

# The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

Mailing Address: Box 910, Ashland, Kentucky

DL. 29, NO. 43 RUSSELL, KENTUCKY, DECEMBER 17, 1960 WHOLE NUMBER 1166

## HELL - - GOD'S ETERNAL DUMP

By Edward Vander Jagt

While holding meetings in Ohio, my wife asked me to take some rubbish to the dump. I drove a long way to find the place, which was at the bottom of a steep hill. God impressed me as I viewed the unpleasant scene before me and brought to my mind the realization that

Luke 16:23-24).

I took the rubbish out of the trunk of my car and threw it over the hillside into the dump, and as I did so, I was startled to see

### A Man Down In The Dump

I wondered how he got down there: he looked out of place among all of the rubbish. It made me think of a man in hell, out of place for eternity; for hell was not made for man but prepared for the devil and his angels (Matt. 25:41). No one will ever feel at home there.

### He Looked Surprised.

He was greatly surprised to find himself at the bottom of the dump. He did not expect to get down there. This can be said of the great majority who are now

in hell. If some of the procrastinators could listen in to a testimony meeting of the occupants of hell, they would hear a unanimous cry, "We never expected to get here." And if, my reader, you are not saved, you, like the man in the dump, may be sadly surprised in finding yourself in God's eternal dump.

Upon questioning a man standing near by as to how this man got down there, he said that he got

### Down Too Far In The Rubbish

and before he knew what was happening the man in the truck slid down the embankment. Many today are head over heels in the rubbish of the world. Of course some people would not think of (Continued on page 8, column 1)

## Examiner Editorials

By Bob L. Ross

### WHY BAPTISTS ARE NOT TO BE CLASSIFIED AS PROTESTANTS

Dear Mr. Ross:

Just recently I examined a copy of The Baptist Examiner. It was dated November 12, 1960. I would like to have a sample copy of it for my files.

Upon reading your editorial I came to the statement, "Baptists, of course, are not Protestants," and here I stopped. Would you be so kind as to inform me as what you are if you are not Catholic, Protestant, or Jew?

If you can refer me to documented evidence of the above or can refer me to some books that might explain this position I would greatly appreciate it.

If Baptists are not Protestant that leads me to believe that here is one of the reasons we lost the election to a Roman Catholic.

Sincerely, in Christ,

ROBERT S. WESTA.

Dear Pastor:

Thank you for your letter concerning the recent editorial.

We shall check and see if we have a back issue of November 12 and if so it shall be enclosed

in this envelope.

Baptists are not Protestants because they were never in the Roman Catholic Church and hence did not participate in the Reformation. The Baptist heritage is traced by historians back to the Ana-baptists, Waldenses, and others who were outside of the Roman Church all down through the centuries. Dark Age persecution was poured out upon these people because of their separation from Rome.

However, Baptists have always protested against Rome and her doctrines. In this sense, we are certainly "protestants." But the term "protest," as used now, denotes those that participated in the movement led by Luther, Calvin and others.

Baptists also protest against the Protestants. We do not believe there was any ground for the forming of new churches by Reformers, but they should have been baptized by the sound churches of the Ana-baptists and stood with them. Ana-baptists and Baptists have likewise suffered at the hands of Protestants, as well as Romanists.

I trust this clarifies your question.

Yours by His grace,

BOB L. ROSS.

## THE CHRISTIAN CAN TAKE COMFORT IN THE FAITHFULNESS OF GOD

By A. W. PINK

Unfaithfulness is one of the most outstanding sins of these last days. In the business world, man's word is, with exceedingly rare exceptions, no longer his word. In the social world, marital infidelity abounds on every hand, the sacred bonds of wedlock being broken with as little regard as the discarding of an old garment. In the ecclesiastical realm, thousands who have solemnly covenanted to preach the truth make no scruple to attack and deny it. Nor can reader or writer claim complete immunity from this fearful sin: in how many ways have we been unfaithful to Christ, and to the light and privileges which God has entrusted to us! How refreshing, then, how unspeakably blessed, to our eyes above this scene of sin, and behold One who is faithful, faithful in all things, faithful at all times.

thy God, He is God, the faithful God" (Deut. 7:9). This quality is essential to His being, without it He would not be God. For God to be unfaithful would be to act contrary to His nature, which were impossible: "if we believe not, yet He abideth faithful; He cannot deny Himself" (II Tim. 2:13). Faithfulness is one of the glorious perfections of His being. He is as it were clothed with it: "O Lord God of hosts, who is a strong Lord like unto Thee? or to Thy faithfulness round about Thee?" (Psa. 89:8). So too when God became incarnate it was said, "Righteousness shall be the girdle of His loins, and faithfulness the bridle of His reins" (Isa. 11:5).

What a word is that in Psa. 36:5, "Thy mercy, O Lord, is in the heavens; and Thy faithfulness unto the clouds." Far above all finite comprehension is the unchanging faithfulness of God. Everything about God is great, vast, incomparable. He never forgets, never fails, never falters, never forfeits His word. To every declaration of promise or prop- (Continued on page 2, column 2)

By JACK CLICK  
(In "The Baptist Standard")

Are we Baptists heretics? Evidently, such is the case according to the spokesmen for Romanism.

Francis J. Connell of Catholic University singled out Baptists in particular when he said, "We must remember that their religion (Baptist) is false and its practice is opposed to the commandment of Jesus Christ."

The Roman Catholic parochial school system so highly acclaimed by some in America, brands as heretical any deviation from the Roman line. In these institutions, the high school student is taught, among other things, that "non-Catholic ways of worshipping God must be branded as counterfeit." According to Canon Law, all persons: "... heretics and schismatics, whether baptized as such or apostates from the true church, are always subjects of the power of the church..."

We "heretics" are "subjects of the power of the church..."! These words have a strange ring about them to those of us who have been taught that no church shall have the right to dictate to our consciences. They are shock-

ing only because, as yet, we in America have not been subjected to the full and unrestrained power of the Roman ecclesiastical system. What are the results when men become subject to the unrestricted power of the Roman Church? No better historical example can be found than the 700 years of religious tyranny referred to as the Papal and Spanish Inquisitions.

The Inquisition was an ecclesiastical court whose responsibility it was to detect, try, and punish all persons guilty of any offense against Roman Catholic orthodoxy. Since evidence had to be secured to convict the suspected heretic, torture in its most extreme and varied forms was employed. Once convicted, those unwilling to recant and be reconciled to Rome were condemned to the stake; those that did recant were imprisoned for life; those that relapsed into heresy were executed. Newman, in his Manual of Church History, tells us that "the Inquisition destroyed hundreds of thousands of the most earnest and steadfast representatives of evangelical Christianity."

A far larger number... were compelled by tortures and des-

pair to deny their faith. Walter Montano, a former priest and now a teacher of Philosophy at San Marcos University in Lima, Peru, tells us that the Inquisition was responsible for the death of an estimated 50 million persons.

In the United States the hierarchy has done its utmost to "explain away" this blotch on Roman Church history. After all, in a land steeped with the ideals of democracy, such a history of absolute despotism could prove highly embarrassing. This is especially true today when the Catholic Church is making an all out attempt to pawn itself off as the great champion of the democratic way of life.

These efforts to dilute and misinform the American populace as to the nature and meaning of the Inquisition are relentless. When Samuel Shellbarger's novel, Captain From Castile was in the process of being filmed, its producers were warned by the Catholic Legion of Decency that the villain priest of the Inquisition portrayed in the picture was not (Continued on page 3, column 3)

## PROTESTANTS HEADED BACK TO ROME

Just recently, the Archbishop of Canterbury, head of the Church of England (Episcopal) paid a visit to the Pope of Rome. The idea back of this visit to create better relations between Rome and the Church of England with ultimate union in

We have just heard this morning, over a radio newscast, that Gene Carson Blake, a leader among Presbyterians, has suggested a union of several Protestant denominations. The idea behind such a move is to bring out Protestant union and the intimate union with Rome.

Such a union, we have long intended, is prophesied in Revelation 17, where the old whore (Rome) and her harlot daughters (Protestantism) are so vividly set forth. We are truly living in momentous times. With a Roman Catholic son to be in the White House, surrounded by socialistic leaders, and with the moves being made within Protestantism toward Rome, we wonder what we expect! It is probably "later than we think."

## The Baptist Examiner Pulpit

### "How Jesus' Death Satisfied God"

Forty-second in a series of Messages on Isaiah 53 — By John R. Gilpin

"He shall see of the travail of his soul, and shall be satisfied." —Isa. 53:11.

