

The Baptist Examiner

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

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The Wounds And The Sufferings Of Our Blessed Lord



Elder Arthur D. Vaughan
Prineville, Oregon

the Latin word "lacero-lactera-tum," meaning "To tear; to make a ragged wound or gash by violence or tearing."

In the time of Christ scourging was a great art with the Romans. The Roman scourge was a lash of plaited rope, or a piece of leather cut into nine strips at one end, onto which was fastened lead, steel, or ivory. It was called the cat of nine tails.

It was this cat of nine tails that the Psalmist saw in the hands of the expert Roman torturer, when he said, "The plow-ers plowed upon my back: they made long their furrows."—Psa. 198:3. From such scourging (plowing) loss of blood often resulted in the death of the victim. While this was a part of the sufferings of our Saviour, it was not the main cause of His death.

Isaiah saw this and said, "I gave my back to the smiters."—Isa. 50:6. Find its complete fulfillment as recorded in Mt. 27:26. In John 19:1 we read: "Then Pilate therefore took Jesus, and scourged him." But He was

wounded, wounded for our transgressions. Let us remember that it was upon this back of Jesus, that the cross was laid to be borne to the hill of Calvary.

(3) The Penetrating Wound.

This word comes to us from the Latin word "pontro-penetratum" meaning "To enter or pierce; to make way into the interior of." Thus, a deep wound caused by a sharp pointed instrument.

This we have exemplified in the wounds upon the head produced by the crown of thorns. The Jerusalem thorn, from which this "Victor's Crown" was plaited, bore spikes four inches long. This was the crown that the Roman soldiers pressed down upon His head. "And when they had platted a crown of thorns, they put it upon his head."—Mt. 27:29. "And they spit upon Him, and took the reed and smote him on the head."—Mt. 27:30. There was a circle of wounds, wounds which were deepened by the blow of the reed in the hand of the Roman executor.

(4) The Perforating Wound.

This word comes to us from the Latin word "perforo-perforatus," meaning "to bore through; to pierce with a pointed instrument; to make a hole through."

The Psalmist saw this 1000 years before the spikes were driven through the hands and feet of Jesus. "They pierced my hands and my feet."—Psa. 22:16. The iron spikes were driven between the bones, separating but not breaking them. Thus, 1000 (Continued on page four)

Mused Uncle Mose

Sist' Lucy, she say she know dat de Lawd go'ter even up wid all de fo'ks da's done 'er wrong, but she say she sees lots er times w'en she could he'p 'im out wid de job without waitin' so long.

The First Baptist Pulpit

"TOMORROW."

"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth."—Prov. 27:1.

It is a common habit of life for people to put off until tomorrow. I am satisfied that there isn't one of you but what has many things stacked up to do tomorrow. It is a common attribute of mankind to postpone until tomorrow the things that ought to have been done today.

I found a little poem some-time ago that I think illustrates this.

He was going to be all that a mortal should be
Tomorrow.
No one would be better than he
Tomorrow.
Each morning he stacked up the letters he'd write
Tomorrow.
It was too bad indeed he was too busy to see
Bill, but he promised to do it
Tomorrow.
The greatest of workers this man would have been
Tomorrow.
The world would have known him had he ever seen
Tomorrow.

Can A Rich Man Be Saved?

ROY MASON
Tampa, Florida

Matthew 19:23 says, "Verily, I say unto you, that a rich man shall hardly enter into the Kingdom of Heaven." Some have puzzled over this passage and have wondered therefore if there is any salvation for a rich person. Let us examine the whole passage in which this Scripture occurs, together with the account given in one of the other gospels.

The Rich Young Ruler

The above remark was made by Jesus after He had talked with the rich young ruler, and after he had gone on away "sorrowful" because of his unwillingness to relinquish his possessions. He had claimed to be a keeper of the Commandments, (and was mistaken about it) but Jesus put him to the test on that commandment which forbids covetousness, and he broke down. When he claimed to be so good, Jesus told him to dispose of his possessions and to come and follow him. That was too great a sacrifice to make, and he backed off. Note several things—

1. Must every person give away everything he has in order to become a Christian? NO. Jesus knew that wealth was this young man's god, and that being true it must be gotten out

of the way.

