

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

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

MAILING ADDRESS: BOX 910, ASHLAND, KENTUCKY

VOLUME 31, NUMBER 47

ASHLAND, KENTUCKY, JANUARY 5, 1963

WHOLE NUMBER 1267

"What must I do to be Saved?"

THE BIBLE RECORD

Acts 16:16-34

16 And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by sooth-saying:
17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation.
18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.
19 And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market place unto the rulers,
20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,
21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.
22 And the multitude rose up together against them, and they cast them into prison, charging the jailer to keep them safely.
23 And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely.
24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.
25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.
26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.
27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

The scene is back in Bible days, at a jailhouse in the city of Philippi, which was located in Macedonia (now called Bulgaria).

The chief characters of the story are three: the jailer, Paul and Silas. The first person is an unsaved man; the latter two are preachers of the Gospel of Christ who have been beaten and thrown into jail by those unfriendly to their work for Christ.

Paul and Silas are physically as harmless as doves, yet they are bound hand and foot in a cold

cell, with open wounds on their backs where they have been beaten. But even in their affliction, they find joy in Christ their Saviour and rejoice that they are counted to be such worthy servants as to stir up Satan's opposition and be persecuted!

So they rejoice; they sing and pray in prison and the jailer and the other prisoners are amazed. They may have been beaten and thrown into this jail, but these two men are happy in Christ! That's one joy all hell can't take away from the believer in Christ!

But God has something He plans to do. He plans to save a lost sinner, the jailer! So what takes place?

God sends an earthquake and that old jail-house rocks and reels (Continued on page 16, column 1)

EVERY SINNER WHO COMES TO CHRIST SHALL BE ETERNALLY SAVED

By C. H. SPURGEON
John 5:40

The greatest absurdity in the world is to want to have a wider



C. H. SPURGEON

gospel than that recorded in Scripture. I preach that every man that believes shall be saved—that every man who comes shall find mercy.

People ask me, "But suppose a man should come who was not chosen, would he be saved?" You go and suppose nonsense and I am not going to give you an answer. If a man is not chosen, he will never come. When he does come, it is a sure proof that he was chosen.

Says one, "Suppose any one should go to Christ who had not been called of the Spirit." Stop, my brother, that is a supposition thou hast no right to make, for such a thing cannot happen; you only say it to entangle me, and you will not do that just yet. I say every man who comes to Christ shall be saved. I can say that as a Calvinist, or as a hyper- (Continued on page 13, col. 3)

Degrees of Reward for God's People

By the Late T. T. MARTIN (1862-1939)

"I give unto them eternal life and they shall never perish."—John 10:28.

"Lay up for yourselves treasure in heaven." — Matt. 6:20.

"By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any one should boast."—Eph. 2:8, 9.

"Each man shall receive his own reward according to his own labor."—I Cor. 3:8.

"Other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, costly stones, wood, hay, stubble; every man's work shall be made manifest: fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss, but he himself shall be saved, yet so as through fire."—I Cor. 3:11-15.

"Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it. For what shall a man be profited if he shall gain the whole world and forfeit his life, or what shall a man give in exchange for his life? For the Son of man shall come in the glory of his Father, with his angels, and then shall he render unto every man according to his deeds."—Matt. 16:25-27 (R.V.)

"Behold, I come quickly; and my reward is with me, to give each one according as his work shall be."—Rev. 22:12.

The teaching of God's word of degrees in future punishment ("These shall receive greater condemnation,"—Mark 12:40) according to heredity and environment ("It shall be more tolerable for Tyre and Sidon at the day of judgment than for you;" "it shall be more tolerable for the land of Sodom in the day of



T. T. MARTIN

judgment than for thee,"—Matt. 11:22, 24), and according to sin ("Every transgression and disobedience received a just recompense of reward." — Heb. 2:2), commends itself to the judgment, to the conscience, of every honest man.

The companion teaching to this in God's word is there will be different degrees, or rewards, in Heaven. Just as the degree of (Continued on page 3, column 4)

The Virgin Birth and Deity of Our Lord Jesus Christ

By C. W. BRONSON
Bethel Baptist Church
Phillipsburg, Kansas

In my statement of faith, published some time ago in TBE, I stated that I believe in the virgin birth and deity of Jesus Christ. The creeds of most so-called Christian denominations will



C. W. BRONSON

state that they believe these facts. Ever so many Americans will say, if asked, that they believe the same. The Roman Catholic is told to believe that Christ is "the Son of God—equal to the Father and Holy Spirit in all things—and perfect man—with a human soul and body. The divine Person of Christ unites His divine and human natures." Also, they are taught to believe that "Christ was conceived in the womb of the Virgin Mary by the (Continued on page 16, column 2)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"PLEASING GOD"

Number Thirty-Three in "THE LIFE AND MINISTRY OF PAUL"

"Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more." —I Thess. 4:1.

May I say at the very outset that you can please man a whole lot easier than you can please God.

Furthermore, the way whereby we please man is entirely different to the way whereby we please God. Man is pleased by his fleshly senses—what he sees, what he hears, what he smells, what he tastes, and what he feels. As an example, suppose we go back to the Old Testament and read the story of Sampson, how

Sampson was pleased by a woman who became his wife. Listen:

"Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Sampson said unto his father, Get her for me; for SHE PLEASETH me well." — Judges 14:3.

It didn't make any difference if she were not a Jew. It didn't make any difference if she were a Philistine. It didn't make any difference if her people were uncircumcised so far as the religion of the Lord was concerned. It didn't make any difference that

her people were the rankest of heathen. There was a fleshly attraction there, and Sampson said, "You get her for me, for she pleaseth me well."

In the New Testament we find another man who likewise illustrates how men are pleased by way of their fleshly senses, for we read:

"But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod."—Mt. 14:6.

I am sure you recall how Herod was carried away with her dancing. He said, "Whatsoever ye ask, I will give it unto you, even to the half of my kingdom." He mother said, "Here (Continued on page 14, column 1)

IT COULD BE WORSE!

Matthew Henry, the famous scholar, once accosted by thieves and robbed of his purse, wrote these words in his diary: "Let me be thankful first, because I was never robbed before; second, because, although they took my purse, they did not take my life; third, because, although they took my all, it was not much; and fourth, because it was I who was robbed, not I who robbed."

THE PRESENT NEED

What the Church needs today is not more machinery or better, not new organizations or more novel methods, but men whom the Holy Ghost can use—men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but on men. He does not anoint plans, but men—men of prayer. — E. M. Bounds

Why The Baptist Examiner Is An Object For Support As A Missionary Endeavor

By BOB L. ROSS

Many of you realize that THE BAPTIST EXAMINER is worthy of your support as a missionary endeavor. We believe there are others who would feel the same way if acquainted more with a few facts.

First, this paper is printed in the interest of doing the same work as a missionary on the field.

It is simply another medium of reaching men and women with the message of God's Word. This paper carries the Gospel and teaches saved people what they should do in obeying the Lord. It has been our privilege to help many, many people who have contacted us for advice and information, after having read TBE. We therefore like to think of

ourselves somewhat as missionaries, just using this paper as another means of spreading the Word and helping build up the saints.

Secondly, this paper is a church work. Calvary Baptist Church of Ashland authorizes its publication and the editors to supervise its content and distribution. As you perhaps have noticed, our personal or individual needs play no part in this paper, nor do we seek the exaltation of ourselves rather than the church. We want TBE to be a church-centered endeavor, rather than self-centered. We want to help every Scriptural church, not take away from it or slight it in any way.

We never ask for any one to send us the tithe; rather, we teach that tithes should go into the church where the person is a member. Many have said that we probably lose a lot of support by doing this; nevertheless, we believe it is right and that God will see to it that our needs are met. If every paper and radio program and independent outfit would teach the truth on tithing, we wonder how many of them would be in existence today? Certainly, few, if any, exalt God's church and its authority in mission work.

Thirdly, we seek to urge other churches to get behind missionary work that is worthy of support. We publish the news about Brother Fred Halliman in New Guinea and are concerned that our readers back this work in prayer and in financial support. We have lately presented the plans of Brother C. W. Bronson, who is called to Korea. Also, there is Brother James Grace and Jeffrey Brackeen, both planning to join Brother Halliman in New Guinea.

We are happy to help in every way possible in informing our readers about these and other missionary endeavors that are worthy of your support. Because of this, we feel that TBE itself is a missionary and is worthy of support as such. With TBE's continuation, new support is raised from time to time as a result of the contacts made through it. There is more to mission work than just being on the field doing the preaching; there is the prayer and the support behind the missionary. TBE wants to have a part in mission work in getting people concerned enough to pray and to support missions. If TBE does this, it has performed a part of a missionary's work. We are glad to be able to do this, for it is indeed a Divine privilege.

But there are a lot of Baptists on our mailing list who evidently don't care about TBE nor the missionary work we are behind. Some of them look for certain faults and no doubt find them; then they justify their withholding of money and the work here and elsewhere does not go forward as it would otherwise. These Baptists are evidently looking for a perfect mission work and while they look they fail to see that their own hearts are really cold and unconcerned and their souls are withered. Yes, we have our faults and the like, but we would rather have them and be putting forth a blundering effort, with concerned hearts, than to be in the condition that some others are in. We are sorry for them; we can't condemn them, for we would be in their same state if it weren't for the grace of God. But it is often discouraging to see Christian lives and financial power go to waste when God's work could be supported and helped along in a greater way.

There is a lot to be done in God's service and TBE wants to have a part. We are now publishing two papers; we have a few radio programs; we are trying to raise support for several missionaries; we are getting ready to build a church building, having

"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. Do you say that it is wrong to have musical instruments in the church, and use them in worship services? If so, where is the Scripture that condemns music in worship services?

It is not our position that musical instruments may not be used. On the contrary, we believe it is scriptural to use them, if they are available for use. However, the argument that "the Scriptures do not condemn" certain things does not justify something as being right. The Bible does not say not to do many things, but this does not justify doing those things. We ought to have some kind of Scriptural basis for all that we do religiously.

If there were no Biblical basis for musical instruments, then we wouldn't want to use them. But Psalm 150, as well as other Scripture, indicates that God is praised with musical instruments, and in Ephesians 5:19 we find that the saints used the Psalms for many of their songs. If some anti-instrumental religionist had been in the church at Ephesus and Psalm 150 had been used, with instruments accompanying, that person would not have felt very much at home.

2. Could Acts 2 be used as a basis for divided classes, in view of the fact there were several different speakers, speaking to different language groups within the gathering?

We have always contended that the Bible does not standardize any specific method of holding a public service, either for the church gathering or for an evangelistic meeting. Some brethren who oppose classes have used Acts 2:1 ("in one accord in one place") in an effort to justify their position, but in the very same chapter, the point brought out in the foregoing question is found: that is, there were several different speakers, speaking to different segments of the gathering.

However, we just can't see that either of these portions of the chapter, or of any other chapter in the Bible, will justify or standardize a specific form or method of holding a service. While the Bible does standardize who is to teach (a man of God), under whose authority (the church), and what is taught (the Word of God), it does not standardize on the

matter of where, when, how often, the method, the form etc.

