

The Baptist Examiner

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

CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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Message to Sinners--

By T. T. Martin

GOD'S PLAN WITH MEN

EDITORIAL NOTE: Beginning this week, we are reprinting a major part of the book written by the late T. T. Martin "God's Plan With Men." We believe it is one of the best books ever written, showing the sinner the way of salvation.

SIN'S PUNISHMENT — GOD'S JUSTICE DEGREES IN HELL

By the late T. T. Martin (1862-1939)

Reader, what you and I need to know concerning God's plan for the sinner, the lost, is not what some people think, nor what we teach, nor what some desire; but what God teaches. **God is just.** He will do no injustice. With my loved ones, with your loved ones, with the most obscure, worthless creature, with the most refined, delicate nature, with the most cruel, debased creature that ever lived, God will do no wrong.

and that He will be unjust in the way He will punish. Many who are thus disturbed lose sight of the fact that God is just; that whatever God does in regard to the lost, one thing is certain—He will do no injustice. With my loved ones, with your loved ones, with the most obscure, worthless creature, with the most refined, delicate nature, with the most cruel, debased creature that ever lived, God will do no wrong.

Many have turned away from infidelity, not on account of the

Bible's complete teaching as to future punishment, but because they have taken some one passage of Scripture and warped it or gotten from it a distorted idea of the Bible's teachings as to Hell; or they have taken some preacher's views as to the Bible's teachings on the subject.

For example, here is a boy fifteen years of age, whose mother died, when he was an infant, whose father is a drunkard and gambler and infidel, who has given the boy but little moral training; and here is a man seventy years of age who had a noble father and mother, who gave their boy every advantage, the best of training, under the best of influences; yet he when a boy turned away from all these influences and spent his life in sin and debauchery, and in leading others into sin. These two, the unfortunate boy and the old hardened sinner, die. With many the idea is that God consigns them to a common punishment in Hell.

But, reader, remember that **God is just**; and if that is justice, what would injustice be? **They were different in light and in opportunity and in sins, and yet punished alike? The Bible does not teach**

it. But let us go back and consider this question of sin. "All have sinned." That includes you, reader. "To him that knoweth to do good and doeth it not, to him it is sin."—James 4:17. All have done this, have failed to live up to the light they have had; hence, "All have sinned."

Two questions arise: **first, ought sin to be punished? Second, ought all sin to be punished, or only the coarser, grosser, more offensive sins?**

As to the first, ought sin to be punished? There is a strong drift toward the teaching that sin ought to be punished only for the purpose of **reforming** the sinner. Intelligent men endorse this teaching without realizing that it is spiritual anarchy and absolutely horrible and detestable.

A woman and four little children are murdered in cold blood by three robbers for the purpose of robbing the home. When the three are arrested, the first is found thoroughly penitent, thoroughly reformed, broken-hearted, over his horrible crime. If sin should be punished only to reform the sinner, this man should not be punished at all, though he



T. T. MARTIN

murdered five people in cold blood; for he is already reformed.

The second is such a hardened criminal that he never can be reformed, and the more he is punished the more hardened he will become. Then if sin is punished only to reform the sinner, he should not be punished at all, though guilty of the murder of five people in cold blood.

The third is tender-hearted and easily influenced, and by sending him to prison for thirty days, he will be thoroughly reformed, though guilty of five coldblooded murders. On this principle of punishing sin only to reform the sinner (Continued on page 8, column 3)

GOD'S LAW UNCOVERS AND CONDEMNS THE SINS OF THE HEART

By C. H. SPURGEON

We have to deal carefully when we come to deal with internal things; it is not easy to talk about a little thing, the heart. When we begin to meddle with the law of their soul, many become indignant, but we do not fear their wrath. We are going to attack the heart of every man this morning. The law entered their hearts that sin might abound, "but where sin abounded, grace did much more abound."

The law causes the offence to abound by discovering sin in the soul.

When once God the Holy Ghost applies the law to the conscience, secret sins are dragged to light, and sins are magnified to their true size, and things apparently



CHARLES H. SPURGEON

harmless become exceedingly sinful. Before that dread searcher of the hearts and trier of the reins makes his entrance into the soul, it appears righteous, just, lovely, and holy; but when he reveals the hidden evils, the scene is changed. Offences which were once styled peccadilloes, trifles, (Continued on page 7, column 2)

Baptism Cannot Remove A Sinner's Condemnation

Baptism cannot remove the condemnation of a person, baptism cannot literally save the person. And if it does not save literally, then it must mean something when we read that baptism removes or remits sins.

What is it that literally removes condemnation? Condemnation is on all those who are yet in sin. Sin is the transgression of the law and the wages of sin is death. Hence the condemnation of sinners is under the curse of death — not just physical death, but the second death, the lake of fire, hell itself. Unless this condemnation is taken away, no one can be saved. How is this done? It is Jesus Christ who bore the curse of the law—that is, condemnation—for us. He suffered for our sins, thus literally bearing our condemnation. Hence, it is the death of Christ, not baptism, that literally removes condemnation. Since Christ literally removes condemnation, it is His work that literally saves us. And if His work (Continued on page 8, column 5)

Why We Are Not Saved By Our Works

By BOB L. ROSS

The world is—and has always been—divided into two distinct camps on the matter of salvation.

One camp believes and teaches that salvation depends in some way upon the works of man. This is the camp of Cain, the first person ever to believe the heresy of salvation by human effort.

The second camp is that of Abel and it believes in salvation completely by the grace of God through the work of Christ.

It doesn't matter whether you are a Baptist or a Roman Catholic, a Methodist or Presbyterian, a Lutheran or Campbellite, you are in one of these camps. Of course,

most all religionists openly reject the Baptist position of salvation by grace; consequently, the majority of those who are in Abel's camp are Baptists.

Salvation by grace and salvation by works thus divide the religious world. The Bible, however, only supports one of these positions and we intend to reveal in this article that it certainly does not support salvation by works, but rather salvation by grace.

Why are we not saved by our works? We answer—

1. The Bible Says We Are Not Saved By Works.

If we believe the Bible to be

God's Word, then what it teaches ought to be accepted. Here is what it has to say about the notion of salvation by works, so generally believed by men:

"**NOT BY WORKS of righteousness which we have done, but according to His mercy He has saved us**"—Titus 3:5.

"**So then it is NOT OF HIM THAT WILLETH, NOR OF HIM THAT RUNNETH, but of God that sheweth**" (Continued on page 3, column 3)

The Eternity Of The Person Of Jesus Christ

By ROY MASON
Tampa, Florida

Some years ago upon entering a neighborhood store we found the proprietor in a state of great excitement. A Christian man had just been conversing with him, and he had said a strange thing. Said the grocer, "That man told me that Jesus Christ lived before he was born in this world. What do you think of such a thing?" My reply was, "I think the man knows his Bible."

I am persuaded that many people, like that grocer, would be astonished to learn that Jesus Christ existed before He was born. Such persons can have no true conception of the deity of Christ. Because many do not understand the truth concerning the pre-existence of Christ, let us spend a few moments considering it. All of us human beings had no existence previous to our birth into the world. Not so with Jesus Christ.

When Did Jesus Christ Start Existence?

As deity—as God the Son, He (Continued on page 2, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE LIFE AND MINISTRY OF PAUL"

NUMBER TWENTY-FOUR: "PAUL AND GOD'S GLORY."

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—Gal. 6:14.

It has been remarkably impressed upon me how that everything we do, as God people, is to be for the glory of God. In the final analysis, we have no business to draw a breath, to eat a morsel of food, nor to drink a glass of water to quench our thirst except it be for the glory of God. Within the last several weeks, particularly since I have been studying from the ministry of the Apostle Paul, I have been truly amazed at how much the glory of God is magnified in all the Bible. For example, we read:

"And one cried unto another, and said, Holy, holy, holy, is the

Lord of hosts: the whole earth is full of his glory"—Isa. 6:3.

This was at the time when King Uzziah had died. He had had a glorious reign. It is often said that Uzziah's reign was the golden age of Israel. It seemed like the people couldn't see the Lord because of Uzziah. His reign was so glorious and his kingdom was so dazzling that whenever the people looked in any direction they saw Uzziah and his glory. Now that he has died, the people are able to look beyond the kingdom of Israel and Uzziah's glory, and they see the glory of God, to the extent that Isaiah even saw the seraphim as they stood in God's presence to magnify God's glory.

The seraphim is one of the orders of angelic beings, and the word "seraphim" literally means

"a burning Glory." This actually tells us that the seraphim were so holy that they burned in their own holiness, yet when they stood in the presence of a thrice-holy God, they covered their feet, they covered their eyes, they covered their face, and they cried, saying, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory."

I rather imagine that what the seraphim declared in this day, some eight hundred years before the birth of the Lord Jesus Christ, could just as truly be declared today. In spite of the Khrushchevs—in spite of the Castros—in spite of all of the individuals of this world who walk contrary to God, we can still say that the whole earth is full of the glory of God. (Continued on page 4, column 1)

News From New Guinea

Dear Friends in Christ:

Again we greet you from the heart of New Guinea. As this is being written all the family are well and rejoicing in the gracious mercies of the Lord.

Two New Preaching Points Opened Up

Last week I took my camping gear and set out to visit some people that I have wanted to visit for a long time. Upon numerous occasions I have talked with the head tribesmen of two groups northwest of us and they said their people would like for me to come and preach to them. With all my other duties it has not been easy to find the time to go just every time I wanted to. With all things made ready, I left on a Wednesday morning and reached the first group in the afternoon. They had said that when I came they would have the materials ready to build a meeting house, but I was surprised to

find that they had the building nearly complete when I got there. With only about an hour's work the building was finished. Due to so much rain it is hard to get the people out in the afternoon, so we set the first service for the next morning.

People Shy: Many Heard the Gospel for the First Time

About 9 a. m. they began to gather for services and it was fully an hour before we got them settled enough to start preaching. Most of these people were assembling for the first time to hear of the Lord Jesus Christ. We never did get all of them assembled in order; many of the men went around to the back of the building, but they could hear what was being said quite well. The women and children were very shy and some of the children were frightened and cried when I would get near them. Under no circumstances are the wo-

men allowed to mingle around where the men are, so the only time the women and small children get to see and hear a white man is while the services are going on. We had a good turn-out for our first service and while a few showed little to no interest, most of them wanted to hear what was being said. I have no way of knowing what effect, if any, the message had on any of them, but God gave me great grace as I preached Jesus to these jungle people.