2. What did he mean? Jesus meant (v. 21) to tell the young man that he must do two things, as follows:

(1) Let go the thing that was holding him back (in his case—money).

(2) Come and follow him. These two things involve repentance and faith.

Christ's Remark

When the young man backed off and left, Jesus remarked that it was a hard thing for a rich man to be saved. The disciples (v. 25) were amazed, for they as most others, thought that wealth was a mark of the favor of God. Note the words of Jesus clearing up his remark:

1. He says that humanly speaking there is no chance for a rich person. (v. 24). It is impossible of course for a camel to pass through the eye of a needle—likewise for a rich man to be saved (if left to the mere human). WHY?

(1) Because of the sense of security riches bring.

(2) Because of the luxury that they bring, which gives a measure of satisfaction. How many rich people do you know who are devout Christians?

(3) Because of the tendency to trust in material things.

2. But, He says that while (Continued on page three)

A Helpful Survey Of The Saddest, Darkest Hours Through Which Jesus Passed

C. H. SPURGEON

To help the seeker to a true faith in Jesus, I would remind him of the word of the Lord Jesus in the room and place and stead of sinners. "When we were yet without strength, in due time Christ died for the ungodly," Romans 5:6. "Who his own self bare our sins in his own body on the tree" (1 Peter 2:24). "The Lord hath laid on him the iniquity of us all" (Isa. 53:6). "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God" (1 Pet. 3:18). Upon one declaration of scripture let the reader fix his eye: "With his stripes we are healed," Isa. 53:5. God here treats sin as a disease and he sets before us the costly remedy which He has provided. I ask you very solemnly to accompany me in

your meditations, for a few moments, while I bring before you the stripes of the Lord Jesus. The Lord resolved to restore us, and therefore He sent His only begotten Son, "Very God of very God," that He might descend into this world to take upon himself our nature, in order to bring about our redemption.

He lived as a man among men; and, in due time, after thirty (Continued on page four)

INSPIRATION FOLLY

"Men were inspired to search out the religions of the world and squeeze out of them the great truths of God, we call the Bible."

"All the excellencies of all the religions are found in the Book."

Hold your breath, as other shocking pronouncements touching the inspiration of the Bible will be quoted in this article.

Mr. James E. Dillard, former promotional secretary of the Southern Baptist Convention and author of books published by the Baptist Sunday School Board, Nashville, Tenn., is author of the pronouncements.

Mr. Dillard, who wrote a strong "jacket" endorsement of Dr. John Erskine's book, in which Jesus was classed as an illegitimate son of Joseph and Mary, received his theological training in the Divinity School of the University of Chicago, according to information handed us.

Mr. Dillard's statements concerning the inspiration of the Bible were made by him as special speaker at the "Better Bible Teaching Clinic," conducted the last week in August, 1948, as a S. B. C. church in Mississippi.

(Continued on page four)

OUR DEBT

Maybe it was too much of 4th, or maybe it was the — anyhow our debt didn't ease very much this week. However, we thank God for the which was applied to it, take courage as we face the

Our debt as of June 30, 1949, \$2,918.24.

Owen Judd,	\$2.00
Station, Ky.	
Va Truett,	
on City, N. C.	5.00
avage,	
and, Ky.	5.00
aulah Blalock,	
andria, La.	7.00
and,	
ano Beach, Calif.	2.00
Haver, Sr.,	
on, Indiana	3.00
F. Hicks,	
O. Kohn,	1.00
mbus, Ohio	1.00
Adkins,	
do, W. Va.	5.00
erbert Baker,	
ue Isle, Maine	1.00
eece,	
ell, Ky.	5.00
andy,	
ell, Ky.	1.00
H. Bellows,	
urley, New York	1.00

leaves our indebtedness July 6 at \$2,879.24.