So we don't believe the Scripture referred to in the question could be used in an effort to standardize a method. It would be just as wrong to use it to justify divided classes as it is to use other verses to justify something else as the "standard method." But we believe it would be right to use the verse to show that divided classes are within Scriptural bounds as being at least one method of teaching the Word of God, if the Lord leads a church to use that method.

3. Was the baptism of repentance of John's baptism of the same significance and symbolism as other New Testament baptism?

Yes. It was a ceremony pointing to Christ and was a public acknowledgement of repentance from sin and faith in Christ as Saviour.

4. Does not the baptism we have today picture that Christ has died and the believer with him?

Yes. See Romans 6:4-6.

5. Is every believer a member of the body of Christ?

The term "body of Christ" is a term used of the church, not of believers universally in a collective sense (Eph. 1:23, I Cor. 12:27). A believer is a member of the "body of Christ," the church, when he is baptized on the authority of that body (I Cor. 12:13). There is no such thing as a "body of Christ," including all believers, so far as Bible usage of the term "body of Christ" is concerned. Certainly, we believe all believers are saved, but the Bible simply does not use the term "body of Christ" in this manner. For a further study on this, get the booklet, "Ekklesia" The Church, Not Universal and Invisible (50c from us).

6. Many good Bible scholars teach that there will be people saved during the millennium, when Christ reigns on earth. Since there will be no saved persons left on earth when Christ begins His millennial reign, who will do the preaching to those unsaved people that they might hear the Gospel?

If you will read Isaiah 2:1-5, you will see your answer: "He (Christ) will teach us His ways." However, you seem to overlook the fact that when Christ reigns on earth, His saints will be here with him (II Tim. 2:12, Rev. 5:10). These saints could and undoubtedly will bear the Gospel message. There will not be a universal conversion, however, for even with Satan bound in the bottomless pit and Christ here to teach, depraved sinners will still need the new birth, as the Spirit blesses the Word in accordance with God's elective purpose. It's not the presence or teaching of Christ that converts, but it is the Spirit-blessed Word of God that produces faith in Christ as Saviour. Revelation 20:7-9 reveals that once Satan has been loosed and the glorious millennial reign on earth has been consummated, the old Adamic nature of man will be just as responsive to Satan's temptations and power as ever.

7. Explain Matthew 7:6: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

I think the relationship of Christ to the Pharisees gives us a good example of how this Scripture is to be followed. The Pharisees were "dogs" and "swine" in a religious sense and Christ dealt with them in such a way that He did not cast pearls before them, nor give them that

THESE LETTERS REVEAL THE WORTH OF TBE TO THOSE WHO REJOICE IN TRUTH

"Please find enclosed a check for \$5.00, a small offering for your paper. I certainly would miss it. It is just about the only paper that presents the true doctrines of the Bible."—S. F. Go-forth, N. C.

"I think THE BAPTIST EXAMINER is about the best paper I have ever gotten. Brother Halliman's letters and pictures are worth more than the price of the paper."—Mrs. Ira Ferguson, Miss.

"Enclosed is a little offering to be used as you see best in keeping TBE mailed out to a lost and dying nation that needs to know the truth which cannot be gotten in any other paper. TBE is just a storehouse of knowledge of the Bible."—L. M. Buchanan, Ohio.

To me, THE BAPTIST EXAMINER means many things—answers to many questions that people ask me or I ask myself about the Bible. The greatest blessing was Bro. Bob's articles against the Invisible Church." — L. J. Stewart, Virginia.



ELD. ANGEL ALEJANDRO
English Missionary Baptist Church
Hato Rey, Puerto Rico

"As TBE means so much for me I would like to see it in many more hands, even if I would be deprived of it myself. Enclosed \$10.00 as a little help to keep it coming out."—Elder A. Alejandro, P. R.

"I am thinking today of the saints of God whom I have come to know and learned to love. I also thought of you and what you meant to me in person and also through TBE. I cannot find words to express my love for men like you will stand in these trying times and proclaim His Holy Word."—W. S. Hardman, W. Va.

"Enclosing a small offering to help with THE BAPTIST EXAMINER. Along with the offering goes much prayer for the support (Continued on page 3, column 3)



PASTOR J. FRANK McCRUM
Zion Baptist Church
Detroit, Michigan

"Yes, there has been prayer for THE EXAMINER and its editors. I enjoy praying for such a fine paper. I enjoy giving to its support. So enclosed is a little contribution to that end." — J. Frank McCrum, Michigan.

The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS
JOHN R. GILPIN } Editors

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

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

SUBSCRIPTION RATES

One Year	\$2.00
Two Years	3.50
Five Years	7.00
Club rates for churches; 15 or more subscriptions, each	1.00
When you subscribe for others; each	1.50

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

THESE RATES APPLY THROUGHOUT THE WORLD

Entered as second class matter MAY 19, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

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Examiner Editorials

VERSE-BY-VERSE SUNDAY SCHOOL LESSONS

For several years we have had requests from pastors and churches for Sunday School lessons, covering the Scriptures in a verse-by-verse manner. Certainly, we agree with those who have requested this literature that there is definitely a need for such an approach to the study of the Bible in Sunday Schools. In our own Sunday School we study the Bible in a verse-by-verse manner and some printed comments or lesson outlines would be an additional assistance.

At present, we have started preparing some material on the book of Matthew for use in Sunday School or Bible School classes. We intend to print a "sample" of these lessons to illustrate exactly what they will be like and we will mail copies to all interested churches, pastors and teachers. After doing this, and receiving the response of those who review these samples, we will prayerfully consider whether we should start printing regular comments, verse-by-verse, to be used in Bible study classes.

We believe this is a needed work among independent Baptists who find it hard to find sound, Bible-centered literature that would be of help in Bible study. In fact, we are rather confident that we will print these lessons, for we believe the response will be a good one.

These lessons will strictly be based on the Scriptures, free of any kind of distractions, private opinions, or novel interpretations. We will try to be fair with differing views of other brethren on points where dogmatism is uncalled for.

The lessons will be suited for use only in classes for young people and adults, not the small children. There is no reason why these comments could not be used in any age group within age range of 9 or 10 years on up.

We will send further information regarding the publication, cost and distribution of these lessons along with the sample copies. The purpose for this article is to simply call upon churches, pastors and teachers to write for the number of sample copies they wish to have for examination.

A LACK OF THE GOSPEL

I have just received a Baptist paper, put out by some rather sound Baptists, and men whom we believe to be brethren in the Lord. If I have counted correctly (and I went through the paper two times to count), there are about 30 headlined articles (not including the ads). Of this number, there are perhaps a dozen that would probably be classified as somewhat major or rather

lengthy articles. And of that number, there is only one article that deals with the Gospel of Jesus Christ! And even this one is presented in such a way that it would take a rather patient lost person to read it through.

Last month I noticed that the same paper did not carry a single article presenting the Gospel!

We are not pointing this out to criticize, for this type of paper may be what these brethren intend to put out and it may be what many people need; but we point this out to again emphasize the need of a paper, dedicated to presenting the Gospel of Christ to sinners, such as our new SALVATION publication.

What paper do you know of that you could send to a lost sinner and he could turn to any article in it and there find something to awaken him to his personal spiritual need and the fact that Christ meets that need? Is there such paper? If so, we have not seen it.

We are just thankful to the Lord that He finally has seen fit to reach down and touch our feeble hearts and wake up some of us Baptists—who preach the Gospel of grace—to get out a paper that will at least help in a small way to meet the great need.

Brethren, pray for us. We need to remain under the burden for the Gospel and we need God's guidance in everything we do in regard to this new paper. Will you stop right now and ask the Lord to bless us with everything necessary to make this paper what Jesus would have it be? Please do it, for the glory of Christ.

HIS WITNESSES

This little article is not meant to criticize, but to endeavor to help Christians. Many of you who are reading it probably are not witnessing as you should for Christ. Why is this? I think it is because you need a concern for souls and a Holy Spirit-given confidence in the power of God upon the Gospel (Rom. 1:16).

This won't and can't come about by any efforts of the flesh, but you should pray and pray daily that God would suit you for His work, whatever it is He would have you do. The liberty to witness for Christ and the wisdom used in doing so must come from Him. He will furnish these, if we ask (James 1:5, Luke 11:13).

If in our daily lives we are not living witnesses to the saving work of Christ, telling others that there is mercy for sinners in Christ, our own souls will be at a very low ebb. Only as our hearts are concerned for others do we experience the fullness of God's blessings.

Let us seek the face of God for greater concern, a greater burden, a more compassionate heart, a Christ-like tenderness to those who need His salvation. Brethren, God knows that I am as poor a witness for Jesus and as helpless a witness as there is, yet I want to be used of the Lord. I just hope that you will remember me in prayer that God will bless my soul with the grace that is necessary to rightly present Christ to lost sinners.—BLR.

YOU CAN "RUBBER STAMP" SALVATION

There are probably some of you who would like to have your church's name and address on the copies of SALVATION that you distribute, yet you are not able to afford having us print this in the masthead of the paper. If so, we would suggest that you get you a rubber stamp made and use it on the copies that you order from us. While our address will appear in the masthead,

there will be a small space left open on page 4 for addressing the papers for mailing and you could use this space for stamping your address.

If there is not a rubber stamp maker in your area, we will be glad to have one made for you here.



"I Should Like To Know"

(Continued from page 2) which is holy. We should likewise be prudent and cautious, "wise as serpents and harmless as doves," in our handling of the Word of God before lost men. In many cases, we would just be casting pearls before swine, without such an approach.

8. When is the "time to dance"?

(Ecc. 3:4). The writer, in this context, is describing the different experiences that human beings go through in life, irrespective of their spiritual condition. A time when we weep, a time when we laugh; a time when we mourn, a time when we dance (or express joy). The writer is not discussing the common question, "Is it wrong to dance?" He is simply describing human life. Since dancing has always been an expression of merriment and lightheartedness, then it was the obvious thing for the writer to refer to in making his point.

So far as a Christian is concerned, there is not a "time" for anything that is not related to living for Christ. Certainly, the modern dance, with its degrading tendencies and appeal to lust, is not for a Christian.



Letters

(Continued from page 2) of TBE, as well as all of you who are so faithful in sending it out."—Robert Van Hoose, Ohio.

"Let me emphatically assure you of my clasp of confidence in prayer as I praise God for your stand for the truth through THE EXAMINER. May God enable you to keep the paper in the mail till Jesus comes in the air."—Tedd Meyer, Kansas.

"I am enclosing an offering which I pray will help you to continue sending out God's Word. I thank God for outspoken Baptists such as you, in the world of sugar-coated speech. I will continue to pray for you and I covet your prayers."—George Oploka, Illinois.

"There's hardly a day passes but what I think of TBE and the ones that keep it going. My prayer is that it will never stop until Christ comes back. I ask God to bless you all and supply every need is my prayer."—Mrs. W. T. Leftridge, Missouri.

"I am indeed thankful to God for TBE. My soul is stirred by the truths you teach. The sermons by Brother Gilpin are so helpful."—Mrs. Robert Kennedy, Ohio.

