

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

KOREAN MISSIONS

By C. W. BRONSON
Phillipsburg, Kansas



C. W. Bronson

THE NEW RELATION

"What things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God."—Rom. 3:19.

"Ye are not under the law."—Rom. 6:14.

"The law was our schoolmaster to bring us unto Christ, that we might be justified by faith, but after that faith is come we are no longer under a schoolmaster. For ye are all the children of God by faith in Jesus Christ."—Gal. 3:24-26.

"When the fullness of time was come, God sent forth his Son, born of a woman, born under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father. Wherefore ye are no more a servant, but a son; and if a son, then an heir of God through Christ."—Gal. 4:4-7.

"Having in love predestinated us for adoption as sons through Jesus Christ to himself."—Eph. 1:5.

"The love of Christ constraineth us; because we thus love, that if one died for all, then all died; and he died for us, that they who live should not henceforth live unto themselves, but unto him who died for them and rose again."—1 Cor. 5:14, 15.

"There was a certain creditor who had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore which of them will love him most?"—Luke 7:41, (Quotations from the 1884 Revised Version).

In God's plan with men, His purpose in giving the law has been sadly misunderstood. To the Jews the law was given on tablets of stone and copied in their sacred writing; to the Gentile the law was written, in their hearts. The one class had more light than the other, and therefore will be judged differently.

"As many as have sinned without law shall also perish without law; and as many as have sinned

"Why send a missionary to Korea?" someone might ask. This is a fair question and deserves some consideration. If I am going to support a missionary, I want to know more than the bare fact that he is a missionary. First, I want to know — is he worthy of my support? Again, does he need my support. Further, what about the field he is going to: how needy are they? Perhaps other countries need the gospel more.

The Missionary

Concerning the first question, as to a missionary's worthiness, I should like to offer my beliefs as to a missionary's qualifications. As a primary qualification, he must have experienced the new birth. He must be saved and assured of the fact. Isaiah must not preach to others until the coal of fire has first touched his own lips. Secondly, he must not be a "novice." He should be well-grounded in the faith and be doctrinally sound. He must have a definite call from God as a missionary to this particular place.

I think, further, that he ought to have gotten mission boards out of his system, once for all. He must be assured of the Scriptural way of doing missionary work. He must be a man of integrity. He who is to handle the Lord's money must not be covetous. He must have the whole matter settled in his heart to live under primitive conditions, subject his

family to the same, endure hardships of all kinds, to risk the diseases peculiar to the place he is going, to labor without visible results and to endure the stress and strain of such a life and stay put.

In general, the qualifications given in I Timothy 3:1-7 would apply to the missionary as well as for the pastor. In short, he must be God-called. Otherwise, no man could do such a work. He must have this grace given to him.

The Support

I imagine most God-called missionaries would surely fall into the second category, that is, needing support. Americans, for the most part, need to wake up. One (Continued on page 5, column 5)

Wanted: 5000 Sinners (See page eight)

under the law shall be judged by the law."—Rom. 2:12.

"For when the Gentiles, who have no law, do by nature the things of the law, these, having no law, are a law unto themselves; who show the works of the law written in their hearts, their conscience also bearing witness, and their reasonings mutually accusing or even excusing them."—Rom. 2:14.

Whether Jew or Gentile, God had one purpose in giving the law, "Now we know that what things soever the law saith, it saith to those who are under the law, that every mouth may be stopped and all the world be under judgement to God." God's plan with the law includes "every mouth," "all the (Continued on page 6, column 2)

Confessing Christ As Your Saviour

FRED T. HALLIMAN
Missionary in New Guinea

of their souls on His power to save.

Why Should One Confess Christ?

While some assume there is something of a saving nature in making a public profession, others go to the opposite extreme and think that there is no reason for a profession at all. Every saved person should make a public acknowledgement of his trust in Christ and then ceremonially profess faith in Christ by baptism.

1. Because Christ said to confess Him. Christ said He would be ashamed of those who were ashamed of Him . . . that He would confess those who confessed Him (Matt. 10:32-33). For one to claim to be a Christian, and decline to confess Christ is inconsistent. The word "Christian" means "a follower of Christ." How can men follow Him when they refuse to do the (Continued on page 4, column 3)

FIFTY YEARS IN THE CHURCH OF ROME—

Rome's "Good God" "Had Melted Away"

BY CHARLES CHINIQUEY
(Selections by L. E. Jarrell,
Lordsburg, New Mexico)

On the day of my ordination to priesthood, I had to believe, that all the priests of Rome, that was within the limits of my powers to go into all the bakeries, Quebec, and change all the loaves and biscuits that old city, to the body, blood, soul, and divinity of our Lord Jesus Christ, pronouncing over them the words: Hoc Est Enim Corpus Verum. Nothing would have remained of these loaves and biscuits but the smell, the colour, the taste.

Every bishop and priest of the city of New York and Boston, Chicago, Montreal, Paris, and London, etc., firmly believes and preaches that he has the power to turn all the loaves of their churches, of their dioceses, nay, of the whole world, into the body, blood, soul, and divinity of our Saviour, Jesus Christ. And, though they have never yet found it advisable to do that wonderful miracle, they consider, and say, that to entertain any doubt about the power to perform that marvel, is as criminal as to entertain any doubt about the existence of God.

When in the Seminary of Nicotiana, I heard, several times, our superior, the Rev. Mr. Raimbault, say that a French priest having been condemned to death in

Paris, when dragged to the scaffold had, through the revenge, consecrated and changed into Jesus Christ all the loaves of the bakeries which were along the streets through which he had to pass; and though our learned Superior condemned that action in the strongest terms, yet he told us that the consecration was valid, and that the loaves were really changed into the body, blood, soul and divinity of the Saviour of the world. And I was bound to believe it under pain of eternal damnation.

Before my ordination I had been obliged to learn by heart, in one of the most sacred books of the Church of Rome (Missale Romanum, p. 63) the following (Continued on page 5, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"PAUL AND THE JUDGMENT"

NUMBER TWENTY - NINE IN "THE LIFE AND MINISTRY OF PAUL"

"And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee."—Acts 24:25.

All the way through the Word of God the judgment is a prominently taught doctrine. If you will go back to the Old Testament you will find that the judgment is mentioned there.

Listen:

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing,

whether it be good, or whether it be evil."—Eccl. 12:13, 14.

You can come to the New Testament, to the ministry of the Lord Jesus Christ, and you will find that He, too, talked about the judgment, for He said:

"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."—Mt. 5:21, 22.

Then when we come to the ministry of the Apostle Paul we find that it is one of the doctrines that he emphasizes again and again. In the Scripture which I have read for my text, the Apostle Paul is making his defence before Felix. In fact, this is the second time that he made his defense before Felix, and as he presented himself and made a defence in behalf of himself and his ministry, Drusilla, the wife of Felix, listened very carefully to what Paul had to say. Their lives had been far from pure. Their lives had been far from what they ought to have been. The Apostle Paul knew that and he preached to them a mes-

(Continued on page 2, column 2)

BRO. BOB TO BE IN DOVER, DELAWARE

On Monday, December 17th, and possibly the 18th, Bob L. Ross will be in Dover, Delaware to preach. We are not certain where services will be held, but information may be obtained from Herbert W. Crow, Rt. 1, Kenton Road, phone 734-5124.

"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. What happened to the brazen serpent that Moses lifted up in the wilderness?

Israel kept the serpent and later made an idol of it. Hence it was broken into pieces (II Kings 18:4).

2. How long was Noah building the Ark?

The Scripture does not indicate the precise length of time it took Noah to complete the ark. Genesis 6:3 states that there would be one hundred and twenty years before the flood would come, but this does not indicate that it took Noah that long to complete the ark.

3. Malachi 4:5 says, "I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord." Does this mean Elijah will return again to this world?

Matthew 11:14 seems to indicate that this verse was fulfilled in the coming of John the Baptist. Luke 1:17 says, "And he shall go before him in the spirit and power of Elijah."

4. Please comment on Matt. 10:22. So many like to mention this verse when security is being discussed.

"He that endureth to the end shall be saved." That is true. And those whom God saves are the ones who shall endure to the end. We read in Psalm 89:29: "His seed also I will make to endure for ever, and his throne as the days of heaven." (See also v. 36). Psalm 37:28 says, "For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever."

Matthew 10:22 is simply stating a fact. Those who endure shall be those that are saved. No one else endures, no one else is saved. God does the saving and God makes the saved to endure. No falling out of grace taught at all.

5. What about a Baptist church having a ten foot steel cross erected in front of the church building's entrance?

Just another waste of money and an expression of man's craving toward idolatry. When will Baptists quite aping Rome?

6. Should a Christian join a Baptist church which puts on Christmas and Easter programs?

We wouldn't say that such programs are a basis for not joining a church, but certainly we would

be hesitant about joining the church. Churches that will ape Rome one way generally will have other serious errors. Each church would just have to be considered separately before we would advise a person as to what action to take.

7. What does Ezekiel 33:11, "I have no pleasure in the death of the wicked," mean?

God's "pleasure" simply means that God's grace is not manifested in the death, or damnation, of the wicked. While God's justice is glorified, the mercy and grace of God have no "pleasure," or glory, in this. It does not mean, as often interpreted, that God is disappointed of His purpose. It simply means that certain attributes of God are not glorified.

8. Explain Matthew 12:43-45.

This is the account of the spirit who left his house, then returned with seven other spirits more wicked than himself. He found the house sept and garnished but entered again, along with his companion spirits. This gives us a picture of the reformed sinner. He "turns over a new leaf," but it is not long until he is back into sin, worse of than before he reformed. He never was saved. Like the spirit's house, he was 'empty.' He only had an empty profession.