Other list of contributors contributions will appear week and each week there (D. V.) as the Lord may until this obligation is com- paid.

A river becomes crooked by following the line of least resistance. And so does man!

THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

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Columbia Bible School Announcement

The Board of Trustees of this school met Saturday, June the 25th, to elect a faculty for another year, and to transact other business. The same faculty was elected. Elder E. B. Jones, president; Elder Erroll Williams, vice president; Elder C. C. Winters, dean, and Elder J. P. Chrisp, secretary. Arrangements were made to get out a Bulletin of the school as early as possible. This bulletin will give full information about the school. This school gives courses that are helpful in all phases of religious work.

This school is the oldest, of its kind, among Association Baptists. The churches of the Columbia Baptist Association own and control it. Each church of the Association is represented by one member on the Board of Trustees. I am glad to say other like schools are springing up, in various places, over the country. We need them.

If one needs more literary training to give a better background to his religious training I know of no better place to which one could go than to this. We have arrangements with the A. & M. to combine these two courses, and get full credit. It is only a three-minute walk from one school to the other. One taking this combined course can stay in the dormitory, if he so wishes. Some are taking the advantage of this arrangement.

For further information write Elder E. B. Jones, Magnolia, Ark.

C. C. WINTERS, Dean.

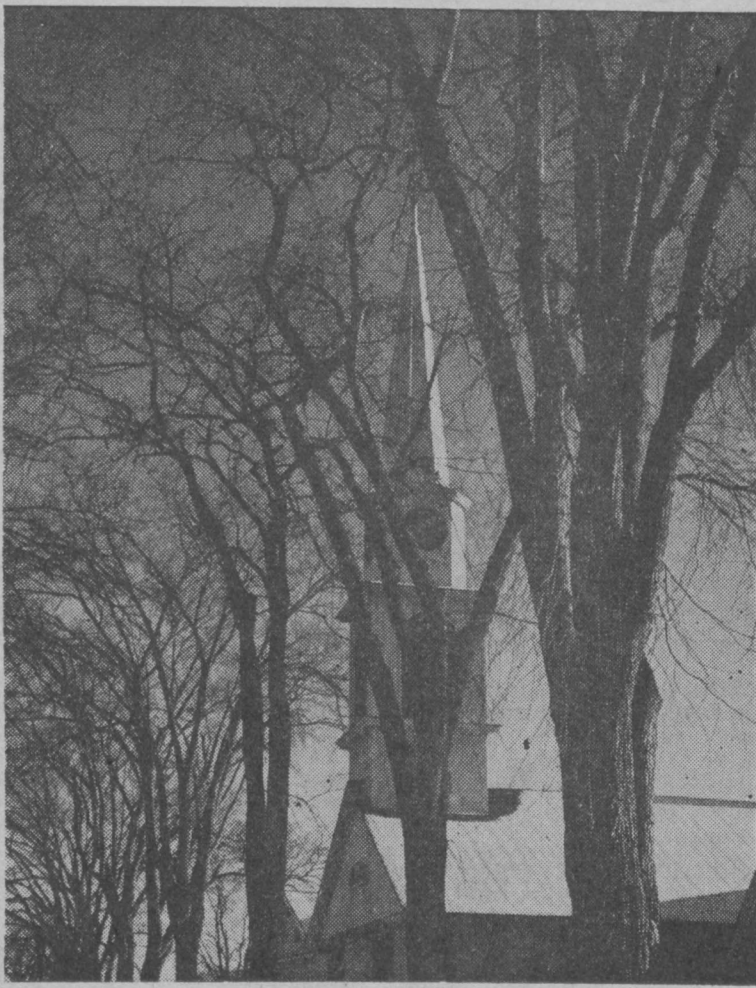


"Tomorrow"

(Continued from page one)
material world is just as true of folk in the spiritual realm, for as men put off concerning material things until tomorrow, they likewise postpone spiritual verities and spiritual realities until tomorrow.