"I was recently introduced to your paper by a gift subscription. I like it very much and for me it contains many helpful and interesting eye-opening articles and some of them are such that I need to carefully study and pray about. I am glad for the unflinching way TBE takes a stand on the 'Lodge evil' and prints articles and has booklets for sale on the subject."—Mrs. Frances V. Raynes, W. Va.

"I can't always be on time but that doesn't mean that I am not very much interested in the good work you are doing. I admire and love you for the stand you take for Baptist doctrine which seems to be very unpopular with a host of professed Baptists. May God's blessings rest upon you and your work."—E. J. Farthing, N. C.

The Baptist Examiner

(Continued from page 2) already purchased the property; we are also launching out into a wider tract publication ministry, in connection with the new monthly paper; the doors of service are open to us and to you. A regular offering from your church or from you as an individual, in behalf of TBE in its missionary endeavors, would be a tremendous boost to us in relieving pressure and in forwarding the cause we stand behind. Just to know that there are others who are standing with us in the same endeavors is a source of inspiration and joy, giving us a greater zeal to go on in the service of God.

Please pray for this work and the other work that it seeks to present. God answers prayer that has the glory of God as its object. Pray that this paper might be used for this end.



Degrees of Reward

(Continued from page one) man's punishment in Hell will be determined by his life here; so the degree of a man's reward in Heaven will be determined by his life here. The dividing line is redemption.

With many, salvation and rewards mean the same thing, but the Saviour made a clear distinction.

"I give unto them eternal life, and they shall never perish."—John 10:28.

"He that believeth on me hath everlasting life."—John 47.

"Lay up for yourselves treasures in Heaven."—Matt. 6:20.

Our salvation is a gift and depends upon the Saviour; our treasures in Heaven must be laid up by ourselves. Paul makes the distinction equally clear:

"By grace have ye been saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast."—Eph. 2:8, 9 (R.V.)

But by rewards for service God's word does not mean God's blessings on the faithful Christians in this life. It means rewards beyond this life. Jesus said:

"When thou makest a dinner or supper call not thy friends, nor thy brethren, neither thy kinsmen nor thy rich neighbors, lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just."—Luke 14:12-14.

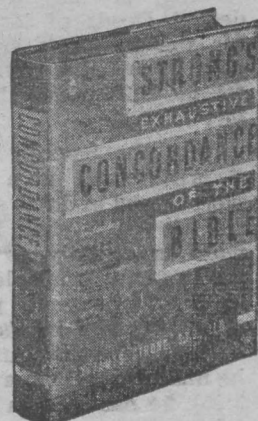
If "each man shall receive his own reward according to his own labor" (I Cor. 3:8), there will, then, be different rewards or degrees in Heaven; for doubtless no two redeemed people ever served God in exactly the same degree of faithfulness.

Paul makes this distinction clear, as well as the difference between salvation and rewards. He uses the illustration of building houses out of different material. He has been speaking of (Continued on page 4, column 1)

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PASTOR JOE SHELNUTT

We are thrilled with the new paper "Salvation" and what it can mean to us in reaching the lost sinner.

We believe that it will be very helpful to us in encouraging many of our congregation in doing mission work.

Enclosed is a check for the first month, and if all goes well, later we hope to use more than the one hundred which we now begin with. We will send our order in from month to month.

Yours in Jesus' Name,

JOE SHELNUTT, Pastor,
East Side Baptist Church,
Fifth and Hoover Streets,
Benton, Arkansas.

OTHERS SAY:

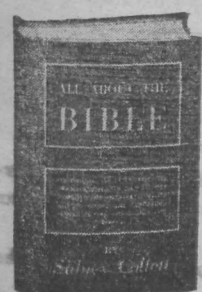
Thank you so much for sending me a copy of your new paper, "Salvation," as it is just exactly what is needed! There has long been a need for a scriptural paper of this sort. I am enclosing funds for a bundle and I expect to get at least this many each month. I intend to install a rack in the vestibule of our church for the paper. Then I will be able to recommend it to visitors who might not have completely understood my preached messages.—Pastor Ralph Doty, Fossil, Oregon.

We were very happy to receive the sample copy of the new publication — "Salvation." And our prayer is the Lord will use this means to reach many of His lost sheep.

We would like to order 300 copies and also we'd like to have the following information printed on each one which you advertised in the paper that would cost \$5.00 extra regardless of the amount printed. — Glen L. Tweet, South Park Missionary Baptist Church, Seattle, Washington.

I note your request for special prayer for you in your new monthly endeavor for 1963. "And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." So you can assure yourself of my prayer always. As a life subscriber to TBE, for which we thank God, I want the first new paper of SALVATION that comes off the press and the next one sent to a dear friend of mine and brother in Christ, Mr. Lytle Sprouse, for which you will find subscription money enclosed.—A. S. Reed, W. Va.

Please send me 100 copies of the new paper, SALVATION. We think this is a fine thing and hope we can get a number of people interested in circulating it.—W. E. McKinney, Tennessee.



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The Touch of The Master's Hand

"Twas battered and scarred and the auctioneer
Thought it scarcely worth his while
To waste much time on the old violin,
But he held it up with a smile.

"What am I bidden, good folks?" he cried.

"Who'll start the bidding for me?
A dollar, a dollar—now two, only two—
Two dollars and who'll make it three?"

"Three dollars once, three dollars twice,
Going for three"—but no!
From the room far back a grey-haired man
Came forward and picked up the bow;

Then wiping the dust from the old violin,
And tightening up all the strings,
He played a melody pure and sweet,
As sweet as an angel sings.

The music ceased, and the auctioneer,
With a voice that was quiet and low,
Said: "What am I bid for the old violin?"
And he held it up with the bow.

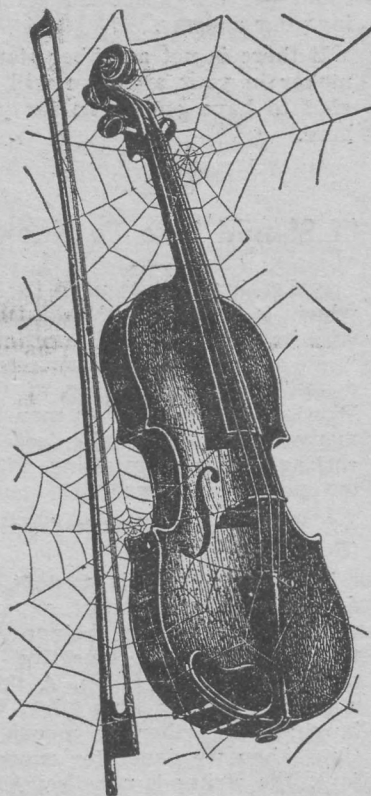
"A thousand dollars—and who'll make it two?
Two thousand—and who'll make it three?
Three thousand once and three thousand twice—
And going and gone!" said he.

The people cheered but some of them cried,
"We do not quite understand—
What changed its worth." The man replied:

"The touch of the master's hand!"
And many a man with life out of tune,
And battered and torn with sin,
Is auctioned cheap to a thoughtless crowd,
Much like the old violin.

A "mess of pottage," a glass of wine,
A game—and he travels on.
He's going once, and going twice,
He's going—and almost gone!

But the Master comes, and the foolish crowd
Never can quite understand
The worth of a soul and the change that's wrought
By the touch of the Master's hand.



rewards (not salvation — I Cor. 3:15) that men are losing are more than "the whole world."

A Wasted Life

A great American statesman was told by his physician that in a few days he must die. That afternoon a minister called to see the dying statesman and asked as to his hope beyond the grave. The dying statesman replied, "Mr. Blank, I am going to Heaven when I die."

The minister asked the dying man on what he based his hope. He replied: "Mr. Blank, I am ashamed to say that I am a Christian; but now that the time has come, I must not deny my Saviour. When I am dead tell your people that days before I died, when my mind was calm and clear, I gave my dying testimony that I was going to Heaven, redeemed by the blood of Christ."

The minister pressed the question, why he thought he was a Christian. The statesman said to the negro man who was nursing him, "Jack, go into my library and bring me my Bible."

Turning to the minister he said, "Mr. Blank, as I said to you, I am ashamed to say that I am a Christian, but now that the time has come, I must not deny my Saviour. Long years ago, back in the old red hills of Georgia, when I was a young man, one Sunday in an old country church I heard a Baptist preacher preach, and I understood him. He showed that God honestly loves this world, that Jesus Christ, God's Son, died for our sins, and that He died for all of our sins; and that every one who would repent and trust Christ to save him was certain to go to Heaven. Out there in that old country church in the red hills of Georgia I trusted Jesus Christ as my Redeemer and Saviour that Sunday morning, and trusted Him to save me. I came west and became overwhelmed in business and politics. I have wasted my life."

Just then the negro man returned and handed the Bible to the dying statesman. He turned the leaves and finally stopped, and turning to the minister he said, "Mr. Blank, I am ashamed to say it, but I don't know much about this book; but I do know that this is God's Word; and I do know that out in the old country church in the red hills of Georgia that Sunday morning, when I heard and understood the country preacher, I did, as a guilty, lost, justly condemned sinner, trust Jesus Christ as my Saviour and Redeemer and relied on Him to save me. Listen, Mr. Blank: 'He that believeth on the Son hath everlasting life.' Mr. Blank, God says I have everlasting life, and I am going to Heaven when I die."

And turning, the great statesman buried his face in his pillow and sobbed out his grief and remorse.

"What Have You Got Up Yonder?"

A rich banker in the West a few weeks before Christmas sent a check for three hundred and fifty dollars to his brother in the East, a poor country preacher, telling him to come and bring all of his family and spend Christmas with him. They had not seen each other since boyhood. The preacher and family arrived Christmas eve morning. That afternoon in carriages the two families drove over the banker's beautiful farm of a thousand acres of rich land. Coming in late in the afternoon, they came by the pasture and saw the beautiful herd of blooded cattle. After a sumptuous supper the banker's daughters gave them some splendid music and the two families went upstairs to sleep. The two white-haired brothers, the banker and the poor country preacher, remained downstairs, and for hours talked of boyhood days in the old country in the East. At last the conversation, like the fire in the fireplace, had about died out.

Finally the banker turned and said, "Brother John, may I say something to you and you not get angry?"

Said the preacher, "Why, brother

James, you can say anything you wish to me and I will not get angry."

Said the banker, "Brother John, you and I were poor boys back in the old country home in the East and we agreed to be partners for life. One day you came to me and told me that you were called to preach. I told you then that you were a fool. What a fool you have been! Do you remember that rich farm of a thousand acres you saw this afternoon? Paid for with honest money, John. This comfortable home for my old age, paid for with honest money, John. (Continued on page 5, column 1)

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*If you would like to assist in the re-publication of any (or all) of these tracts, we would appreciate hearing from you.

Colvary Baptist Church
Ashland, Kentucky

Degree of Reward

(Continued from page three)
preachers and their work, and then seems to turn and apply his teaching to every one, for he says, "Let every man take heed how he buildeth thereupon." — I Cor. 3:10.