At the very outset, I wish you would get immediately the meaning of this verse of Scripture. It isn't hard to understand and it can best be understood by a simple illustration, and thereby you will catch the meaning the word "travail." It is the same word that is used relative to a woman giving birth to a child. When a woman gives birth to a child, even from the days of the entrance of sin into the human family down to this present time, there is, and has been, tremendous pain connected with the birth of a child, and it is spoken of as travail. It has often been said that the pain of childbirth—the travail through which a woman passes in giving birth to a

child, is doubtlessly the hardest pain to bear at the time and the easiest pain to forget afterwards. Our Lord Jesus Christ I think even taught thus, for He refers to the fact that a woman will forget her pain because of a man child having been born into the world. Cf. John 16:21.

I mention this that you might see that growing out of the suffering of woman comes new life. Growing out of the pain of childbirth comes a new life, a new personage, a new personality in this world. Growing out of the pain and the travail that goes along with childbirth is an addition to the human family. Now I think that will illustrate and will clearly show us the teaching of this passage of Scripture.

Likewise, as a woman suffers, gives birth to a child, forgets her

pain, and rejoices over that child that has been born, so the Lord Jesus Christ suffered, travailed, pained and as a result of His suffering and the travail of His soul the redeemed of the Lord come to a knowledge of salvation and the elect of God are ransomed, redeemed, reconciled, and made righteous in God's sight. Then our Lord Jesus Christ looks back over His sufferings at Calvary and when He considers the travail through which He passed at Calvary He is satisfied. I am sure that there is no woman in this world that ever gave birth to a child but what when she saw that little tiny mite of humanity that had been born of her, she rejoiced over the child that God had given her. I am further positive that the same holds true in (Continued on page 5, column 3)

## Appreciated Letters



"It has been quite a while since I last wrote. My soul has grown weary because it seems so few will receive the truth gladly and obey it; therefore I've neglected to write you. Please forgive me. Truly your needs and ministry deserve more earnest prayer to God from me and others whom God has blessed by opening our eyes to His truth. Before receiving your paper, I was as ignorant and unheeding of God's Word, although born again, as most other Christians are. Truly, He is a gracious and loving Father to deal so mercifully with His children.

"I thank Him for raising up you and Brother Bob to proclaim His (Continued on page 5, column 2)

# The Baptist Examiner

The Baptist Paper for the Baptist People.

(This rate also applies to secured subscriptions, the agent keeping 50c commission on each subscription obtained).

THESE RATES APPLY THROUGHOUT THE WORLD

Entered as second class matter MAY 31, 1941, in the post office at Russell, Kentucky, under act of March 3, 1879.

All subscriptions are stopped at expiration date, unless renewed or special arrangements are made for their continuation.

BOB L. ROSS Editor-in-Chief  
JOHN R. GILPIN Editor

Published weekly, with paid circulation in every state and many foreign countries.

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910.

## SUBSCRIPTION RATES

One year	\$2.00
Two years	3.50
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Club rate for churches; 15 or more subscriptions, each	1.00
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## Thanksgiving Services

As has been our custom since we first organized our church, Calvary Baptist Church held services on Thanksgiving morning at 8:30. A large crowd was in attendance, among which there were many visiting brethren. Preachers attending the services were Raymond Willis, Willard Pyle, J. T. Willis, L. D. Gibson, James Crace, W. H. Crofts, George Laswell, John R. Gilpin, and Bob L. Ross.

### Praise Him!

The largest Thanksgiving offering we have ever received was ours to thank God for this year. How we do thank God for our friends who appreciate this paper, who give for its continuance, and for the encouraging letters we receive from them.

Willard Pyle, pastor of Mt. Pleasant Baptist Church near Chesapeake, Ohio, presided over the service, with Raymond Willis, pastor of Emmanuel Baptist Church at Garrison, Kentucky reading the Scripture and L. D. Gibson, of Mt. Pleasant Baptist church, bringing a devotional message. Bro. Carl Romans of Huntington, W. Va., most appropriately sang, "It Took A Miracle."

For the first time in his ministry of 39 years Brother Gilpin did not preach a sermon on Thanksgiving Day. Suffering from a severe cold and a recent heart seizure, Brother Gilpin was unable to bring his annual message and so asked Bro. Bob L. Ross to preach. The subject of the message was "The Bible's First Promise," based upon Genesis 3:15. This message was recorded and will appear in TBE

very soon.

Again we had good weather this Thanksgiving and we give thanks to the Lord for all His blessings upon the services.



### The Christian

(Continued from page one)

hecy the Lord has exactly adhered, every engagement of covenant or threatening He will make good, for 'God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?' (Num. 23:19). Therefore does the believer exclaim, 'His compassions fail not, they are new every morning: great is thy faithfulness.' (Lam. 3:22, 23).

Scripture abounds in illustrations of God's faithfulness. More than four thousand years ago He said, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter and day and night shall not cease" (Gen. 8:22). Every year that comes furnishes a fresh witness to God's fulfillment of this promise. In Gen. 15 we find that Jehovah declared unto Abraham, "thy seed shall be a stranger in a land that is not theirs, and shall serve them. . . in the fourth generation they shall come hither again" (vv. 13-16). Centuries ran their weary course. Abraham's descendants groaned amid the brick-kilns of Egypt. Had God forgotten His promise? No, indeed. Read Ex. 12:41, "And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt." Through Isaiah the Lord declared, "Behold, a virgin shall conceive, and bear a son, and shall call His name Emmanuel (7:14). Again centuries passed, but "When the fulness of the time was come, God sent forth His Son, made of a woman" (Gal. 4:4).

God is true. His Word of Promise is sure. In all His relations with His people God is faithful. He may be safely relied upon. No one ever yet really trusted Him in vain. We find this precious truth expressed almost everywhere in the Scriptures, for His people need to know that faithfulness is an essential part of the Divine character. This is the basis of our confidence in Him. But it is one thing to accept the faithfulness of God as a Divine truth, it is quite another to act upon it. God has given us many "exceeding great and precious promises," but are we really counting on His fulfillment of them? Are we actually expecting Him to do for us all that He has said? Are we resting with implicit assurance on these words, "He is faithful that

promised" (Heb. 10:23)?

There are seasons in the lives of all when it is not easy, no not even for Christians, to believe that God is faithful. Our faith is sorely tried, our eyes bedimmed with tears, and we can no longer trace the outworkings of His love. Our ears are distracted with the noises of the world, harassed by the atheistic whisperings of Satan, and we can no longer hear the sweet accents of His still small voice. Cherished plans have been thwarted, friends on whom we relied have failed us, a profest brother or sister in Christ has betrayed us. We are staggered. We sought to be faithful to God, and now a dark cloud hides Him from us. We find it difficult, yea, impossible, for carnal reason to harmonize His frowning providence with His gracious promises. Ah, faltering soul, severely-tried fellow-pilgrim, seek grace to heed Isa. 50:10, "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness and hath no light? let him trust in the name of the Lord, and stay upon his God."

When you are tempted to doubt the faithfulness of God, cry out, "Get thee hence, Satan." Though you cannot now harmonize God's mysterious dealings with the avowals of His love, wait on Him for more light. In His own good time He will make it plain to you. "What I do thou knowest not now, but thou shalt know hereafter" (John 13:7). The sequel will yet demonstrate that God has neither forsaken nor deceived His child. "And therefore will the Lord wait that He may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for Him (Isa. 30:18).

"Judge not the Lord by feeble sense,  
But trust Him for His grace,  
Behind a frowning providence  
He hides a smiling face.  
Ye fearful saints, fresh courage take,  
The clouds ye so much dread,  
Are rich with mercy, and shall break  
In blessing on your head."

"Thy testimonies which Thou hast commanded are righteous and very faithful" (Psa. 119:138). God has not only told us the best, but He has not withheld the worst. He has faithfully described the ruin which the Fall has effected. He has faithfully diagnosed the terrible state which sin has produced. He has faithfully made known his inveterate hatred of evil, and that He must punish the same. He has faithfully warned us that He is "a consuming fire" (Heb. 12:29). Not only does His Word abound in illustrations of His fidelity in fulfilling His promises, but it also records numerous examples of His faithfulness in making good His threatenings. Every stage of Israel's history exemplifies that solemn fact. So it was with individuals: Pharaoh, Korah, Achan and a host of others are so many proofs. And thus it will be with you, my reader: unless you have fled or do flee to Christ for refuge, the everlasting burning of the Lake of Fire will be your sure and certain portion. God is faithful.

God is faithful in preserving His people. "God is faithful, by whom ye are called unto the fellowship of His son" (I Cor. 1:9). In the previous verse promise was made that God would confirm unto the end His own people. The apostle's confidence in the absolute security of believers was founded not on the strength of their resolutions or ability to persevere, but on the veracity of Him that cannot lie. Since God has promised to His Son a certain people for His inheritance, to deliver them from sin and condemnation, and to become the participants of eternal life in glory, it is certain that He will not allow any of them to perish.