It has often been said that the road to Hell is paved with good intentions, and I am sure that this is true of some of you. I have known some of you twenty years and you put down a new brick in the road to Hell every time you come to the house of God, saying "tomorrow." Maybe you have said, "I am going to settle the matter with my Lord the next time I come to church," or, "I'll surely be saved at the next opportunity I have to receive Jesus Christ as my Saviour." Every time you have procrastinated you have added another brick to the pavement on the roadway to Hell. My text was spoken just to you: "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth."

POINTING UPWARD



As the spire of this New England church points upward, so each New Testament Church should ever point upward -- to lead men upward and onward in His blessed service.

I'd like for you to notice with me some four individuals in the Bible who did the same thing as you; that is, who said, "Not today, but tomorrow."

I

First of all, I'd like for you to notice PHARAOH'S TOMORROW. In the early chapters of the book of Exodus, when Moses was delivering the children of Israel out of the land of Egypt, he did so against and over the protest of Pharaoh, the king. When he came to Pharaoh and made a demand for the release of the children of Israel, Pharaoh made a promise by saying "tomorrow." Listen:

"Then Pharaoh called for Moses and Aaron, and said, Entreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord. And Moses said unto Pharaoh, Glory over me: when shall I entreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only? And he said, TOMORROW."—Ex. 8:8-10.

This, as you well know, had to do with the plague of the frogs when through the power of God at the intervention of Moses, frogs overran the entire land of Egypt. Everywhere you looked there were frogs. It was not only a nuisance, it was a plague that would be impossible to describe. You and I couldn't imagine what a plague it was to hear those frogs croaking day and night, to have to step upon them, and to see the land defiled by those frogs—with the entire country side filled with the plague of frogs which had come out of the Nile River. Finally, Pharaoh himself stood it as long as he could. He called to Moses and said, "Entreat the Lord, that these frogs might be taken from me, that I might be delivered from this plague." When he had thus spoken, Moses said, "When shall I entreat for thee? You say that if we will pray for God to remove these frogs from the land that you will let the peo-

ple of God leave this land of Egypt and come out to the land of Canaan. But when will you do it?" Pharaoh answered, "Tomorrow."

King Pharaoh was mortgaging the future. Instead of acting today, Pharaoh spoke today for tomorrow, and thereby mortgaged the future; yet, beloved, tomorrow never came in the life of Pharaoh. Though Moses prayed for him and the plague of frogs was removed, the next day Pharaoh hardened his heart. Instead of allowing the children of Israel to leave the land of Egypt on the following day he hardened his heart and increased their burdens and made their troubles all the greater in the land of Egypt. He thereby mortgaged his own future by promising to do tomorrow what he failed and refused to do, and tomorrow never came.

As you well know, that plague of frogs was followed by another and another until finally ten of these plagues each increasing in severity and duration, fell upon the entire land of Egypt. Ultimately, when the whole land was devastated and the entirety of the land was completely spoiled from one end of it to the other, then it was that Pharaoh urged the people of Israel to go out from the land of Egypt toward Canaan. Even then, beloved, as they journeyed toward Canaan he hardened his heart and followed after them so that they were bottled up in a little neck of land down by the Red Sea. All night long those children of Israel marched across the Red Sea safely as the waves of the Red Sea stood up to form a wall on either side through which they passed to the other side of the water. When the Egyptians attempted to do likewise, their wagon wheels and their chariot wheels became stuck in the ground and the Lord removed the wheels from their chariots. They realized that God was fighting against them. When they made an attempt to get back on dry ground, then God allowed those waves to come back together and Pharaoh and his four hundred armed chariots, his horsemen,

and all of his army that had followed down into the Red Sea, were drowned during the night's time.