"Life and Ministry of Paul"

(Continued from page 1)
sage that cut them to the very quick. The Word of God says, "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled." It was this message of judgment that caused Felix to tremble.

As I say, in the Old Testament, in the ministry of the Lord Jesus Christ, and in the experience of the Apostle Paul, the judgment is one of the prominent teachings of the Word of God, and tonight I want us to notice particularly what Paul has to say about the judgment of both the unsaved and the saved.

UNSAVED.

The Scripture which I have read for my text was in reality a passage relative to the judgment for the unsaved. You will notice first of all we are brought

A New Church Organized In Cleveland, O.

By Bob L. Ross

On Friday night, November 2, in Cleveland, Ohio, it was my privilege to baptize nine adults on the authority of Calvary Baptist Church of Ashland and thereafter assist this group in forming the New Testament Baptist Church, also under the sponsorship of Calvary Baptist Church. Since then, the new church has baptized five other members.

The organization of this church culminates a very remarkable experience in the lives of these people and also in our church here in Ashland. It was truly a joy for us to assist this group to form this new church and we believe it was certainly an act of Divine Providence that it ever came to pass. Here is the story:

One of my older brothers, David, moved to Cleveland back in early 1960. Sometime later he became a member of a large fundamental, but Arminian, Baptist Church. He was in the Sunday School class taught by Bro. Paul Tiber, who is now a member of the new church. When I went on a trip to Michigan in the spring of 1961, I went over to Cleveland for a short visit with my brother and family on my way back to Ashland. At this time my brother spoke very highly of Bro. Tiber and I suggested we place him on our mailing list for TBE. Later my brother sent me his address and he was added as a subscriber.

At the time, Brother Tiber was just becoming acquainted with certain Bible doctrines which he'd previously never heard. Particu-

larly, there were the doctrines of grace. TBE came just at the right time in assisting him further in his study of these precious truths. My wife and I were back in Cleveland later on in the year (1961) and my brother arranged for Bro. Tiber and his wife to come over for a short visit. At that time Bro. Tiber said he was Calvinistic, but was not fully clear about the atonement. But in time, the Lord revealed the whole truth to him.

He began to teach these truths in his Sunday School whenever opportunity afforded him. Having a large class of nearly a hundred people, not all of them were responsive. However, there were a number who by God's grace received these doctrines joyfully. During the past few months, the group which believed these truths have had some conflicts within the church because of their faith. Particularly was this true of Bro. Tiber. It was suggested by one of the deacons that he vacate his office as teacher. The pastor told him he was not to teach the doctrine of the limited atonement in the class. He was offered a superintendent's job in Sunday School in order to relieve him of his teaching position, but he refused this. He was also asked to give up his other positions in the church. Such things as this continued until it was obvious that the only thing to do was to get out of the church.

While some of these things were going on, Brother Tiber and several others from Cleveland at-

tended our 1962 Bible Conference. Later some of them visited Carter Caves State Park and came over for services on Sunday morning at Calvary Baptist Church. As a result of our contacts with them they decided to be baptized into our church and have us authorize them to form a new church. So the group withdrew from the Arminian church and now are a new church in Cleveland, standing for the doctrines of grace and Baptist truth.

On the evening the church was organized, it appointed Brother Tiber as its moderator and Bible teacher. However, we expect before long that Bro. Tiber will be appointed to the office of pastor. He has expressed the fact that for quite sometime he has felt God's call to the ministry and if this is God's will, we know it will come to pass.

The name of the church is New Testament Baptist, and at present the church is meeting in the home of Brother and Sister Don Heches, 3269 Stockholm, Shaker Heights, Ohio. Besides Paul Tiber and wife and the Heches, others in the new church are: Mr. and Mrs. Jack Grubbs, Mr. and Mrs. Jack Allen, Mr. and Mrs. David Tiber, Mr. Walter Cook, Mrs. Pam Kbrdle, Laurie Tiber, and Mike Allen. Of this group, all but the last two are adults.

We don't see how a church could have a finer group with which to begin a new work. Please remember them in prayer that they will render an effective witness for the glory of God in Cleveland.

face to face with the fact that when Felix heard of the judgment, he trembled, thinking of the time that he was going to have to stand in the presence of Almighty God.

Now, beloved, may I say to you, the thought of the judgment ought to strike solemnity in the heart of every unsaved individual. I don't care who the man may be, if he be without the Lord Jesus Christ, the thought of the judgment ought to cause him to tremble just like it caused Felix to tremble.

What man is there who wants to face the sins of his life? What individual is there who wants to come face to face with all the things of his life, many of which he has even forgotten about, and have those things called to memory again? I say, beloved, when Felix had the judgment presented to him, he trembled; and surely every man outside of Jesus Christ ought to tremble as he thinks about the time when he is going to have to meet his sins and stand face to face with God to give an answer for the sins of his life.

You will notice the Apostle Paul doesn't say that maybe this will take place, but he declares that it is an absolute positive fact that there shall be a judgment for the unsaved.

Listen:

"And as it is appointed unto men once to die, but after this the judgment,"—Heb. 8:27.

You will notice the next event in the life of every man outside of Jesus Christ after death is the judgment.

Sometime ago I knew a man who died, who was considerably a sufferer the last several months of his life. He suffered greatly from a physical standpoint. After he died I was talking to his son, and the son said, "Well, I am glad to see my father go. I was happy to see him die, because it meant an end to his suffering." When I started on my way home, that which he said kept coming back to me. It kept recurring to my thoughts all through the day that he was glad his father had died because it relieved his father of his suffering. As I thought of it,

beloved, I realized that it couldn't have relieved his father of his suffering, for his father was a terrible, impertinent, ungodly individual. The physical sufferings that his father had gotten out of were minute, and amounted virtually to nothing, in comparison to the suffering into which that father had entered.

I tell you, beloved, the next event in the life of every man outside of Jesus Christ when he dies is the judgment. There isn't any need in saying that it is possible such may not take place. We'll

just face the facts fairly and squarely and say that judgment is the next event, and that every man who dies without Jesus

Wanted: 5000 Sinners (See page eight)

Christ meets the deeds that he has done at the judgment bar of God.

The Apostle Paul declared that this was a solemn reality. As he was preaching that great and learned sermon that he delivered to the Athenian philosophers on Mars hill, on the subject of the unknown god, the Apostle Paul made reference to the judgment. He said:

"And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts 17:30, 31.

Beloved, there isn't any doubt about it. Though God may wink at sin now—though God may allow sin to pass by now—though God may allow unsaved men to go on and wallow in sin today, the day is coming when unsaved men are going to stand before God in judgment. God has appointed a day in the which he will judge the world in righteousness.

Sometimes you and I make appointments and break them. Sometimes you and I make appointments that we are providentially prevented from keeping. Sometimes you and I make appointments that we even forget about. But, beloved, whenever God makes an appointment, you can be certain that God is going to keep that appointment, and one appointment that God has made for the unsaved is an appointment by way of the judgment day.

When I was a boy we used to (Continued on page 3, column 1)

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MERCY FOR SINNERS

Are you saved? If so, it is because Christ had mercy on you. God's mercy chose you, sent Christ to redeem you, and the Gospel to call you, as the Spirit blessed it to your heart. Truly, you a sinner have received the mercy of God.

What effect has this had on your soul? Has it produced a merciful spirit within you? Do you have mercy on those who are in their sins? Are you moved with compassion to see the multitudes stalking down the broad road of destruction, plunging headlong into eternal miseries?

God who had mercy upon us sinners has called upon us to spread the good news that there is mercy for all sinners who come to Christ. We who have received His mercy should have hearts of love and compassion so as to do this. We ought to spread the Gospel.

There are several ways by which you can spread the Good News of God's mercy for sinners. We won't name them all, but just want to call your attention to the fact that our new paper, **THE FLOOD**, is an ideal printed medium. It does not go only once into the hands of the lost sinner, but twelve times during the year, for only \$1.00. Of course, it will continue to go even longer, if you supply the necessary funds for us to send it. Humanly speaking, we believe this paper is somewhat superior to a Gospel tract because of its repeated visits. While a tract makes only one visit with only one particular approach, our new paper will make twelve (or more) with several different presentations of the same basic Gospel message.

Will you cooperate with us in this endeavor? It is only as you participate that the paper will go forth. Sinners won't subscribe for it, you know (John 3:19). Will you do it for them? If so, turn to page eight and use our subscription form.

"Life and Ministry of Paul"

(Continued from page 2)

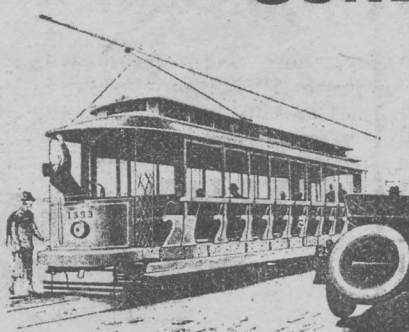
ing that old hymn: "There's a great day coming." I am sure you have sung it too. It says the judgment day is coming. I tell you, beloved, that day is coming. It is going to be a sad day when God judges the unsaved. We have absolute assurance that day is coming and that unsaved men are going to meet the deeds of their lives at the judgment because God has given us positive assurance that that is true in that He hath raised Christ from the dead.

The Apostle Paul goes further in talking about the judgment of the unsaved in that he tells us that the unsaved are going to be judged even of the secret things of their lives. Listen:

"In the day when God shall judge the secrets of men by Jesus Christ according to my gospel."—Rom. 2:16.

