempted to get "big headed" because of it. Therefore, God gave Paul a thorn in the flesh. Listen:

"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure."—II Cor. 12:7.

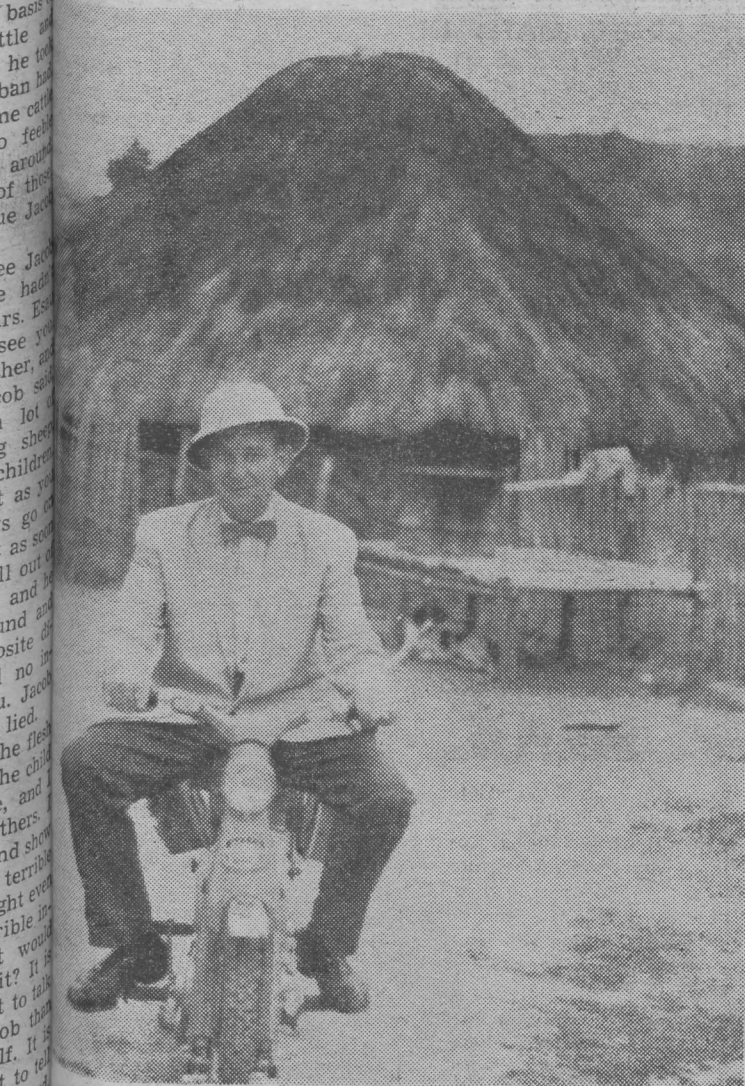
God allowed the Devil to put that thorn in Paul just in order to keep Paul down on the level where he belonged. Sometimes God allows the Devil to put a thorn in our flesh just in order to curb and control our fleshly nature.

The Holy Roller says (and he lies when he says it): "The day the Lord saved me I got rid of my old nature." I can remember an old fellow who used to be president of Asbury College at Wilmore, Kentucky, who would talk about how the Lord just pulled and pulled on his fleshly nature, and finally out it came, and he never had any more fleshly nature from that time on. But I loved, he lied right then. It was his flesh that was controlling him then.

You don't get rid of that fleshly nature when God saves you, but sometimes God puts a thorn in you, in order to help you control it. Sometimes it may be disappointment. Sometimes it may be grief. Sometimes it may be the death of a loved one. Sometimes it may be problems of one type or another. God uses various things as a thorn in the flesh, to control the flesh. Regardless of what form it takes, (Continued on page 5, column 2)



# FIRST PICTURE OF BRO. HALLIMAN USING HIS NEW MOTORCYCLE IN NEW GUINEA



possibly most of our readers will recall that some months ago we sent a motorcycle to Bro. Halliman for his use in New Guinea. This motorcycle was shipped shortly after our Bible Conference of 1962 and arrived for Bro. Halliman's use just the time of our Bible Conference of 1963. Doubtless it seemed to all of us that it would never and yet now that it has we are deeply grateful to God for making it possible for Bro. Halliman to have this mode of transportation.

In his first letter to us following its arrival, Bro. Halliman wrote the blessing that it already was to him, and then a few days ago in our latest letter he said, "The motorcycle has been a real blessing to us here and a real help to the few days go by that I don't find some use for it." When Bro. Halliman voiced a need for this motorcycle we were a few gifts from friends who were interested in the fact that these gifts approximately paid the shipping charges to New Guinea. The motorcycle itself was secured on what we called an advertising-merchandise exchange, whereby we advertised the Honda Motorcycle in our paper and the company gave us the motorcycle to us at no cost. In other words, the motorcycle did not cost the company anything in cash, and we did not pay anything in cash. We are grateful to God, especially since the motorcycle has proven itself of inestimable value to Bro. Halliman, that we have been able to send it to him.