When morning came Moses and his sister, Miriam, and his brother, Aaron, began to praise the Lord and to sing the Doxology on the bank of the Red Sea, because Pharaoh was overthrown. I can see Miriam as she led the women in singing and dancing and praising the Lord for His goodness. I can see Moses as he took his shepherd's staff and used it as a baton to beat out the time as they sang a song of praise to the Lord for His redemption in their behalf. As they were singing, there came washing upon the shores of the Red Sea body after body of those dead Egyptians. There came chariot after chariot and horse after horse that was washed upon the sands. Then came Pharaoh's body itself. Back there sometime before, he had said "tomorrow," but tomorrow never came in the life of Pharaoh. If you were to stand on the banks of the Red Sea and see the body of Pharaoh as it washes up on the sands, as you look at it you can say, "Here lies the body of a man who mortgaged his future when he said 'tomorrow.'"

Beloved, ere you look too long at Pharaoh, look at that man whose visage you will see in the mirror tomorrow morning and see if perchance he isn't doing the same thing that Pharaoh did. Maybe you are saying, "I don't expect to go to Hell. I expect to get right with God

some of these days." Every time you speak thus, you are doing as Pharaoh did—you are saying "tomorrow"—you are mortgaging the future. God doesn't say "tomorrow"; God's day is today. It will never pay you to plan to get right with God tomorrow. This is God's day; get right with God today.

II

Let's notice the second of these individuals who said "tomorrow" — ABSALOM'S TOMORROW. David had a spoiled son by the name of Absalom. If you will read very carefully in the book of II Samuel, you will find that Absalom was nothing more or less than the result of an indulgent father who spoiled his own child to the damnation of the child. Absalom wanted to be king. In all probability he might have been king when his father died. In fact, I think he stood next in line to have been king over Israel at David's death, yet Absalom didn't want to wait. He had in mind, like others had, that when he wanted something, he wanted it right then and he didn't want to be thwarted. David never had said to him, "Why have you done thus?" The Word of God tells us that David never crossed his spoiled son, Absalom, one time in his life. Now Absalom, who has never been thwarted, decides to be king. Early every morning he would rise up and go out in the market place while his father and all of his father's private counselors were seated.

(Continued on page three)

ANNOUNCING....

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By Arthur W. Pink

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For whom did Christ die? Has His purpose been defeated? Will the "last day" witness a defeated Saviour? Or, will He "see of the travail of His soul and be satisfied?" Is the Holy Spirit trying to bring the world to Christ? If so, how can we account for His failure? If He is not trying to bring the world to Christ, what then is His real mission in the earth? To what extent is God governing the world? Are earthquakes, tornadoes, etc., sent by God, or are they the outworking of impersonal laws of nature? Could God have prevented the last war? If so, why did He not do so? Read this book and learn the outcome of things in relation to God.

I received the book by Pink, "The Sovereignty of God" . . . and must say I have been greatly blessed and surprised at the wonderful unfolding of Scriptural truth that I have never seen before so clearly." (N. Hess). "We heartily recommend this book to our readers" (E. M. McF. in "Glory of Israel").

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BIBLE TRUTH DEPOT
I. C. Herendeen
Swengel (Union Co.), Pa.

"Tomorrow"

(Continued from page two)
 There he would see the people as they came to see the king and the king's counselors, and would say to them, "Your name is right, but there is no man reputed of the king to hear you. I were only king, I would do something for you." For many months Absalom kept up this method of stealing the hearts of the people of Israel until one day they blew the trumpet and declared Absalom as king and David was driven from the throne.

III

Let's notice a third man who said "tomorrow"—FELIX'S TOMORROW. In the New Testament we have the story of a man named Felix. He was the governor at the time when the Apostle Paul was arrested for preaching the gospel of Jesus Christ. When Paul had been spared of the Lord in that God had preserved him miraculously from destruction at the hands of his enemies, he was kept in the custody of this man Felix for at least two long years. Felix had Paul come in to preach to him as a matter of diversion. Let's listen to at least a part of one of those sermons to see how it affected Felix:

"And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee."—Acts 24:24, 25.