## SPURGEON TELLS HOW HE CAME TO SEE THE TRUTH CONCERNING BAPTISM

I was about the age of fourteen when I was sent to a Church of England school — now called St. Augustine's College, Maidstone. We had three clergymen who came by turns to teach us their doctrines; but, somehow or other, the pupils did not seem to learn much, for when one of them was asked by a clergyman how many sacraments there were, he said "Seven," and when that was denied, he said, "Oh, sir, there is one that they take at the altar!" upon which I could not help saying "That's hanging, I should think," which suggestion made even the reverend gentleman smile, although, of course, I was bidden not to be so rude as to interrupt again. I am sure

many of the sons of the gentry in that establishment were more ignorant of Scripture than the boys in some of our Ragged Schools.

One of the clergy was, I believe, a good man; and it is to him I owe that ray of light which sufficed to show me believers' baptism.

He seemed always to have a respect for me, and gave me "The Christian Year," in calf, as a reward for my great proficiency in religious knowledge. Proceeding with the Catechism, he suddenly turned to me, and said:—

S.—Oh, yes, sir, I was; my grandfather baptized me in the little parlour, and he is a minister. (Continued on page 3, column 4)

God is faithful in disciplining His people. He is faithful in in what He withholds, no less than in what He gives. He is faithful in sending sorrow as well as in giving joy. The faithfulness of God is a truth to be confessed by us not only when we are at ease, but also when we are smarting under the sharpest rebuke. Nor must this confession be merely of our mouths, but of our hearts too. When God smites us with the rod of chastisement, it is faithfulness which wields it. To acknowledge this means that we humble ourselves before Him, own that we fully deserve His correction, and instead of murmuring, thank Him for it. God never afflicts without a reason: "For this cause many are weak and sickly among you" (I Cor. 11:30), illustrates this principle. When his rod falls on us let us say with Daniel, "O Lord, righteousness belongeth unto thee, but unto us confusion of faces" (9:7).

"I know, O Lord, that Thy judgments are right, and that thou in faithfulness hast afflicted me." (Psa. 119:75). Trouble and affliction are not only consistent with God's love plighted in the everlasting covenant, but they are parts of the administration of the same. God is not only faithful notwithstanding afflictions, but faithful in sending them, "Then will I visit their transgression with the rod, and their iniquity with stripes: My loving kindness will I not utterly take from him nor suffer My faithfulness to fail" (Psa. 89:32, 33). Chastening is not only reconcilable with God's loving-kindness, but it is the effect and expression of it. I would much quiten the minds of God's people if they would remember that His covenant love binds Him to lay on them seasonable correction. Afflictions are necessary for us: "In their affliction they will seek Me early" (Hos. 5:15).

God is faithful in glorifying His people. "Faithful is He which calleth you, who also will do" (I Thess. 5:24). The immediate reference here is to the saints being "preserved" blameless unto the coming of our Lord Jesus Christ." God treats with us not on the ground of our merits (for

we have none), but for His own great name's sake. God is constant to Himself and to His own purpose of grace "whom He called . . . them He also glorified" (Rom. 8:30). God gives a full demonstration of the constancy of His everlasting goodness toward His elect by effectually calling them out of darkness into His marvelous light, and this should fully assure them of the certain continuance of it. "The foundation of God standeth sure" (II Tim. 2:19). Paul was resting on the faithfulness of God when he said, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (II Tim. 1:12).

The apprehension of this blessed truth will preserve us from worry. To be full of care, to view our situation with dark forebodings, to anticipate the morrow with sad anxiety, is to reflect upon the faithfulness of God. He who has cared for His child through all the years, will not forsake him in old age. He who has heard your prayers in the past, will not refuse to supply your need in the present emergency. Rest on Job 5:19, "He shall deliver thee in six troubles: yea, in seven there shall be no evil touch thee."

The apprehension of this blessed truth will check our murmurings. The Lord knows what is best for each of us, and one effect of resting on this truth will be the silencing of our petulant complainings. God is greatly honoured when, under trial and chastening, we have good thoughts of Him, vindicate His wisdom and justice, and recognize His love in His very rebukes.

The apprehension of this blessed truth will beget increasing confidence in God. "Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful Creator" (I Peter 4:19). When we trustfully resign ourselves, and all our affairs into God's hands, fully persuaded of His love and faithfulness, the sooner shall we be satisfied with His providences and realize that "He doeth all things well."

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From Spurgeon's Pulpit

DEATH IS LOSS,  
BUT OH, WHAT GAIN!

By C. H. SPURGEON

(Philippians 1:21)

Surely death is loss. When I look upon thee, thou clay-cold corpse, and see thee just preparing to be the palace of corruption and the carnival for worms, I cannot think that thou hast gained! When I see that thine eye hath lost its sight, and thy lip hath lost its speech, and thine ear hath lost its joy, and they that look out of the windows are darkened, the grinders have failed, and no sounds of tabret or harp wake up thy joys, O clay-cold corpse, thou hast lost, lost immeasurably!

And yet my text tells me that it is not really so; it says, "To die is gain." It looks as if it could not be thus; and certainly it is not, so far as I can see. But put to your eye the telescope of faith, take that magic glass which pierces through the veil that parts us from the unseen. Anoint your eyes with eyesalve, and make them so bright that they can pierce the ether, and see the unknown worlds. Come, bathe yourself in this sea of light, and live in holy revelation the corpse, but



C. H. SPURGEON

there the spirit; here is the clay, but there the soul; here is the carcase, but there the seraph. He is supremely blest; his death is gain.

Come now, what did he lose? I will show that, in everything he lost, he gained far more. He lost his friends, did he? His wife, and his children, his brethren in church-fellowship, are all left to mourn his loss. Yes, he lost them; but, my brethren, what did he gain? He gained more friends than he lost. He had lost many in his lifetime, but he meets them all again. Parents, brethren and sisters who had died in youth or age, and passed the stream before him, all salute him on the further brink. There the mother finds her lost infant, there the father meets his children, there the venerable patriarch greets his family to the third and fourth generation, there brother clasps brother to his arms, and husband meets with wife, no more to be married or given in marriage, but to live together, like the angels of God.

Some of us have more friends in Heaven than in earth; we have more dear relations in glory than we have here. It is not so with all of us, but with some it is so; more have crossed the stream than are left behind. But if it be not so, yet what friends we have to meet us there!

Oh, I reckon on the day of death if it were for the mere hope of seeing the bright spirits that are now before the throne; to clasp the hands of Abraham, Isaac, and Jacob, to look into the face of Paul the apostle, and grasp the hand of Peter; to sit in flowery fields with Moses and David, to bask in the sunlight of bliss with John and Mary Magdalene. Oh, how blest! The company of poor, imperfect saints on earth is good; but how much better the society of the glorified! Yes, brethren, "To die is gain."

Take away that hearse, remove the shroud; put white plumes on the horses's heads, and let gilded trappings hang around them. Take away that fife, that shrill-sounding music of the death-march; lend me the trumpet and the drum. O hallelujah, hallelujah, hallelujah; why weep we for the saints gone to glory; why need we lament? They are not dead, they are gone before. Cease your mourning, restrain your hands, for—

"They are supremely blest,  
Have done with care, and sin,  
and woe,  
And with their Saviour rest."

What! weep for heads that are crowned with coronals of glory? Weep for hands that grasp the harps of gold? Weep for eyes that see the Redeemer? Weep for hearts that are washed from sin, and are throbbing with eternal bliss? Weep for men who rest in the Saviour's bosom?

No, weep for yourselves that you are here; weep that the mandate has not come which bids you die; weep that you must tarry; but weep not for them.

—Sword and Trowel,  
1894, pp. 52, 53.

Baptists

(Continued from page 1)

true to history. The script was then changed to conform to their (Legion of Decency's) understanding of history. It would seem that Rome is quite willing to re-write history in order to cover up her trail of blood.

Though the Inquisition has been subject to dilution and distortion, historic evidence exists in abundance dealing with the whole sordid story. John Wilder, in his book *The Other Side of Rome*, quotes one Juan Antonion Llorente, a priest and secretary of the Holy Office, the Roman Catholic organization responsible for carrying out the Inquisition in Spain, as saying: "The horrid conduct of this holy office weakened the power and diminished the population of Spain by arresting the progress of the arts, sciences, industry, and commerce, and compelling multitudes of families to abandon the kingdom, by instigating the expulsion of the Jews and Moors, and immolating on its flaming piles more than 30,000 victims."