The Lord Opens Up Aienda

If you folk recall, some time ago, I told of a trip back toward the Dutch border and I mentioned a place called Aienda where I held services. I asked you to pray with me about this place that the Lord might open the door for me to go there regularly to hold services. Until last week I had not been back to the Aienda people but felt that I must go and talk to them again. Again it was in the afternoon when I arrived and the head man said he could not get his people to assemble before morning.

About 9:30 the next morning about 125 people had gathered for services and after the services were over they said they wanted me to come back regularly for services and as soon as they had time to work their gardens, they would put up a building. These buildings are not much and are not really necessary to have preaching, but it shows real progress in a people as primitive as these are. Some of the people at Aienda were divided, though, as another mission is trying to get in there and has probably promised them material things. I told them as long as they wanted me to come and the Lord led I would be there.

With these two new places opened up as regular preaching places I have about all the help arrives. I have been back to the Leveni Valley once since writing about it and I made one trip across the mountains east of us into the Paru Valley. I am still looking for new areas and new people, though, and as soon as I get a tent I hope to make a trip into the cannibal area of the Western District and on up to the Strickland River. This will take some planning and preparation and will no doubt take up to three weeks to complete. Pray with us about these areas.

Pray for us as we seek to know and do His will. People often ask about our financial needs. That will be answered in another article in the next issue of TBE.

May the Lord bless each of you and provide for all your needs.

Sincerely,
FRED T. HALLIMAN.

Eternity of Christ

(Continued from page one)

never had a beginning. He, as the second Person in the Trinity, has lived forever. Micah 5:2 speaks of the Ruler who shall be born in Bethlehem seven hundred years later, and concerning that same One he says, "Whose goings forth have been from of old, FROM EVERLASTING." The Child was born in Bethlehem, but the Son was "from everlasting." The same words applied to God the Father, apply to the Son, when it is written in Psalm 90: "From everlasting to everlasting thou art God." There was a time when this earth did not exist. There was a time when angels did not exist. There was a time when all the hosts of planets and stars did not exist, but there was never a time when God the Son did not exist.

"The Father Of Eternity"

In Isaiah 9:6-7 there is a remarkable statement. It says, "Unto us a Child is BORN, unto us a SON IS GIVEN." A Child was born who was given the human name of Jesus, but as Son he was "given," for that Son had no birth and no beginning. Then a number of wonderful titles are given to him. Among others the term is used, "The everlasting Father."

Offerings For The Work

REPORT OF OFFERINGS FOR NEW GUINEA MISSIONS JULY 1962

West Side Baptist Church, Emporia, Kans.	10.00
Faith Baptist Church, Hurst, Texas	10.40
Tabernacle Baptist Church, Tulsa, Okla.	50.00
Bible Baptist Church, Broken Arrow, Okla.	15.00
Grace Baptist Church, Springfield, Mo.	20.00
Bethel Baptist Church, Phillipsburg, Kans.	8.44
Macedonia Baptist Church, Chicago, Ill.	100.00
Providence Baptist Church, Henderson, Texas	50.00
Katy Baptist Church, Farmington, W. Va.	25.00
Valles Mines Baptist Church, Bonne Terre, Mo.	100.00
Manhattan Bible Baptist Church, Manhattan, Kans.	10.00
Macedonia Missionary Baptist Church, Cannelton, Ind.	10.00
Calvary Baptist Church, McLeansboro, Ill.	4.80
Zion Baptist Church, Detroit, Mich.	13.61
Trinity Baptist Church, Rialto, Calif.	25.00
Woodlawn Terrace Baptist Church, Memphis, Tenn.	50.00
Meadows Baptist Church, Rolling Meadows, Ill.	7.00
Temple Baptist Church, Rocky Mount, N. C.	10.00
Fossil Baptist Church, Fossil, Oregon	12.49
Mr. Dale M. Reel, Va. (3 offerings)	40.00
Mr. Roy E. Arthur, Ky. (2 offerings)	37.00
Mr. Ralph E. McIlrath, Ind.	10.00
Mr. Purdom Carney, Ky.	7.00
Miss Inez Swann, W. Va.	32.00
Mr. W. R. Powell, Texas	15.00
Mrs. Nell Duggins, N. Car.	8.28
Mr. Marvin Long, Ky. (3 offerings)	15.00
John and Lena Schmidt, California	10.00
Mr. and Mrs. C. R. Snyder, N. Car.	5.00
Anonymous	2.00
TOTAL	710.02

OFFERING FOR MOTORCYCLE

Adults Women's S. S. Class, Halts Prairie Baptist Church, Malts Prairie, Ind.	3.00
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That term is sometimes translated, "THE FATHER OF ETERNITY." Who was the Father of eternity? The answer is God the Son.

Jesus Of The New Testament. The "I Am" Of The Old

Jesus said to the unbelieving ecclesiastics of His day, "If ye believe not that I am he, ye shall die in your sins, and whither I go ye cannot come." (John 8:4). The word "he" is in italics, which signifies that it is not in the original. Plainly, bluntly, Jesus said, "IF YE BELIEVE NOT THAT I AM, ye shall die in your sins . . ." What did He mean? He assumed to be the "I AM" who said to Moses (Exodus 3:14), "I AM THAT I AM." Bible scholars who have unravelled the meaning of that expression, say that the Hebrew signifies, "I am he that was; he that is; he that will be." That certainly signifies the ETERNAL ONE. Jesus said that unless one believes in Him as the "I AM"—the Eternal One, he shall die in his sins and cannot enter His presence. Belief in the eternity of God the Son is therefore a vital thing. No greater claim could have been made by Jesus than was made when He claimed to be the "I Am" of the Old Testament Scriptures.

Present At The Beginning

Genesis 1:1 says, "In the beginning God created the heavens and the earth." Was the Son of God

present? John says so. He says, "In the beginning was the Word and the Word WAS GOD." Then he identifies the Word with Jesus by saying, "And the Word was made flesh and dwelt among us." The Son was the active agent in creation for John says, "All things were made by him and without him was not anything made that was made." He existed before creation, then when creation took place he did that creating.

The careless way in which the name of Jesus Christ is used, and the careless, disrespectful way in which He is rejected today, is the product of wrong thinking about who He is. It does not dawn upon the minds of irreverent, ungodly men that they are dealing with the ETERNAL GOD when they deal with Jesus. A man told me sometime ago of a blasphemer who said, "When I get ready to pay attention to religion, I will deal directly with 'the Old Man,' I don't want anything to do with 'the Boy.'" That was his wicked way of disparaging the Son of God. It grew out of the belief that Jesus is somewhat inferior. Certainly that man did not realize that Jesus Christ was and is God, the eternal Son.

The puny grasshopper man who rejects Jesus Christ, rejects the One who made him, and that rejection will land him in hell, because "he hath not believed on the name of the only begotten Son of God."

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The Baptist Paper for the Baptist People.

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

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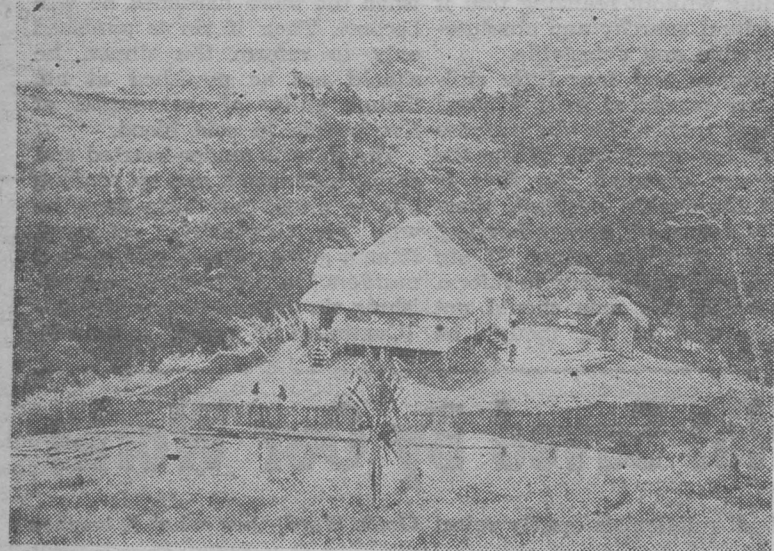
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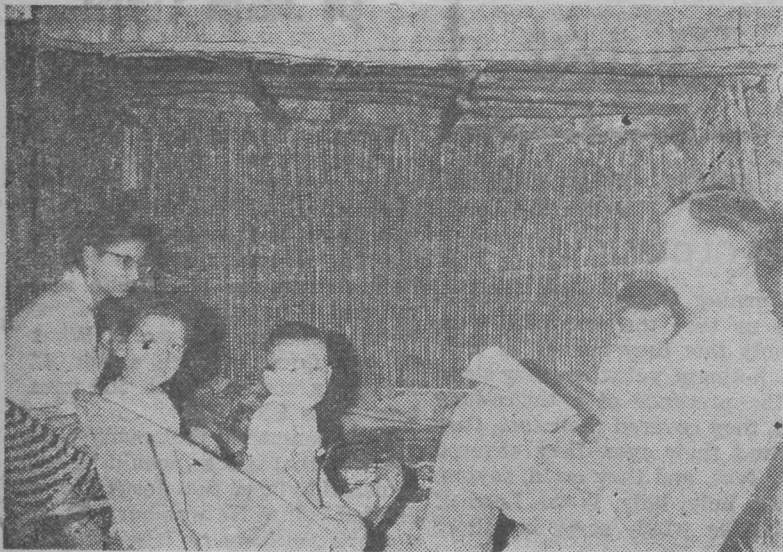
All subscriptions are stopped at expiration date, unless renewed or special arrangements are made for their continuation.

Photos From New Guinea

NOTE: There seems to be some confusion about the house we live in due to some pictures appearing in TBE a few weeks ago of the first house I built on the mission site. The pictures that appeared in TBE before were of the house I lived in while building our present one. That house was no more than a shack and only one room.



This is the house we live in now. The kitchen is joined to the main structure by a passageway only. It is made of the same materials except the roof which is galvanized iron. Also there is a 1,000 gallon water tank, behind the kitchen, that cannot be seen. The material for the tank was brought here in pieces and I built it on the site. There have been a few improvements made around the house since this picture was made, rock walk-ways, flower beds, etc. A few native women can be seen mingling in and around the yard. The little roof protruding on the left side of the house is the fire-place. There is about a 50 foot drop directly to the left of the house and at the bottom of this is a small river. Looking in back and a little to the left is the direction of the Dutch border. The Leveni Valley lies to the left of our house. The road from Koroba to our house has now been completed and it lies on the left of our house just across the river.