May it please God that this motorcycle shall continue to be a blessing and asset to Bro. Fred in his work.

## Bro. Halliman Writes As To Motorcycle He Received

August 18, 1963  
John R. Gilpin  
Box 910  
Lae, New Guinea

Brother Gilpin: I am writing to let you know that the motorcycle has arrived. It was in for the mail this morning and I set it up and brought it to me. It is in surprisingly good condition, having been shipped as new, crated up and layed out in warehouses, steam-heated and air freight terminals. It had some foul treatment somewhere along the line. The battery had been turned upside down on the side and the electrolyte acid had spilled out and onto the paint is off in places due to this. When I got some paint, this was remedied. Somewhere, at Lae, it had been set in the weather and some parts were wet, but again they were not seriously damaged. The plastic coverings had protected everything but some had become torn and the paint was in. All in all, though,

considering the distance and time involved from the time it left you, I would say it made it here in good shape.

In about three hours from the time I started uncrating it I had it together and was having my first ride on it. I was amazed at the ease with which it started. I assumed that after being in the crate that long and being my first time at putting one together (though there wasn't too much to reassemble), I would have a hard time starting it; but with only about three kicks on the kick starter, it started. I gave it a try around Koroba and then rode it on out to our house. It usually takes me about 3 1/2 hours to walk the 13 miles from Koroba to our house and I made it on the motorbike in about 1 hour.

To say the least of it I am thrilled with it and more than just a little pleased. I would say that it is by far the best piece of transportation, in its field, that could be had for this country. The roads are rough out here and very steep in places, but it seems to be built for both situations. Then, too, the operational cost should be very little in comparison to many other types of

vehicles. I have already been up to one of my preaching points on it, which is quite a way from our station. The people all up and down the road were amazed to see me traveling on a bright colored vehicle instead of walking. I wish to thank you and everyone else who may have had a part in my having this piece of transportation. I fail to find words to express exactly how much I appreciate this and should I attempt to estimate its value to me and this work in dollars and cents, I am quite sure that I would be at just as great a loss. I continually thank God for giving me friends like you, the Calvary Baptist Church, and a host of folk who read The Baptist Examiner. Again, I appreciate this very much.

Sincerely,  
Fred T. Halliman  
Sovereign Grace Baptist Mission  
Koroba Free Bag, via Mt. Hagen  
Terr., Papua, New Guinea

### "The Flesh"

(Continued from page 4)  
comes, God gives you a thorn in the flesh in order to deter it.

Beloved, you don't get rid of your fleshly nature the day that you are saved. You don't get rid of it afterward. The only thing the spiritual nature does for the fleshly nature is—it puts a bridle on the fleshly nature, so that you can control it. I have ridden horses both with and without bridles. You can't control a horse very well without a bridle, and you can't control your fleshly nature without a bridle. The spiritual nature puts a bridle on the flesh, and sometimes God puts a thorn in the flesh in addition, to help us control that fleshly nature.

#### VII

### GOD DOES NOT USE THE FLESH.

God does not use at any time our fleshly nature. Listen: "That NO FLESH SHOULD GLORY in his presence."—I Cor. 1:29.

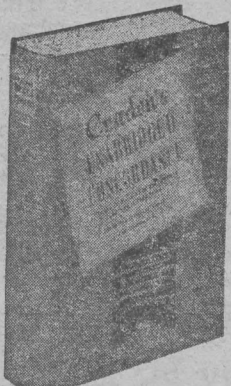
You see somebody who has a marvelous voice, and who has a marvelous ability as a singer. You say, Wouldn't it be wonderful if that person were saved and that voice turned over to the Lord? Beloved, God does not use any individual's fleshly attainments. God doesn't use the flesh.

Or you may see an individual who is a perfect speaker. He is unsaved, but he has a perfect delivery. I have known a few individuals of that type, and I have often looked at them and thought how wonderful it would be if such an individual were saved and God would use that individual and the ability that he had. But listen, beloved, God does not use the flesh, for His Word says, "That no flesh should glory in his presence."

#### VIII

### WE ARE TO PUT NO CONFIDENCE IN THE FLESH.

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Calvary Baptist Church  
Ashland, Kentucky



### DENCE IN THE FLESH.

Paul says: "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and HAVE NO CONFIDENCE IN THE FLESH. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more."—Phil. 3: 3, 4.

This would tell us that we are not to put any confidence in the flesh. I hear people every once in a while say, "Well, I never would do that." Beloved, you don't know what you would do until the time comes. You just don't know what you would do until the hour of testing might arise.

I heard a man say a few days ago concerning a fellow whom I know has gone down in drink:—"That will never do me

### SEND TBE TO OTHERS

that way." I said, "Brother, wait. Put no confidence in your flesh."