When one considers Rome's intolerance toward any other form of worship, the Inquisition is hardly surprising. It was merely the natural by-product of her own bigoted teaching. Pope Innocent III called heresy high treason against God, which was punishable by death. In the year 1207 this same pope addressed himself to the King of France urging him to extirpate the heretics by fire and sword.

In the papal Bull *Ad Extirpanda* (1252) Innocent IV approved the use of torture in the discovery of heresy. Urban IV later confirmed its usage. Gregory IX sanctioned the imperial legislation of Emperor Frederick II who had decreed death by fire against obstinate heretics in Lombardy.

Some will observe and say, "But the Inquisition is in the past. Surely Rome has become more tolerant in the ensuing years." But the policy and teachings of the Roman Church have not changed. They are the same today in America as they were in days of the Inquisition. Rome's goals are the same now as then, total obedience of all men to the will of the church. Only her methods of reaching her goals have changed. Her teachings are the same; only her voice has been lowered to a whisper lest the American public be awakened out of its slumber. As late as the nineteenth century, Father Mar-ianus de Luca, S. J. Professor of the text of the Decretals in the Gregorian University, in his Can-

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THIS TONGUE OF MINE

Oh! Spirit of the living God  
Control this tongue of mine.  
No knife is quite so sharp as words,  
Yet words can be divine.

A tongue not yielded to God's will  
Can stir up an awful strife.  
Lord use this tongue of mine today  
To speak Thy words of life.

I want my tongue to sing God's praise  
To tell His love for me,  
To speak God's holy name in prayer  
And thanks for Calvary.

Lord help me that this tongue of mine  
Shall speak Thy word of love,  
That what I say will be Thy will  
Directed from above.

Oh! Holy Spirit, faithful guide,  
This tongue of mine inspire  
That only words that please the Lord  
Shall be my heart's desire

So may I lead some soul to Christ  
By spoken words or songs,  
Then as God leads, do not forget  
My tongue to Him belongs.

—EDWARD L. CRANE

on Law, having approval of Pope Leo XIII (who died in 1903), said: "It is a Catholic tenet that the Church may justly inflict on heretics the penalty of death."

A text still used in many parochial schools and colleges in America today, says in part: "In the case of the return to the faith (Roman Catholic) of a Protestant ruler, she (the church) should also require on his part the immediate exclusion of all Protestant forms of worship."

The aspirations of Rome have not changed. She is still, with a few refinements and additions, the same church she was in the dark ages. Her life cycle in a country has been correctly observed by someone who said: "In the minority, a lamb. On equality, a fox. In the majority, a tiger."

Spurgeon

(Continued on page two)

ter, so I know he did it right!

C.—Ah, but you had neither faith nor repentance, and therefore ought not to have received baptism.

S.—Why, sir, that has nothing to do with it! All infants ought to be baptized.

C.—How do you know that? Does not the Prayer Book say that faith and repentance are necessary before baptism? And this is so Scriptural a doctrine, that no one ought to deny it. (Here he went on to show that all the persons spoken of in the Bible as being baptized were believers; which, of course, was an easy task, and then said to me:) Now, Charles, I shall give you till next week to find out whether the Bible does not declare faith and repentance to be necessary qualifications before baptism.

I felt sure enough of victory; for I thought that a ceremony my grandfather and father practiced in their ministry must be right; but I could not find it — I was beaten — and made up my mind as to the course I would take.

C.—Well, Charles, what do you think now?

S.—Well, sir, I think you are right; but then it applies to you as well as to me!

C.—I wanted to show you this; for this is the reason we appoint sponsors. It is that, without faith, I had no more right than you to holy baptism; but the promise of my sponsors was accepted by the Church as an equivalent. You have no doubt seen your father, when he has no money, give a note-of-hand for it; and this is regarded as an earnest of payment, because, as an honest man, we have reason to expect he will honour the note he has given. Now, sponsors are generally good people, and in charity we accept their promise on behalf of the child. As the child cannot at the time have faith, we accept the

bond that he will; which promise he fulfills at confirmation, when he takes the bond into his own hands.

S.—Well, sir, I think it is a very bad note-of-hand.

C.—I have no time to argue that, but I believe it to be good. I will only ask you this — Which seems to have the greater regard to Scripture — I, as a Churchman, or your grandfather as a Dissenter? He baptizes in the very teeth of Scripture; and I do not, in my opinion, do so, for I require a promise, which I look upon as an equivalent of repentance and faith, to be rendered in future years.

S.—Really, sir, I think you are more like right; but since it seems to be the truth that only believers should be baptized, I think you are both wrong, though you seem to treat the Bible with the greater politeness.

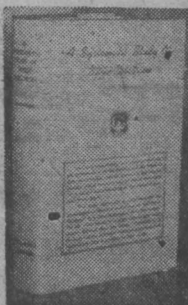
C.—Well, then, you confess that you were not properly baptized; and you would think it your duty, if in your power, to join with us, and have sponsors to promise on your behalf?

S.—Oh, no! I have been baptized once, before I ought; I will wait next time till I am fit for it.

C.—(Smiling) Ah, you are wrong; but I like to see you keep to the Word of God! Seek from Him a new heart and Divine direction, and you will see one (Continued on page 4, column 3)

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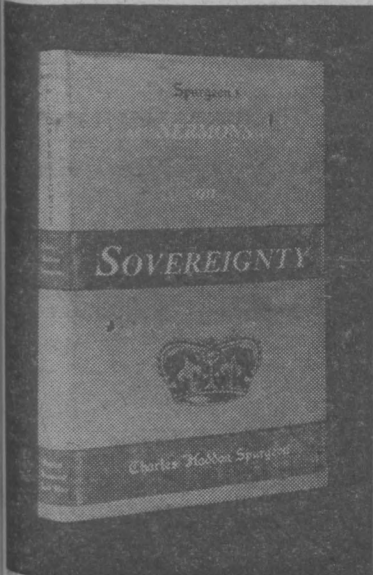
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# PHOTO STORY FROM NEW GUINEA

BY MISSIONARY FRED T. HALLIMAN

All of these photos were made at what was called the Wau District Show. This is the equivalent to a Community Fair back home. The native folk from all over the district are encouraged to attend these shows and give an exhibition of their singings, war dances, etc. Sometimes they will travel for days, on foot of course, to attend these shows. They have their bodies painted several different colours, and they will sing and dance while beating their drums for hours at a time.

As can be seen in most of the photos, umbrellas are being used by several people; there was a good reason, it was pouring down rain when these pictures were made. Note the tall head-dress on some of the natives. These head-dresses are not worn all the time, but during their singings they dress up in their best. I have slides made of these scenes and the many coloured costumes show up beautifully in them.

## Spurgeon

(Continued from page three)

truth after another, and very probably there will be a great change in those opinions which now seem so deeply rooted in you.

I resolved, from that moment, that if ever Divine grace should work a change in me, I would be baptized, since, as I afterwards told my friend the clergyman, "I never ought to be blamed for improper baptism, as I had nothing to do with it; the error, if any, rested with my parents and grandparents."

I can never forget the 3rd of May, 1850; it was my mother's birthday, and I myself was withing a few weeks of being sixteen years of age. I was up early, to have a couple of hours for quiet prayer and dedication to God. Then I had some eight miles to walk, to reach the spot where I was to be immersed into the Triune Name according to the sacred command. What a walk it was! What thoughts and prayers thronged my soul during that morning's journey! It was by no means a warm day, and therefore all the better for the two to three hours of quiet foot-travel which I enjoyed. The sight of Mr. Cantlow's smiling face was a full reward for that country tramp. I think I see the good man now, and the white ashes of the peat-fire by which we stood and talked together about the solemn exercise which lay before us.

In the course of seven or eight miles, the River Lark serves no fewer than five Baptist churches, and they would on no account give up baptizing out of doors.

The wind blew down the river with a cutting blast, as my turn came to wade into the flood; but after I had walked a few steps, and noted the people on the ferry-boat, and in boats, I felt as if heaven and earth and hell might all gaze on me; for I was not ashamed there and then to own myself a follower of the Lamb. Timidity was gone; I have scarcely met with it since. I lost a thousand fears in that river Lark, and found that in keeping His commandments there is great reward. It was a thrice-happy day to me. —The Irish Baptist

## THE FOUR R's OF THE BIBLE

As the three R's of readin', riting and rithmetic unlock the stores of riches of human wisdom, so the four R's of the Bible open the way to Heaven through the possession of God's eternal life through Christ.

### The REALITY of Sin

"There is no man that sinneth not" (I Kings 8:46).

"All our righteousnesses are as filthy rags" (Isaiah 64:6).