There isn't anything in your life that is secret so far as God is concerned. It may be secret to you. It may be secret to a few, but there is nothing that is absolutely a secret before Almighty God. You may go into a house and lock the door, and pull the shades, and even stop up the keyhole and the crack underneath the door so that no light can penetrate that room, yet in the darkest darkness of all this world, God

GONE—IS



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Yes, all of these have passed off the scene. But the old Gospel is still the same. It is still God's message to sinners. It still meets the sinner's need. It has not changed one iota. Neither has our responsibility been altered as to getting the Gospel out to others. This is our business as born-again Christians. Are we about the Master's business?

still sees you. There is nothing secret before God. I tell you, beloved, the secrets of men are going to be judged by the Lord Jesus Christ.

Years ago, when I was but a boy preacher, someplace I picked up a paper and I read one of the most gruesome incidents that has ever come to my mind. Some twenty years before, a banker in the town had died somewhat mysteriously. He was supposed to have died in his sleep and thus they buried him. Twenty years passed by, and his daughter and son-in-law who inherited his wealth, lived lavishly and enjoyed the things of this world. Just a few days before I passed through this town they were exhuming the cemetery and moving the graves. In other words, the town was expanding and they had to move the cemetery for the expansion of the town. As they were moving the graves, they came to the grave of this man who had died some twenty years before. When they lifted his skull out of the ground there was a metallic rattle, and the grave diggers noticed that there was a nail that had been driven into the top of his skull. Very cautiously they kept quiet about the matter, and the thing was put into the hands of detectives who began to investigate. Just a day or two before I happened to be in this particular town a detective who was working on the case went to the home of this daughter and son-in-law who had inherited the banker's wealth twenty years before. In a roundabout way he began talking about the exhuming of the cemetery, and about their father's death, and the mystery that enshrouded his death some twenty years before. Then when their minds were centered upon the gruesome act that they had been guilty of—of driving a nail into her father's skull as he lay sleeping—the detective pulled the skull from beneath his coat and dropped the nail down into the hole of the skull. She leaped to her feet

and ran to her husband's side and said, "Charlie, they have found us out."

Beloved, a well planned murder of twenty years was uncovered. What was supposed to have been a secret for life finally came to light. When I read that, I thought to myself, that is exactly true so far as all the secrets of our lives are concerned. We are going to meet them when we stand before God. Paul says that the unsaved man is going to meet the secret sins of his life at the judgment bar of God.

II SAVED.

Not only has the Apostle Paul spoken about the judgment of the

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unsaved, but he speaks about the judgment of people who know the Lord Jesus Christ as Saviour. We read:

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."—Heb. 10:26, 27.

Paul is talking here about judgment that comes into the life of the child of God while he is yet alive. He says that some people sin wilfully. They know better, they have knowledge of the truth, and yet they go on and sin wilfully in spite of their knowledge of the truth.

For instance, here is a man who has received the truth. He knows what the Bible teaches on some particular subject, yet he goes contrary to it, and he persists in his wilful rejection and rebellion of the Word of God. The Apostle Paul says that God is going to judge that man right here in this world. He says that there is "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Any child of God who knows the truth and wilfully goes contrary to that truth, becomes thereby an adversary of Almighty God, and God's Word says God is going to judge that man, that there is nothing awaiting him but a fearful looking for of judgment and fiery indignation.

Now Paul is not talking about a judgment after you have died. He is not speaking about any kind of

judgment that is going to take place out yonder in the future when you have left this world. Paul is talking about the judgment that God is going to give to you right here in this world. If you know the truth and fail to do it—when you have received a knowledge of the Word of God and you go contrary to it—there is nothing but a fearful looking for of judgment and fiery indignation. There is nothing but a devouring for the adversaries of Almighty God.

The Apostle Peter tells us somewhat the same thing, for he says:

"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?"—I Pet. 4:17.

Every once in a while I meet up with somebody who stumbles because he says there are hypocrites in the church. Now I am not saying that there is not hypocrisy in the church, and I am not saying that even our church is a perfect church. I am not saying that there is any member of our church that is perfect. In fact, beloved, if there is a member of this church that is absolutely perfect, I hope he gets out of it tonight, because he will certainly be contaminated by the rest of us if he stays around. As I say, every once in a while I meet up with that individual who says that he is not a member of the church, and has no use for the church, because of the hypocrites in the church. Now let me tell you something, beloved, if that be your philosophy, you just leave the hypocrites in God's hands. The Word of God says that judgment must begin at the house of God. You let God take care of those of us who are His children who don't live as closely to Him as we ought to live. You just leave sinning Christians in the hands of God, and just remember, if God chastens us who are saved, what is He going to do with that man who is outside of Jesus Christ? If judgment must fall on the house of God, what is going to be the end of that man who knows not the Gospel of the Lord Jesus

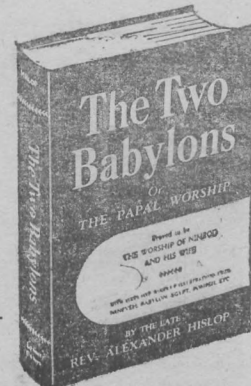
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for a thousand years before the judgment of the unsaved takes place. I tell you though beloved, there is going to be a time of judgment for the saints of God. Listen:

"But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ."—Rom. 14:10.

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."—II Cor. 5:10.

Notice, Paul is talking about saints. There won't be anybody at this judgment but the children of God. Beloved, every child of God will be there, for he says, "We must all appear before the judgment seat of Christ." The word for "judgment seat" is the Greek word "bema." It is a word taken from the Olympic games. When a man competed in the Olympic games and was a winner, he would come up then to the bema where the judge sat, and the judge would hand out his reward for what he had done. Whether it be good or bad, the reward was handed to him. The Apostle Paul knew of this. He (Continued on page 4, column 1)

THE FLOOD

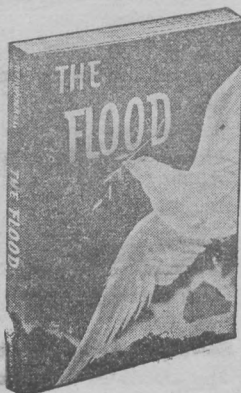
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Examiner Editorials

For The First Time In History

We may be wrong, but to our knowledge, our new paper, SALVATION, is the first such publication in church history. In other words, we know of no paper ever being published for the sole purpose of presenting the Gospel to the lost. True, there are many papers which have sought to present the Gospel, but then they contained others material on various other things.

Certainly, this paper has a unique ministry ahead of it, by mail going into the homes of people who might not otherwise allow the Gospel to enter. Many people will, in the secret of their home, read a Gospel message when they would not allow a Gospel preacher to talk with them. Somehow curiosity—or something—overcomes pride long enough for these people to read the message of Christ.

We pray that our readers will see the possibilities of this new paper and get 100% behind our effort. We are expecting God's blessings to be upon it. Remember the work in prayer.

SOUTHERN BAPTIST GIVING

The November 23 issue of *Christianity Today* carries a list of forty-five major organized re-

ligious organizations and gives the per capita giving of each group. The Southern Baptist Convention, which boasts that its Cooperative Program is "the best plan yet" for giving, ranks at rock bottom, giving only \$50.24 per capita.

The number one per capita giver is the Evangelical Free Church with \$341.09. That is about \$6.56 per week, not bad for an average.

The Southern Baptist figure simply means that Southern Baptists, on an average, are giving less than one dollar a week. This doesn't recommend their "best plan yet" too highly. In fact, if we were Southern Baptists and had made that boast about the Cooperative Program, we would be rather embarrassed.

And remember, this less-than-one-dollar-per week is split up into so many different pieces that only a small per cent goes into missionary work, that which Christ really commissioned His church to do (Matthew 28:19, 20).

It appears to us that this so-called "lifeline" of giving through the Cooperative Program is more dead than alive.

But we wonder, reader, did you do any better than the average Southern Baptist in your gifts to God's work? If not, it's high time to start doing something for the cause of Christ.—BLR.

"Life and Ministry Of Paul"

Continued from page 3)

might have even looked on. He may have attended the Olympic games. At any rate, Paul knew what had taken place, so he said, "Just as a man stands before the judge at the Olympic games, so we are all going to appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

You will notice that God doesn't say we are going to be judged out of those things that we do after we get out of the body. Some people talk about a Purgatory. Some people say that after a man dies, his people can do things in his behalf, that may lessen his stay in Purgatory; they say, it may be the means of ultimately getting him out of Purgatory into Heaven. But, beloved, the Word of God says when the saints of God come to be judged, they are going to be judged on the basis of the things done in the body, and furthermore, everything that we have done, whether it be good or bad, is going to come up before God for judgment. All your good deeds, and all your bad deeds, and all the things you have done in life, good or bad, are going to come before the Lord to be judged.

My brother, my sister, what a day it is going to be for a child of God! Somehow I have a feeling that there are going to be some tears shed on that day. The Bible says that God is going to wipe all tears from our eyes, (Rev. 21:4) and I think there are going to be some tears that day in the eyes of God's children to be wiped away. Somehow it seems to me that the individual who has spurned the church that Jesus built is going to be mighty sorry about that when he comes to stand at the judgment bar of God. To me, the biggest thing in this world is the church that Jesus built. I try to emphasize and magnify the church in all my ministry. My Lord left it in this world to carry on for Him, until He comes again. The church is the pillar and the ground of the truth. It is the most important thing in all this world, and I can't help but feel that the individual who has ignored His church and

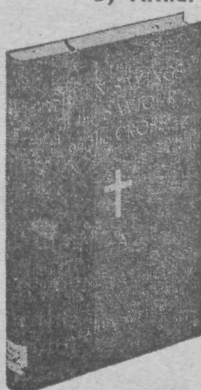
stayed on the outside, and refused to follow the Lord in baptism, and has refused to live in the light of His church—I can't help but believe that that individual is going to shed some tears as he stands at the judgment bar of God, when all the deeds of his life, good or bad, are brought before the Lord for judgment.