Do you remember the ad that whiskey companies used to use—a fine looking, handsome gentleman seated by a mahogany table, lifting a glass to his lips, and they referred to him as "the man of distinction." I am thinking now of a man who was once a man of distinction in this area. Now he is nothing but a bum. He is a man of "distink-shun" today, and he is headed for extinction. He has already lost everything so far as this world is concerned. I heard that man say himself that he could take it or leave it, but I noticed that he always took it. I heard him say in conversation that whiskey would never get him. Time and again I have reminded him that he should not say what he could do, or couldn't do, that he didn't know what he would do until the hour came. I tell you, beloved, don't put any confidence in the flesh.

#### IX

### WE ARE TO MAKE NO PROVISION FOR THE FLESH.

We read: "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."—Rom. 13:14.

In I Peter we are told to feed the new nature, and here we are told to starve the old nature. Most of us just reverse it. We keep on feeding the old nature and we starve the new nature. We do just the opposite of what God says to do. Paul, speaking for God, says that we are to make no provision for our flesh. Beloved, if we didn't make pro-

vision for our flesh that old fleshly nature would just die. The reason why it continues is because we keep on providing for it. My, what a good job we do! We do a better job providing for our old man, our fleshly nature, than we do anything else in this world. Paul says though that we are to make no provision for our flesh.

#### X

### SOMEDAY WE'LL LEAVE THE FLESHLY NATURE BEHIND.

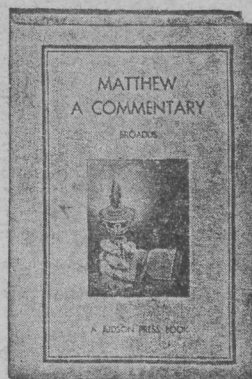
I am glad that there is day coming when I am going to lay aside my flesh.

I think about Elijah when he crossed over the Jordan River with Elisha following close behind him, wanting to observe him and see him to the very last, expecting that if he did, a double portion of the spirit of Elijah would rest upon him. I can see Elijah when he finally went up into the skies, when that chariot came down to whisk him away. I see that old shaggy mantle that he has been wearing, fall off and drop by the wayside.

Beloved, some of these days that same chariot of fire that came down and picked up Elijah and carried him into the skies is going to pick us up, and as Elijah's shaggy mantle fell off, so your old mantle of flesh is going to fall by the wayside. Someday we will leave the fleshly nature behind, but until that time, may God help you and me to be cautious and careful, and to look up, and trust and pray, and say, "Lord, I believe; help thou mine unbelief."

May God bless you!

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## Saved By Water

(Continued from page one)  
the teaching of the Holy Spirit by Peter:

I. Christ died and rose again — "Put to death in the flesh, but quickened in spirit;"

II. Which also now saves us — "After a true likeness even baptism—through the resurrection of Jesus Christ." (The word **EVEN** is in italics. It is not in the original. The words with this omission may well be understood to mean, baptism is a true likeness of salvation by the resurrection of Jesus Christ).

Put to death in the flesh, but quickened in the spirit which also now saves us after a true likeness even baptism by the resurrection of Jesus Christ.

What saves but the death and quickening of Jesus? What is a true likeness of this but baptism? Peter and Paul teach the same grand object and design of baptism—to show by a true figure that we are **saved by His death and His resurrection** — the true antitype of Christ's saving work.

"Therefore we are buried with Him by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4).

"Being put to death in the flesh but quickened in the spirit, which also after a true likeness (of what) doth now save you (what likeness) even baptism not the putting away of the filth of the flesh, but the interrogation of a good conscience towards God through the resurrection of Jesus Christ."

For, who shall lay anything to the charge of Gods' elect?—is the interrogation of a good conscience in a soul justified by faith? "It is God that justifieth. Who is he that condemneth? It is Christ that died—yea, rather that has risen again, who is even at the right hand of God, who also maketh intercession for us."

There is the interrogation, and there is the answer, too, of a good conscience—one justified from all things through faith in Christ.

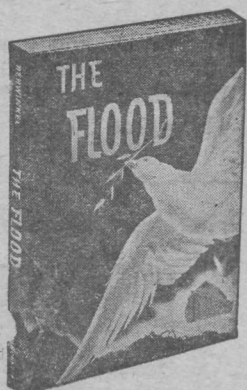
How like this are Peter's words: "Because Christ also suffered for sins once, the righteous for the unrighteous, that He might bring us to God: being put to death in the flesh, but quickened in the spirit—which saves us after a true likeness even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience towards God through the resurrection of Jesus Christ who is on the right hand of God."

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- Is there actually enough water on our planet to cover the entire earth?
- How was it possible to feed and provide drink for all the different animals?

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"Who shall lay anything to their charge? It is Christ that died, yea, rather that hath risen and is even at the right hand of God."

Blessed, harmonious, sublime truth! Christ died for our sins, and rose again for our justification, and baptism utters the question and gives the answer of a good conscience towards God. Christ died and rose again — therefore we were buried with Christ in baptism.

## The Ark Was a Type of Christ

It was God's Divine arrangement by which refuge and safety might be secured.

First: They were saved in the ark. "Wherein few, that is eight souls were saved."

Second: They were saved in the ark without the instrumentality of water.