"There is none righteous, no, not one . . . They are all gone out of the way . . . there is none that doeth good, no, not one" (Romans 3:10, 12).

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

"The scripture hath concluded all under sin" (Galatians 3:22).

### The REASON for Sin

"The wicked are estranged from the womb; they go astray as soon as they be born" (Psalm 58:3).

"By one man sin entered into the world" (Romans 5:12).

"The heart is deceitful above all things, and desperately wicked" (Jeremiah 17:9).

"In Adam all die" (I Corinthians 15:22).

"By nature [we were] the  
(Continued on page 5, column 1)





This is a picture of a dwelling house in one of the highland districts. I spent two nights in this house. What might appear to be a smoke stack on the side to the left, is exactly that. In the highlands, fire is needed in many cases at night, and although New Guinea is almost under the equator, some of the mountain tops are snow capped. Some time ago I was in the highlands and one day it was so hot I burned, even though I had a good suntan. But that night the temperature went down to 37 degrees.

### Four R's

(Continued from page 4)  
children of wrath" (Ephesians 2:3).

### The RESULT of Sin

"The soul that sinneth, it shall die" (Ezekiel 18:4).  
"Ye . . . shall die in your sins" (John 8:21).  
"The wages of sin is death" (Romans 6:23).  
"Sin, when it is finished, bringeth forth death" (James 1:15).

### The REDEEMER from Sin

It is not in another human being: "Who can bring a clean thing out of an unclean? not one" . . . "None . . . can by any means redeem his brother" (Job 14:4; Psalm 49:7).  
It is not by money: "Ye were not redeemed with . . . silver and gold" (I Peter 1:18).  
It is not by works: "By grace are you saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" . . . Not by works of righteousness which we have done" (Ephesians 2:8, 9; Titus 3:5).

### But the REDEMPTION is Only Through Jesus Christ

"Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).  
"Ye must be born again" (John 3:7).  
"As many as received him, to them gave he power to become the sons of God . . . Which were born, not of . . . man, but of God" (John 1:12, 13).  
"We might be made the righteousness of God in him" (II Corinthians 5:21).  
"Being justified . . . through

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our Lord Jesus Christ" (Romans 5:1).  
"Christ died for us" (Romans 5:8).  
"The gift of God is eternal life through Jesus Christ" (Romans 6:23).  
"Other foundation can no man lay than . . . Christ" (I Corinthians 3:11).  
"Jesus saith . . . I am the way, the truth, and the life: NO MAN COMETH UNTO THE FATHER, BUT BY ME" (John 14:6).

—C. ALLSTON HAMLIN.

### Appreciated Letters

(Continued from page 1)  
blessed Word. This offering is such a small amount when compared to the spiritual food TBE provides.  
"In the next few weeks, I hope to send in several subscriptions for young couples who have joined our church recently. May God richly bless you in all things." — Mrs. Bill Howard, Texas.  
"Am sending a few subscriptions for your wonderful paper. Wish I were able to send many more. Am sending a little extra and if you have some tracts would like to have a few of them. I sure love your paper and never want to be without it. May God bless you both and give you grace to keep the faithful Word spreading. Pray for us here in Stockton. The Devil is surely working overtime here. Very few people here want to hear the truth; even many who call themselves Baptists have turned away from the truth.  
"I say again, may God bless you and your families. Your paper has been a great blessing to me and our church here. Hope to send you some more finances soon." — Elder Joe M. Patrick, California.

Your paper continues to be a source of inspiration and instruction to me and I would like to share it with many of my friends but most of them recoil at the word "Baptist," so I must lay more ground work first.  
Please take this offering and use it as you think best and I am sure that it will be for the most important work of our Lord. God bless you and Brother Bob in your work.—Dale Stonecipher, Florida.

Enclosed is \$5.00 for five subscriptions for TBE. I never miss a line in reading the paper.—Mrs. Gabe Felty, Kentucky.  
I want to take this opportunity to tell you how much I enjoy reading TBE. It has been a source of great pleasure and gratification because it stands for the truth. Enclosed is \$2.00, a small donation to help carry on the great work.—Mrs. N. L. McBrayer, Texas.

We are sending a little gift of \$3.00; hope it helps out a little. We do enjoy the paper very much. We pray the good Lord will continue to bless you one and all as you seek to make Christ known to his hungry and thirsty world.—Curri, Maine.

### Jesus' Death

(Continued from page one)  
the spiritual sense that our Lord Jesus Christ looks at all those who have been redeemed as the result of the travail of His soul and the suffering through which He passed and He is satisfied with His suffering.

Now that leads me to say to you that the Lord Jesus Christ truly suffered for our sins. Listen: "After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I THIRST. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to this mouth." —John 19:28, 29.

This certainly shows to us something of the sufferings of the Lord Jesus Christ. That impious, blasphemous crowd that gathered around His cross were so determined and so bent upon making Him suffer that they even filled a sponge with vinegar and put it upon a hyssop — a pole, and pushed it into His mouth in order that they might accentuate and aggravate the suffering through which Christ was passing.

If you turn to the book of Isaiah you will find in prophecy something of His sufferings, for we read:

"As many were astonished at thee; his VISAGE WAS SO MARRED more than any man, and his form more than the sons of men." — Isa. 52:14.

This would tell us that the Lord Jesus Christ suffered to such an extent that His face was marred beyond recognition. The Word of God indicates that His beard was plucked from His face, and we can imagine as a result, how the visage of the Son of God must have been marred.

Listen again:  
"I gave my back to the SMITERS, and my cheeks to them that PLUCKED OFF THE HAIR: I hid not my face from shame and SPITTING." — Isa. 50:6.

Notice, the back of the Son of God was given to the smiters. In the judgment hall of Herod, the Lord Jesus Christ was flogged mercilessly until His back was gory from the lacerations with the whip that fell across His back, and the hair was pulled from His cheeks so that the whiskers upon His face were pulled by the roots from His cheeks.

Now can you imagine Him with His back beaten until it was a gory mass, with the hair pulled from His cheeks until His cheeks themselves were blood-raw and then with people walking about and spitting into the face of the Son of God. He said, "I hid not my face from shame and spitting." Imagine His back covered with blood, his face with the hair plucked from it, and then His face covered with the spittle of the enemies of our Lord who spat upon Him. Surely when we think of this, it helps us to understand a little about the sufferings and the travail of His soul.

Notice again:  
"Herein is love, not that we loved God, but that he loved us, and sent His Son to be the PROPITIATION FOR OUR SINS." — I John 4:10.

Did Jesus Christ suffer? Well, John tells us that He was to be the propitiation for our sins. Sin has to be paid for. Sin has to be suffered for. The penalty of sin has to be met. Either we meet it in Hell or else Jesus Christ became the propitiation for our sins. When we read that He did become the propitiation for our sins, it helps us to realize a little more as to what the Son of God suffered and how Jesus Christ travailed within His soul.  
Listen again:



This photo was made at the native market at Port Moresby. These native women in the foreground have just come from their small boats with several strings of fish to sell or trade for other food. The people from the hills come down with vegetables to sell or trade with the coastal folk. Australian money is used now, but a few years ago, and in some remote areas now, small shells and dogs' teeth are used for money.

"For he hath made him, who knew no sin, to be sin for us; that we might be made the righteousness of God in him." — II Cor. 5:21.

Notice, God treated Jesus just like a sinner. Jesus knew no sin. He had no sin. God treated Jesus like we ought to have been treated, and now today God treats us just like Jesus ought to have been treated.

We read:  
"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of THE LAMB SLAIN from the foundation of the world." — Rev. 13:8.

Notice, Jesus is spoken of as a Lamb slain from the foundation of the world. In the mind of God, in the providence of God, in the plan of God, Jesus was a lamb slain from the foundation of the world. From the very beginning of time, in God's plan Jesus Christ was to suffer for our sins. Notice:

"From that time forth began to show unto his disciples, how

that he must go unto Jerusalem, and SUFFER MANY THINGS of the elders and chief priests and scribes, and be killed, and be raised again the third day." — Mt. 16:21.

In this verse Jesus is foretelling His death and His resurrection, and He reminds the disciples that it is necessary that He go up to Jerusalem and there suffer many things of the elders and the chief priests and the scribes and ultimately be killed. You can't read verses like this without the realization that the Lord Jesus Christ truly suffered. There was travail in both His body and His soul. There was pain that came to the body and the soul of the Lord Jesus Christ.

Listen again:  
"Who DIED FOR US, that whether we wake or sleep, we should live together with him." — I Thess. 5:10.

"For I delivered unto you first of all that which I also received, how that CHRIST DIED FOR OUR SINS according to the scripture" (Continued on page 6, column 1)

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## Jesus' Death

(Continued from page 5)  
tures." — I Cor. 15:3.