I was impressed of recent date by one of the brethren whom we baptized. He said he just wanted to be sure that everything was right. He knew he was saved. That didn't enter into his mind, but he just wanted to be sure that he had scriptural baptism.

I tell you, beloved, if I were you, I would want to be sure that I had scriptural baptism and that I was a member of a New Testament church. I would want to be sure that my life was counting before God because someday the good and the bad is all coming out at the judgment bar of Almighty God. What a day it is going to be when we stand before the "bema" and the Judge of all the universe, the Lord Jesus Christ, is there! He has seen you time after time maybe as you walked by the offering box and failed to put in your tithes and your offerings. He has seen you when you stayed away from the house of God with no reason, and not even a good excuse for being absent. He has observed you the times when you have been careless in your living—when you have failed to speak out and testify for him—when your wit-

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ness hasn't been what it ought to be. He has seen it all, and someday the good and the bad is all going to be apparent when we stand at the judgment bar of God.

CONCLUSION

Yes, beloved, the Apostle Paul talked about the judgment. He talked about the fact of judgment—judgment for the saved and judgment for the unsaved. Everybody is going to a judgment, but not all the same day. A thousand years, as I have said, will inter-

Wanted: 5000 Sinners (See page eight)

vene between the judgment of the saints and the judgment of the lost, but, beloved, that day is coming ultimately when all of us are going to be judged. I ask you one question: are you ready for the judgment day?

May God bless you!

Confessing Christ

(Continued from page 1)

very first thing He asks them to do?

2. Because the Bible tells us to confess Christ. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9-10).

With one's mouth he declares openly and speaks out freely his faith because of salvation. Again we read, "Let the redeemed of

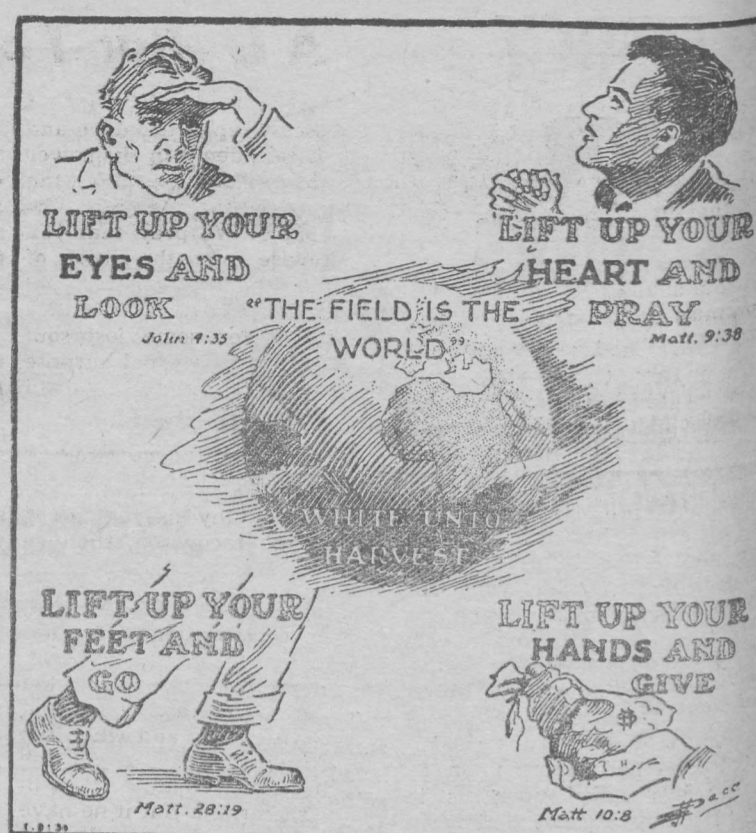


Fred Halliman

the Lord say so . . ." (Psa. 107:2). This verse is usually quoted when a mixed testimonial meeting is held, in order to "whip those in line" who have no desire to take in such unscriptural practices. The idea is to make people feel they are sinning against the Lord if they refuse to give a public testimony in such a meeting. All of God's redeemed should "say so," but "To everything there is a season, and a time to every purpose under heaven . . . a time to keep silence, and a time to speak" (Eccl. 3:1, 7). In a mixed assembly it is neither the time nor God's purpose that women should "say so." "Let your women keep silence in the churches: for it is not permitted unto them to speak . . ." (I Cor. 14:34).

3. Because to confess Christ is to honor Him. Would you consider it an honor if one of your friends was ashamed to admit that he knew you? Obviously not. Perhaps you may be dishonoring Christ today by: (1) Remaining silent when you have opportunity to witness. Again I believe, there should be keen discernment as to when and where and to whom to witness. (2) By cursing and using profanity, such as Peter did. (3) By loose-living and being a slave to worldly habits.

4. Because the heart demands expression. When one is saved, there is a spiritual impulse that will cause him to speak out and tell others about it. To fail to do



this is to "quench the Spirit," and there is stern warning against this (I Thess. 5:19).

How Can One Confess Christ?

1. By a public statement. That is why an invitation should be given. People should be allowed an opportunity to publicly confess Christ as Saviour and when afforded this opportunity, if they are saved they should not be ashamed to openly align themselves with Christ and His people.

2. By water baptism. When Christ gave the Commission to His church He made it very plain that people were to be baptized when they became Christians. I would not say that a refusal to be baptized proves that one is not saved, but I do say that it does prove that if one is saved and refuses to be baptized, that one is rebellious (is not "abiding in Christ's love") and is no friend of Christ (John 15:10, 14). Again when one refuses to be baptized it shows that he has little or no desire for the gospel to be preached.

When we speak of being baptized, most naturally, we do not mean sprinkling, for that is no baptism at all. Baptism is a picture of the death, burial, and resurrection of Christ (Rom. 6:3-5), and no one can picture a burial and resurrection by sprinkling. In fact, it is worse to be sprinkled than to never submit to any so-called "mode" of baptism at all, for to submit to be sprinkled is to admit that Christ

commanded one to be baptized, while at the same time it infers that man's authority is equal to Christ's as to the "mode" he chooses to use.

3. By a consistent Christian walk each day. For one to profess faith in Christ by baptism and then continue on in the same old sinful way is to declare falsehood. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17). And if "we are buried with Him by baptism . . . we also should walk in NEWNESS OF LIFE" (Romans 6:4).

Many Church Members Deny Christ and Undermine His Cause

1. By neglect of public worship. "Not forsaking the assembling of ourselves together . . ." (Heb. 10:25). The church member who is too lazy to get up and go to church on Sunday, or is "cumbered about many things," and stays away from church is a witness for the Devil, not God.

2. By neglect of financial support to the cause of Christ. The church member who is stingy with God has no influence over lost folks. How can one fail to comply with the Bible teaching of tithing and still be able to tell lost sinners about a Sovereign God. To deny the doctrine of tithing, either by word or by practice, is to deny the sovereignty of God. For one to "honor" sovereign means that one must be sovereign over all things that pertain to his kingdom, etc. Otherwise one is not sovereign. The Lord said, "All the tithe of the land is mine" (Lev. 27:30). I believe in the sovereignty of God, therefore, I believe in tithing. When I tithe I am confessing that Christ is my Sovereign Lord.

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Methodist Passes Out Papal Coins

From his hour-long private audience with Pope John XXIII on Monday, Methodist Bishop Fred Corson said yesterday he knows the Pope "has a true and deep concern for Protestants," and is himself "truly human and humble."

He described the Pope "as the world's best public relations man," especially in the light of what he has done and is doing to better Roman Catholic-Protestant relations.

Bishop Corson reported on the details of his unusual visit with the Pope at a well-attended press conference here. It was his first act upon returning from the Vatican Council in Rome where he has been an official Protestant observer.

"Deeply Impressed"

Bishop Corson said he "had been busy night and day" while (Continued on page 5, column 1)

Would You Give A Dollar To Save A Soul?

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Well, we make no promises that a lost soul shall be saved, but we promise that the Gospel of Christ will be faithfully presented to the lost through our new paper, SALVATION. And it only costs \$1.00 per year.

Methodist

(Continued from page four) ... and that he had been deeply impressed and moved by everything he had experienced in Rome.

He was given the singular invitation, he explained, because of some 40 Protestant observers, he was the only one who is head of a world church body, being the World Methodist Council.

He said Pope John was at the door of his library to usher him and seat him, after which the Pope sat beside him in a similar manner rather than behind his desk.

Monsignor Interprets

The only other person present was an American-born monsignor from the Vatican State Department who served as an interpreter.

At the Pope's request, Bishop Corson said he outlined his own responsibilities as "head of a mission" (meaning the Philadelphia area of the Methodist Church, comprised of 900 congregations in the eastern third of Pennsylvania and the southern half of New Jersey).

Talk Of World Conditions

When he added to this something of the scope and problems of the World Methodist Council, Bishop Corson said Pope John smiled and replied: "Then your mission is like mine!"

Bishop Corson who has become a globe-trotter as head of the World Methodist body, said they exchanged views on world conditions. One special area of mutual concern, he reported, was the church in silence in Red China, where there are—or were—large numbers of both Catholics and Protestants.

Bishop Corson called his interchange "both social and serious," and said that Pope John is "motivated only by deep love and concern in his heart" in his outreach to non-Roman Catholics.