"And God said unto Noah, come thou and all thy house into the ark," "for yet seven days, and I will cause it to rain upon the earth forty days and forty nights." "And it came to pass that after seven days the waters of the flood were upon the earth." He entered the ark before the waters were upon the earth. Water had nothing to do with his entrance into the ark and his safety there.

Third: Those secure in the ark were brought safely through the water—but not saved by it.

"And the waters prevailed and were increased greatly upon the earth, and the ark went upon the face of the water."

The waters did not save the ark: it would have been secure on the land. It was security itself. The reading in the margin, viz: eight souls were brought safely through the water, is in accordance with the facts. "Saved by water" is not. They were saved by the ark or in the ark. They were saved not by water, or through water.

Fourth: The waters of the flood were not a type of baptism. That they were is assumed — not proved.

"Nor does it mean that the salvation of Noah by water was designed to be a type of Christian baptism. There is not the least evidence of that, and it should not be affirmed without proof." —Albert Barnes, Notes, I Peter.

But if the waters of the flood were a type or pattern of baptism then baptism has nothing on earth to do with saving. What did the water of the flood save Noah and the seven other persons from? What had the water to do with their entrance into the ark? They were safe in the ark before the water rose. They entered the ark without passing through the flood. They were safely housed before it began to be. If there is a type and antitype, then what has baptism to do with entrance into Christ—the ark — or with security in Him? Baptism has no more instrumentality in saving souls than the waters of the flood had in saving the bodies—nothing.

The ark is a type of Christ. He is its antitype. This is the word used in the Greek, and translated "figure." Baptism is also a type of Christ. He is its antitype. It is patterned, modeled after Him, that is after His death and resurrection.

It is this antitype of baptism that saves. It is its type, baptism, that answers the interrogation of a justified conscience, by disclosing or declaring the resurrection of Jesus Christ. It is not a washing away of guilt. Baptism is not the putting away of the filth of the flesh, but the remitting of sin. It is the answer to the questioning of the justified soul. Christ died, yea, rather hath risen again. Baptism declares this grand truth in the ear of the world: "There is therefore now no condemnation to them that are in Christ Jesus."

"Hallelujah, 'tis done, I believe on His Son  
I am saved by the blood of the crucified one.

This is what baptism is for.  
This is what Baptists baptize for.

## Vessels of Wrath

(Continued from page one)  
question which we will know in a higher state of being; but here is one, "What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?" You will notice, brethren, that in these words the apostle Paul tried to give an answer to that question. He does not answer it directly, he employs a "what if."

Let us enter into this subject a little more deeply. There are three reasons set down here why men are allowed to perish.

I. The first is, **that God was willing to show his wrath.**

These words are terrible. We are told frequently in the Bible of the wrath of God. It is not like human wrath: it is calm, settled—it consists principally in regard to what is right. This is the wrath of God. We are told a great deal about it in the Bible. It is revealed against all sin.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Rom. 1:18.

Observe the word "all"—it is against all sin.

Then Col. 3:6, "For which things' sake the wrath of God cometh on the children of disobedience."

We are told also, brethren, that this anger is constant. "God is angry with the wicked every day." Psalm 7:11.

The bow of God's justice is, as it were, already bent against the wicked, the arrow of God's justice is already on the string against the wicked. And then we are told that his wrath is **intolerable**. In the psalm which we were singing (Psalm 90:11), it is said, "Who knows the power of thy wrath?" And we are told in Revelation, "The great day of his wrath is come, and who shall be able to stand?"

But we learn more by example than even by these declarations. We have many examples of God's wrath and its consequences. The first example we have is, **His casting the angels out of heaven.** We are told in Jude, "That the angels which kept not their first estate, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." And we are told by Peter, "That God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment."

Now, brethren, in several respects this was one of the greatest examples of divine wrath we have, for it seems to have happened in one day. One day these angels were in heaven—the next in hell. One day they were angels of light—the next fiends of darkness. And then this made it fearful, when the Lord left them no room for repentance. One thing the universe might have learned from this was, that God will **certainly** punish sin.

Another example of God punishing sin was not in heaven, but on earth, when He sent the **deluge** upon it. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of His heart was only evil continually. And it repented the Lord that he made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man, whom I have created, from the face of