When I read these Scriptures that tell us how He was punished for our transgressions, I am reminded that there was physical pain and there was spiritual anguish through which the Lord Jesus Christ went at Calvary, and in view of this fact, I come back to my text which says, "He shall see of the travail of his soul, and shall be satisfied."

When the Lord Jesus looks out over that vast group that shall be saved out of all the creation of God of all ages, and He sees those who have been redeemed, He will

see those that He travailed for when He came to Calvary and gave Himself into the hands of sinful man for a few hours time to be done with as man might desire. As He contemplates the saved who shall be redeemed, and contemplates the suffering through which He passed, it is no wonder that He was able to say that "He shall see of the travail of his soul, and shall be satisfied."

On the one hand there is travail, and on the other hand satisfaction. Those who are saved are saved as a result of His suffering. As I think of this, I ask this question, what is it that gives the Lord Jesus Christ this infinite satisfaction? Surely His sufferings didn't give Him satisfaction in themselves. Surely the fact that He was beaten and maltreated and mistreated by His enemies didn't give Him that satisfaction.

As that day comes when Jesus looks out over the vast throng that shall be saved over all ages, what is there about this experience that shall give Him this infinite satisfaction about which He speaks?

### I

IT IS THROUGH THE DEATH OF THE LORD JESUS CHRIST THAT GOD IS GLORIFIED.

God is going to be truly glorified in all things. Listen:

"The Lord hath made ALL THINGS FOR HIMSELF: yea, even the wicked for the day of evil." — Prov. 16:4.

Did you ever stop to think that everything in this world was made for the Lord. He didn't make anything for you. He didn't make anything for your glory. He didn't do anything for you as an end in itself. Rather, He hath made all things for Himself.

We read again:

"For of him, and through him, and TO HIM, are all things: to whom be GLORY FOR EVER. Amen." — Rom. 11:36.

Notice that all things are of Him, and through Him, and to Him, as if to say to us, that everything in this world centers around the glory of God. Every thought, every word, every expression, every deed — everything of our lives is to find its ultimate in the satisfaction of the Lord Jesus Christ.

Notice:

"Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and FOR THY PLEASURE THEY ARE AND WERE CREATED." — Rev. 4:11.

This verse not only tells us that this world and the things therein did not come about in an evolutionary process but rather he says that God has created all things, and furthermore that He created all things for His pleasure. It says, "For thy pleasure they are and were created."

Beloved, it does me good just to realize that everything in this world is for the pleasure of Almighty God. I look upon a beautiful landscape and I think how wonderful it is in its beauty, and I rejoice because of it. I think how wonderful it is that God has given me such a beautiful landscape that I might feast my eyes upon it. After all is said and done, God didn't give that to me as just an end in itself. God made that beautiful landscape for Himself. I think of all the blessings that God gives us from day to day. They are not given to us as an end in themselves, but every blessing that we receive is given to us that God Himself might be glorified thereby.

Come over in the realm of the suffering and the substitutionary death of the Lord Jesus Christ and think of this, Jesus Christ died not in order that you and I might be saved. That wasn't the ultimate — the thing for which He died. That was only a means to an end. I say to you, it was through the death of Jesus Christ that God was glorified. Nothing in this world is for any other purpose except for the glory of God, and certainly the death of Jesus Christ was primarily that God might be glorified. It is true that many sons of God are brought to Glory thereby, but I'll tell you this, the death of Jesus Christ primarily was that God Himself

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might be glorified.

We read:

"These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come: glorify thy Son, that THY SON ALSO MAY GLORIFY THEE." — John 17:1.

As Jesus was nearing Calvary, and as the cross was just immediately before Him, the Son of God prayed that He might be glorified in order that He in turn might through His death glorify God. I tell you, beloved, just as everything was created for the glory of God, so Jesus Christ died in order that God Himself might be glorified.

As the Son of God looks backward across the days of His sufferings and at the same time looks out upon the multitude that shall be redeemed out of all ages, He says concerning both experiences, that when He sees the travail of His soul, He shall be satisfied. Why does it satisfy Him? Because God has been

glorified thereby.

### II

IT IS THROUGH DEATH THAT JESUS HAS A NAME ABOVE EVERY NAME.

Beloved, the name of Jesus Christ is a name that is above every name. Why? He wrote no books when He was here. He never perpetuated His name by any contribution to literature. The only time that He ever wrote was when they brought the woman in His presence who had been taken in adultery. The crowd said that she should be stoned, and Jesus stooped down and wrote on the ground as though He heard them not. Then He raised up and said, "Whosoever is without sin among you, let him cast the first stone." That is the only time we have record that the Son of God wrote anything in this world, and the shifting sands were blown about by the wind in a moment's time so that the writing was defaced, and no one knows what it was that He wrote. Beloved, He never would have had a name from the standpoint of His writings or His literature.

He never composed a song. The only time that you learn of His singing was at the time of the observance of the Lord's Supper when we read that "they sang a hymn and went out."

The Lord Jesus Christ did nothing so far as this world was concerned to perpetuate His name. Nothing? Well, just one thing. He went to Calvary, and at the cross of Calvary He suffered for our sins, and God looked upon Him as He suffered in the likeness of men even the death of the cross, and God highly exalted Him and gave Him a name that is above every name.

I tell you, beloved, when the Lord Jesus Christ looks over the ransomed of all ages and when He thinks of His sufferings, the Son of God will forget all about those sufferings. He will be satisfied with that crowd of the redeemed because it is through His death that He has a name that is above every name.

We read:

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the

shame, and is set down at the right hand of the throne of God." — Heb. 12:2.

Where is Jesus today? He has a name that is above every name, and He is at the right hand of the throne of God. How did He get His name inscribed above every name? How did He get to the throne of God? It was because He went to the cross and suffered for our sins, and God took hold of Him, and exalted Him above every creature. I tell you, beloved, Jesus says in prophecy when He considers the travail of His soul He is satisfied. Why? God has been glorified, and Jesus' name has been lifted above every name.

### III

PENITENT BELIEVERS ARE JUSTIFIED.

We read:

"Therefore being JUSTIFIED BY FAITH, we have peace with God through our Lord Jesus Christ." (Continued on page 7, column 1)

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CHRIST OR SANTA CLAUS?

Someone taught me long ago,  
That Santa's just a fake,  
A tool that's used to stir folks up,  
So their wages someone can take.

Santa Claus is just a myth,  
A fairy tale they say;  
He never really gives a gift,  
'Cause we always have to pay.

Santa's got a lot of helpers, too,  
Who apply for jobs each year.  
They cover their faces with white wool,  
Misleading people I fear.

Most mothers and dads work awf'ly hard,  
To please their girls and boys;  
Then Santa gets credit for all,  
And destroys one of life's great joys.

Now the gift without the giver,  
Makes one a hypocrite.  
Pray tell now when does Santa give,  
When he's only out to get.

The Giver of all is God, I'm sure,  
And none should dispute this fact.  
So why do some claim to give a gift;  
Then hope to get one back?

God gives a gift He deems best,  
And none should discredit the choice.  
Why not obey what the Good Book says,  
And heed to the Saviour's voice?

Traditions are the works of men;  
They lead to vain worship and vice.  
So make up your mind who's voice you'll heed,  
Old Santa Claus or Christ.

Be not deceived, God is not mocked;  
It's only we who lose.  
So when the truth is once revealed,  
It's up to you to choose.

I have not always known this truth,  
Or realized what it's worth;  
It's only been since Christ came in,  
And gave to me new birth.

So let's pray for all who know not Christ,  
But use old Santa's face,  
To lead folks to believe a tale,  
That brings to Christ disgrace.

—Woody Calhoun

Jesus' Death

(Continued from page six)

Christ. For when we were yet without strength, in due time Christ died for the ungodly. But God commendeth his love toward us in that, while we were yet sinners, Christ died for us. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." — Rom. 5:1, 6, 8, 10.

Notice, we have been justified by faith — that is, we believe that Jesus Christ died on the cross in our stead and paid for our sins, and because of this we have peace with God. Are you going to lie down tonight and close your eyes and sleep with the assurance that if you live, you live for Christ, but if you die, you die to go to be with Him? Do you have that peace with God that passes all understanding? The man who has been justified by faith has this as his experience.

Paul in this Scripture, goes on to describe us before we were saved. He said, "When we were

without strength, "While we were yet sinners," and "When we were enemies." That is you and I before we were saved. I was without strength spiritually. I was a sinner in God's sight. More than that, I was an enemy to Almighty God. In contrast, what has He done for us? By His death at the cross He died for the ungodly. Christ died for us, and we were reconciled to God by the death of His Son. Notice how these are held up in contrast. On the one hand, Jesus died for the ungodly, Christ died for us, and when we were enemies we were reconciled to God by the death of His Son.