His estimate of Pope John is that "his humble simplicity is such that it hides his great scholarship," and that "he is as practical as he is sincere—fully aware of the many and great obstacles to Christian unity."

Bishop Corson flew back to New York for a special month-long "Challenging for Christ" evangelistic crusade in the Philadelphia Methodist Area. He said he regarded it as "the most important single undertaking in our present quadrennium."

Corson had a surprise for approximately 15 newspapermen and photographers who met him on his return yesterday from the Roman Catholic Vatican Council.

He presented each of them with a newly minted official commemorative medal blessed and given personally by Pope John.

The size of a half-dollar and slightly heavier, the medal has one side an etching of the globe which rests a cross in yellow enamel, and in the center, St. Peter's Basilica, and a red-flamed lamp resting upon an open Bible. Ringing the globe is a blue border on which is inscribed "Ecumenical Vatican Council II" in Latin. The other side has a relief of Pope John's head in profile.

Rome's "Good God"

(Continued from page one) Statement: — "If the host after consecration disappear, either by accident, as by the wind, or

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a miracle, or being taken and carried off by any animal; and if it cannot be recovered, then he shall consecrate another."

And at page 57 I had learned, "If after consecration a fly has fallen in, or anything of that sort, and a nausea be occasioned to the priest, he shall draw it out and wash it with wine, and when the mass is finished, burn it, and the ashes and lotion shall be thrown into the sacarium. But if he have not a nausea, nor fear any danger, he shall drink (ashes and lotion) with the blood."

In the month of January, 1834, I heard the following fact from the Rev. Mr. Paquette, curate of St. Gervais, at a grand dinner which he had given to neighbouring priests:—

"When young, I was the vicar of a curate who could eat as much as two of us, and drink as much as four. He was tall and strong, and he has left the dark marks of his hard fists on the nose of more than one of his beloved sheep; for his anger was really terrible after he had drank his bottle of wine."

"One day, after a sumptuous dinner, he was called to carry the good god (Le Ben Dieu), to a dying man. It was in midwinter. The cold was intense, the wind was blowing hard. There were at least five or six feet of snow, and the roads were almost impassable. It was really a serious matter to travel nine miles on such a day, but there was no help. The messenger was one of the first marguilliers (elders) who was very pressing, and the dying man was one of the first citizens of the place. The curate, after a few grumblings, drank a tumbler of good Jamaica with his marguillier, as a preventive against the cold; went to church, took the good god (Le Bon Dieu), and threw himself into the sleigh, wrapped as well as possible in his large buffalo robes."

"Though there were two horses, one before the other, to drag the sleigh, the journey was a long tedious one, which was made still worse by an unlucky circumstance. They were met half-way by another traveler coming from the opposite direction. The road was too narrow to allow the two sleighs and horses to remain easily on firm ground when passing each other, and it would have required a good deal of skill and patience in driving the horses to prevent them from falling into soft snow. It is well known that when once horses are sunk into five or six feet of snow, the more they struggle the deeper they sink."

"The marguillier, who was carrying the 'good god' with the curate, naturally hoped to have the privilege of keeping the middle of the road, and escaping the danger of getting his horses wounded and his sleigh broken. He cried to the other traveler in

Christ gave His all for us. Shall we do less for Him? Let us spread the Good News to all the world, even if all the world will not believe it. Christ deserves our praise; He deserves this exaltation by His people.

There is a subscription form on page eight. Please use it as God leads in sending the Gospel message, in printed form, to lost souls.

a high tone of authority, 'Traveler! let me have the road. Turn your horses into the snow. Make haste, I am in a hurry. I carry the good god!'

"Unfortunately that traveler was a heretic, who cared much more for his horses than for the 'good god'. He answered: 'Le Diable emporte ton Bon Dieu avant que je ne casse le con de mon cheval!' 'The d—take your 'good god' before I break the neck of my horse. If your god has not taught you the rules of law and common sense, I will give you a free lecture on that matter,' and jumping out of his sleigh he took the reins of the front horse of the marguillier to help him to walk on the side of the road, and keep the half of it for himself."

"But the marguillier, who was naturally a very impatient and fearless man, had drank too much with my curate, before he left the parsonage, to keep cool, as he jumped out of his sleigh, ran to the stranger, took his cravat, in his left hand and raised his right to strike him in the face."

"Unfortunately for him, the heretic seemed to have foreseen all this. He had left his overcoat in the sleigh, and was more ready for the conflict than his assailant. He was also a real giant in size and strength. As quick as lightning his right and left fists fell like iron masses on the face of the marguillier, who was thrown upon his back in the soft snow, where he almost disappeared."

"Till then the curate had been a silent spectator; but the sight and cries of his friend, whom the stranger was pommeling without mercy, made him lose patience. Taking the little silk bag which contained the 'good god' from about his neck, where it was tied, he put it on the seat of the sleigh, and said, 'Dear good god! Please remain neutral; I must help marguillier. Take no part in this conflict, and I will punish that infamous Protestant as he deserves!'"

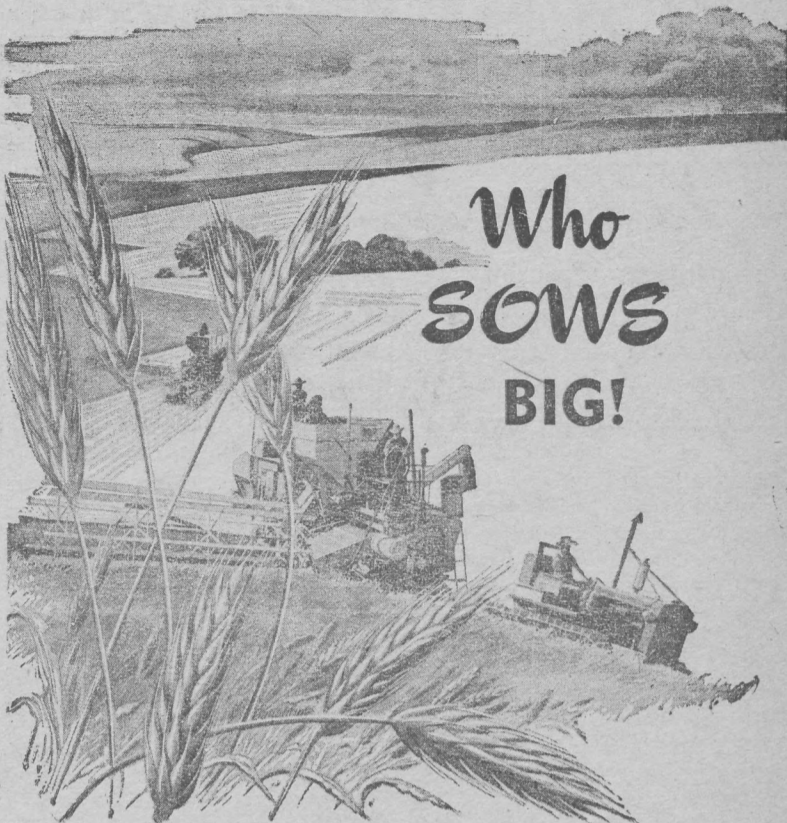
"But the unfortunate marguillier was entirely put hors de combat before the curate could go to his help. His face was horribly cut—three teeth were broken—the lower jaw dislocated, and the eyes were so terribly damaged that it took several days before he could see anything."

"When the heretic saw the priest coming to renew the battle, he threw down his other coat, to be freer in his movements. The curate had not been so wise. Relying too much on his herculean strength, covered with his heavy overcoat, on which was his white surplice, he threw himself on the stranger, like a big rock which falls from the mountain and rolls upon the oak below."

"Both of these combatants were real giants, and the first blows must have been terrible on both sides. But the 'infamous heretic' probably had not drank so much as my curate before leaving home, or perhaps he was more expert in the exchange of these savage jokes. The battle was long, and the blood flowed freely on both sides. The cries of the combatants might have been heard at a long distance, were it not for the roaring noise of the wind which at instant was blowing a hurricane."

"The storm, the cries, the blows, the blood, the surplice, and the overcoat of the priest torn to rags; the shirt of the stranger reddened with gore, made such a terrible spectacle, that in the end the horses of the marguillier, though well trained animals, took fright and threw themselves into

HE HARVESTS BIG



Who SOWS BIG!

"Blessed are they that sow beside all waters" (Isaiah 32:20).

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:5, 6).

the snow, turned their backs to the storm and made for home. They dragged the fragments of the upset sleigh a pretty long distance, and arrived at the door of their stable with only some diminutive parts of the harness.

"The 'good god' had evidently heard the prayer of my curate, and he had remained neutral; at all events, he had not taken the part of his priest, for he lost the day, and the infamous Protestant remained master of the battle field."

"The curate had to help his marguillier out of the snow in which he was buried, and where he'd lain like a slaughtered ox. Both had to walk, or rather crawl, nearly half a mile in the snow to the knees, before they could reach the nearest farmhouse, where they arrived when it was dark."

"But the worst is not told. You remember when my curate had put the box containing the 'good god' on the seat of the sleigh, before going to fight. The horses dragged the sleigh a certain distance, upset and smashed it. The little silk bag, with the silver box and its precious contents, was lost in the snow, and though several hundred people had looked for it, several days at different times, it could not be found. It was only late in the month of June, that a little boy, seeing some rags in the mud of the ditch, along the highway, lifted them and a little silver box fell out. Suspecting that it was what the people had looked for so many days during the last winter, he took it to the parsonage."