The word "Felix" literally means "happy," but he wasn't happy. He was living in sin and no man is happy who is living in sin. It doesn't matter what the sin may be, you can't be happy inside and have sin within your heart and life. Felix wasn't happy. Just in order to get his mind away from his difficulties and troubles, Felix would have Paul brought into the courtroom, thinking that he would hear something new and would get his mind off his own morose condition. However, Paul was not just an ordinary preacher. He didn't go to church to amuse the congregation. If Paul were your pastor today, he wouldn't amuse you one particle when you came to the house of God. I feel sorry for the church that is cursed with a pastor who is a clown. I feel sorry for any congregation who has a pastor who thinks that it is his duty to play second fiddle to the theatre and try to amuse the congregation and get them to laugh. Beloved, I have but one business, and that business is with your soul and not with your emotions. I don't care whether you laugh or cry. My business is with your soul—that God might save your soul.

When Paul was brought into the presence of Felix, he didn't dally with them. I might say that Felix's life was a life of notorious, outbroken sin. History says that there has never been a man who was more notorious in his sin than Felix. As for his wife, Drusilla, the least that could be said about her would be the best for her reputation. Paul was brought into their presence. Without a moment's hesitation he began leveling his sights, not at somebody on the outside that he might preach against them, but at Felix and Drusilla—the pair of sinners that was just before him. He preached of righteousness which neither of them possessed. He preached of temperance and neither of them had ever known anything of temperance within their lives. He preached of the judgment to come, that they might know that some day they were going to have to stand in the presence of God. He made it clear to these two individuals that the day was coming when they would stand before God to be judged for their sin. I don't know what else Paul would have preached if Felix had kept still, but Felix

interrupted the sermon, and said, "Go thy way for this time; when I have a convenient season, I will call for thee." Literally, he said, "Paul, that is all I want to hear today. I'll call you tomorrow, or the next day, or some other time—whenever I have a convenient season."

Beloved, tomorrow never came in the life of Felix. The Word of God says that he sent for Paul quite often but never did he have the wooing of the Spirit in his heart. A short time later, so history says, when a mountain of lava erupted, Felix and his wife Drusilla were covered with hot molten lava and their bodies were petrified into stone. I don't know whether their bodies could be found today, but if those petrified, lava bodies of Felix and Drusilla could be found today, I would like to have them to hold up before you that I might say, "Here is mute evidence that it doesn't pay for any man to say 'tomorrow'."

IV

Let's notice the fourth man who said "tomorrow"—THE RICH FOOL'S TOMORROW. When our Lord Jesus was in the days of His flesh, He told of a man who was rich, who didn't think in terms of today, but thought in terms of tomorrow. Here is Jesus' own story:

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow My fruits? And he said, This will I do: I will pull down MY barns, and build greater; and there will I bestow all MY fruits and MY goods. And I will say to MY soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"—Luke 12:16-20.

Here is a man who thought in terms of tomorrow. Here is a man who provided not for today, but tomorrow, and who said, "Soul, you have much goods laid up for many years. You don't have to worry about a coming depression. You will never have to be bothered when the wolf scratches the paint from the other fellow's door. Soul, you will never have to know what it is to have material hardships when others are suffering thereby. You are well fixed. Take your ease." I imagine, beloved, if you had pressed him about spiritual matters that he would have gone out into the future and said, "Well, tomorrow. Sometime, I'll think in terms of spiritual things." Just about the time that this man thought he had everything fixed for the future—just about the time that he thought he had all his plans made to take care of himself for all the days to come, the Lord stepped in and said to this man, "Thou fool. Not tomorrow, but this night thy soul shall be required of thee." Here was a man who was planning for tomorrow. Here was a man who was making his plans for the future when God said there would be no future. Here is a man who was thinking in terms of years to come when God said "now" is the time. Here is a man who had no thought of eternity. However, God said he was not to consider time, but eternity now.