In this picture can be seen a portion of our living room. This is where we have our family devotions and where we usually meet to pray for you folks and our needs, after we have thanked God for His mercies for the day. This is our fire-place, and never a night goes by that we don't sit here and enjoy a warm fire. Just above my head and to the right (very edge of the picture and hardly visible) hangs our Coleman kerosene lantern. In the back of Mrs. Halliman, but not visible, hangs a fire extinguisher. I was reading from the Gospel of Matthew when this picture was made.

(More Pictures on Page Six)

"I Should Like to Know"

(THE BAPTIST EXAMINER welcomes questions, to be answered in this column. Please state questions on separate sheet of paper, rather than including them in correspondence which relates to book orders, subscriptions, or some other matter).

1. I would like to have you explain in TBE the difference between predestination, as taught in the Bible, and the fatalism of "what is to be, will be" thinkers who do not really believe the doctrine of the Bible.

There is a vast difference between Predestination, Fatalism and Chance, or Fortune.

Fatalists teach that there is a blind, impersonal force, back of which there is no purpose and over which none can have control—nay, not even God—and that things happen in this world and are swept along by this blind power. This is Fatalism.

Chance (or Fortune) means that things happen luckily; that things are not controlled and directed by God. According to chance, God can foresee what will happen, but that is all. Everything is of mere luck. And if the advocate of Chance is asked why or how things come to pass, he has no reply except to say that it just happened.

Predestination, the doctrine of the Bible and the doctrine we believe, is that God has a purpose and He is working all things out according to His own will and purpose (Eph. 1:11, Dan. 4:35, Isa. 14:24, 46:10). Predestination teaches that God does nothing nor permits nothing except that which serves to carry out His purpose (Psa. 33:11). This means that God is the sovereign of the world, the One who does all things as He so wills.

Those who blankly say or believe "What is to be, will be" are as wrong as the advocates of chance. It is true that events are certain, but only so because of the sovereign God who fulfills His own decrees. Actually, those who believe "what is to be, will be," without giving any consideration for God, are as difficult to convince of the Bible doctrine of predestination as those who believe in chance or fortune.

We do not believe that things just happen. We believe that a wise, holy, good and sovereign God has the control and guiding hand in every detail of life (Mt.

10:29, 30). The only man who does not want God to have this control, or the man who despises the truth that God does have the control, is the person who does not love God and does not want God in his life. He wants his own will and way. He wants God on one side and he wants on the other. He, like the devils of old, would say, "Leave us alone." But not so; God is sovereign and He cannot deny Himself.

2. Please define Bible predestination and give some verses on God's governorship over the world.

Predestination, strictly speaking, covers all that God has predetermined with respect to the world. His working this purpose or predetermined plan out in time is called His Providence. He has His purpose and He works all things according to it. Here are some Scriptures which reveal to us something of God's governing the earth.

Rev. 4:11: "Thou art worthy, O Lord, to receive glory and honour and power: for thou has created all things, and for thy pleasure they are and were created."

Did you ever ask the question, "Why was the world made?" Well, here is your answer: for the pleasure of God. God made this world for His own pleasure. He did not make it for man's pleasure, though man enjoys the things God has given him. The chief end of the creation is not the good of man, but the pleasure of God. You no doubt have heard people express an opposite teaching to the Bible on this subject. They have taught man's good is the chief end of creation. But this verse teaches otherwise. (Prov. 16:4).

Psa. 24:1: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

God owns the earth, its fulness, and its inhabitants. Vain man holds a man-made document to property which he calls a deed and he thinks he owns something. But he is only occupying God's own property. As a matter of fact, this verse shows us that man himself belongs to God, and God can do with man—His own property—as He so wills.

Psa. 23:28: "For the kingdom is the Lord's: and he is the governor among the nations."

Read the book of Psalms and you will see that the God of the Psalmist is quite different from the god preached today. The God of the Psalmist was a God who was the King and Governor of the nations. The reason so many people can get no comfort from the Psalms is that they know not the sovereign God of whom the Psalms speak. Their ideas of God are so small that they cannot receive the great truths spoken of by the writer. Why, some people could put their god into their back pockets and never miss him, he is so little. But not the God of the Psalms. He is a person of action, not of idleness; He is one of power, not of weakness; He is one of success, not of disappointment; He is one who fills Heaven and earth, performing His will, not one bound up on every side. He is truly God to His people. David said of Him in Psa. 60:12: "Through God we shall do valiantly: for he it is that shall tread down our enemies."

Again David says, "Say unto God, How terrible art thou in works! through the greatness of thy power shall thine enemies submit themselves unto thee . . . Come and see the works of God: he is terrible in his doing toward the children of men." (Psa. 66:3, 5).

Psa. 72:2: "Blessed be the Lord

God, the God of Israel, who only doeth wondrous things."

The only things that the god of many folk can do is what man permits. He is so weak and tiny that He can't do anything but what they allow. Not so, David's God.

Listen to this: "But God is the judge: he putteth down one, and setteth up another." (Psa. 75:7).

Psa. 115:3: "But our God is in the heavens: he hath done whatsoever he hath pleased."

Psa. 119:90-91: "Thy faithfulness is unto all generations: thou hast established the earth, and it abideth. They continue this day according to thine ordinances: for all are thy servants."

Psa. 135:5, 6: "For I know that our Lord is above all gods. Whatsoever the Lord pleased that did he in heaven, and in earth, in the seas, and all deep places."

Prov. 16:9: "A man's heart deviseth his way: but the Lord directeth his steps."

Prov. 16:1: "The preparations of the heart in man, and the answer of the tongue, is from the Lord."

Prov. 16:33: "The lot is cast into the lap; but the whole disposing thereof is of the Lord."

Prov. 21:1: "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will."

Ecc. 7:13: "Consider the work of God: for who can make that straight, which he hath made crooked?"

See also the following passages: Isa. 14:24-27, 40:12-28, 43:13, 44:6, 7, 46:9-11, Dan. 4:35, Eph. 1:11, John 19:11, Rom. 8:28.—B.L.R.

Not Saved By Works

(Continued from page one)

eth mercy"—Romans 9:16.

"For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, NOT OF WORKS, but of him that calleth"—Romans 9:11.

"And if by grace, then is it NO MORE OF WORKS: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work"—Romans 11:6.

"Knowing that a man is NOT JUSTIFIED BY THE WORKS OF THE LAW, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and NOT BY THE WORKS OF THE LAW: for by the works of the law shall no flesh be justified"—Galatians 2:16.

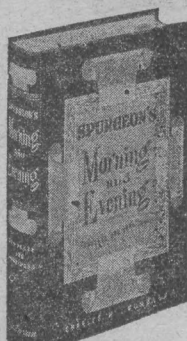
"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: NOT OF WORKS, lest any man should boast"—Ephesians 2:8, 9.

These by no means are all the verses on this subject, but they will certainly reveal to us that God's way of salvation is not by works.

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IN WHAT SENSE DOES THE BIBLE TEACH THAT GOD REPENTED?

"And it repented the Lord that he had made man on the earth, and it grieved him at his heart." (Gen. 6:6).

There have always been a number of "paradoxical" and seeming contradictory statements in the Bible that have given Bible students a bit of trouble in understanding the Bible. For the most part, these "puzzlers" are due only to a lack of a deeper, more thorough examination of the Bible.

One of these problems is the statement in Genesis 6 that God repented. Such action on the part of God would certainly not be consistent with His immutability, not to mention other attributes. Also, such an act would be in contradiction to other Scriptures which state that God is not One who repents (James 1:17, I Sam. 15:29, Psa. 110:4).

"God is not a man, that he should lie; neither the son of man, that he should repent."—Num. 23:19.

Repentance presupposes error, imperfection, and failure. It also involves ignorance and a lack of foresight. Certainly, such things are foreign to God.

So what do we believe? Does God or does He not repent? The answer is: He does not.

Gen. 6:6 simply means that as man observed the acts of God, it would appear to man (if described only from the human viewpoint) that God had changed. But God's purpose has not changed in the least; He had always had the same purpose. But men could observe a

change in His outward conduct. Men saw a change, whereas God was only fulfilling what He had always purposed. The change in Genesis 6 was from forbearance to severity. God had been forbearing with men, but now He declares that He will destroy them.

God often, in the Scripture, accommodates Himself to man's finite mind in this manner. He "humanizes" Himself, in other words. He has a writer refer to how early He "rises," as if He went to bed. Others refer to His finger, His hand, His eye, His ear, His heart, His sense of smell, and the like. All of these references use characteristics of human beings in describing God. Since He is infinite, and cannot be described in His true being so that the finite creature can comprehend, He uses metaphorical methods (or comparisons) in conveying certain truths to our minds.

When we study the Scriptures, we should always keep in mind the essential attributes of God and understand all metaphorical references in the light of these attributes. If we do this, then we will not entertain false ideas about God and will at the same time get the message which He conveys to us via "humanization."

Incidentally, the theologians call this type of thing "anthropomorphism." But I would rather talk in simple terms than pass that big word off to you as the explanation of the passage just discussed.—BLR.

2. The Flesh Is Incapable of Good Works.

Isaiah shows us how unacceptable our works are when he says:

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags"—Isa. 64:6.

He is not speaking of our sins here, but our "righteousnesses," our so-called "good deeds." All of our natural works are tainted by the filth of the flesh and God will not accept them.

Paul says in Romans 7:18 that in the flesh there "dwelleth no good thing."

In Romans 8:7 he says that the fleshly mind is "enmity against God: for it is not subject to the law of God, neither indeed can be." Only as God's grace saves us and begins to use us can we do works that are good in His eyes.

The weakness of the flesh is further revealed in Galatians 3:3:

"Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"

Many people today, like the Galatians, believe that the flesh "holds out to the end," or "lives right," or does something else in making salvation perfect (complete). These people, like the Galatians, are "foolish" for believing such. The flesh is so corrupt that it couldn't do these things, even if God required them.

3. Christ Did All That Is Necessary.

All that a sinner needs for justification before God is to have God's holy Law satisfied. This means the sinner needs two things: (1) a perfect righteousness and (2) the remission of sins. Jesus provides both of these. As for the first, we read:

"Christ is the end of the law for righteousness to every one that believeth"—Romans 10:4.

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

"Christ Jesus, who of God is made unto us . . . righteousness"—I Cor. 1:30.