My text says, "He shall see of the travail of his soul, and shall be satisfied." That infinite satisfaction that He shall know as a result of the travail of His soul will be on the basis that God is glorified, and that Jesus Christ has a name now that is above every name, and penitent sinners are themselves justified in God's sight.

IV  
ETERNAL SALVATION.

He is going to have infinite satisfaction because through His

death we have eternal salvation. Why do I say eternal salvation? Because God never begins to do anything without completing it.

We read:

"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." — Phil. 1:6.

The word "perform" is the word for "finish," and it actually and literally says that we have this confidence, that when God begins a work in us, He is going to finish it unto the day of Jesus Christ.

Now the day of Jesus Christ is the time of Christ's second coming. He is going to preserve us. He is going to cause us to persevere. He is going to give us a salvation that shall last until the day of Jesus Christ. Beloved, it is no wonder then that when He looks out over the crowd that is saved, He is going to be satisfied abundantly. It is no wonder that He will find an abundant and infinite satisfaction that day, because as a result of His death at the cross He has given eternal salvation to all the saints of God.

We read again:

"All that the Father giveth me SHALL COME TO ME; and him that cometh to me I will in NO WISE CAST OUT." — John 6:37.

Everyone that was given by God to Christ as a love gift before the foundation of the world is going to come to Christ, and everyone that comes will be saved eternally and shall never be cast out. We don't deserve to be kept. There isn't one of us that has been saved, that deserves eternal salvation. But thanks be unto God, He has kept us, and we have an eternal salvation.

When Jesus looks out over that crowd that has been saved from the day of Adam to the last man that shall ever be saved — when He sees that crowd from Europe and Asia and North America and South America and from the islands of the sea — when He sees that crowd He is going to be satisfied. Why? Because His death and His travail, meant eternal salvation for every one of God's own.

V  
COMPLETE REDEMPTION FOR ALL HIS CHOSEN ONES.

When I say complete redemption, I mean every one for whom He died is going to be saved. We read:

"ALL that the Father giveth me SHALL COME TO ME; and him that cometh to me I will in no wise cast out." — John 6:37.

Mark it down, beloved, everyone that was given of God as a love gift to Jesus Christ before the foundation of the world is going to be saved. Arminian preachers talk about the empty chairs in Heaven and the empty mansions in Heaven and the empty plates around the Father's table in Heaven. There is not going to be any emptiness in Heaven. There will be as many individuals as there are mansions. There will be as many individuals as there are chairs. There will be as many individuals as there are plates. Everyone for whom Christ died will be there, and no more. My text says, "He shall see of the travail of his soul, and shall be satisfied." Why? Because everyone for whom He died will be saved.

That brings up a question that oftentimes people ask in connection with verse. Did He die for everybody? Listen:

"And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as MANY AS WERE ORDAINED TO ETERNAL LIFE BELIEVED." — Acts 13:48.

How many believed? Those that were ordained to eternal life. In God's plan, in God's purpose, a certain number were ordained to eternal life and they believed.

Listen again:

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it." — Eph. 5:25.

For whom did He give Himself? For the redeemed of the Lord.

Notice again:

"Not every one that saith un-

to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I NEVER KNEW YOU: depart from me, ye that work iniquity." — Mt. 7:21-23.

How many did he die for? He didn't die for any of this crowd that come up to the judgment unsaved. He says to this crowd, "I never knew you." Well, beloved, if He never knew them, He didn't die for them.

Listen again:

"As the Father knoweth me, even so know I the Father: and I LAY DOWN MY LIFE FOR THE SHEEP." — John 10:15.

For whom did He die? For everybody? No, no, beloved. He died for the sheep. He died for the redeemed of the Lord. He died for those that shall be saved.

We read again:

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a RANSOM FOR MANY." — Mt. 20:28.

Not for all the world, but for many Jesus died. There is no universal atonement in this verse.

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

Whom did He purify? A peculiar people. And who is that peculiar people? Those that He gave Himself for.

You can't read these verses without the realization that the Lord Jesus Christ's death was not for all the world. He did not taste death for every man indiscriminately. He did not die for the men that are in Hell today. He died for the redeemed of the Lord, the chosen ones of God.

We read:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which HE HATH PURCHASED WITH HIS OWN BLOOD." — Acts 20:28.

Who did He purchase? Those that are saved. He didn't purchase anybody else. He didn't die for anybody else. He gave Himself in death that He might purchase a group by His own blood unto the Father.

Listen again:

"He sent REDEMPTION UNTO HIS PEOPLE: he hath commanded his covenant for ever: holy and reverend is his name." — Psa. 111:9.

I say to you, beloved, when Jesus Christ considered His sufferings, it was said of Him, "He shall see of the travail of his soul, and shall be satisfied." He suffered for this group. He looks at His sufferings on the one hand and he looks at those who are saved on the other, and when He sees the results of the travail of His soul He is satisfied. What has given Him this infinite satisfaction. The fact, beloved, of the complete redemption of all of the chosen ones of God.

What brings about this infinite satisfaction? God has been glorified. His name has been magnified above every name. Penitent believers of all ages have been justified. We have an eternal salvation. There is a complete redemption for all the chosen ones of God. Jesus, in contemplation of all this, knowing that only those for whom He has died will be in that group, has found satisfaction as a result of the travail of His soul.

CONCLUSION

I stumbled on to a glorious Scripture this past week. Listen:

"The meek will he guide in judgment: and the meek will he teach his way." — Psa. 25:9.

Who are the meek? Those who renounce self-will. Those who lay aside all the energies of the flesh. Those who forget about their own works. Listen to me, beloved, if you lay aside your efforts and your works and renounce yourself, He will teach you His way. The only person that will ever be taught the ways of God is the

individual who renounces his his way, and his will, and his works, and depends upon the Lord to teach him His way.

I ask you, will you be in that group? When He looks out over that crowd of all ages that are saved, will you be in that group that will bring satisfaction to Him.

Oh, may God bless you who are saved as you will one day rejoice with Jesus, and may God save someone that you might be in that group with us.

May God bless you!

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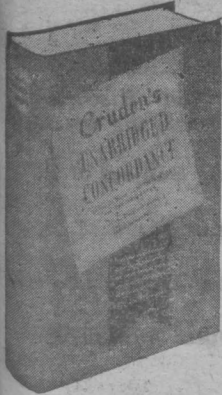
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## Hell—God's Dump

(Continued from page one)  
calling some of these things rubbish—popularity, pleasure, possessions, art, literature—but I say to you, if they keep you from Christ, you will find out too late that they are but rubbish, for  
"What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

—Mark 8:36-37

Judas sold his soul for thirty pieces of silver; Esau, his birth-right for a mess of pottage; and many today are selling their souls for the material rubbish of this world.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

I John 2:15

### He Looked Up

The man in the dump looked up for help, and received it, but in Luke 16:23 we read of a man in God's eternal dump who looked up in vain for help. There is life in a look at the crucified One, but if you miss the cross of Calvary, you will look up in vain in hell.

"Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else."

Isa. 45:22

### The Great Gulf

When the rich man in hell wanted Lazarus to come to him, he was told that there is a great gulf fixed. That gulf is so great that it extends up into this world, and by the natural birth all are born on the wrong side of the gulf. It isn't a question whether you are good or bad, religious or irreligious, moral or immoral.

Some time ago I stood at the edge of a mountainside overlooking the Royal Gorge, a gulf that separates mountains. There was a bridge that spanned this gulf, which has been called the highest in the world. There is a bridge that is far higher. It is the highest bridge in the universe—Calvary—where Christ, through His death on the cross, bridged the great gulf that existed between a holy God and lost, sinning humanity. I wanted to cross the bridge over the Royal Gorge, but I did not because of the toll charged, but you need not worry about the toll of Calvary. Thank God, it has been paid! Jesus paid the price, Himself the sacrifice. And, now that the great gulf has been bridged and the passage is free, it behooves every man to make the crossing. In this life there is hope for all, but after death the great gulf becomes—

### "A Fixed Gulf"

You cannot change your position then, for there is no cross after death. After death, the rich man was told that the gulf was

fixed (Luke 16:26). That is why we read, "After death cometh the judgment" (Heb. 9:27).

Oh, the love that drew salvation's plan,  
Oh, the grace that brought it down to man;  
Oh, the mighty gulf that God did span

At Calvary.