## WHY BE A BAPTIST?

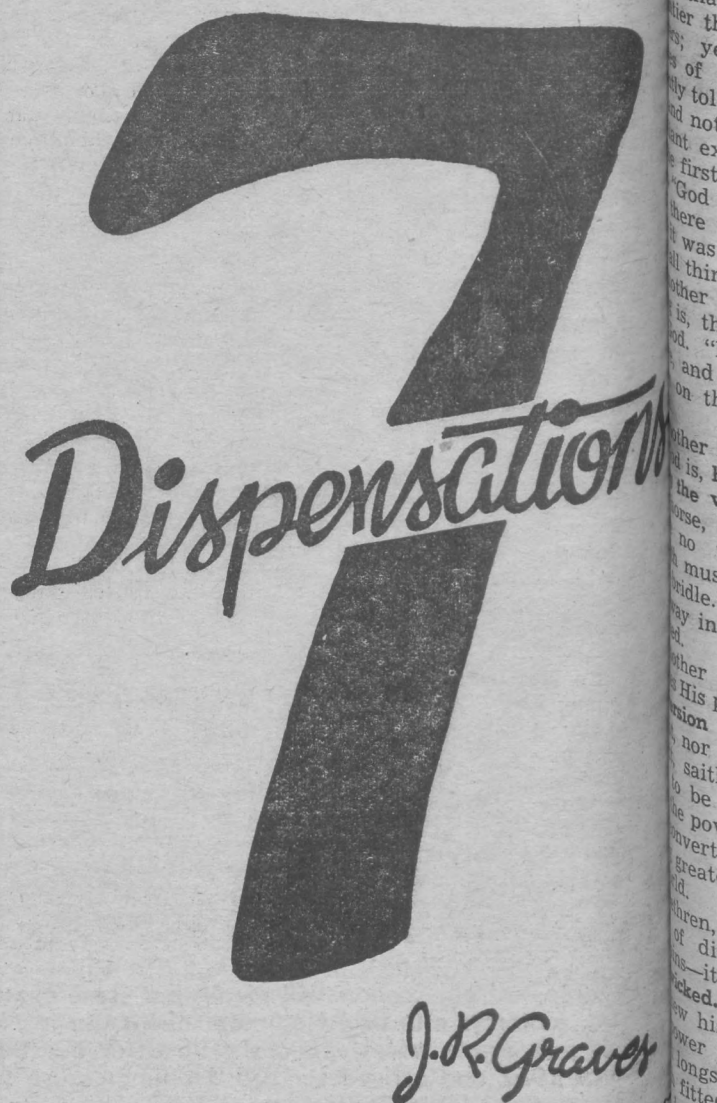
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the earth." And so it came to pass: "The flood came, and carried them all away," and it has left traces on our world still, to show that God will not fail to punish sin.

Another example of divine vengeance was, **when God destroyed Sodom**. "Now, the men of Sodom were wicked, and sinners before the Lord exceedingly." The cry of its wickedness went up to heaven, and God sent down two angels, to see if it was according to the cry that came up; and they found it even so; and, when they had taken out just Lot, God rained fire and brimstone upon the devoted city; and He has left traces of it there to this hour.

There was yet another exhibition of divine wrath on earth—it was **the death of God's dear Son**. If ever there was a time when God could have said that He would forgo His wrath, it was surely this. It was this for two reasons. First, because the object of that wrath was dear to God. There never was one in the universe so dear to God as His Son. Another reason was, Christ had no sin of His own. Just as His robe was seamless, so was His soul sinless. Nay, brethren, that one act of His—laying down His life, was so glorious, as an exhibition of God's justice, that the universe never saw its "marrow." "Yet it pleased the Lord to bruise him." These words do not give the least shadow of His suffering from God on account of our sin. Brethren, if any thing in the world can show that God will punish sin, it was the death of His dear and sinless Son.

There is one exhibition of His wrath yet to come. Verse 22—"What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction?" God is yet to destroy the souls that He has made—not the angels that fell, for He has done that already,

when He cast them into hell, the souls on which He has vengeance; and He will not fail to show what He will do to the despisers of His Son—to those who despise His gospel. It will be a new thing when "God will reveal from heaven on them fire, taking vengeance on them that know him not, and that have not obeyed the gospel."

God waits to show His wrath. Ah, brethren! it will be fearful to feel it—it is fearful even to think of it. You know, when His vessel goes down at sea, it is a warning to set up a beacon to warn other vessels of the danger that are there. So I believe we should be with the wicked: they will be beacons, to show how God will punish sin.

II. I come to the second reason why any are left to perish—**that God may show His wrath**. "What if God, willing to show His wrath, and to make His power known, endured with much longsuffering the vessels of wrath fitted to destruction?" (Continued on page 7, column 2.)

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## Vessels of Wrath

Continued from page 6)  
power known?" We are frequently told in the Bible of the power of God. He said to Abraham, "I am the Almighty God." We are told in the ninety-third psalm, that "the Lord on high is higher than the noise of many waters; yea, than the mighty waves of the sea." We are frequently told of His almighty power, not only so, but we have many examples of it. The first upon record is creation. "God said, let there be light, and there was light." "He spake and it was done—he commanded and all things stood fast." Another example of the same power is, the constant providence of God. "In him we live, and we have our being." He is on the swift wings of the wind.

Another example of the power of God is, his restraining and bridle of the wicked. "Be ye not as horses, or as the mule, which have no understanding, whose bit must be held in with bit and bridle."—Psalm 32:9. This is the way in which God holds the wicked.

Another way in which God shows His power known is, in the destruction of souls. "Not by might, nor by power, but by my spirit, saith the Lord." This is the power of God. I believe in the power of God. I believe in the power of a soul is some-thing greater than the making of the world.