"And be found in Him, not having mine own righteousness, which is one of the law, but that which is through the faith of Christ, the righteousness which is of God by faith"—Philippians

3:9. As for the remission of sins, Christ's death took care of that. We read:

"He appeared to put away sin by the sacrifice of himself"—Hebrews 9:26.

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes we are healed"—I Peter 2:24.

"Christ died for our sins"—I Cor. 15:3.

We see, then, Christ has done all that is necessary for our salvation. All we do is enjoy it. "We have peace with God through our Lord Jesus Christ" (Romans 5:1).

"And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses"—Acts 13:39.

If a man tries to climb up any other way, rather than come through Christ, he is a thief and a robber" (John 10:1). He is trying to merit his salvation, when Christ has taken that honour completely unto Himself.

Which camp are you in today? Are you a merit-monger like Cain, or are you one who looks to the blood, as did Abel?

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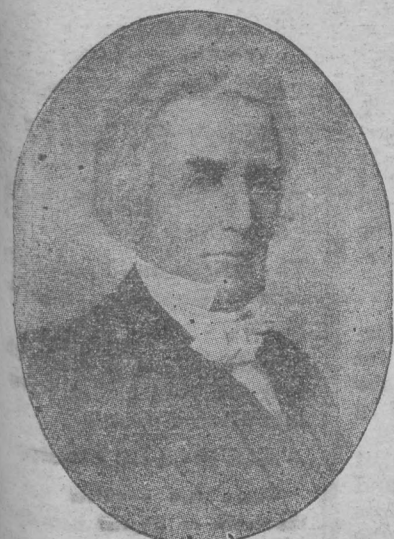
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Mrs. Missouri Johnson, flanked by her grandson Boxley Boggs on her right and your editor on her left, is one of the long time readers of TBE. TBE has been a blessing to her, and she in turn has been a blessing to TBE for many years. Despite her 84 years, she is a remarkable woman physically, mentally, and spiritually, and we are grateful to have her as a friend.

She wanted to attend our Bible Conference but was unable to do so. However, since the Con-

ference she and her two grandsons visited our church, and also were entertained in our home.

About a year ago Sister Johnson suggested to her grandson Boxley that if he wanted to learn more about the Bible he would do well to read TBE. Following her advice he subscribed for TBE and has been a regular and consistent reader and supporter of TBE ever since. He is now one of the loved members of Calvary Baptist Church.

Blessings on these dear ones.

"Life And Ministry Of Paul"

(Continued from page 1)

We read:

"Even every one that is called by my name: for I have created him for my glory, I have formed him: yea, I have made him." — Isa. 43:7.

If you will notice, Isaiah isn't talking about all the creation. He isn't talking about every man who has been created and put here within this world. Rather, he is talking about those who have been called of the Lord, and he declares that they have been created for the glory of God. God never yet has saved a man and called that man unto himself for salvation but what prior to that, God had formed him, God had made him, and God called him for His own glory.

Then in the book of Haggai we find a prophecy that even the temple of God of the latter day is for God's glory. Listen:

"And I will shake all nations,

and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts." — Haggai 2:7.

Some of these days there is going to come a world convulsion whereby God is going to shake the heavens, and the earth, and the sea, and the dry land, to the extent that all the nations of the world shall feel the very power of God. Then it is that the desire of all nations shall come. Who is the "desire of all nations?" Beloved, you know as well as I that the prophet is speaking of the Lord Jesus Christ, and when the Son of God comes, He is going to take that temple at Jerusalem, and He is going to literally fill that house with His glory.

When the tabernacle was built according to the pattern that God showed to Moses in the mountain, it is said that the glory of God came down and filled that tabernacle completely. Then when Solomon built the temple, there was a repetition, in that the Spirit of God took up His residence within that temple. However, Ezekiel

tells us how he saw the Spirit of the Lord take His departure from the temple at Jerusalem, and from that time down to this, the Jewish place of worship has never shown forth the glory of God. There is a day coming when "the desire of all nations" shall return, and when the Son of God puts in His appearance, it is then that the whole temple is going to be filled with the glory of the Lord.

You will be amazed, as you read through the Word of God, to see how much is said about glorifying God. When the Son of God was born in Bethlehem, it was on that night that an angel said to the shepherds:

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord." — Luke 2:10, 11.

Then the Word of God tells us how an entire multitude of the heavenly host joined that first angel in praising God, and saying: "Glory to God in the highest, and on earth peace, good will to-ward men." — Luke 2:14.

This would show us that even on the night when the Son of God was born in Bethlehem as the angels sang that hallelujah chorus, it was then that the thought of the glory of God was paramount in the mind of the angels of the Lord.

The Word of God tells us how important it is that we remember everything is to be for the glory of God. Listen:

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." — I Cor. 10:31.

As I have said, you have no business drawing a breath into your lungs, you have no business to lift a glass of water to your lips to quench your thirst, you have no business to take a sandwich into your hands except it be for the glory of the Lord. I say to you, when you turn through the Word of God you will be amazed that everything we do, and every action on our part is to be that God Himself might be glorified.

I

CHRIST IS TO BE COMPLETELY GLORIFIED.

The Word of God tells us how that some of these days the Lord Jesus Christ is going to be completely glorified. We read:

"For of him, and through him, are all things: to whom be glory for ever. Amen." — Rom. 11:36.

If you will read the preceding verses you will see that Paul is delving into the knowledge that God has given to him of the riches, and the wisdom, and the grace of God. When he completes his study of the wisdom and the knowledge and the grace of God, he cries then to say, "To whom be glory for ever. Amen."

Notice again:

"And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen." — II Tim. 4:18.

This is the last book that Paul wrote. He is finishing out his life's ministry. He knows within a little while that he is going out into eternity to be with the Lord. As he writes his last words he says, "The Lord is going to take care of me. He is going to deliver me from every evil work, and is going to preserve me unto His heavenly kingdom." Then with a shout of triumph he says, "To whom be glory for ever and ever."

The Apostle Peter said:

"Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." — I Pet. 1:11.

Go back to Calvary and see Him suffer. Go back beyond that to Gethsemane and see Him as He suffered. Go back to the very beginning of His ministry and see the sufferings of the Lord Jesus Christ as you trace His life through this world. Beloved, the Scriptures tell us that as He suffered, so glory shall follow. I tell you, some of these days the Lord Jesus Christ is going to be completely glorified.

We read:

"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 is the story of the four and twenty elders who fell down before our Lord and praised Him, and who said, "You are worthy to receive glory and honour and power."

When the Lord Jesus Christ came into this world He didn't come to be glorified. He came at that time to be crucified. There was a time when the Son of God had only one thought in mind—namely, He was to die for the sins of His people. That was fulfilled at His first advent. Now that the Son of God has gone from this world, we are waiting for one more glorious experience, which is that blessed day when Jesus Christ shall be completely glorified.

II

CHRIST IS GOING TO BRING HIS SAINTS INTO GLORY.

At the same time that Christ is glorified, He is going to likewise bring His saints into glory with Him. Listen:

"Rather, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." — John 17:24.

This is a part of the high priestly prayer of intercession that was prayed by the Lord Jesus Christ near the end of His ministry, and as He prays He thinks of His own, and He prays that we might behold Him, and that we might see Him in His glory. Beloved, doesn't it help you and bless your heart to know that as Jesus Christ is going to be completely glorified, so He is likewise going to bring you and me and all the balance of the saints of God into a state of glorification?

Notice again:

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." — Rom. 8:18.

How many times in life you sit and think about the problems and the sufferings that you have! How many times you remember the aches and the pains that you have physically and you realize your inability to cope with the prob-

VISITORS FROM CINCINNATI



Mr. and Mrs. De Wayne Austin

For quite a number of years these dear ones have been our friends, and for their friendship we are indeed grateful.

They attended our Bible Conference in 1959, 1960, and 1961. They were providentially hindered from being with us in 1962. However, on Sunday, October 7th, it was a joy to have them and their son Don (who sometimes how missed being in the picture as our guests. In addition to attending our Bible Conference, they have visited us at other times also. We jokingly tell Brother Austin that the Roman Catholic makes a pilgrimage to Rome, the Arab goes to Mecca, and at least once a year he makes a pilgrimage to Ashland.

TBE has been a blessing to these folk. Bro. Austin wrote to recent date, "I consider you as one of the two men who have most influenced and meant the most in my Christian life as to learning and taking a stand for the truth of God. Your help, primarily through TBE, has been of immeasurable value. We have read and enjoyed TBE for 13 years."

Needless to say, we thank God and take courage in view of friends like these.

How many of this world! How many times you have thought of the sufferings through which you are passing, but Paul said, in substance, after you have calculated this, then calculate on the other hand all the glory that is going to be ours after awhile in Jesus Christ, and just remember that by a mathematical calculation the sufferings of this present time are not worthy to be compared to that glory that shall be revealed then.

Beloved, I am glad to know that some of these days the Lord Jesus Christ is going to be glorified, but the thing that blesses my heart is to know that you and I who are saints of God are going to share in that glory, and we are going to enjoy the glory of God together with Him.

Listen again:

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory." — Col. 3:4.

I ask, who wouldn't like to appear with a president? Who wouldn't like to appear with a king? Who wouldn't like to appear with a governor? Who wouldn't like to appear with some of the greatest of this earth? Well,

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RECENT VISITORS FROM CLEVELAND, OHIO



This group of folk from Cleveland spent an October weekend at Carter Caves State Park and attended Calvary Baptist Church's Sunday morning services. The adults are (from left to right): Jack Allen, Mrs. Allen, Walter Cook, Paul Tiber, Mrs. Tiber, Jack Grubbs, Mrs. Grubbs, Mrs. Ed Gugger, Mrs. Don Heche, Ed Gugger, and Don Heche.

Most of these Ohioans were also at our Bible Conference and we have been greatly blessed by their acquaintance and fellowship.

God Uses Means

doth He devise means, his banished be not expelled him."—II Sam. 14:14.

and when they were come, had gathered the church to them, they rehearsed ALL GOD HAD DONE WITH them, and how he had opened the door of faith unto the Gentiles.—Acts 14:27.

When Charnock, an old Puritan writer, said: "God doth not merely work but by means, doth not produce anything but them which may be done by them" (Works, Vol. 3, page

has always been a God of means. We all know that God independently do anything desired, yet we also should realize that He gets glory to Himself by taking weak vessels and the "foolish things of this world" (I Cor. 4:7, I Cor. 1:27) to effecting His purpose. Many of us find that God takes the "foolish things of this world" to effecting His purpose. Many of us find that God takes the "foolish things of this world" to effecting His purpose.