### A Fixed Character

They who are filthy will be filthy still (Rev. 22:11). They who die unrepentant are unrepentant still. The rich man mentioned in Luke 16 is not sorry because he has sinned against God, he is interested in alleviating his suffering. Hell is not a place of repentance—it is a place of remorse. It is a place of convicting conscience; it is a place of unanswered prayer; it is a place of unsatisfied desires. It is a place of torments, for there they suffer mentally as well as physically. And, be not deceived, it is not a place of second chance. It is not a place of mercy, for to miss the cross of Calvary is to miss the mercy of God.

Mercy there was great, and grace was free;

Pardon there was multiplied to me,

There my burdened soul found liberty—

### At Calvary

### No Annihilation

The Bible does not teach annihilation. Jesus said, "These shall go away into everlasting punishment." (Matt. 25:46); and "It is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire" (Mt. 18:8). The word "everlasting" is the same used in reference to everlasting life. Again we read that not to believe is to have the wrath of God abiding (John 3:36) and you cannot have abiding wrath and be annihilated.

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

—Rev. 20:10

### Eternal Dump Debris

From the man in the dump I looked away to the debris scattered about. Some of the things there looked good, and I wondered why they were there, but upon examining some of them, they were found to be broken, bent, or lacking in some way or another, and other things were in a very bad condition. The sad thing about Hell is that there will be some benevolent, kind, "moral," and so-called fine people there, for in Rev. 21:8, we have eight kinds of people who are Hell-bound.

### "Fearful"

These are the ones who predominate. Some folk are fearless in battle and unflinching in facing their life's problems, but when it comes to the great question of "What think ye of Christ?" they are cowards and fearful of the opinion of friends and acquaintances; fearful of their business or position; fearful of the shame of the cross.

Only cowards dare refuse,  
Dare this gift of God misuse.

### "Unbelieving"

These are those who refuse to trust Christ. They make God out a liar (I John 5:10). They believe the devil's lie. They are condemned already (John 4:18). They are the damned (Mk. 16:16) and are given over to believe a lie because they would not believe the love of the truth that they might be saved (II Thess. 2:12).

### "Abominable"

These are the vile, filthy, unclean, fleshly, and many times religious people. They love the world and the things of the world, sensual things and the things that are highly esteemed among the unregenerated. These are an abomination in the sight of God (Luke 16:16).

### "Murderers"

You say, "I am no murderer,"

but to have hatred in your heart for another, in the sight of God is to be a murderer (I John 3:15).

Imagine a babe saying to its mother in the judgment-day, "Hello, Mother," and the mother saying, "Why, I do not know you; I have never had any children." And then the babe answers, "Oh, yes, you thought you did away with me before I was born, but here I am."

### "Whoremongers"

"Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (Heb. 13:4; John 2:2; Gen. 2:24). Many movie stars who are idolized by thousands are in the sight of God nothing but whoremongers, adulterers, and adulteresses.

### "Sorcerers"

These include fortune-tellers and spiritualists as well as magicians (Mal. 3:5; I John 4:1-3; Lev. 20:6).

### "Idolaters"

Not all of them are found in heathen lands. There are many today in so-called Christian countries who are worshipping the gods of gold, silver, brass, iron, and clay of material possessions, failing to give God His rightful place in their reckoning.

### "Liars"

They lie to their convicting conscience. They lie to God. They live a lie. They would not have the love of the truth that they might be saved.

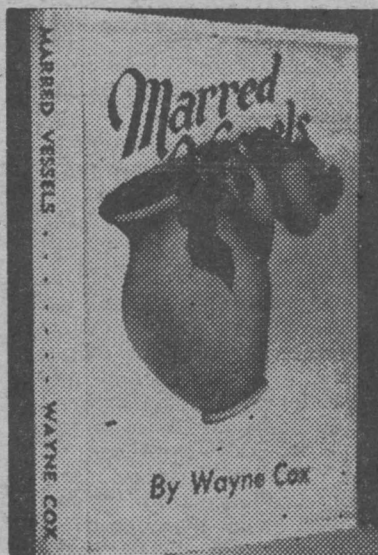
All of these shall have their part in the lake of fire and brimstone (Rev. 21:8).

### The Retrievers

From the debris I was attracted to a poor man who was retrieving things from the dump. Then I thought of humanity's retriever, the Lord Jesus Christ, who saw all of us bound for the eternal dump and said, "Father, I'll go down and redeem them."

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Then He Who was rich became poor, and humbled Himself, stooping from heaven's glory to Bethlehem's manger to become virgin-born that He might identify Himself with the human race—then living a sinless life, healing the sick, feeding the hungry, cleansing the leper, and raising the dead. Though He went about doing good, they hated Him without a cause (John 15:25). He went to the cross and died, the Just for the unjust, that He might bring us to God (I Pet. 3:18).

Out of the ivory palaces,  
Into a world of woe.  
Only His great eternal love  
Made my Savior go.

### Adding To The Dump

After considering the things that God had spoken to me about, I walked up to a man who was unloading rubbish into the dump and said to him, "Are you a Christian? Are you saved? Are you going to heaven?"

Then I said, "Friend, I do not know you nor anything about you, but if you have never trusted Christ as your Savior and gathered yourself with Him and His people, you are against Him, and as you are adding to this dump by the things you are unloading here, you are likewise adding to God's eternal dump." For Jesus said, "He that is not with me is against me, and he that gathereth not with me scattereth abroad" (Luke 11:23). He did not like to be warned.

Now, God has placed in the life's pathway of every eternity-bound sinner

### Red Lights of Warning

Do you get angry at the alarm clock when it awakens you or the doctor who diagnoses your case, the thermometer that gives you the right temperature, the lighthouse that warns of the treacherous shoals? Why do you get angry at the pastor, evangelist, or Christian worker who seeks to warn you?

### The Red Light of the Holy Spirit

Jesus said that the Holy Spirit would come into this world to convict the world of sin, of righteousness, and of judgment; of sin (not that people should do better, not that they should turn over new leaves, but of sin) because they believe not on Him (John 16:7-10).

He (the Holy Spirit) is the true Light that lighteth every man that cometh into the world (John 1:9).

### The Red Light of the Word

When the rich man wanted Abraham to send Lazarus to warn his brothers, he was told that they had the Bible, Moses, and the prophets. Today we have the New Testament as well, and men are without excuse. The Bible today is the greatest seller.

### The Red Light of the Cross

This is the greatest event in modern history, and Scripture tells us that Christ hath appeared (Heb. 9:26). "The preaching of the cross is to them that perish foolishness" (I Cor. 1:18).

### The Red Light of Warning from Hell

If you will not believe the words of Paul, Peter, James, or John, listen to this warning from hell—"Send Lazarus to my five brethren, lest they come into this place of torment" (Luke 16:28).

### The Red Light of Death

There is nothing sure in this

life while Jesus tarries but death, for "the soul that sinneth, it shall die" (Ezek. 18:4), and "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned" (Rom. 5:12).

The old must die and the young may die, and remember, to die unwashed in the blood of Christ will mean the terrible discovery and realization of eternal separation from God, which is the second death and the lake of fire.

Listen to some of the dying words of the lost:

Sir Thomas Scott—"I am doomed. Until now I thought there was no God or hell. Now I know there is both."

Adamson, the infidel—"I can see the devil."

Payne—"Stay with me; I fear to be alone."

Edwards—"I am damned for all eternity."

Then listen to the words of dying saints:

Moody—"This is my coronation day. If this is death, it is sweet."

Thornton—"Happy in Jesus, all is well; precious, precious Jesus."

Mother Cromson—"Praise God; oh, I see the angels in the room! Can't you see them?"

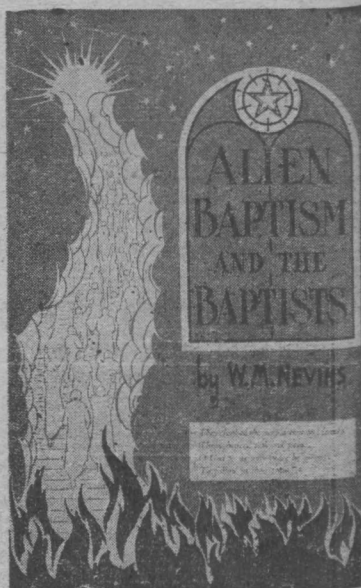
There is a difference at death, so heed these warnings and turn now to the Christ of Calvary. Who bridged the eternal gulf for you and me. By believing on Him and trusting Him as your Savior, you cross the bridge, and life eternal is your present possession.

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

—John 3:16

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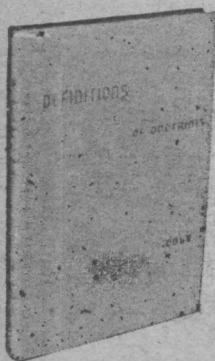
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