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glory on the vessels of mercy, which he had afore prepared unto glory." One reason why there are vessels of wrath fitted to destruction is, that God may show by contrast the riches of His grace on the vessels of mercy. You know, brethren, we learn many things best by contrast; for example, the rainbow is never seen so bright as in the bosom of a dark cloud. So, brethren, we shall never see the love and compassion of God in them that are saved so gloriously displayed as when we see His wrath poured out on the vessels of wrath. This, then, is the reason why there are vessels of wrath.

I believe that the "riches of glory" here spoken of are the whole rainbow of the divine attributes displayed in the salvation of souls. It was for this reason that God provided that there should be vessels of wrath fitted for destruction. This may appear to you very awful; it is so to myself. I could not and dare not speak of it if it were not here in God's own word.

I would but show you one or two of His attributes that will be brilliantly illustrated in the

## A LETTER — AND A GIFT FOR THE ONGOING OF THE WOULD BE APPRECIATED

salvation of souls. One is, the sovereignty of God. I have often told you of this. Many of you do not believe it; but there is a day coming when God will prove it beyond a doubt. There are whole churches—whole bodies of professing Christians—that deny it; but there is a day coming when there will be none in heaven, or earth, or hell, that will deny it. Suppose that day were come, and this congregation divided, some on the left hand, some on the right, will you not see then God's sovereignty in the contrast? You were once all the same. You were under the same condemnation. Some of you came out of the same wombs—were nursed at the same mother's breast; yet it will be seen that some will be taken and some left. What made the difference? Every creature will see that God made the difference, that He had "mercy on whom He would have mercy."

Another is, the pardoning attribute of God. At present this is denied; but, brethren, in that day it will be made known. God will make known the riches of His glorious mercy on the vessels of mercy. O brethren, when one vessel is cleansed and taken up to glory, and another is left to perish, and when you see that they were equally sinful, then you will see that it was blood that made the difference. God will make known the riches of His mercy in the vessels of mercy, as well as His wrath in the vessels of wrath fitted to destruction.

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this subject. And—

First. All will not be saved. It is a fearful delusion among you—I do not say you avow it, but you practically say, you believe—that there will be no hell. There are many of you that like to hear of Hades, and hope that it will turn out yet to be but a shadow. Brethren, there is a hell. It was God's plan that there should be vessels of wrath as well as vessels of mercy. Brethren, it is better it should be so.

O do not dream! All will not be saved. There are vessels of wrath as well as vessels of mercy. Some of you, I think, are going to hell, and some, I trust, are going to heaven; and doubtless it is best it should be so, though I cannot explain the reason of it. The net has good and bad fishes: some will be taken into the vessel, and some will be cast away.

Second. Everyone of you will be to the glory of God.

You will be made to glorify Him in one way or another. You will either do it willingly or unwillingly. You must form a step to His throne. Ah, brethren! I believe each of you will yet be a beacon or a monument—either a beacon of wrath or a monument of mercy. "He hath made all things for himself; even the wicked for the day of evil."

Yes, wicked man, you would rob God of His glory if you could, but you cannot. If you come to Christ, you will show forth His glory in saving you; but if you do not, God will show forth His power in destroying a vessel of His wrath.

Third. There is a third lesson we may learn. It is, the chief end of God in the world to manifest His glory.

Many think, especially infidel men, that God's chief end is the happiness of His creatures; but, from deep study of the Word of God for years, I see that it is not so. If that were His chief end, all would be happy.

The chief end of God Himself is self-manifestation. Had it not been for this, God would have remained alone in awful solitude. I would desire to speak with deep reverence on such a subject. This seems to be the reason why there

## GOING, GOING ... GONE



are vessels of wrath as well as of mercy — that they might be mirrors to reflect His attributes. And I believe, brethren, when creation is done, and when redemption is done, that there will then be a complete manifestation of the glory of God.

Fourth. Another lesson we may learn is, God is longsuffering to the vessels of wrath.

I remember a person who once argued with me that she must needs be a child of God on account of His goodness to her. She enumerated many blessings she had received—how God had protected her in a foreign country, how many trials she had been delivered out of, and how many domestic comforts she had enjoyed. My only answer to her was, "The goodness of God leadeth thee to repentance." It is no proof that you are a child of God that God has borne long with you. There would be many children of God here, if this were the case. Ah, brethren! strange though it may seem, He does not want any to perish—He does bear long with you.

Last of all, the destruction of the vessels of wrath will be no grief to the vessels of mercy.

I once spoke to you of this before; but I would again remind

you of it. The redeemed will have no tears to shed; and here is the reason—the very destruction of the wicked makes known the riches of divine grace. O my believing brethren, it will be an awful day when we shall not weep to see them perish. The day is hastening on—that day when no more rivers of waters will run down our eyes because they keep not God's law.

But, O brethren, till that day come let us weep on; for, although God will be glorified in the destruction of the vessels of His wrath, He will be more glorified in making them vessels of mercy.

The Lord bless His own word. Amen.