When God would lead the children of Israel out of Egyptian bondage, He did not do so independently of human means. He chose a leader, Moses; He prepared Moses for the task before him and gave Aaron for a helper. Moses and Aaron went before Pharaoh, as God had purposed to accomplish with them, to the wicked king. Of course, God did not have to use

these days I am not going to appear with a governor, nor with a king, nor with a president, nor with the earth's greatest, but I am going to appear with the Lord Jesus Christ. He is going to glorify me, and I am going to glorify Him. He is going to bring the glory of God into glory.

it became him, for whom many things, and by whom are many things, and by whom are many things, to make the captain of our salvation perfect through his blood.—Heb. 2:10.

He tells us that many sons of God are going to be brought into glory. God isn't going to save everybody. Rather, God is going to save many sons—His Son, and those whom He saves, going to bring into glory His Son, the Lord Jesus Christ.

III WHAT WE ARE NOT TO GLORY IN.

text says, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ." If we are to glory in the cross of Christ while we are waiting for that glorious day where Christ shall be glorified, what is it that we are glorying in now? Well, I'd say there are a lot of things that we are glorying in that we are not to glory in today.

the world glories in physical prowess. I often think about the kinds of glory that they are glorying in—how that they are glorying in their physical strength, in their physical prowess, in their physical strength, in their physical prowess, in their physical strength, in their physical prowess.

the glory of young men is in their physical strength."—Prov. 20:29. I think of baseball players and of wrestlers and athletes and all kinds of glory in their physical strength, but, beloved, we are not to glory in physical prowess.

are we to glory in physical prowess. How many people there are today who glory in the fact that they have a little more of this world has to offer than is possessed by their

these men, nor did they have to ask Pharaoh to let Israel go; God could have crushed Pharaoh and opened the earth to swallow up his armies, but this was not His will. Read the story in Exodus chapters 1 through 14 and see God's mighty hand at work through his human instruments. When the Red Sea finally rolled back to allow Israel to pass from Egypt, God had Moses to lift his rod and stretch out his hand over the water, and then the water divided.

Now who did all these miracles? Instrumentally, they were done by Moses and Aaron, but efficiently they were done by God. God takes the credit; He says, "I brought them out; I delivered them."

Again, consider the battles won by Israel under the leadership of Joshua in the land of Canaan. In every case you see that men did the fighting, but God takes credit for the victories. Why? Because He was the efficient cause of every victory. The instruments cannot claim any honor for the victory, but can only rejoice that they were used victoriously. "Shall the ax boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it?" (Isa. 10:15).

When God would rebuke Balaam the prophet for his sin, did He not use means? It was through the ass that God spoke to the blinded prophet and thus rebuked him.

When God spared Rahab the

harlot, He did so through an arrangement made between Rahab and the Israelite spies whom Rahab hid in her house. Rahab hung out a red cord and this was the means of her life being spared when Israel came upon the city.

At the fall of Jericho, God had Israel do some very strange things as a means of taking the city. Their marching around the walls, their blasting of the trumpet, the shout of the people—all these things accomplished nothing within themselves, yet God made use of these things in His own purpose.

When God raised the son of the widow of Zarephath, he used His prophet Elijah. When He raised the son of the Shunamite woman, He used Elisha. He used the apostles in the raising of others from the dead. God did not need any of these human instruments, yet He used them.

Instead of sending down an angel to write the Bible, God took a country boy like Amos, a fisherman like Peter, an educated Jew like Paul, a trained physician such as Luke, and others with whom we are acquainted through our reading of the Bible. Yet it was not a man-made book, it was a divinely inspired book, for these men wrote as they were moved by the Holy Spirit (II Peter 1:21).

What more need be said? There are hundreds of examples in God's Word to reveal that God uses means. You have your Bibles, use the means God has placed in your hands to seek His divine knowledge.—BLR.

neighbors. But, beloved, we are not to glory in our wealth. Listen:

"But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth."—Deut. 8:18.

Yes, beloved, if you have any of this world's goods it is because God has given you the power to get it. You don't have wealth because of anything in yourself. The glory does not belong to you, for it is God that has given you the power whereby you are able to get that wealth.

There was a church in the New Testament that needed to be reminded of this, for we read:

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."—Rev. 3:17.

This has reference to the church at Laodicea. This church was lukewarm. They had gone on record that they were rich, and increased with goods, and had need of nothing, yet the Lord looked down upon them and said, "Don't you know that I look upon you as wretched, and miserable, and poor, and blind, and naked? You think you are rich, but I see you entirely different from the way in which you see yourself."

Yes, beloved, we are prone to glory in our physical prowess, and we are prone to glory in our

wealth, but we are not, in the light of this text, to glory in these.

Neither are we to glory in any religious experience on our part. The Lord Jesus said:

"Therefore when thou doest thine alms, do not sound a trumpet before thee, as they hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward."—Mt. 6:2.

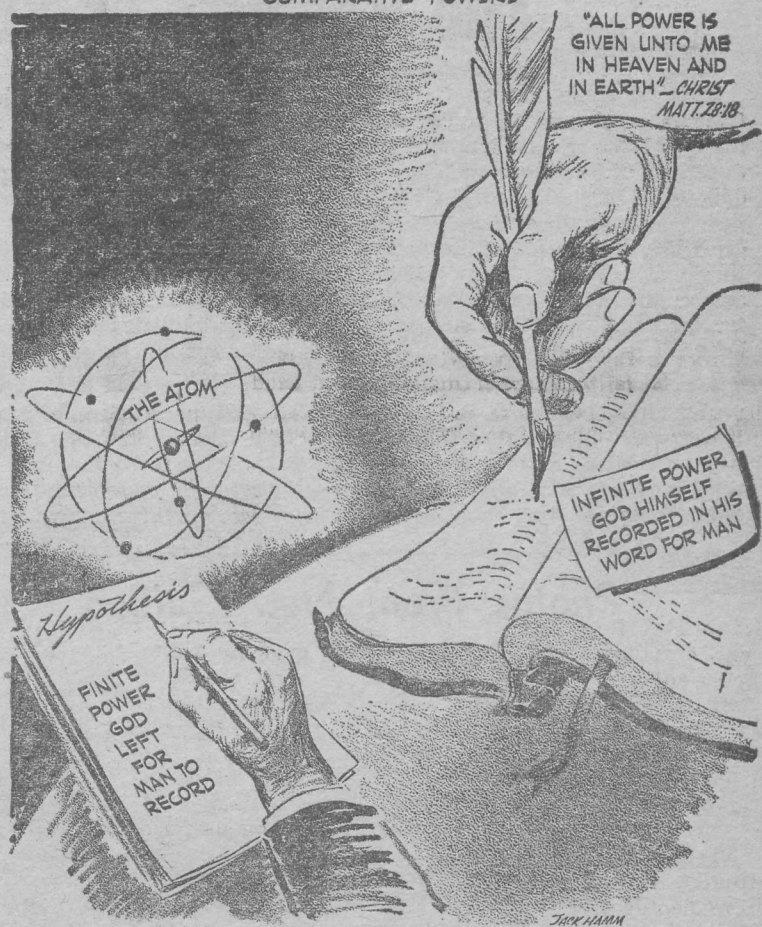
I think there are lots of people today who are just like these individuals of the days of the Lord Jesus Christ who gave alms to be seen of men, and who were seen of men and received the glory of men. I think there are lots of folk today who have some kind of religious experience that they glory in. There are folk who glory in their church membership. There are folk who glory in the fact that they have been baptized. If you were to ask one of these individuals about his experience, he would give you lots of praise for his experience. He might praise the mourner's bench, or he might praise the baptistry, or he might praise his church membership. Beloved, we are not to glory in our religious experience, for my text says, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Some people glory in their oratorical ability. There was a man in the New Testament who did that, and he came to a very sad end. Listen:

"And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because HE GAVE NOT GOD THE GLORY: and he was eaten of worms, and gave up the ghost."—Acts 12:21-23.

Stand there beside that casket and see Herod as his worm-infested body lies before you, and you can realize this truth, that he is in this position just because he took the glory that belonged to God. His oratory was looked upon as being the voice of God, and when he gloried in his oratory, God took him in death.

COMPARATIVE POWERS



We are not to glory in the things of this world. Each of us are affiliated with the world in some respect, and it is so easy for us to come to the place that we would glory in earthly accomplishments and earthly experiences. Paul dealt with a group of people of whom this was true, for he said:

"Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)"—Phil. 3:17-19.

These were people who were concerned about worldly things—who lived for this world, and Paul said that their glory was their shame. I tell you, beloved, we are not to glory in worldly experiences.

There is a reason why we are not to glory in physical prowess, and in wealth, and in religious experiences, and in oratory, and in worldly things. That reason is that all man's glory is of a transient nature. Beloved, it doesn't last; it is only for a little while and then passes away. Listen:

"For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof FALLETH AWAY."—I Pet. 1:24.

All the glory that men have by way of wealth, by way of physical prowess, by way of oratory, by way of their earthly accomplishments, and by way of their worldly connections—all the glory that may come to a man amounts to nothing because the Word of God tells us that so far as man is concerned he is just like the grass. "The grass withereth, and the flower thereof falleth away," and the glory of man which is as the flower of the ground or the grass of the earth perishes away.

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This is the best expose of the heresies of the Russellites or Rutherfordites that we have ever seen or read. It covers the history, the doctrines, and the anti-biblical teachings of the movement. We thoroughly commend it to our readers.

I never had anything brought any more forcibly to my attention than this thought of recent date. I am sure that many of you read concerning the airplane crash on the part of the plane that was owned by the Ashland Oil and Refining Company. It so happens that the pilot on that plane was in a store just a few days before, and a godly woman was inviting folk in the store to go to church. When she asked him if he would attend services, he said, "Now listen, I am a young man. I am under fifty years of age, and I have a lot of living to do yet. I have a lot of fishing and hunting to do. I have a lot of things in this world that I am going to live for." He said, "You go around here and talk to some of these old people, and you invite them because they are just about to the end of the way; but so far as I am concerned, I have a lot of living to do yet in this world."

Beloved, I have thought of it so many times since he was taken in death. Here was a man who thought he had lots of living to do, who expected to do a lot of hunting, who planned to do a lot of fishing, and who was too busy to go to the house of God. I thought how that the glory of man is so transient—how it lasts for so short a time. As Peter said, the glory of man is as the flower of grass, which perisheth away. Yes, beloved, we are not to glory in these things, because they only last such a little while.

IV WHAT IT IS WE ARE TO GLORY IN.