I am wondering if there are some of you who, like this rich fool, are saying, "Not now, some other time," or "Not now, tomorrow," or "Not now, next Sunday." If so, may God in His mercy cause you to procrastinate no longer. My God help you to receive Christ and become a child of God saved by grace now.

Can A Rich Man Be Saved?

(Continued from page one)
 this is impossible with man, nothing is impossible with God,

ate no longer. My God help you to receive Christ and become a child of God saved by grace now.

Maybe you are saying "tomorrow," but that is man's word. God has a different word. Listen:

"Choose you THIS DAY whom ye will serve.—Joshua 25:15.

"Behold, now is the accepted time; behold, NOW IS THE DAY OF SALVATION."—II Cor. 6:2.

"Wherefore as the Holy Spirit saith, TODAY if ye will hear his voice, Harden not your hearts."—Heb. 3:7, 8.

Beloved, may the Spirit of God move upon you who have been saying "tomorrow" and who have been saying, "I am going to be saved sometime,"—may the Spirit of God move upon your heart and save your soul today.

Don't misunderstand me in the least. No man can be saved unless the Spirit of God deals with him. No man can ever be saved unless God with His infinite mercy saves that one. Yet if this is the hour from all eternity that God has foreordained for your salvation, may you in this hour receive Jesus Christ as your Saviour. Don't play the fool's part like these individuals who said "tomorrow," but today receive Jesus Christ as your Saviour.

May God bless you!

THE UPLOOK'S ALWAYS BRIGHT

All the world is in confusion,
 There is trouble everywhere--
 Sin and sorrow and delusion,
 Hearts in turmoil and despair.
 Hopeless is the scene about us,
 Deeper grow the shades of night
 Yes, the outlook may be dreary,
 But the uplook's always bright.

Oh, the outlook may be dreary,
 But the uplook's always bright!
 Keep your eyes upon the Saviour,
 And you need not fear the night.
 While the gloom of earth grows deeper,
 Clearer shines the Heavenly light--
 Oh, the outlook may be dreary,
 But the uplook's always bright.

Oh, the evil that surrounds us!
 Oh, the folly, pomp and pride!
 Love of self and love of pleasure,
 Sin and shame on every side.
 Men like sheep without a shepherd--
 How deplorable their plight.
 Yes, the outlook may be dreary,
 But the uplook's always bright.

Up beyond earth's din and clatter,
 Up beyond its sin and strife
 Stands the blessed loving Saviour,
 Giver of eternal life.
 Keep your eyes on Jesus only--
 Oh, how precious is the sight!
 Though the outlook may be dreary,
 Praise His name, the uplook's bright!

--Alois B. Christiansen.

and God can even save a rich man. (v. 28).

3. Jesus to show that money is not inherently sinful says as recorded in Mark 10:24, "How hard is it for them that TRUST in riches to enter into the Kingdom of God."

The teaching of Jesus is that such is the allurements of wealth that were it not for the supernatural power of God, no rich person would be saved. But God can save even a rich person. It is made really clear that no person is saved BECAUSE OF MONEY, but must be saved IN SPITE OF IT.

The Rest of the Context (Matthew 19:27-30)

Jesus makes answer here to Peter's inquiry. He said to Jesus, "We have left everything to follow you, so what are we going to get out of it?" Note the answer:

1. There is a time of regeneration—or rejuvenation of the earth coming.
2. Then Christ will sit upon the throne of his glory. (Millennium).
3. Then they shall share with Him in rulership—particularly over Israel.
4. Then everybody who have followed Him, shall receive a hundred times more than they sacrificed—and this is all to be added to everlasting life, which is the greatest thing of all.
5. But many who are first in opportunity and privilege (Jews) shall come last. (v. 30).

Benj. F. Dotson, Elkhart, Ind.

Be faithful then in warning and beseeching.

Elder Arthur D. Vawter
Prineville Missionary
Baptist Church.
Prineville, Oregon.