## LOGICAL CONCLUSIONS

Jesus has to be one of four things:

1. DEMENTED—beside Himself, Mark 3:21.
2. DEMON-POSSESSED, Jno. 8:48.
3. DECEIVER—a deliberate imposter, Jno. 8:49-50.
4. DEITY—what He claimed to be, Jno. 14:6.

If He is not the latter, He cannot be called "a good man", Jno. 7:12.

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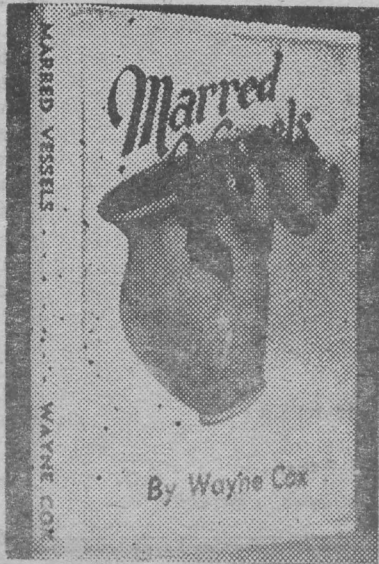
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### Father—Son

(Continued from page one)

husband? Was the Almighty Creator at such a loss for materials out of which to form a wife for Adam, that He was obliged to make a breach in the body of the man? Why was not Eve, like her husband, formed immediately from the dust? Was she not formed from the body of her husband, that she might be bone of his bone, and flesh of his flesh? Was it not that in all future time it might from this be seen, that though formerly twain, the husband and the wife are one flesh? And does not the apostle, in the Epistle to the Ephesians, show that this is a figure of Christ and His church?

God, then, in creating man was not disappointed by the entrance of sin. Redemption from it by the Son of God, in our nature, is a truth written in the very constitution of human nature. What unworthy notions do men hold of God, when they consider Him, in all His dealings with the world since creation, as engaged in a series of expedients to repair the grand defeat which He suffered from Satan in the fall of man! A proper view of the subject will show that sin itself is made to glorify God. Over the very triumph of Satan God triumphs.

It has often been shown, with the most satisfactory evidence from Scripture, that our Lord Jesus Christ possesses every attribute of Deity. This truth is the groundwork on which the whole plan of redemption rests. It is equally true, though not so generally known even to Christians,

that all the knowledge which we have of the Father is by seeing Him as He is revealed with the Father, but the Father is seen to be what He is by being manifested in His Son. It is only in the Son that the Father can be seen and known. We see the Father when we see the Son. It is the Son who reveals the Father. No man knows the Father but he to whom the Son reveals Him. They who know not Christ know not God. They who know not the Son are declared to be ignorant of the Father also.

In the very work of creation, the Father is seen only in the Son; for it was by the Son that the Father made the world. The heavens and the earth, which afford evidence of the existence of God, are the work of our Lord Jesus Christ.

The enemies of the Godhead of Christ tell us that He made the world only as a deputy makes a world by deputation! The very thought is an absurdity. If Christ made the world He possessed creative power and wisdom. If He possesses these He is God. If the power and wisdom displayed in creation are evidence of the existence of God, then, if Jesus made the world, he must be God, possessing the attributes which are evidence of God.

In like manner, the Father is seen as the God of providence only in His Son. All things are upheld by the word of His power, as well as they were made by it. Think of the power that sustains the heavenly bodies, and carries them forward in their course—think of the wisdom that directs their unerring progress—think of the power and wisdom that are necessary to the continued existence of everything that lives. Is this Almighty power? Is this infinite wisdom? Then is Jesus Almighty and All-wise. Even in human nature, the Son of God now reigns in all worlds as Mediator of the New Covenant. The very breath of His enemies is in His hands.

That the Lord Jesus possesses the attribute of Omnipresence follows of necessity. If He is the Creator and Governor of the universe, He must be everywhere present. This attribute is besides expressly claimed by Him. "Wherever two or three are gathered together in my name,

there am I in the midst of you." This implies His omnipresence. "Go ye, therefore, and teach all nations—Lo, I am with you always, even to the end of the world." If He is not the Omnipotent, Omnipresent God, He could not make good this promise. He could not otherwise be with them always, and everywhere, to give them success. This shows also that to Christ belongs the divine attribute of long-suffering. If He has all power, what must be His patience with respect to His enemies!

The power and wisdom of God are more illustriously displayed in the redemption of Christ than in His works of creation and providence. "Christ," says the apostle, "the power of God and the wisdom of God." The most glorious display both of the wisdom and power of God is to be seen in redemption. In this wisdom and power Christ is one with the Father.

That to Jesus belonged almighty power is clear from the manner of His miracles. In them He speaks and acts as God. If the God of creation and providence said to the waters of the sea, "Hitherto shall ye go and no farther, and here shall your proud waves be stayed," Jesus, in like style, says to the angry billows, "Peace, be still, and immediately there was a great calm." This must be the Lord of nature.