We are to glory in the cross of the Lord Jesus Christ, for Paul said, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Every one of us who are saved are crucified people. Every one of us who are saved have already experienced a crucifixion ourselves. Paul says, "By whom the world is crucified unto me, and I unto the world." I am crucified unto the world, and the world is crucified unto me. The day you were saved, you were born into the family of God, and you were born crucified. Actually, you were born into the kingdom of God as a crucified individual. You are dead to this world, and at the same time, the world was crucified to you. When a saved one lives like the world, it is just a crucified one, a dying one, who is trying to live in the world. Paul says, "God forbid that I should glory save in the cross of the Lord Jesus Christ."

I ask you, beloved, would you glory in your physical prowess, or in your abilities so far as this world is concerned? Would you (Continued on page 6, column 5)

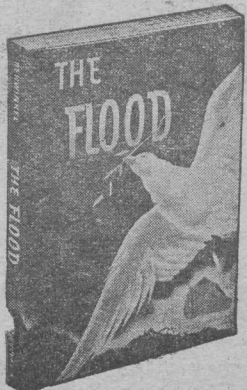
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The Vagaries of Romanism

It is true the Roman Catholic Church professes to believe in many of the great fundamental doctrines of Scripture such as the deity of Christ, the virgin birth, the atoning death of Christ on the cross, the inspiration of the Scriptures. Concerning Rome's belief and emphasis on these rock-ribbed teachings of the Bible we are in hearty agreement.

What many Christians do not understand, however, is Rome's additional teachings which are super-imposed upon the plain teachings of Scripture. For instance, Rome does not believe

in the inspiration of the Bible as the infallible, inerrant Word of the Living God. For the Roman Church places the past dogmas of the Church, and the present utterances of the Pope on a par with the teachings of Scripture. One can readily see how the teachings of the Bible could be completely nullified by the (infallible) pronouncements of the living Pope.

Nor do many people realize that the Roman Catholic Church holds its Pope to be the only living, personal representative of Christ on earth; that when he

speaks ex-cathedra (that is, as head of the Church) his words are the very words of God for all people.

And while no one desires to lessen the honor which God bestowed upon Mary, the mother of the Lord Jesus Christ, it is folly of the worst sort to sanction the utterly impossible place to which the Roman Church has wrongfully lifted her, until she has become the Queen of Heaven, and in essence if not in name, higher than Christ Himself.

Nor does the Roman Church teach true salvation by grace alone. For while the preaching of the Church is directed to present Christ as dying for our sins, the practice of the church is to exact words, merit, penance, atonement and money from all those who expect to be saved.

Nor is any Catholic sure of his salvation even with all these works of merit but faces purgatory (not taught in Scripture) for an undetermined time.

And while in predominately non-Catholic America there is a minimizing of the issue, it is still one of the basic and inexorable

tenets of the Roman Church that salvation is only and always through their Church, and that all non-Catholics, high and low, are heretics and bound for an eternal Hell.

A supporting doctrine is the teaching that Rome is the original Church of the Apostles, and therefore the only God-recognized Church for today. While it is true that the Roman framework emerged first (about 500 A.D.) it is also true that the Roman Catholic Church today with all its foppery and trappery is a million miles from that simple, sincere faith of the first century Church.

Rome teaches that all the Popes are in direct succession to Peter and the Apostles even though some of the Popes of Rome were libertines of the worst order. The truth is, that it is very questionable (not a line in Scripture to support it) that Peter was ever in Rome, and that the qualifications for Popes today are about as far from the life and beliefs of the Apostle Peter as one can possibly get.

While the R. C. Church professes to teach that all its members should own and read a Bible, the actual position of the Church is that only the Priests are capable of understanding and ex-

An Indian Story

When I was a boy I like to hear Indian stories, so I like to read about Daniel Boone and the pioneers. I think the best Indian story that I ever read, however, was about an old Indian who became a Christian. The whites were asking him how he knew he was a Christian. He decided he would tell them, and made a circle of dry leaves. Then he took a worm and put it in the center of the circle and set fire to the leaves. As the fire felt the heat, it moved, and he found that there was no escape. Finally it curled up near the center to die. Then the Indian story was down and picked up the worm and put it in a place of safety. The old Indian was right. Sinners, like that worm, are in danger of Hell; and when we do nothing to save ourselves, God by His grace saves us.

plaining its teachings. We do not minimize the merits, the works of mercy, the emphasis on education by the Roman Church. But these are not the way of salvation while it is possible that Catholics may be saved, if in spite of the Church, they are saved by the Church.

Catholicism's true character is more clearly shown in countries where they hold the upper hand. There you will experience ruthless, domineering, and many cases brutal crushing of the Church. In these countries there is little doubt of the opinion of herself.—Tract.

"Life And Ministry Of Paul"

(Continued from page 5) glory in the wealth that you would you glory in your religious experiences? Nay; we are to glory only in the cross of the Lord Christ.

When I say "cross," I mean the piece of wood, but the cross is symbolic of the blematic of the death of Jesus Christ. For what purpose do we die about the blood of the Lord God? The blood is to remind us of the fact that He died for us and also the cross is to remind us of the fact that He died with us.

We are so prone to glory in other things. We are so prone to want to glory in the things that we have. We are so prone to glory in our accomplishments. We are so prone to want to glory in the things of this world. We are so prone to want to glory in the death of Jesus Christ, whereby that we are born into this world.

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We read:

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Actually, this is what most people look for in a "Bible Dictionary." Most of the Bible dictionaries are more like encyclopedias; not words are truly defined; not the English words, but the words. And one who knows about Greek will have no trouble with the words are arranged as in the English.

Photos From New Guinea

(Continued from page two)



One of the most important rooms in any house is the kitchen. In this picture can be seen one of the most important places of our kitchen. Mrs. Halliman had just cooked a batch of bread when I made this picture and had set them out on the dough board to cool.



The children enjoy playing out each day, but they equally enjoy their bath-time. This picture was not specially made just for the paper, but it is what you would see every night if you were in our home. In fact, at this very moment Mrs. Halliman is preparing the bath for the kiddies at the same spot as you see in this picture.



There is probably only one thing recognizable in this picture, and while it is hardly likely that it will produce any results in this area, ECONOMY PRINTERS is receiving some good advertising. What you see is a large manila envelope, in which I received several TBE's from Bro. Gilpin, stretched over a native's head. The black thing on top is the tail button and plume of a cassowary bird. The native men don't care what they look like from the shoulders to the ground, but they will go to any extreme to try to dress up their head and neck.



In the letter to TBE, I spoke of Aienda. This is a portion of the people that I preached to at Aienda. The men and women never sit together (it's hard to get the men to sit at all); a few of the women can be seen sitting on the ground at the extreme right of this picture.



This man comes to the mission station quite often and is usually equipped with his stone axe and cassowary thigh bone as in this picture.

Sto we all, with open face be- as in a glass the glory of the Lord, are changed into the image FROM GLORY TO glory even as by the Spirit of God.—I Cor. 3:18.

—If you read, you will see that the more you see the glory of God in Jesus the more it reflects upon him. He says that the longer husbands and wives live together, the more each other they become. We know whether that be true or not, it has often been said, "It is in all probability there is truth to it. Beloved, I am true spiritually, that is, we live with Jesus—when we look upon His glory in ourselves, we are trans- formed into the same image, from the glory of God in His church. We see Him in His church, and that glory is reflected in the church, and so the extent that as we see the cross of Christ, it has a transforming effect upon the church, and so every one of us.

I look at myself, I see how little I must have looked like. I look at myself and how little of my time I spend reflecting upon Him. My sister, would you begin tomorrow you go out to glory in the Christ. As you do, there is a reflection of that glory in your life. Others in turn will reflect the glory of God in your life, and so the Christ in whom you are glorified.

IV

ARE TO GLORIFY HIM THROUGH HIS CHURCH.

to glorify Christ through His church. Lis-

him be GLORY IN THE CH by Christ Jesus

out all ages, world with- Amen.—Eph. 3:21.

beloved, Christ is to get in His church.

don't believe that any God that is truly saved to be happy outside the

Some of these days Jesus is coming. When He comes, no

individual would want Him and find him outside His

Beloved, I want to be a bride of Christ if it

please Him. Whether it be or not, I know one

thing I would not be a part of if I am not even

with His church.

to get His glory through His church—not through a mission

not through any organiza- tion, but through any kind of

set-up that by-passes the church. I want to glorify

I want to give God the glory through my life right now.

text says, "But God forbid should glory, save in the our Lord Jesus Christ,"

Thank you, Lord, for re- me of the fact that I

glory in your cross, and to give God the glory

the church that Jesus has established here within

CONCLUSION

ing, I ask, are you a of that church? Are you

of that church that the church built? Then

are, you can glory in the Christ in His church. If

not, your glory at best

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if but a most feeble reflection of what it ought to be.

Might it please God to help you to look up to Calvary and see Jesus who died there for your sins, and might you go out tomorrow to glory in that cross; and as you glory in that cross, may you tell people about your church, that the glory of God might be through the church of which you are a member.

May God bless you!

God's Law

(Continued from page one)

freaks of youth, follies, indulgences, little slips, etc., then appear in their true color, as breaches of the law of God, deserving severe punishment.

John Bunyan shall explain my meaning by extract from his famous allegory:

"Then the Interpreter took Christian by the hand and led him into a very large parlour that was full of dust, because never swept; in which after he had reviewed it a little while, the Interpreter called for a man to sweep. Now, when he began to sweep, the dust began so abundantly to fly about, that Christian had almost therewith been choked. Then said the Interpreter to a damsel that stood by, 'Bring hither water, and sprinkle the room;' the which when she had done, it was swept and cleansed with pleasure. Then said Christian, 'What means this?' The interpreter answered, 'This parlour is the heart of a man that was never sanctified by the sweet grace of the gospel. The dust is his original sin and inward corruptions that have defiled the whole man. He that began to sweep at first, is the law; but she that brought the water and did sprinkle it, is the gospel. Now, whereas thou sawest that as soon as the first began to sweep, the dust did so fly about, that the room could not by him be cleansed, but that thou was almost choked therewith; this is to show thee, that the law, instead of cleansing the heart (by its working) from sin, doth revive, Rom. 7:9, put strength into, I Cor. 15:56, and increase it in the soul, Rom. 5:20, even as it doth discover and forbid it, for it doth not give power to subdue.