Whether he is speaking only of preachers and their work, or applies it to every man; whether he is speaking of building in the lives of others by what we teach or do, or whether he makes a turn and applies it to every man and his building in his own life, he draws the clear distinction between the foundation on which the building rests and the building built thereupon, between salvation alone through Christ, and rewards for service:

"For other foundation can no man lay than that is laid, which is Jesus Christ. Now, if any man build upon this foundation gold, silver, costly stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it; because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned he shall suffer loss, but he himself shall be saved, yet so as through fire." — I Cor. 3:11-15.

Why is he saved? Because he has been redeemed from the curse of the law, Christ having been made a curse for him (Gal. 3:13); because he has been redeemed from all iniquity (Titus 2:14); because he has been redeemed from under the law (Rom. 6:14); and God means His promise, "Believe on the Lord Jesus and thou shalt

be saved" (Acts 16:31), and he means the promise of the Saviour, "Verily, verily I say unto you, he that heareth my word and believeth on him that sent me hath everlasting life and shall not come into condemnation; but is passed from death unto life."

Losing Your Life

When the redeemed man's works shall be burned, though he himself shall be saved (I Cor. 3:15), he shall suffer loss (I Cor. 3:15), and the loss shall be irreparable, eternal, and so great that no human being in this age can fully realize it. Here the old translation, the King James' version, has misled us. The oft-quoted sentence, "What is a man profited if he shall gain the whole world and lose his soul? or what shall a man give in exchange for his soul?" is a mistranslation.

The Revised Version translates it correctly: "What shall a man be profited, if he shall gain the whole world and forfeit his life, or what shall a man give in exchange for his life?" — Matt. 16:26.

By noticing verse 25, and verse 27 the reader can see what the Saviour meant: "whosoever would save his life shall lose it," not his soul, but his life, "and whosoever shall lose his life for my sake shall find it"—his life, not his soul; "whosoever shall lose his life for my sake,"—men do lose their lives for His sake, but no one loses his soul for the Saviour's sake. Following immediately He says, verse 26, "For what shall a man be profited, if he shall gain the whole world and forfeit his life? or what shall a man give in exchange for his life?"

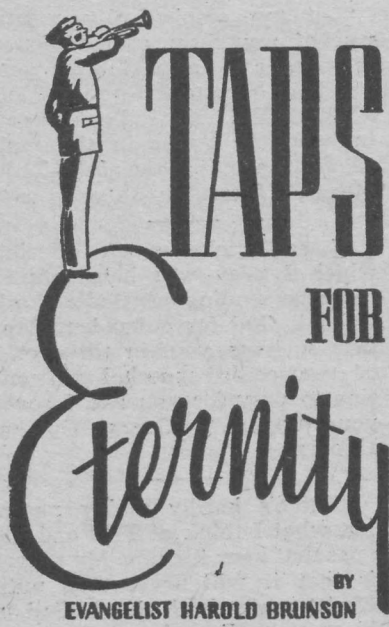
In verse 27 the Saviour makes plain how a man who would save his life, loses it, and how the one who shall lose his life for the Saviour's sake shall find it—in the rewards that he loses by trying to save his life, or gains by losing his life for the Saviour's sake, "For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds." What deeds? Deeds of losing his life for the Saviour's sake. For all eternity he will have no reward for the life he lived here—he has lost his life.

Now, the Saviour says that if a man "shall gain the whole world," and in doing so shall "forfeit his life,"—shall have no reward in eternity as a result of his life (the principle laid down by Paul, whether of preachers or of all, "if any man's work shall be burned he shall suffer loss, but he himself shall be saved"—I Cor. 3:15), he has made a fearful mistake.

But if the one who "shall gain the whole world" and in doing so "shall forfeit his life," shall have no reward for it, makes a

fearful mistake, how much greater mistake does the one make who forfeits his life to have no reward throughout eternity, in order to gain a very small part of the world, as so many are doing? But if the one who "shall forfeit his life,"—have no reward in eternity—in order to gain but a very small part of the world, makes such a fearful, such a great mistake, far worse is the bargain made by the unredeemed man who loses not only his life but also loses his soul in order to gain a very small part of "the whole world"; and yet this is what the vast majority of men are doing.

We cannot grasp it, we cannot realize it, but Jesus says that the



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Why Practice "Close Communion"?

By T. P. SIMMONS

An Associated Press report on a recent meeting of the Southern Baptist Convention stated that ninety per cent of Southern Baptists have abandoned close communion. I am sure that this represents a gross exaggeration. However, it is true that throughout Christendom there is an age-old drift away from the truth, and Baptists have not been immune to it. This is a good time, therefore, to reconsider the Baptist position on the Lord's Supper.

The Question Negatively Considered

1. It is not because of selfishness that Baptists practice close communion. The ministry and the

members of Baptist churches represent a cross-section of the people in general. It stands to reason that they are not constitutionally more selfish than other people. Surely in every consistent way Baptists have shown themselves as self-sacrificing as any other people. If Baptists were a selfish people, they would not have contended for religious liberty at all. There have been times and places in history when Baptists could have suppressed other faiths, but they have never done it.

2. It is not because they do not believe that other people are saved that Baptists practice close communion. Baptists do not teach that only Baptists are saved. They believe that every

person, no matter where he may be, who has experienced genuine repentance from sin and faith in the Lord Jesus Christ is saved both now and forever.

3. It is not because they are opposed to Christian unity that Baptists practice close communion. Baptists believe that the greatest degree of Christian unity attainable is a very desirable thing, but they do not believe that a compromise of the truth promotes Christian unity. They observe the fundamental difference between union and unity. Close communion does not promote disunity among Christians; it only manifests that disunity. Take away the disunity and there will be no such thing as close communion. Ignoring a serious disease will not cure it. Open communion is a sham. Various religious groups can meet together and sing, "We Are Not Divided! All One Body We," until they are black in the face, but that will not make it true.

The Question Positively Considered

1. Baptists practice close communion because they believe that the Lord's Supper was set by our Lord in His body, a local New Testament church; and they believe that the New Testament reveals a clear and authoritative pattern for the body. The Lord's Supper is not merely a Christian ordinance; it is a church ordinance. We have no instance of its observance in the New Testament by any group other than in church capacity. When Jesus instituted the supper He invited none except the apostles. They were His church at the time. See I Cor. 12:28. In discussing the

THE EVOLUTIONARY HOAX CALLED "NEBRASKA MAN"

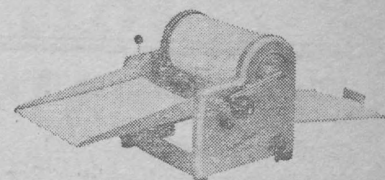
As told by Bolton Davidheiser, in The "King's Business"

On March 14, 1922, Henry Fairfield Osborn, Director of the American Museum of Natural History in New York City, received a package which contained a single tooth. The same day he wrote to the sender, a consulting geologist named Harold J. Cook: "The instant your package arrived I sat down with the tooth, in my window, and said to myself: 'It looks one hundred per cent anthropoid.' . . . it looks to me as if the first anthropoid ape of America has been found." Writing to Mr. Cook again eight days later he said, "The animal is certainly a new genus of anthropoid ape . . ."

Professor Osborn named it *Hesperopithecus haroldcookii*, which means, Harold Cook's ape of the west, referring to the western hemisphere, where no apes had previously been found. Dr. William K. Gregory and Dr. Milo Hellman, both of the American Museum and both specialists in teeth, made a careful study of the specimen and concluded that it represented a form of life which was closer to man than to apes. Although Professor Osborn had said that it was "certainly a new genus of anthropoid ape," he changed his opinion and agreed with Gregory and Hellman, saying "it resembles the human type more closely than it does any known anthropoid type . . ." As the tooth had been found in Nebraska, *Hesperopithecus* became known as the Nebraska man.

location of the statement by Gregory and Hellman that the tooth showed closer affinities to man than to apes. G. Elliott Smith, Professor of Anatomy at the University of London, published a short article in which he pointed out that this was the oldest of all the human remains known to science and that its ancestors wandered to America (Continued on page 8, col. 2)

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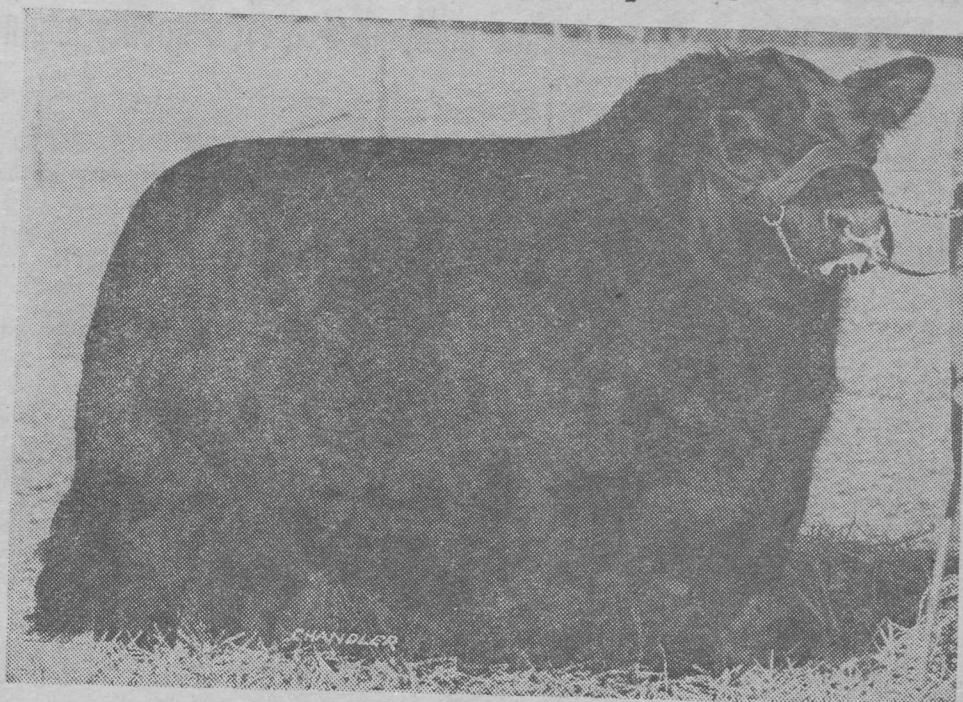
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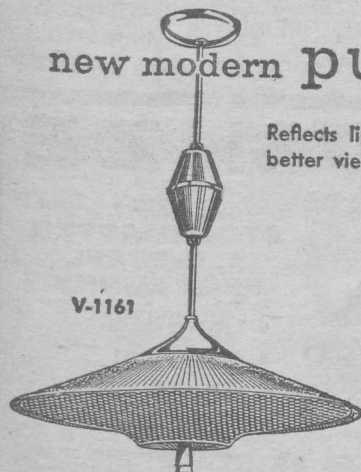
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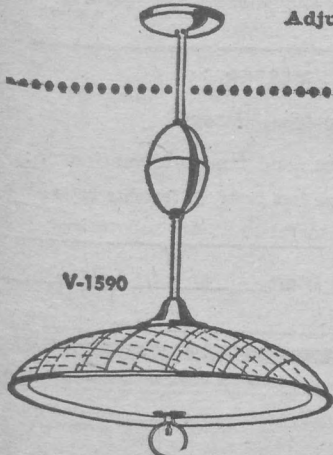
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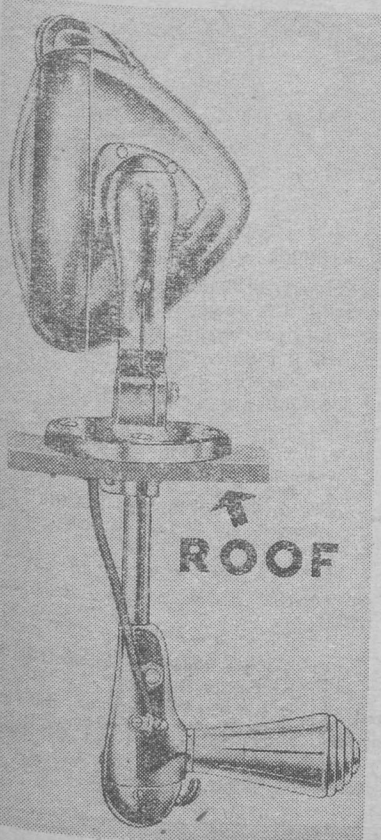
Pulldown at right has 18" fiberglass shade and ceramic white glass diffuser. Trimmed in brass, it adjusts from 18" to 43". Three 60-W lamps 3-way switch.