In forgiveness of sin, Christ assumed the character of God. He forgave sin, when on earth, not merely by way of declaration, but by authority. From the exercise of this divine prerogative, the Jews charged Him with invading the province of God.

In Christ only is there a display of justice and mercy, in perfection and in harmony. Christ revealed God as the just God, and a Saviour. The harmony of these divine attributes never could have been seen but in His work. It is in Him that their claims have an exemplification and a fulfillment. Justice would have existed in God, mercy would have existed in God, but offended justice could not in anyway but in Christ have suffered mercy to act.

Sovereignty, the most awfully august of the divine attributes, which human wisdom is not willing to allow to its God, was manifested by Christ even in His state of humiliation. He suffered the virtuous young man to continue in his love of the world, while He changed the heart of Zaccheus the publican. In His intercourse both with the world and with His own disciples, He constantly acted as possessing this attribute.

## EXCUSES

"But I am so weak."

"And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." II Cor. 12:9, 10.

"I can do all things through Christ which strengtheneth me." — Phil. 4:13.

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." — I Cor. 10:13.

"I have tried before and failed."

"Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not, and when thou art converted, strengthen thy brethren." — Luke 22:31, 32.

"For what the law could not do, in that it was weak through

# REDEEMED

By the Late A. M. Overton

"Christ hath redeemed us from the curse of the law, being made a curse for us." (Gal. 3:13).

The day - by - day feelings of many people are determined largely by the news they hear over the radio, or read in the daily press. If the news is "good" with reference to their personal opinions of affairs, they "feel good," but if the news is contrary to what they think is good for them, their feelings suffer a serious decline.

When we open the Bible, God's only and inspired Word, we find some terribly bad news, Man is shown exactly as God sees him, and that is never a pleasant picture.

"And God saw the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5).

"All have sinned, and come short of the glory of God" (Rom. 3:23).

"Cursed is every one that continueth not in all the things which are written in the book of the law to do them" (Gal. 3:10).

These unerring declarations from God's eternal Word, and there are many others similar, show us to be in a most alarming condition—under the curse of God's condemnation against sin. And that's bad, very bad, news.

But the news from God's Word isn't all bad. There is some glorious good news, and here is one of the items:

"Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13).

That's interesting, isn't it? If someone has redeemed or bought us out from under this terrible curse, we want to hear more about it, don't we?

Who is this Christ, Who "hath redeemed us"?

He is the Holy Spirit begotten (Matt. 1:20), virgin born son of Mary (Matt. 1:23, 25), sinless (Heb. 4:15), all powerful Son of God and Son of Man, Who left

His place in glory with the Father (John 17:5), came into the world, took upon Himself the form of a servant, and became obedient to the death of a cross (Phil. 2:7, 8), was separated from God, to redeem such as we and me from the curse of the law we had broken.

The "us" in the Scripture "Christ hath redeemed us," refers to the Apostle Paul, the brethren with him, and the people of the "churches of Galatia" to whom he was writing. All were believers in Jesus Christ. Hence, the promise is limited to those who believe in Him.

Christ redeemed us by taking our place, being made a curse for us, bearing the penalty of our sins, satisfying the just demands of God's holy law against sin. He paid this redemptive work, He paid the price against us (Rev. 5:9). He bought us and took us out of the sin market (Heb. 9:12, 14) and set us free forever from "the law of sin and death" (Rom. 8:2).

When we learn from God's Word who Jesus is, and what He has done to redeem us from our sin debt, we see that we have peace with God through Jesus Christ, His Son. One cannot know who Jesus is in all His glory, power and majesty, and not know that He died for his sin, and that his sin debt has been fully and finally settled. Jesus Christ is able and worthy to completely cover the total charges whatever they may be.

When we learn these blessed truths, and believe in Him, in and on Him for salvation without any reservation, then there we come to stand before God in His righteousness, the perfect righteousness of the eternal Son of God, receive His eternal life, and are forever safe in His abounding grace (John 6:47, John 10:28, 29, Rom. 8:38, 39).

"Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

thee." — Ps. 119:11.

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

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him, for he careth for you. Be sober, be watchful; your adversary the devil, as a roaring lion, seeketh whom he may devour: whom withstand steadfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world. And the God of all grace, who called you unto His eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, stablish, strengthen you." I Pet. 5:6-10 (R. V.).

### Communist

(Continued from page one)

ism."

Was that saying too much for Judge for yourself. Mr. Hall said:

"I dream of the hour when the last Congressman is strangled by death on the guts of the lawbreaker . . . and since the Christians seem to love to sing about the blood, why not give them a little of it? Slit the throats of their children and drag them over the mourner's bench and the pit, and allow them to drown in their own blood; and then see whether they enjoy singing these hymns."

This man is now gaining entrance to university campuses in America. You may consider this to be somewhat shocking.

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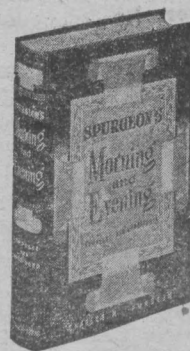
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