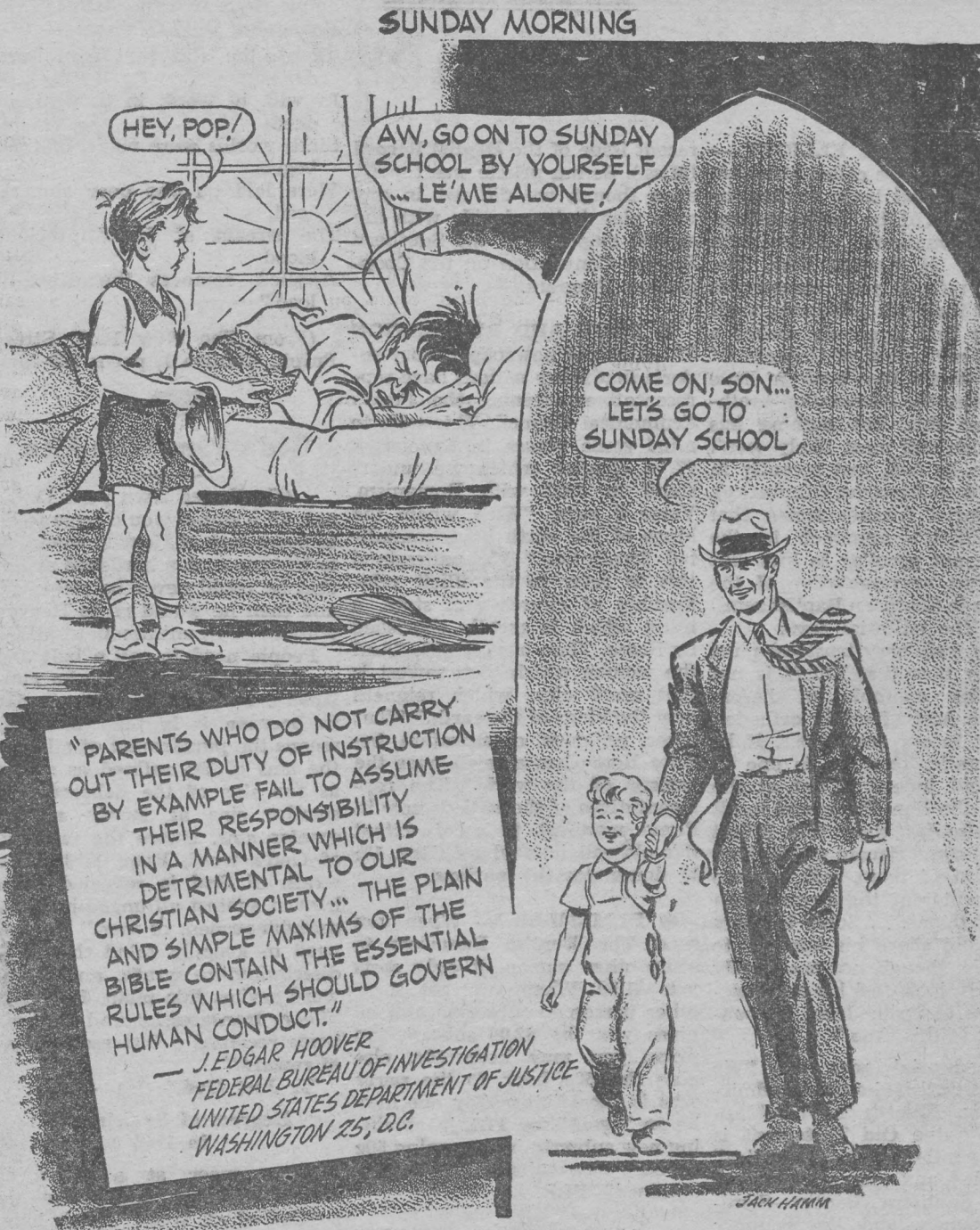
"Again, as thou sawest the damsel sprinkle the room with water, upon which it was cleansed with pleasure; this is to show thee, that when the gospel comes in, the sweet and precious influences thereof to the heart, I say, even as thou sawest the damsel lay the dust by sprinkling the floor with water, so it is vanquished and subdued, and the soul made clean, through the faith of it, and consequently fit for the King of glory to inhabit."

The heart is like a dark cellar full of lizards, cockroaches, beetles, and all kinds of reptiles and insects, which in the dark we see not, but the law takes down the shutters and lets in the light, and so we see the evil. Thus sin becoming apparent by law, it is written the law makes the offence to abound.

2. The law, when it comes into the heart, shows us how very black we are.

Some of us know that we are sinners. It is very easy to say it. The word "sinner" has only two syllables in it, and many there be who frequently have it on their lips, but who do not understand it. They see their sin, but it does not appear exceedingly sinful till the law comes. We think there is something sinful in it; but when the law comes, we detect its abomination.

Has God's holy light ever shone into your souls? Have you had the fountains of your great depravity and evil broken up, and been awakened up sufficiently to say, "O God! I have sinned?" Now, if you have your hearts broken up by the law, you will find the heart is more deceitful than the devil. I can say this of myself, I am very much afraid of mine, it is so bad. The Bible



says, "The heart is deceitful above all things." The devil is one of the things, therefore, it is worse than the devil—"and desperately wicked."

How many do we find who are saying, "Well, I trust I have a very good heart at the bottom. There may be a little amiss at the top, but I am very good-hearted at bottom." If you saw some fruit on the top of a basket that was not quite good, would you buy the basket because they told you, "Ay, but they are good at the bottom."

Ah! never believe it. Men are seldom estimated better than they seem to be. If the outside of the cup or platter is clean, the inside may be dirty, but if the outside is impure, you may always be sure the inside is no better. Most of us put our goods in the window — keep all our good things in the front, and bad things behind. Let you and me, instead of making excuses about ourselves, about the badness of our uncleanness—the blackness — the awful nature of our crimes!" "The law entered that the offence may abound."

3. The law reveals the exceeding abundance of sin, by discovering to us the depravity of our nature.

We are all prepared to charge the serpent with our guilt, or to insinuate that we go astray, from

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the force of ill example — but the Holy Spirit dissipates these dreams by bringing the law into the heart. Then the fountains of the great deep are broken up, the chambers of imagery are opened, the innate evil of the very essence of fallen man is discovered.

The law cuts into the core of the evil, it reveals the seat of the malady, and informs us that the leprosy lies deep within. Oh! how the man abhors himself when he sees all his rivers of water turned into blood, and loathsomeness creeping over all his being. He learns that sin is no flesh wound, but a stab in the heart; he discovers that the poison has impregnated his veins, lies in his very marrow, and hath its fountain in his inmost heart. Now he loathes himself, and would fain be healed. Actual sin seems not half so terrible as in-bred sin, and at the thought of what he is, he turns pale, and gives up salvation by works as an impossibility.

4. Having thus removed the mask and shown the desperate case of the sinner, the relentless law causes the offence to abound yet more by bringing home the sentence of condemnation.

It mounts the judgment seat, puts on the black cap, and pronounces the sentence of death. With a harsh un pitying voice it solemnly thunders forth the words, "Condemned already." It bids the soul prepare its defence, knowing well that all apology has been taken away by its former work of conviction. The sinner is therefore speechless, and the law, with frowning looks, lifts up the veil of hell, and gives the man a glimpse of torment. The soul feels that the sentence is just, that the punishment is not too severe, and that mercy it has no right to expect; it stands quivering, trembling, fainting, and intoxicated with dismay, until it falls prostrate in utter despair. The sinner puts the rope around his own neck, arrays himself in the attire of the condemned, and throws himself at the foot of the King's throne, with but one thought, "I am vile;" and with one prayer, "God be merciful to me a sinner."

5. Nor does the law cease its operations even here, for it renders the offence yet more apparent by discovering the powerlessness occasioned by sin.

It not only condemns but it actually kills. He who once thought that he could repent and believe at pleasure, finds in himself no power to do either the one or the other.

When Moses smites the sinner he bruises and mangles him with the first blow, but at a second or a third, he falls down as one dead. I have myself been in such a condition that if heaven could have been purchased by a single prayer I should have been damned, for I could no more pray than I could fly.

Moreover, when we are in the grave which the law has dugged for us, we feel as if we did not feel, and we grieve because we cannot grieve. The dread mountain lies upon us which renders it impossible to stir hand or foot, and when we would cry for help our voice refuses to obey us. In vain the minister cries, "Repent." Our hard heart will not melt; in vain he exhorts us to believe; that faith of which he speaks seems to be as much beyond our capacity as the creation of an universe. Ruin is now become ruin (Continued on page 8, column 2)

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We are often asked which concordance is the best. For the English reader who wants every Bible word, we think Strong's is best.

Examiner Editorials

● **PROFESSOR ELLIOTT** — Sometime ago we called attention to the heretical book written by Ralph Elliott of the Southern Baptist Convention's Midwestern Seminary at Kansas City, Mo. Just to refresh your memory as to what the book advocates, we'll just say that it simply makes a book of myths out of Genesis. Of course, there has been a little stir among the Convention brethren over this, but nothing has been done and most likely won't be done. In fact, just recently in the *Western Recorder* (Kentucky), an editorial frankly states that Prof. Elliott's approach to the Bible is not peculiar to him, but he is just representative of the teachers in Southern Baptist seminaries. The editorial says:

"They (seminary trustees) must know by now that Elliott is not a glaring example of heresy among a host of safely orthodox teachers in our seminaries. If he is a heretic, then he is one of many and indeed is not at the head of the line. Professors in all our seminaries know that Elliott is in the same stream of thinking with most of them, and is more in the center of the stream than some of them . . . Some teachers who would share his approach to the Bible, though not necessarily his conclusions, feel his only mistake was to write down his conclusions at this time."

The editorial goes on: "We might as well be honest in admitting this. Elliott's kind of approach to the Old Testament is known as the 'historical-critical' approach, and is wide-spread among Southern Baptist Seminary teachers and the younger generation of Seminary graduates." (Sept. 27, 1962).

We are glad that one Southern Baptist editor is finally being "honest" enough to come out and confess to what we have been saying in this paper for many years. We have again and again, with example after example, revealed that Southern Baptist schools are filled with Bible perverters such as Elliott. In fact, we frankly do not know of one single teacher in the Southern Baptist seminaries who is teaching the truth. There may be exceptions, but we personally know of none. From now on, any of our Southern Baptist readers who might want to question our charges, will have to face this frank admission by the *Western Recorder* that men like Elliott, who make the events in Genesis nothing but folklore and mythology, are widespread in Southern Baptist seminaries. And remember, too, your Cooperative Program money is paying for their ham and eggs and much more.