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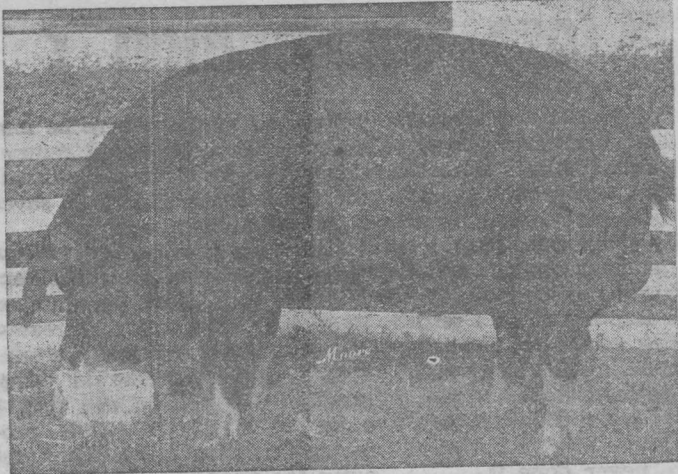
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"Close Communion"?

(Continued from page five)

Lord's Supper Paul said: "For first of all when ye come together in the church." (I Cor. 1:18). "Church" here means not a building, but an assembly. Now this local church at Corinth was

the "BODY OF CHRIST" (I Cor. 11:27). Baptists will not admit that just any group of people denying that the salvation of the soul is wholly through the grace of God, or practicing a false baptism, or using a man-made system of government can qualify as a New Testament church, the

body of Christ. For them to admit this would be to invite into their midst the wholesale confusion that prevails throughout Protestantism. (And mark it well that Baptists are not Protestants).

2. Baptists practice close communion because they do not believe that the unbaptized have

Scriptural right to partake of the Lord's Supper; and they cannot admit that a man has been baptized if (1) he has been merely sprinkled, (2) or was immersed in order to be saved and, therefore, before he was saved, or (3) was immersed at the hands of a group that can lay no valid claim to being the body of Christ.

In the New Testament we have

not a single instance of unbaptized persons partaking of the Lord's Supper. In Acts 2:41, 42 the order is: (1) FAITH—"they that gladly received his word." (2) BAPTISM—"were baptized." (3) CHURCH MEMBERSHIP—"were added unto them." (4) SOUNDNESS IN THE FAITH—"continued steadfastly in the apostle's doctrine." (5) THE LORD'S SUPPER—"breaking of bread." This is very manifestly (Continued on page 7, column 1)

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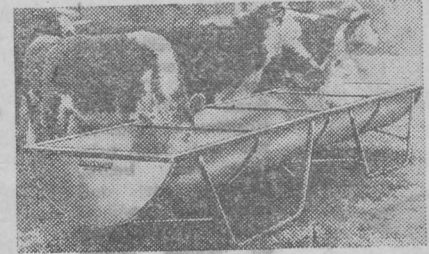


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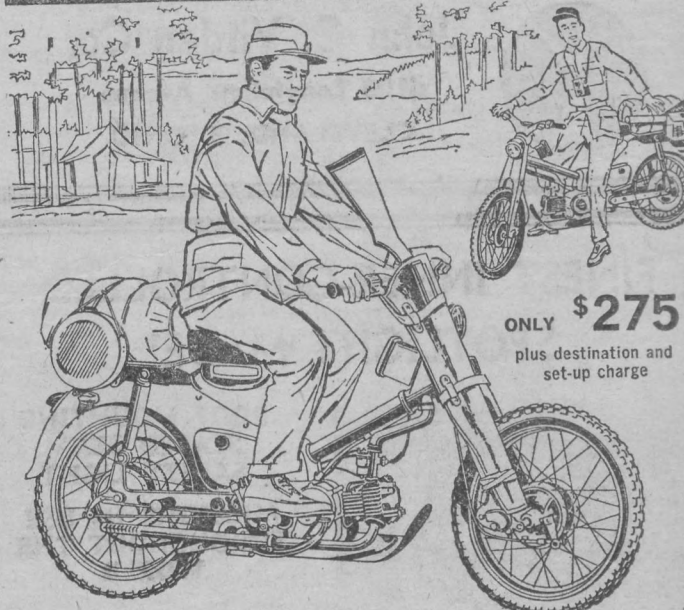
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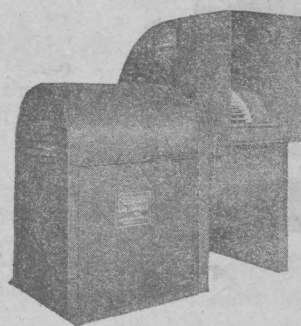
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ground for their teaching as we have for ours, and that after all our differences are not important. If they could get us to admit these things then they would have a better chance to get our members.

7. Baptists practice close communion because the arguments given for open communion are silly and childish. Well does J. G. Bow say: "They say, 'It is the Lord's table.' Exactly so. Then He has the sole right to set forth the object of its observance, to fix the qualifications of its participants. Again they say: 'We shall all commune together in heaven.' Well, the object of the Lord's Supper is not our communing together here, but communing with Christ; not in remembrance of each other; but Jesus said 'in remembrance of me.'

"Then again, it is more than silly thus to speak. There will be no such ordinance in heaven. This is to be observed till he comes again, not after he comes. I submit, are not these things a perversion of the ordinance? Is not this eating with these er-

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roneous, unscriptural views, 'not death till he come again.' If you discerning the Lord's body? Baptist believe it. We believe it is to be sacredly kept 'in remembrance of him, 'to show the Lord's body."

"Close Communion"?

(Continued from page six) the divine order. Nor is it usual for the leaders among the other large denominations to advocate inviting the unbaptized to the Lord's table. Many quotations to substantiate this could be given if we had the necessary space.

3. Baptists practice close communion because the Bible teaches that a divided group cannot observe the Lord's Supper. In I Cor. 11:18-20 Paul tells us very plainly that "IT IS NOT POSSIBLE TO EAT THE LORD'S SUPPER" when heresies — divisions — are present. See Revised Version. Thus we learn that the Lord's Supper never has been observed by open communion. Men may nibble bread and sip wine in a group where heresies are present, but they cannot eat the Lord's Supper in such a group. God will not recognize such. For the reason why this is true see I Cor. 10: 17.

4. Baptists practice close communion because open communion would make a farce out of church discipline. Baptists believe that if a man persists in teaching a false doctrine, the church is scripturally obligated to exclude him. Rom. 16:17; II Thess. 3:6; I Tim. 6:3-5. Now if a Baptist

church excludes a man for teaching false doctrine, open communion will permit that man to come back and partake of the Lord's supper and thus destroy the unity of the group taking it and rendering the observance null and void in the sight of God. The very purpose of church discipline is to protect the unity and purity of the church.

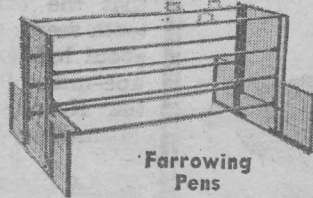
5. Baptists practice close communion because open communion is a distinct form of unionism and a tacit endorsement of the idea that one church is just as good as another. If we can forget our differences around the Lord's table, then there is no reason why we shouldn't forget them altogether; and thus we should be found admitting that soundness of doctrine is not important and that one church is just as good as another. Baptists are not going to admit that a church that follows the Bible is not better than one that does not.

6. Baptists practice close communion as a standing protection against false doctrine. Other groups recognize it as such. That is why they put up such a howl about it. They want us to excuse their heresies. They want us to admit that they have as much



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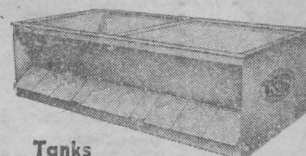
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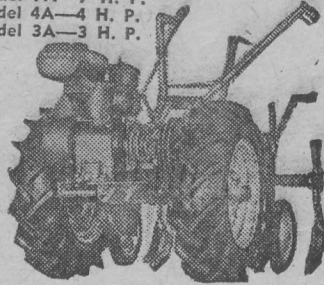
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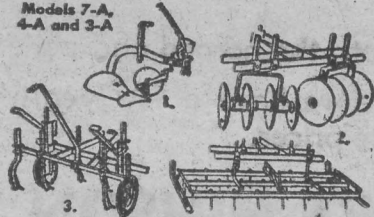
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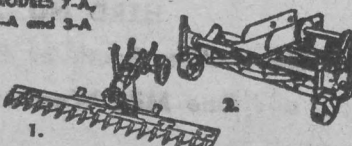
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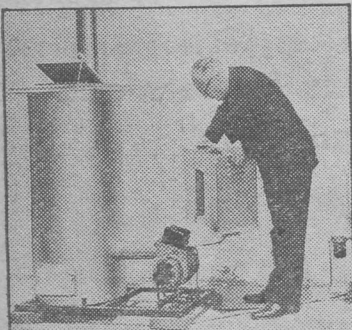
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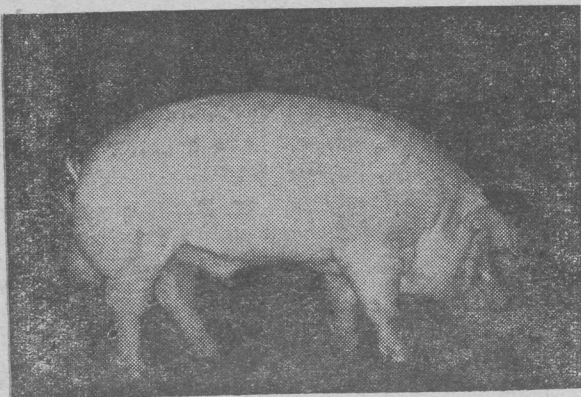
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"Nebraska Man"

(Continued from page five)
from Asia or Africa. He commented that this might seem like a lot to conclude from a single tooth, but he justified it by saying, "But the specimen was discovered by a geologist of wide experience, and its horizon has been satisfactorily established. Moreover the determination of its affinities and its identification as one of the higher primates closely akin to the Ape-Man of Java, *Pithecanthropus*, have been made by the most competent authorities on the specific characters of fossilized mammalian teeth."

who not only have a wider experience of such material than any other paleontologists, but also are men with exact knowledge and sound judgment. One can therefore place implicit trust in their claim that the tooth, found in the Pliocene beds of Nebraska, is really that of a primitive member of the human family."