"I was there when it was opened; we had the hope that the 'good god' would be found pretty intact, but we were doomed to be

disappointed. The good god was entirely melted away. Le Bon Dieu etait fondu!"

During the recital of that spicy story, which was told in the most amusing and comical way, the priests had drank freely and laughed heartily. But when the conclusion came: "Le Bon Dieu etait fondu!"

"The good god was melted away!" There was a burst of laughter such as I never heard—the priests striking the floor with their feet, and the table with their hands, filled the house with the cries, "The good god melted away!"

"The good god melted away!" "Le Bon Dieu est fondu!" "Le Bon est fondu!" Yes, the god of Rome, dragged away by a drunken priest, had really melted away in the muddy ditch. This glorious fact was proclaimed by his own priests in the midst of convulsive laughter, and at tables covered with scores of bottles just emptied by them!

Korean Missions

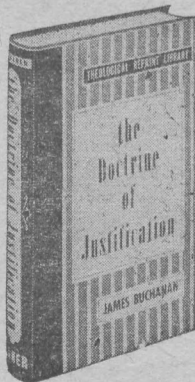
(Continued from page one)

trip to an isolated mission field would do just that for many of us. Most of us never miss a meal. Even the most destitute of us live in comparative luxury. We live in the most blessed land, speaking from a material standpoint, that has ever been. I feel that God has raised up America for this purpose, to bless the world with the gospel. The money most of us waste every day would go a long way to the support of missionaries. If we loved missions, we would find the money to support them, and that without a great deal of sacrifice. I am afraid God will call us, as Christians, to task some day for our negligence. Compare what most Baptists do for missions with the blessings we receive in this our land. Too many of us are ungrateful. God's work ought to be supported, if not for the sake of the missionary, at least for the work's sake.

The Field

That brings us to consider the question about the specific field to which the missionary is called. What about Korea? We know, of course, that the whole world needs the gospel. We know that we don't have to go across the sea to find lost people: we can find them all around us. J. R. Graves said something of value on the subject. He indicated that we need to "launch out into the deep." There are enough fish (Continued on page 6, column 1)

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Use it then some lives to brighten
As through life they weary plod.
Place your bank account in heaven,
And grow rich toward your God.

Use it wisely, use it freely,
Do not hoard it to be proud.
You can never take it with you—
There's no pocket in a shroud.

Korean Missions

(Continued from page five)
(figuratively speaking) in the United States. The trouble is, in a sense the waters have been "fished-out." The people of the United States, for the most part, have heard or may hear the gospel. They have rejected it, not heeded it or corrupted it. There are any number of places in the world which haven't had such opportunities.

God tells us in His Word to go into all the world and preach the gospel. Korea is a small part of this world. Only a small peninsula, but if they have not the gospel they will die in their sins. It must be remembered that a great number of this people can not be reached because of the man-made division of the country. A small country, divided at that; a remote country about which few of us care.

If statistics are of any worth, according to figures Korea's approximate population is some 21,000,000. Again, according to sta-

Wanted: 5000 Sinners (See page eight)

istics, about 1,466,492 of these are church members. These are not necessarily Christians. A small fraction have become church members. Most of these are Presbyterians and Methodists. Some of them are Southern Baptists. I know of no independent Baptists being there. How many have actually heard the true gospel of our Lord Jesus Christ and have believed we cannot even guess. The point is this: out of a population of 21 million, in all the remote villages, scattered over a primitive country, there are countless opportunities of preaching the gospel where it has never been preached.

We are aware, I am sure, of the fact that the country was literally devastated by the recent war. The people have always been, in the 3,000 years of their history, a downtrodden, persecuted and poverty-stricken nation. The field is "white unto harvest." It is not for the purpose of building orphanages, however much they may be needed; it is not to heal their ills, however noble that may be; it is not to build schools or teach them our "civilization;" the only thought I have in mind is to preach the same gospel of "the blood of His cross" that I have found so precious to my own soul.

The real need is to get the gospel to God's elect there. The real need is to deliver them from the false teachers which do not preach the true gospel, but "another gospel." The real need is to preach "all the counsel of God" to them. God has made me willing to do that; I trust He will make His people willing to support this work. They need the Lord Jesus Christ.

I am not ready to compare this country to other countries; I am not prepared to make any

kind of comparison as to the needs of various mission fields. I do not wish to come into competition (God forbid) with other missionaries. My own church supports, and I trust will continue to do so, other missionary work. It is my duty, as much as any other Christian, to pray for the Lord's work everywhere and support it as I am able. But I do know God has called me to this work. If He has called me, he has qualified me for this very field. I trust He will use me (I am expecting Him to) as an instrument there to win a goodly number of His elect, to teach them the doctrines of His Word, to scripturally baptize them and to organize Scriptural, sound, independent Baptist church, after the New Testament pattern.

As I said, this is a sacrificial kind of life. It is not for earthly rewards that we would contemplate going there. Rather, it is simply to please our Master, if so be it that we might have our labors approved at the judgment seat of Christ and hear His "well done!" It pays to serve Jesus. What joy it will be to see among the myriads of His elect, who will sing the new song in heaven, a number of those from the land of Korea and to hear and join in the song: "Thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue and nation." Rev. 5.9.

The New Relation

(Continued from page one)
world," whether the law was written in their hearts or in sacred writings; and His purpose is, not that they should be saved by keeping the law, for then no one would be saved, for "all have sinned and come short of the glory of God."—Rom. 3:23; but that they might be brought under judgment to God, every mouth stopped guilty, and thus be brought to realize their need of a Redeemer.

On this point God's word makes His purpose very plain: "The Scripture hath shut up all under sin, that the promise by faith in Jesus Christ might be given to them that believe. But before faith, we were confined under law, shut up unto the faith about to be revealed. Wherefore the law was our tutor (or schoolmaster) unto Christ, that we might be justified by faith. But after that faith is come we are no longer under a tutor (or schoolmaster)." —Gal. 4:23-25.

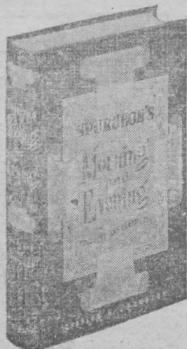
The Law's Purpose

God's word is plain, that God put men under the law, not that they should be saved by keeping it, but that they might be led to see their need of a Saviour, one to redeem them from the curse of the law.

"Christ hath redeemed us from

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the curse of the law, being made a curse for us."—Gal. 3:13; and then, having redeemed them from the curse of the law, and from all iniquity (Titus 2:14), to adopt them as His own children, "heirs of God and joint heirs with Christ."—Rom. 8:17.

So wonderful is the plan that it is hard for a human being to grasp it. God's plan with men is not simply to save them, but to put them above all other created beings.

"Unto which of the angels said he at any time, Thou art my Son?"—Heb. 1:5.

Yet, "having in love predestinated us for adoption as sons through Jesus Christ to himself," —Eph. 1:5 (1911 Bible), "heirs of God and joint heirs with Christ," —Rom. 8:17, He puts us far above angels; "for ye are all sons of God through faith in Christ Jesus." —Gal. 3:26.

But men can only come into this higher relation to God as sons by being redeemed from under the lower relation, under the law. Hear God's word:

"When the fulness of the time was come, God sent forth his Son, born of a woman, born under the law, to redeem them that were under the law, that we might receive the adoption of sons."—Gal. 4:4, 5.

This higher relation as sons of God can be attained only by men coming out from under the law; and men can come out from under law only by being redeemed from under the law.

Not Under Law's Curse

God's word teaches clearly, then, that when one is redeemed, he is no longer under the law. "Ye are not under the law," —Rom. 6:14.

"What things soever the law saith, it saith to those who are under the law."—Rom. 6:14.

"What things soever the law saith, it saith to those who are under the law."—Rom. 3:19.

Then some are under the law and some are not under the law; "Wherefore the law was our tutor unto Christ that we might be justified by faith. But after the faith is come, we are no longer under a tutor."—Gal. 3:24, 25.

Pause, reader, and try to grasp the meaning of this. If the believer is redeemed from all iniquity (Titus 2:14), and is not under the law, (Rom. 6:14), then he is sure of Heaven; for "sin is not reckoned when there is no law." —Rom. 5:13. It is not reckoned or imputed because it has all been reckoned or imputed to Christ (Is. 53:6, Titus 2:14). Why, then, serve God? Not from fear of the law; not from fear of Hell; but from love to Him who redeemed

us from the curse of the law, having been made a curse for us (Gal. 3:13).

Now Sons Of God

Just as clearly God's word teaches that those who are redeemed from the curse of the law (Gal. 3:13), from all iniquity (Titus 2:14), become the sons of God; for that purpose "God sent forth his Son, born of a woman, born under the law, to redeem them that were under the law that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of his Son into your hearts crying, Abba, Father." —Gal. 3:4-6.

"For ye are all the sons of God through faith in Christ Jesus." —Gal. 3:26.

But there is, in God's plan with men, beyond this a still more blessed, wonderful teaching: "Wherefore, thou art no more a servant, but a son."—Gal. 4:7. The one who is redeemed from under the law (Gal. 3:13) never gets back under the law again, —"Wherefore thou art no more a servant, but a son." That means, then, certainty of going to Heaven, certainty of being a son of God forever. And this new relation, and this certainty of Heaven are settled for men, not when they die nor when they have united with some church, or have been baptised, but the moment men repent from their sins and trust the Saviour as their Redeemer from all iniquity; for God's word says, "He that believeth on the son hath everlasting life."—John 3:36; and "Ye are all the sons of God through faith in Christ Jesus."—Gal. 3:26.