● **WE DID NOT KNOW** that Southern Baptists were on the threshold of a special emphasis upon the Cooperative Program when we published the recent article, "Why No Baptist Should Support the Cooperative Program of the Southern Baptist Convention." Since that article has been printed, however, several Convention papers have come to hand and we see that special emphasis is being placed on the Program at this time. In fact, that is just about all you could find in the

recent issue of the *Baptist Record* (Miss.). So our article was timely, even though we did not in any wise plan it to coincide with the special emphasis of the Southern Baptist Convention on the Cooperative Program.

● **ROME AND REVELATION 17**—A recent newspaper story reports that many nations have representatives attending the Pope's Ecumenical Council. This calls to mind some verses in Revelation 17, a chapter which we understand to deal with Romanism. Verse 2 says, "With whom the kings of the earth have committed fornication." We understand this to refer to the illicit relationship of church and state, a thing which is greatly cherished by Rome. Then in verse 18: "And the woman which thou sawest is that great city, which reigneth over the kings of the earth." What other religious organization besides Rome has a reign over the nations of the world? The representatives of the nations now in Rome manifest to what extent this old religious whore (Rev. 17:1) dominates the nations.

● **REMEMBER** — When you send *The Baptist Examiner* to some other person, it only costs you \$1.50. When you get some other person to subscribe and he gives you the \$2.00 subscription price, you may keep 50c, else give the 50c back to the party who is subscribing. Any one may be an "agent" for TBE in obtaining new subscriptions, earning 50c on each new subscription that is obtained.—BLR.

God's Law

(Continued from page seven) indeed. The thundering sentence is in our ears, "Condemned Already," another cry follows it, "DEAD IN TRESPASSES AND SIN," and a third, more awful and terrible, mingles its horrible warning, "The wrath to come — the wrath to come."

In the opinion of the sinner he is now cast out as a corrupt carcass, he expects each moment to be tormented by the worm that never dies and to lift up his eyes in hell. Now is mercy's moment, and we turn the subject from condemning law to abounding grace.

Listen, O heavy laden, condemned sinner, while in my Master's name, I publish superabounding grace. Grace excels in its measure and efficacy. Though your sins are many, mercy hath many pardons. Though they excel the stars, the sands, the drops of dew in their number, one act of remission can cancel all. Your iniquity, though a mountain, shall be cast into the midst of the sea. Your blackness shall be washed out by the cleansing flood of your Redeemer's gore. Mark! I said YOUR sins, and I meant to say so, for if you are now a law-condemned sinner, I know you to be a vessel of mercy by that very sign. Oh, hellish sinners, abandoned profligates, offcasts of society, outcasts from the company of sinners themselves, if ye acknowledge your iniquity, here is mercy, broad,

ample, free, immense, INFINITE. Remember this, O sinner — "If all the sins that men have done, In will, in word, in thought, in deed, Since worlds were made, or time began, Were laid on one poor sinner's head, The stream of Jesus' precious blood Applied, removes the dreadful load."

(From *The New Park Street Pulpit*, Volume 1, pages 289-291).

God's Plan With Men

(Continued from page 1) ner, all a sinner would have to do to make sure of Heaven would be to become such a hardened sinner that he could never be reformed, and then he would go to Heaven without any punishment at all.

People need to call a halt and realize that **sin ought to be punished because it is right to punish it, because it is just.** But this means the punishment of all sins, the sins of the refined as surely as the sins of the debased, the smaller sins as surely as the greater sins. Hence the teaching of God's word, Rom. 1:18, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." But we need to keep in mind that it is discriminating wrath, and God's word makes this plain. Heb. 2:2, "Every transgression and disobedience received a just recompense of reward."

"A Just God."—Isa. 45:21.

Degrees of Punishment in Hell

Many sneer at a "God of wrath" and say they believe in a "God of all love." God is love, but He is just as surely a God of wrath; and were He not a God of wrath, He would not be God, but a fiend. He who loves purity and chastity and has no wrath against impurity and unchastity, but loves them, too, is a moral leper. He who loves the defence of the poor and the helpless, but has no wrath against the cold-blooded murderer, the one crushing the defenceless, but loves him, too, is a fiend. Character, from God to Devil, can only be told by what one loves and what one hates.

Notice how clearly the Saviour teaches this same great truth, **Matt. 11:20-24**, "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe

BE A GOOD NEIGHBOUR BY SENDING TBE TO YOUR NEIGHBOURS

unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. But I say unto you, **It shall be more tolerable for Tyre and Sidon in the day of judgment than for you.** And thou, Capernaum, which art exalted to heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you that **it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.**" Notice, "more tolerable," difference in punishment.

The same teaching Jesus gives in **Mark 12:40**, "These shall receive greater condemnation." Jesus revealed to Pilate God's judgment of a difference in sin, **John 19:11**, "He that delivered me unto thee hath the greater sin." And Paul teaches the same, **Gal. 6:7**, "Whatsoever a man soweth, that shall he also reap," the reaping according to the sowing.

Let the reader notice the clear teaching: the punishment of sin will be graded, first, according to LIGHT and OPPORTUNITY. A writer, a great scientist, held that heredity and environment largely

determine one's destiny. That is what Jesus taught. The people of Sodom were more wicked than those of Capernaum; but heredity and environment were against them. The people of Capernaum had not sinned so terribly as the people of Sodom, but they had more light and opportunity; they had better heredity, better environment; Jesus says that therefore the people of Capernaum shall be punished more severely than the people of Sodom And that is right; that is just.

Those to whom Jesus spoke were born under better conditions than those of Sodom; they grew up under more favorable surroundings; hence, they were more responsible; hence, they are to receive greater punishment at the judgment. Apply to your own case, reader: for every added ray of light, for every added opportunity, there will be that much added punishment for your sins. And that is just; that is right. The opportunities that wealth brings, the light that education and culture bring, will but add to the punishment at the judgment. The most highly educated, the most refined, the most wealthy, those who have lived under the most favorable influences, will suffer most at the judgment.

But punishment will be further graded by the NUMBER of the sins.

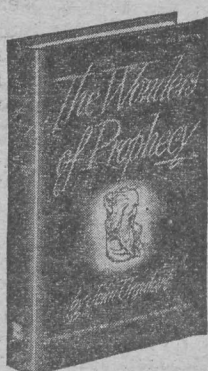
Every transgression received a just recompense." Hence, the more one sins, the greater the punishment. If one knew that he was going to Hell, corrupt human nature would say, "Sin and enjoy while you live," but reason and Scripture would say, "Stop! add no more to the degree of Hell."

Punishment for sin will be further graded by the CHARACTER of the sin. "He that betrayed me to thee hath the greater sin." While a small sin is just as surely sin as a great sin, yet God recognizes degrees in sin, and as a consequence, there are degrees in the punishment of sin. Following from degrees in the punishment of sin comes inevitably the fact that no wrong will be done any one at the judgment, that no one will be treated wrong in Hell. **He who fears only injustice and wrong, has nothing to fear from the judgment or in Hell.**

Two reflections for the reader: —If you have heretofore rebelled against the idea of future punishment, what can you say when now you see that God will make all just allowance for surroundings and conditions, and will take into consideration the number and kinds of sins? God has a right to have laws; His laws are right; a law without a penalty amounts to no law; the penalty, God assures us, will be absolutely just. **What can you say when you stand before such a judge and receive such a sentence?**

The other reflection for the reader: Let not this teaching of the Bible lead you into thinking that Hell, then, will not be so terrible after all, and that you need not fear it. Instead of letting it allay all dread of the future, it is enough to make the blood run cold through your veins; for those who will have the most terrible

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suffering will be the most enlightened, the most cultured.

Another thought: not some distant, cold, harsh, unsympathetic God will be the judge at Judgment Day, but the Lord Jesus, "touched with the feeling of our infirmities," will be the one who will judge you and condemn you and give you your just degree of punishment in Hell. Hear Him!

John 5:22: "Neither doth the Father judge any man, but hath given all judgment to the Son."

Peter reveals the same in Acts 10:42, "He commanded to preach unto the people, and testify that this is he who has been ordained of God to be judge of living and dead."

Remember, that he whom the world praises as so good, so just, so discriminating, so loving, tender, will be the judge at Great Day, who will pronounce each sentence. Oh, reader, very fact that the Lord Jesus will be the judge is absolute proof that no one will be treated wrong, that no one will be punished unjustly in Hell; and the bare possibility that He may pronounce your eternal doom is enough to cause you to turn today. "Turn ye, turn ye, for why will ye die?"

Next Week: SINS NOT EXCUSED WITHOUT REDEMPTION

Baptism

(Continued from page one) work literally saves us, it is something else. Faith does not literally save, because faith does not remove condemnation; paying the penalty of sin; baptism does not literally save, for it cannot remove condemnation; pray to Jesus cannot save, for it cannot move condemnation; and so which you might name every good which and say the same thing.

Since baptism does not save in a literal sense, we must then understand the often misused term on baptism to refer to another manner of salvation. The saving is true of faith. You are not saved on account of faith, or because of faith, for faith is not the procuring cause of salvation. Neither are you saved on account of baptism, for it is not the procuring cause of salvation. What then, is the manner in which baptism saves? Let us notice:

When Jesus was baptized, was prefiguring His own death, burial and resurrection. He said that this was a fulfilling of righteousness. Now this baptism was not the actual fulfilling of all righteousness, but since it was the figure of HOW Christ would fulfill the Law of righteousness (Rom. 10:4) in His work on earth, this was called such.

Then in I Peter 3:21, we expressly told that baptism is the figure and in Romans 6:5 it is the "likeness" of Christ's death. It becomes clear then that baptism is not a procurative cause of any spiritual blessing such as salvation, justification from sin, freedom from condemnation, life eternal. Rather it is the wherein one ceremonially pictures the death and resurrection of Christ, which do procure these blessings.

There are those of the be-damned-or-be-damned society who say that you contact the blood in the water. Well, the only thing wrong with this is that the blood is not in the water, neither is the efficacy of the blood in the water. The expression, "the blood," is an expression that refers to Christ's death back at Calvary. We use the same expression when we speak of blood on the battle fields. Not that our soldier boys shed blood on the battle fields, but that their blood is not back here in the graveyard at the memorial erected in their honor, and neither is the blood of Christ in the memorial ordinance of baptism.

There is no more efficacy in the "contact-the-blood-in-the-water" doctrine than there is in the Romish doctrine that you get the blood and body of Christ in the wafer and wine at the mass. Both doctrines are as foreign to the Bible as possible. —B. L. R.

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