A year and a half after this Gregory and Hellman published another paper in which they said that they could not be sure whether it was more ape-like while Hellman continued to believe that it was more man-like.

The American Museum of Natural History sent men to the field to look for more teeth and other evidence of the Nebraska man and while this search was in progress, H. H. Wilder, Professor of Zoology at Smith College, published a book in which he said that the original owner of the tooth seems to have been a being about halfway between the Java ape-man, *Pithecanthropus*, and the Neanderthal type of man. Meanwhile the men, from the

museum found more of the material for which they were looking and it was recognized by the scientists that the tooth which had caused such a sensation was the tooth of an animal which had previously been named *Prosthennops*. This was very embarrassing because *Prosthennops* was a kind of peccary, which is a type of pig!

It seems hardly necessary to say that the experts can be wrong even in their areas of specialization. When there is a clear difference between Science and Scripture, those who accept the Bible as the Word of God will have no difficulty in making their choice. — Christian Victory.

God may cast thee down, but He will not cast thee off.—Case.

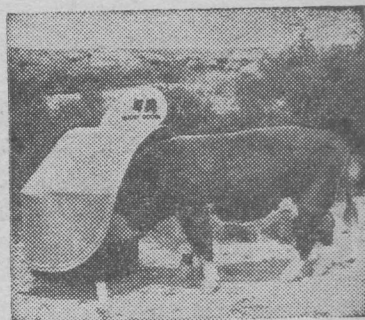
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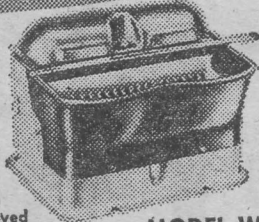
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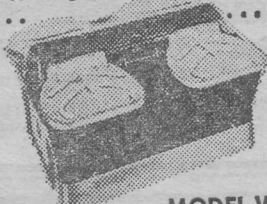
Solid Cast Iron. For hogs, sheep and calves. Serves 80 head of hogs.
Dimensions: 12" high, 12" wide, 18" long.



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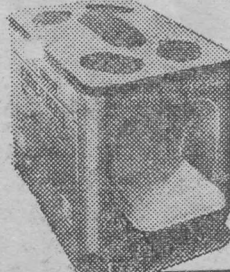
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Reformed Church in America	108.80	Congregational Christian	73.72	Protestant Episcopal Church	68.30
Presbyterian Church U.S.	105.33	Lutheran Free Church	73.46	Evangelical United Brethren	68.12
Luthern Church-Missouri Synod	100.51	Church of the Brethren	73.33	Brethren Church (Ashland, Ohio)	66.39
Moravian Church, Northern Province	90.84	American Lutheran Church	73.28	Disciples of Christ	65.31
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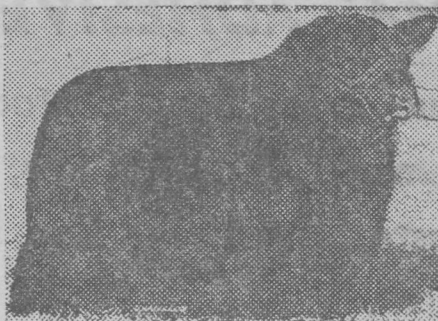
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Roman Catholics Discuss The Subject Of Wine In The "Mass"

VATICAN CITY (UPI).—The Ecumenical Council Tuesday studied the possibility of including both bread and wine in the Roman Catholic communion. But it was believed such problems as hygiene, prohibition and the caste system in India may stand in the way.

The 2,257 prelates who attended Tuesday's three hour, 20 minute session heard 23 speakers, including seven cardinals, discuss the

general subject of the liturgy and the Eucharist in particular.

One of the main points was the possibility of using both bread and wine in Holy Communion in the church instead of just bread as now. Many Protestants and Eastern Rites use bread and wine, or water, which represents the body and blood of Christ.

Although what was said in the council was secret, several council "fathers" or experts, spoke

out to the press following the meeting. Msgr. Eugene Dsouza, archbishop of Nagpur, India, said that one practical difficulty is prohibition in India.

"To be so liberal with wine would cause eyebrows to be raised," he said. "The chalice would have to be passed from mouth-to-mouth, and because of the caste system people would resent this."

The Rev. Frederick R. McManus, a professor of canon law at the Catholic University in Washington, and an expert on liturgy, said, "there are practical problems in giving wine to faithful—the danger of spilling it, hy-

gienic considerations and prohibition in some areas."

Prof. McManus, heading a panel of eight priests who brief the American press daily, said that the use of bread and wine would bring out further the unity of the sacrifice and the Mass.

The members of the panel agreed that there is no great movement for the use of both bread and wine in Communion but "the thinking is that it should be used for special occasions, such as the wedding Mass."



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If you had your fill of money, pleasure, health, fame and luxury, you would still be an unhappy, sick, pauper without Christ as Saviour.

"Where is hell?" a scoffer asked. "At the end of a Christless life," came a Bible believer's answer.



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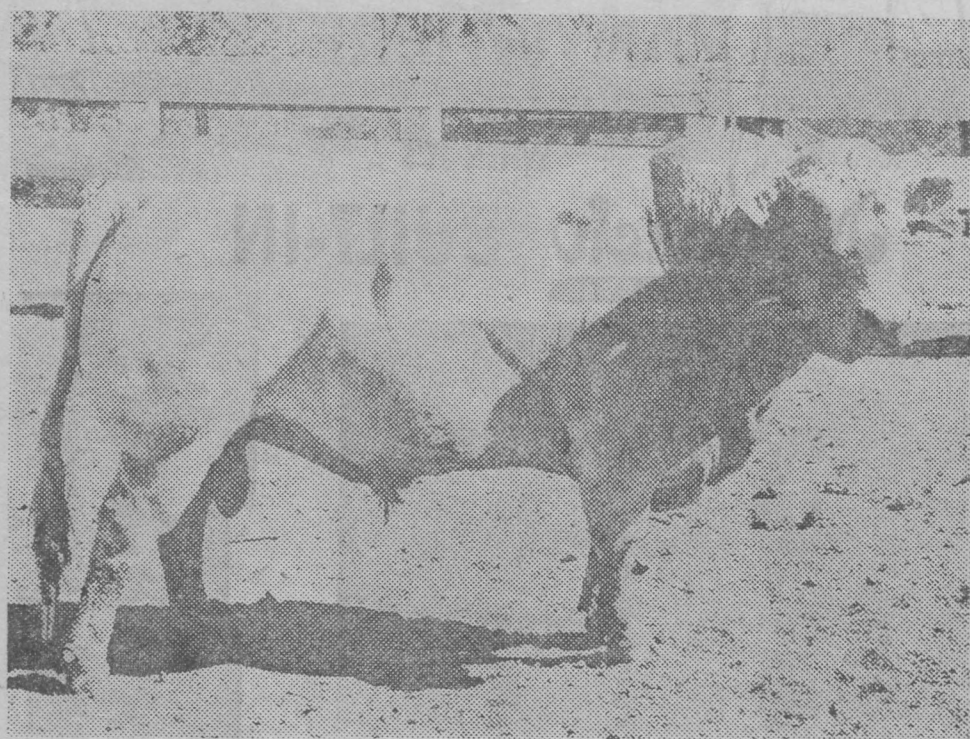


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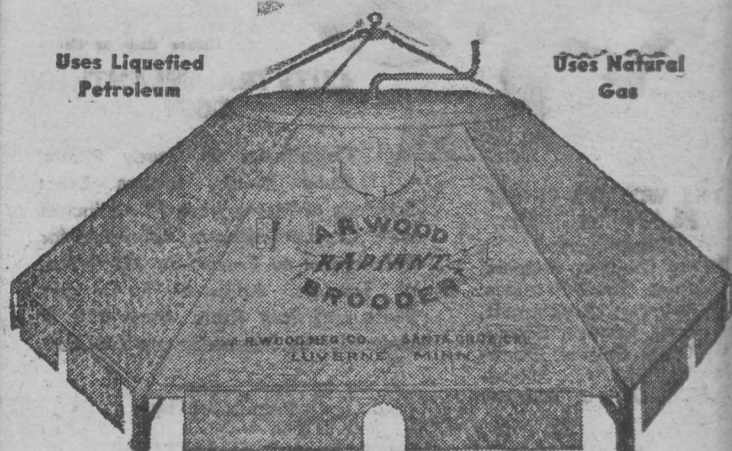


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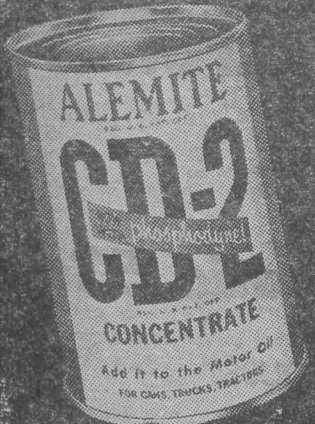
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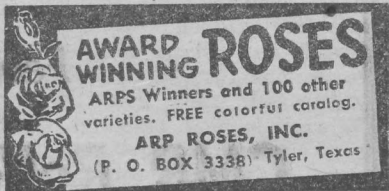
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1. The man who puts God's business above anything else.
2. The man who brings his children to church rather than sending them.
3. The man who is willing to be a right example to every boy he meets.
4. The man who thinks more of his Sunday School class than he does of his Sunday sleep.
5. The man who measures his giving by what he has left rather than by the amount he gives.
6. The man who goes to church for his own sake rather than for the sake of the preacher.
7. The man with a passion to help rather than be helped.
8. The man with a willing mind rather than a brilliant one.
9. The man who can see his own faults before he sees the faults of others.
10. The man who is more concerned about winning souls for Christ than he is about winning worldly honor.—The World Witness.



What Prayer Does

It will sweeten home life and enrich home relationship as nothing else can do.

It will dissolve misunderstandings and relieve friction that may enter the home.

It will hold our boys and girls to the Christian ideal and determine their lasting welfare.

It will send us forth to our work for the day, in school, home, office, store and factory, endeavoring to do our best and determined in what we do to glorify God.

It will give strength to meet

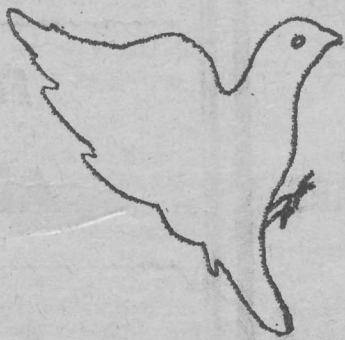
bravely any disappointments and adversities as they come.

It will make us conscious through the day of the attending presence of a divine Friend and Helper.