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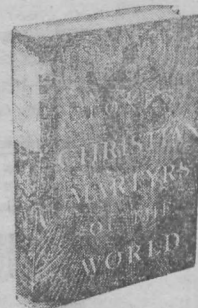
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GOD LOVES A LONG ARM



the law guilty, condemned by the motive was fear. But when men have been redeemed from under the law and adopted as sons of God, the motive of fear is no more the motive of life. They have not received the spirit of bondage again to fear; but they have received the spirit of adoption, whereby we cry, Abba, Father."

The motive of the son toward the father is not fear, but love. And this love is produced by the fact that God, in love, provided this great, wonderful plan of adoption for us for adoption as sons through Jesus Christ to himself. —Eph. 1:5, and the fact that the Saviour loved us and gave Himself for us (Gal. 2:20). Hence Paul tells us "The love of Christ" (not the fear of the law, nor the fear of Hell) constrains us; because we thus judge, that if one died for all, then all died; and he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them, and rose again.

Our Saviour, the night before His crucifixion, made clear that this was to be the motive in the life of God's children. In instituting the Lord's supper He said, "This is my blood of the new covenant which is shed for many for the remission of sins." —Matt. 26:28; then, following this, before leaving the supper room, He said, "If ye love me, keep my commandments," —John 14:15; not, "if ye are afraid of the law keep my commandments"; not, "if ye are afraid of going to Hell keep my commandments"; not, "ye wish to make sure of going to Heaven, keep my commandments"; but, "if ye love me."

But why love Him? Because "this is my blood of the new covenant which is shed for many for the remission of sins." This is love, and that this kind of love is clearly the motive power of the real Christian life, notices in the teaching of the Saviour. Luke 7:41, 43:

"There was a certain creditor who had two debtors; the one owed five hundred pence and the other fifty. And when they had nothing to pay he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou has rightly judged."

This is no mere theory, the love ought to be the controlling motive, but it is the controlling motive. And it is not a mere theory that love ought to constrain the real Christian, the real believer, but the love of Christ does constrain us (2 Cor. 5:14). (Continued on page 7, column 1)

A Degree Without Knowing The Gospel

One of the tragedies of religious history, reaching as far back as the history of preaching itself, is the preacher who is ignorant of the basic doctrine of the Word of God—namely, the Gospel of Jesus Christ. There are many preachers in the pulpits today, wearing little "D.D." pigtails, who are as ignorant of the Gospel of Jesus Christ as a Buddhist priest. This ignorance of the most essential of Bible doctrines accounts for the apostasy in our time, as days gone by. It accounts for the rise of Romanism, the invention of baptismal regeneration, the concoction of infant "baptism," the notion of falling out of grace, and all other forms of age old salvation by works doctrine. Truly, there are many "degrees" who are void of discernment.

The very heart of Gospel teaching is SUBSTITUTION; it is, the substitutionary redemptive work of Jesus Christ, the Son of God incarnate in the flesh, in the behalf of hell-deserving sinners. Any preacher who doesn't know that in his own heart and doesn't preach it contentedly as God's way of saving sinners, doesn't know the principles of the Bible. It doesn't matter how many degrees he can tack after his name; it doesn't matter which way he wears his clergy-collar; it doesn't matter what Dr. Fuzzyhead he is titled under; it doesn't matter how long he prayed, how loud he prayed, how "marvelous" his conversion was—if he doesn't understand the great doctrine of substitutionary redemption, he needs that to be saved.

Hence Terms, But Void of Meaning

Too many religionists today are like the shell, but the kernel is missing. Many grab the shadow, if only to miss the substance. We hear and talk from all quarters about the blood, repentance, confession, decisions, professions, and the like, but the underlying spiral ignorance of those using these terms makes the terms only empty religious expressions.

It is not uncommon, though strange, to hear a congregation sing, "My hope is built on nothing less than Jesus' blood and righteousness," yet sit and listen approvingly to a preacher who deviates from the Gospel expression in that great old Gospel hymn. Instead of exalting the substitutionary work of Christ as the sole object of the sinner's trust, there are all kinds of gimmicks to squeeze out some kind of remembrance or effort by sinners which is said to be "conversion." As a consequence, our pews are filled with Ishmaelites who could not tell you what the Gospel is if they lived till the resurrection day. Many are looking for experience instead of Christ. Many are

praying to be saved, rather than relying solely on Christ. Many are working to be saved, instead of resting in the work of Christ. Many are joining the church, instead of being joined by faith to Christ. Many are "coming to the front," but have never come to the resurrected Christ. Many are professing, but are not possessing. Many are deciding, but they are deceived.

Reader, right now, what is your hope for salvation? Is it a living Saviour who bore your sins and thereby completely redeemed you, or do you look back upon the past at some some kind of experience, hoping that it was "for real"? Do you look upon what you did or are doing and seek "assurance" from that, or does your heart cry, "I'm nothing but a wretched sinner, but Jesus died for me"?

It is an awesome thought, but it will not be surprising to find at the last day that many preachers and church members never knew the Gospel of Christ, never trusted Him as their Saviour.—BLR.

The New Relation

(Continued from page six)

What Is Your Motive?

One may be moral, of deep piety, and yet if the motive power of his life is not this love, he is lost, not a real Christian. God's Word makes this plain, "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a clanging cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."—1 Cor. 13:1-3.

Two of the mightiest preachers of all times, men whose tongues were those nearest to angels in preaching, Chalmers and Wesley, after years of most powerful preaching, came out and stated that during all those years they were lost, not Christians. Why? They had not been really redeemed from all iniquity (Titus 2:14); they had not been forgiven most; the motive had not been the motive of him who is forgiven most,—"Though I speak with the tongue of men and of angels, and have not love, I am become as sounding brass, or a clanging cymbal." Why? Because eloquent, powerful preaching cannot redeem from iniquity, and God has said plainly, "Apart from the shedding of blood, there is no remissions."—Heb. 9:22.

Men may write great books explaining the mysteries of God's Word, commentaries, Sunday school lesson helps, instructions to Christians; yet if the motive power of their lives is not love based on the fact that they are forgiven most (Luke 7:43), redeemed from all iniquity (Titus 2:14), they are lost, not real Christians,—"though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing."

Why? Because there is nothing in understanding all mysteries and all knowledge in writing commentaries and other helpful books, to redeem from all iniquity. And God has said plainly, "Apart from shedding of blood there is no remission."

The great capitalist, the multi-millionaire, may turn philanthropist, and spend all his wealth in building schools, or libraries, or houses for the

poor, or in feeding hundreds of thousands in times of widespread drought; the Catholic nun or Protestant or Baptist nurse may give her life in the epidemic in nursing the sick; and the heroic fireman give his life in rescuing others from the flames; yet they are all lost, unless the motive power of life is love, produced by the fact that they are forgiven most, redeemed from all iniquity,—"Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

Why? Because there is nothing in giving away money to care for the poor, nor in giving up life for others, to redeem from iniquity. And God has said plainly, "Apart from shedding of blood there is no remission."—Heb. 9:22.

When God, "That he might be just and the justifier of him that hath faith in Jesus,"—Rom. 3:26, "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life,"—John 3:16, men must not, they must not, from intellectual pride, religious prejudice, family or race ties, nor from any other motive, trifle with God and presume to dictate terms to the Most High. Were it one poor, obscure man who presumed to do this, men would say that he deserved to be left to answer for his own sins before God at last. But vast numbers, whose religious denominations and university titles cannot change the Most High. God does not go by majorities. Earth's respectability does not pass current in Heaven. "The wisdom of this world is foolishness with God."—1 Cor. 3:19.

Who is this Being to whom puny men in their pride and prejudice presume to dictate terms as to how they may escape the just penalty for their sins, as to how their sins should be taken away?

"Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the spirit of the

Lord, or being his counsellor hath taught him? With whom took he counsel? And who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding? Behold, the nations are as a drop of a bucket and are counted as the small dust of the balance; behold, he taketh up the hills as a little thing."

"All nations before him are as nothing, and they are counted by him less than nothing, and vanity." "It is he that sitteth upon

the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; that bringeth the princes to nothing; that maketh the judges of the earth as vanity." — Isa. 40:12-15, 17, 22, 23.