It will hallow our friendship with our guests in the home.

It will reinforce the influence (Continued on page 12, column 2)

(CUT AND SAVE)



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What Prayer Does

(Continued from page 11)
and work of the church, the church school and agencies helping to establish the Christian ideal throughout the world.

It will encourage other homes to make a place for Christ and the church.

It will honor our Father above and express our gratitude for His mercy and blessing.—Moody Monthly.

So Called Baptist Voices Regret That Baptist Observers Were Not Sent To The Pope's Council

Washington — (NC) — A former president of the American Baptist Convention expressed regret here at the failure of Baptists to designate observers for the Second Vatican Council.

The Rev. Edward Hughes Pruden, pastor of the First Baptist Church, told his congregation he felt "a deep sense of sorrow" at

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the decision of the Baptist World Alliance, meeting recently in Oslo, Norway, not to send Baptist observers to the council.

Rev. Pruden noted that the alliance said it could not speak for the Baptist Church as a whole. He commented: "We cannot go on forever using our organizational structure as an excuse for refusing to participate in Christian cooperative activities."

—Our Sunday Visitor

"Playing Church"

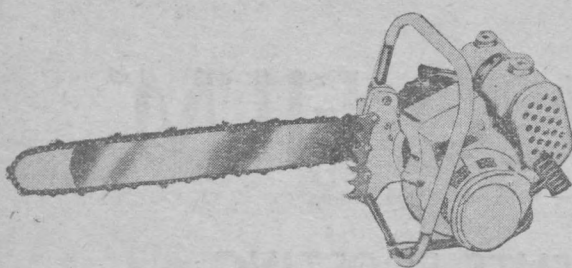
A man came home and his children on the front and asked what they were "We're playing church," answered.

The puzzled father inquired further, and was told — "we've already sung, prayed, preached . . . and now we're outside on the steps smoking."

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MERCIES

Mercies many, mercies mild
Unto the elder, unto the child.
All powerful our Lord, He be,
And yet so merciful to you and me.
Though our hearts be black with sin,
Though our souls be dark within,
God sent his Son to die on Earth
That we may have a second birth.
Not a birth that's physical
But a birth within the soul,
Birth that gives us faith so bold,
Birth with joy so manifold.
Such a birth, a gift of Christ,
Gift that's made by sacrifice,
Mercy great and mercy true,
Mercy made for me and you.

Few are we who trust in Him,
Scarce are we whom He dwelleth in,
Kind He is to save us few
Whose sinful hearts can now be true.
Our felon ways are in the past,
He shelters us from these at last,
He gives us strength to overcome
Those wicked things that we have done.
He gives us wisdom, this we need,
Foolish we are, needing Christ indeed.
Sinful man won't go to Him,
God must come and pull him in.

In man's eye and in man's ear
He is blind and he cannot hear.
God must open man's ears and eyes
So that he can realize
God gave His Son and His mercies true,
So man could have this life anew.
Lord of Lords and King of Kings,
He gives to man these wondrous things.

—By Thomas Camden, age 13
Randolph Baptist Church
Charleston, W. Va

Degrees Of Reward

Continued from page four)

The fifty thousand dollars I have
in the bank in the city where I
am president of the bank, every
dollar of it honest money, John.
Now, you could have had as
much as I have. What a fool
you have been! Why, I had to
pay you the three hundred and
fifty dollars to bring you and
your family that I might see them
before I die.

"And look at your daughters;
they are dressed in such a shabby
way that I am ashamed for my
neighbors to see my children's
usings. And look at you with
your old seedy, worn suit and
your patched shoes; I am ashamed
to take you to town day after
tomorrow and introduce you to
my business associates. What a
fool you have been!"

"Now, John, I am not saying
this to wound your feelings; for
I love you, John. But I don't
want you to let any of your boys
be such fools as you have been.
You know you have been such
a fool, John."

Then there was silence for
some time. The tears were trick-
ling down the cheeks of the old
country preacher. At last he broke
the silence, "Brother James, may
I say something to you and you
get angry?"

"Why, certainly, John, I did not
say what I did to make you an-
gry, but to keep you from letting
any of your boys be such fools
as you have been, for you know
you have been a fool, John."

"I know," replied the old
preacher, "that it looks like I
have been a fool from this end of
the line, brother James. But,
brother James, we are both old
men and we must soon go. Don't
be angry with me, brother James,
what have you got up yon-
der?"

Again there was silence, which
was suddenly broken by the
preacher sobbing, "Oh, John, I am
a pauper at the judgment bar of
God."

So is he that layeth up treas-
ures for himself and is not rich
toward God. They are dying all
over the world, men who are re-
deemed, going to Heaven, but
weepers. "If any man's work shall
be burned, he shall suffer loss,
but he himself shall be saved, yet

so as through fire."—1 Cor. 3:15.

But far better be a pauper, and
saved without any reward, than
be a rich man in Hell (Luke
16:22, 23): for they are dying all
over the world who not only liv-
ed for this life, but from pride,
or religious prejudice, or love of
the world, or secret sin, would
not repent and be redeemed from
the curse of the law (Gal. 3:13)
and be saved (Acts 16:3).

Faithfulness, Not "Success," Is What Counts

With this teaching, that there
are rewards in Heaven, there is
another most helpful teaching and
blessed fact, that the poorest,
most ignorant and obscure can
have just as great rewards as the
richest, most learned, most ap-
plauded. "Each man shall receive
his own reward according to his
labor"—1 Cor. 3:8, not according
to what he accomplishes.

"Behold, I come quickly, and
my reward is with me, to give
each according as his work shall
be"—Rev. 22:12; not according as
his success shall be.

"And Jesus sat over against
the treasury, and beheld how the
people cast money into the treas-
ury; and many that were rich
cast in much. And there came a
certain poor widow, and she
threw in two mites, which make
a farthing. And he called unto
him his disciples, and saith unto
them, Verily I say unto you, That
this poor widow hath cast in more
than all they that have cast into
the treasury."—Mark 12:41-43.

The wealthy, the mighty, the
renowned who serve faithfully
after they were redeemed from
the curse of the law (Gal. 3:13),
from all iniquity (Titus 2:14),
shall receive their reward. But
the poor, the weak, the obscure
who serve faithfully after they
are redeemed shall receive equal-
ly as great rewards; and if they
have been more faithful, how-
ever their small sphere, they shall
receive even greater rewards.

"Two mites that make a farth-
ing," but it was all she could
do; "Verily I say unto you that
this poor widow hath cast in more
than all they that have cast into
the treasury."—Mark 12:42, 43.

All over the world, by the mul-
tiple millions, there are graves
where lie sleeping the bodies of
those who, down the ages, be-

cause they were redeemed, gave
their lives in service. They went
down to their graves, their praises
unsung by the world. Many of
them went down to their graves
never realizing that there were
rewards for them; simply rejoic-
ing in their salvation through
Him who loved them and gave
Himself for them (Gal. 2:20).

"The desert rose, though never
seen by man;
Is nurtured with a care divinely
good;

The ocean pearl, though 'neath
the rolling main,
Is ever brilliant in the eyes of
God.

"Think not thy worth and work
are all unknown
Because no partial pensman
paint thy praise;
Man may not see nor care, but
God will own
Thy worth and work; thy
thoughts and deeds and
ways."

Riding along a lonely country
road one Sunday afternoon, many
years ago, returning from a coun-
try church, a young preacher was
talking to his companion, a young
man eighteen years of age, telling
him of God's love and of God's
plan with men. The conversation
had ended, and for some minutes
they had been riding along in
silence, when suddenly the
young man spurred his horse up
to the young preacher's horse,
and seizing the reins, stopped
both horses.

Dropping the reins, he threw
both arms around the preacher's
neck, and as he began sobbing
said, "Oh, how good God is!"

How little men consider God's
goodness. How good God is to
have ever brought us into being!
How good God is, though we have
all sinned against Him (Rom. 3:
23), "that he might be just and the
justifier of him that hath faith in
Jesus" (Rom. 3:26), to have pro-
vided complete redemption for
us from all iniquity (Titus 2:14).

How good God is to have "in
love predestinated us for adop-
tion as sons through Jesus Christ
to himself"—Eph. 1:5.

How good God is to chastise us
in love (Heb. 12:5, 6) instead of
punishing us in Hell for our sins
after we become His children (Ps.
89:27-34).

How good God is to place us
where we will serve Him from
love, and not from fear of pun-
ishment (2 Cor. 5:14, 15)!

How good God is, in addition
to our salvation, to provide re-
wards in Heaven for the services
we render here (Matt. 6:20)!

How good God is to provide
that the poor, the ignorant, the
obscure, can have just as great
rewards as the more fortunate
ones (Mark 1:41, 42)!

How good God is to say, "if any
man's work shall be burned, he
shall suffer loss, but he himself
shall be saved, yet so as through
fire"—1 Cor. 3:15.



Every Sinner Who Comes

(Continued from page 1)

Calvinist, as plainly as you can
say it. I have no narrower gos-
pel than you have; only my gos-

Reader, have you ever known
what it is to have a burning heart
for Christ and His Gospel?

Jeremiah, you recall, said the
Word was "in mine heart as a
burning fire shut in my bones,
and I was weary with forebear-
ing, and I could not stay" (Jer.
20:9).

pel is from a solid foundation,
whereas yours is built upon noth-
ing but sand and rottenness.
"Every man that cometh shall be
saved, for no man cometh to me
except the Father draw him."

"But," says one, "suppose all
the world should come, would
Christ receive them?" Certainly,
if all came; but then they won't
come. I tell you all that come
—aye, if they were as bad as
devils, Christ would receive them;
if they had all sin and filthiness
running into their hearts as into
a common sewer for the whole
world, Christ would receive them.

Another says, "I want to know
about the rest of the people. May
I go out and tell them — Jesus
Christ died for every one of you?
May I say—there is righteousness
for every one of you, there is
life for every one of you?"

No; you may not. You may say
there is life for every man that
comes. But if you say there is life
for one of those that do not be-
lieve you utter a dangerous lie. If
you tell them that Jesus Christ
was punished for their sins, and
yet they will be lost, you tell a
wilful falsehood. To think that
God could punish Christ and then
daring to have the impudence to
punish them — I wonder that you
say so!

A good man was once preach-
ing that there were harps and
crowns in Heaven for all his con-
gregation; and then he wound up
in a most solemn manner: "My
dear friends, there are many for
whom these things are prepared
who will not get there." In fact,
he made such a pitiful tale, as
indeed he might do; but I tell
you whom he ought to have wept
for — he ought to have wept for
the angels of heaven and all the
saints, because that would spoil
Heaven thoroughly. . . . Think
of the angels saying: "Ah! this
is a beautiful Heaven but we
don't like to see all those crowns
up there with cobwebs on; we
cannot endure that uninhabited
street: we cannot behold yon
empty thrones." And then, poor
souls, they might begin talking
to one another, and say, "we are
none of us safe here, for the
promise was — 'I give unto my
sheep eternal life,' and there is
a lot of them in Hell that God
gave eternal life to; there is a
number that Christ shed His blood
for burning in the pit, and if
they may be sent there, so may
we. If we cannot trust one prom-
ise, we cannot another."