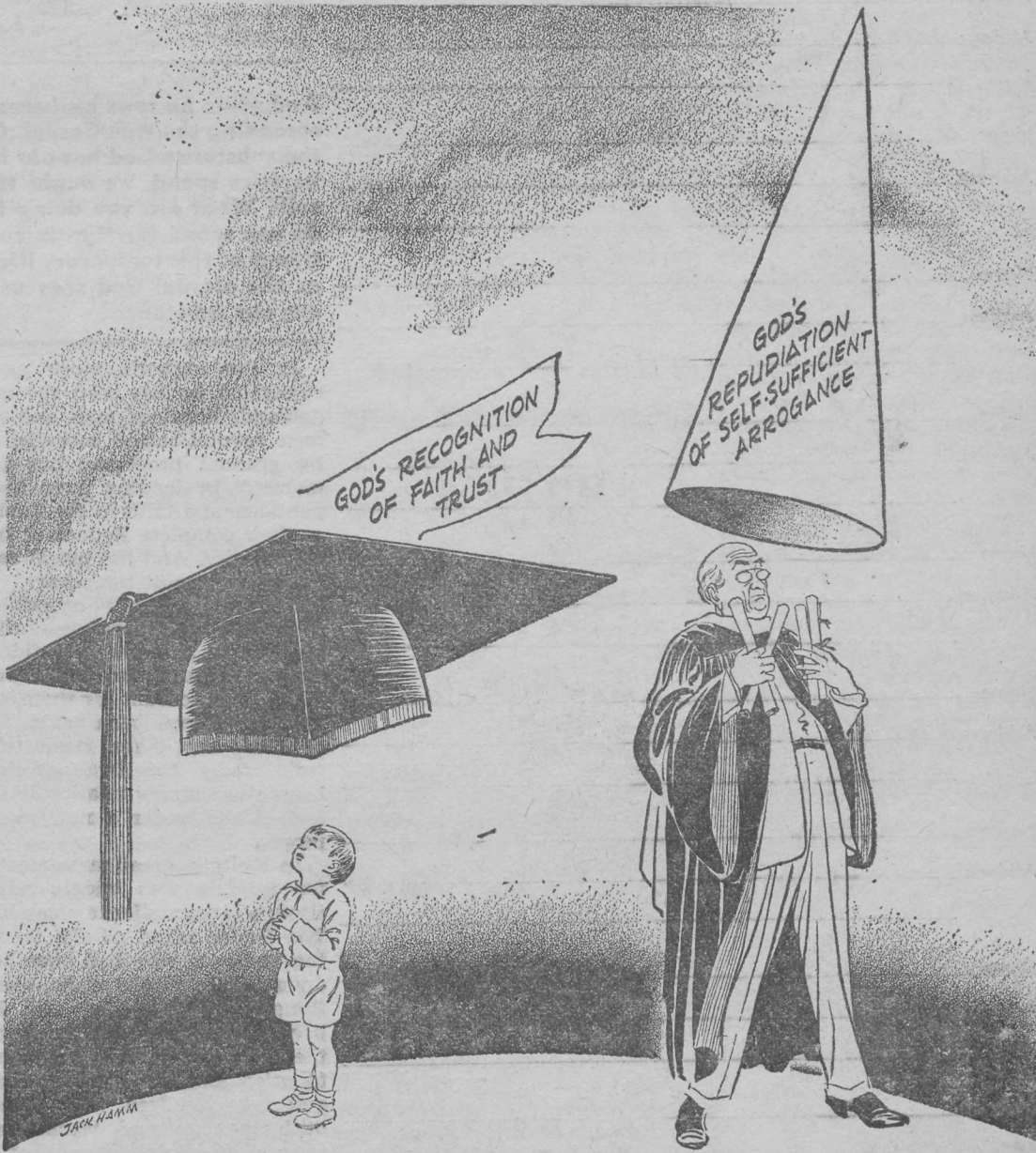
A professor in a great university has recently said, that to the "modern mind," untrained, as the Jews, to daily sacrifices, unused, as those of ancient times, to (Continued on page 8, column 1)

Offerings For The Work

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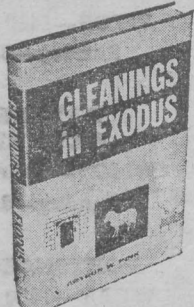
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The New Relation

(Continued from page 7)

blood-atonement, — remission of sins by blood,—substitution does not commend itself. If he and those who think like him do not care enough as to their eternal destiny to strive to become acquainted with blood-atonement to realize their need of it, and to see that God, in love, has provided it, complete and eternal, then there is nothing left but for them to go out into eternity to meet the just penalty of their sins; for even then God will be just to them. No one, barbarian or civilized, will ever be treated unjustly by the Most High.

Does Grace Lead To Sin?

But it is objected that, if men are taught and believe that they have been redeemed from the curse of the law (Gal. 3:13), that they are not after that under the

law (Rom. 6:14), that they have been adopted as God's sons (Gal. 4:7), and that they are no more servants, but sons (Gal. 4:7), they will not serve God from love of Christ for dying for them (2 Cor. 5:14, 15), but that they will become careless and not try to live Christian lives.

That is true with hypocrites; they will profess to believe that they are thus redeemed, saved, and will live careless, worldly lives. But really redeemed men will love most (Luke 7:43), and live better lives from love.

The Saviour said, "If a man love me he will keep my words." —John 14:23.

"If God were your father ye would love me." —John 8:42.

And John, writing to believers only (1 John 5:13), says: "Behold what manner of love the Father hath bestowed upon us, that we should be called the children of

God; and such we are. Therefore the world knoweth us not, because it knew him not. Beloved, now are we the children of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is. And every one that hath this hope in him purifieth himself, even as he is pure." —1 John 3:1-3.

The one who is thus redeemed and adopted as a son of God not only purifies himself because prompted by love to the Saviour for redeeming him from all iniquity, but because he is born again, and this new nature leads him to hate sin and to love holiness.

"Whosoever believeth that Jesus is the Christ is born of God." 1 John 5:1.

"Being born again, not of corruptible seed, but incorruptible, by the word of God which liveth and abideth forever." —1 Peter 1:23.

This is no mere theory, no mere theological dogma. Cases innumerable throughout the Christian era could be cited, where the most wicked men and women in a moment have been completely changed by simply being led to accept Jesus Christ as their Saviour, as their Redeemer from all iniquity.

ter men of them, please to arise. One lone man staggered to his feet and he was drunk!

Science and infidelity cannot explain this difference. God's Word does explain it. There is no other explanation.

It may be objected that many who profess to be thus redeemed from all iniquities, to be born again, do not continue to live better lives. God's Word explains every one of these cases:

"They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out that they might be made manifest; because not all are of us." —1 John 2:19.

A Closing Word

In closing this article, reader, pause and consider: **are you yet under the law? Have you been redeemed from the curse of the law? Have you been adopted as a child of God?**

It is one thing to say "Our Father"; it is quite a different thing to be really a child of God, and heir of God and joint heir with Christ.

Is the motive of your life love of Christ because He has redeemed you from all iniquities? Do not be deceived by calling the motive love when really it is not love. If you have been trying to serve God, thinking that if you

MOUNTAIN MUSINGS

By SIMON MUSE



Th' county paper had a picket in it last nite what show'd of uf them thar Hellywood moos stars with a wig on. Th' star sed she had sevral wigs that sh' wore with varius kostooms. W' thar's minny fokes who is jace; sh' like that 'bout religion. They put on th' Methodist wig, thin th' Presbyterian wig, thin put on th' Cammellite wig, an may they even trys th' Baptist wig. They's never satisfied. An' the ain't gonna be satisfied till the gits on more than sum useles religious wig. What they needs th' robe uf righteousness which comes by faith in Christ. That civer th' sins uf any man. It usfies. It ain't like no Hellywood wig that fades out an' hast to be chainged. My suggestion to any man who is allus goin' 'round a religious wig is to burn it an put on th' robe uf righteousness.

I don't spose it's too bad wh 2 er 3 goes to sleep in church but whin mos evrybody duz, it hi time th' preecher wuz wak up.

If'n ye tell yore yung'un one th he's apt to believe another. Tak Abad Kukkleburr's boy, Roscoe fer xample. He came home from skool an' sed, "Paw, I dun larn thar ain't no devil." Abad luke kinely sarprized an sed, "How y know that, boy?" Roscoe sed "Aw, its jest like Sanny Klaw he's yore Paw."

Cous'n Lee Roy Snodgrass' w sed she got konvurted in a dream. Lee Roy ask'd me what I thaw he uf it. I sed, "Well, Lee Roy, wuz allus kinely spishush uf theory, perfesshuns. I believe we ort celebrate to form any noshuns till we say how she acts now that she's dunt woke up."

Our preecher was ask'd to give a defynyshun uf th' word "infirmity." He sed th' best one he knew uf was this: "inforhell."

I was ask'd if'n I wuz gonna put up a Christmas tree this year. My reply wuz: "Nope. I believes those trees are fer then birds."

(More Musings Next Week)

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And while he sows his heresies, what are you doing in behalf of spreading the true Gospel, Christian reader? How are you using the substance God has put into your hands? For every dollar the heretics spend, we ought to spend a hundred! Examine, yourself! What are you doing for the cause of Christ? How much do you spend for Him in comparison to what you spend on the things of this temporary life? Oh, if we could only see ourselves as the eternal God sees us! How different we would live and use our substance!

In the author's work as an evangelist he has seen the most debased, hopeless men and women revolutionized morally, not by gradual processes, but in a moment, by leading them to repentance and faith in the Saviour as their complete Redeemer from all iniquity. And the moral revolution was not temporary, but permanent. Science cannot account for these moral revolutions brought in a moment. Infidelity cannot account for them. God's Word does account for them, that they have been born again, born of God, and have been taken from under the law and have been given a new relation to God and placed under a new motive power.

In a city a great mass-meeting for infidels was widely advertised; a large audience assembled. The leader asked all the men in the audience who had once been down in the depths of sin, everything gone, hopeless, and had been lead to trust the Saviour as their Redeemer from sin, please to arise. Between three hundred and four hundred well-dressed business men and workingmen arose. The leader then asked all who had been down in the depths of sin, everything gone, hopeless, and they had been led to believe in infidelity and it had made bet-

continued to serve Him, continued to try to do your Christian duty, you would go to Heaven after this life, but that if you failed to serve Him and do your Christian duty, you would not be saved, then your motive has not been love, and you are lost. If you have been trying to serve God and do your Christian duty, fearing that if you failed you would be lost, then your motive has not been love, and you have never been redeemed from all iniquity (Titus 2:14), and adopted as the child of God. (Gal. 4:4, 5).

Let not pride nor prejudice prevent your coming out from under the law and becoming really a child of God.

"My heart's desire and prayer to God for Israel is that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For being ignorant of God's righteousness, and going about to establish their own righteousness, they have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth." —Rom. 10:1-4.

"As many as received him, to them gave he power to become the children of God, even to them that believe on his name." —John 1:12.