So Heaven would lose its foun-
dation, and fall. Away with your
nonsensical gospel! God gives us
a safe and solid one, built on

All the prophets had this same
burning heart, else they would
not have been spiritually suited
to deliver the Word of God as
they did, in boldness and confi-
dence.

On Pentecost, the first church
was possessed of a burning heart.
The fire of God's Spirit was upon
them, thus they spoke with con-
verting power.

Stephen had a burning heart—
a heart so full of fire that his
enemies "were not able to resist
the wisdom and the spirit by
which he spake" (Acts 6:10).

Paul was a man of heavy heart,
a heart burning for the souls of
men and the cause of Christ. He
thought nothing of self, but gave
all for the work of Christ.

Oh, for burning hearts in God's
people! Our cold, backslidden,
unconcerned hearts are of no
blessing to us nor to others. With-
out a burning within for the
cause of Christ we are dry bones.
We should beseech the Lord to
burden us and give us burning
hearts for Him.

covenant doings and covenant re-
lationships, on eternal purposes,
and sure fulfillments.

By nature no man will come
to Christ. The text says, "Ye will
not come unto me, that ye might
have life." I assert, on Scripture
authority, from my text, that ye
will not come unto Christ, that
ye might have life.

I tell you, I might preach to
you forever, I might borrow the
eloquence of Demosthenes, or of
Cicero, but ye will not come unto
Christ. I might beg of you on my
knees, with tears in my eyes, and
show you the horrors of Hell and
the joys of Heaven, the sufficiency
of Christ, and your own lost con-
dition, but none of you would
come unto Christ of yourselves
unless the Spirit that rested on
Christ should draw you. It is
true of all men in their natural
condition that they will not come
unto Christ.

But, methinks I hear another
of these babblers, asking a ques-
tion: "But could they not come
if they liked?" My friend, I will
reply to see another time. That
is not the question this morning.
I am talking about whether they
will, not whether they may. You
will notice whenever you talk
about free will, the poor Armin-
ian, in two seconds, begins to
talk about power, and he mixes
up two subjects that should be
kept apart. We will not take two
subjects at once; we decline fight-
ing two at the same time, if you
please. Another day we will
preach from this text: "No man
can come except the Father draw
him." But it is only the will we
are talking of now; and it is cer-
tain that men will not come unto
Christ, that they might have life.

We might prove this from many
texts of Scripture, but we will
take one parable. You remember
the parable where a certain king
had a feast for his son, and bade
a great number to come; the ox-
en and fatlings were killed, and
he sent his messengers bidding
many to the supper. Did they go
to the feast? Ah, no; but they all,
with one accord, began to make
excuse. One said he had married
a wife, and therefore he could
not come, whereas he might have
brought her with him. Another
had bought a yoke of oxen, and
went to prove them; but the feast
was in the night-time, and he
could not prove his oxen in the
dark. Another had bought a piece
of land, and wanted to see it;
but I should not think he went
to see it with a lantern. So they
all made excuses and would not
come.

Well, the king was much deter-
mined to have the feast; so he
said, "Go into the highways and
hedges, and invite them — stop!
not invite—compel them to come
in;" for even the ragged fellows
in the hedges would never have
come unless they were compelled.
(From "Free-Will—A Slave," a
sermon by C. H. Spurgeon.)

A Burning Heart

MARRIED VESSELS

By WAYNE COX

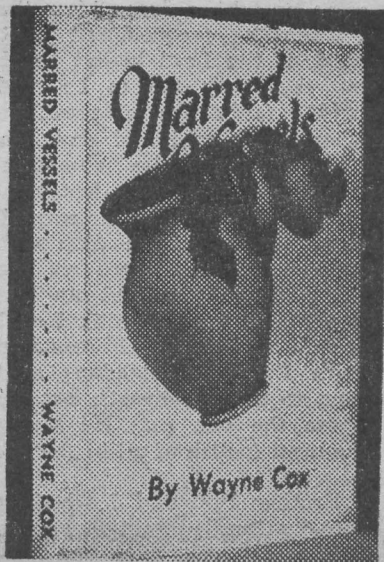
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"Life and Ministry of Paul"

(Continued from page 1)

is an opportunity to get revenge over that Baptist preacher. Just tell your stepfather that you want John the Baptist's head on a platter." So she said, "I'll take the head of John the Baptist." Now back of the fact that she asked for the bloody head of John the Baptist was her dancing, and it says that she pleased Herod with her dancing. It was through his fleshly senses that he was pleased.

I say to you, beloved, men are pleased through their fleshly senses — what we see, what we feel, what we smell, what we hear, and what we taste, but God isn't pleased through the fleshly senses.

There is a lot of difference between pleasing man and pleasing God.

I

TOO MANY FOLK ARE TRYING TO PLEASE MEN.

That is true not only in the natural world, but it is true in church life. Of course you know it is true in business. It is true in all the relationships that you have as human beings in life. Folk try to please in business and industry so somehow they will be able to step up and take the next fellow's job. They expect to get a little promotion, maybe, from pleasing their superiors.

That is especially true so far as the Lord's work is concerned. I remind you that in churches too many folk are trying to please men. I think there's many and many a preacher who is much more concerned about pleasing man than he is of pleasing God. I think there is many a pastor who has done his best to keep his ear to the ground, while he straddles the fence and carries water on both shoulders, in an attempt to please the congregation. Believe me, beloved, there is many a preacher who is much more afraid of the moving van than he is afraid of God. He is afraid he isn't going to please his congregation and he may have to move.

We read:

"For do I now persuade men, or God? or do I seek to PLEASE MEN? for if I yet pleased men, I should not be servant of Christ."—Ga. 1:10.

"Not with EYESERVICE, as MENPLEASERS; but as the servants of Christ, doing the will of God from the heart."—Eph. 6:6.

What kind of service is eyeservice? That is the kind where you are watching the other fellow out of the corner of your eye to see whether or not you are pleasing him. Paul says that we are not to be that kind of a servant, for we are to be a servant of the Lord Jesus Christ.

I often think how that lots of preachers will compromise. They are much more concerned with pleasing the congregation than with pleasing God. I think of the fellow who went out to a church near by a few years ago to preach. He had talked to one of the fellows of the church who was very weak, about the Lord's Supper. This fellow believed in open communion. This preacher went on to the church and preached open communion, and most everybody stormed around him afterward in an angry manner because of the position he had taken, for all of the church with the exception of the man first talked to, believed in close communion. He said, "Now, brethren, I am sorry; if I had known you didn't believe this way, I could have preached it the other way."

I often think of the two drunks that were arguing. They looked up at the street light and talked about it. One said that it was the moon and the other said that it was the sun. A preacher came along and they asked this pastor to decide which it was. The pas-

tor was one of those compromising sort of fellows, and he said, "Gentlemen, you will have to excuse me; I am a stranger around here."

I think, beloved, that there are lots of preachers just like that today. I think there's many a pastor who is definitely a compromiser so far as the truth of God is concerned. They are men pleasers. They have eyeservice. They are looking to see how everybody is feeling toward them, and they slant their ministry in the direction of the reaction of the congregation.

The Apostle Paul talks about that crowd, for he says:

"Servants, obey in all things your masters according to the flesh; not with EYESERVICE, as menpleasers; but in singleness of heart, fearing God."—Col. 3:22.

I say to you, beloved, the one thing that a church ought to require, and ask, and demand of its pastor, is that he fear God and seek to please God, even if he doesn't please the congregation. I think it is wonderful when a preacher can please his congregation. I think there have been a few times in life when I have been able to please a few people, but not always. When I was a boy and had been a pastor for a few months' time, I heard about preachers having difficulties, and I said, "That will never be true of me, for I am just pleasing everybody, and I don't see why preachers can't get along." Well, beloved, long, long ago I found that I was very badly mistaken in my early ministry. I found that you can't please everybody. I learned that a preacher just can't please all of his congregation. I thank God for any congregation that will say to its pastor, "Brother, please God even if you don't please us."

II

UNSAVED MEN CAN'T PLEASE GOD.

My text talks about pleasing God, but I insist that an unsaved man just can't please God. Listen:

"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh CANNOT

PLEASE GOD. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."—Rom. 8:7-9.

You will notice that Paul is telling about the carnal man, the natural man, the unsaved man, and that they are in the flesh and cannot please God.

Beloved, think of all the multiplied thousands and millions of people that walk the face of God Almighty's footstool today, who have never pleased God one single time in their lives. The majority of people that you meet, while they may please you—while they may please their neighbors—while they may please the folk that you come in contact with, have never pleased God.

For a man to please God, he has to know Jesus Christ as his Saviour, for this text tells us that "they that are in the flesh cannot please God."

Notice again:

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

Just think, the man maybe you work for, the man maybe that works side by side with you, the neighbor you have, the people you associate with, the man you buy from when you get your groceries, the tradesmen you deal with who deliver maybe butter and milk and eggs to your house—just think, the majority have never pleased God in any wise. They that are in the flesh cannot please God, and without faith it is impossible to please Him. That individual who has not exercised faith in Jesus Christ has never pleased God one single time. A lot of people are affable to deal with. They are kind and gracious, and so far as their human nature is concerned are morally good, but those individuals do not please God. I say to you, unsaved men cannot please God.

III

AFTER SALVATION HOW MAY WE PLEASE GOD?

As I began to think in terms of what Paul said about pleasing God, I asked myself this question, what can I do as a saved man to please God? I know I have exercised faith in Jesus Christ. I know I am saved. I know I am God's child. Now what can I do as a child of God to please Him? I find that there are some things that the Apostle Paul specifically mentions in behalf of those of us who are saved that will please God.

First, scriptural preaching pleases God. Listen:

"It PLEASED GOD by the foolishness of preaching to save them that believe."—I Cor. 1:21.

Notice, Paul says the foolishness of preaching pleases God. It doesn't say that by foolish preaching he saves the believer. God knows that much foolish preaching has gone out into the world, but Paul doesn't say that; he says, "by the foolishness of preaching."

Isn't it a strange thing that God has chosen to use preaching as a means of the conversion of people, and a blessing to the lives of saved people. I have often thought of it—could there be anything more foolish? If I were to think about how to make conversions, I think I could have come up with a dozen ideas that I would have considered pretty good, if the Lord hadn't taught me that they are to be made by the foolishness of preaching. After all is said and done, the Mohammedan who points his sword at your heart has got a pretty good point so far as making converts to the religion of the Mohammedans. There is one thing certain, you can't say "No," to that but once. I think I could come up with several ideas along with the Mohammedans as to how to make converts, but God chose the one that He says is the most foolish of all in the eyes of man.

Brother Bob and I stand before you and present to you the

In Loving Memory

OF OUR LITTLE SON

Stephen Mark Ross



WHOM JESUS TOOK TO HEAVEN THREE YEARS AGO TODAY, JANUARY 9, 1960

Our dear son was taken away
Three lonely years ago today.
Though we sorrow we know he's at rest,
For a sovereign God doeth all things best.

It saddened our hearts to see him go,
But he is happy there we know;
No pain, no sorrow and no despair,
For he is in the Saviour's care.

During the course of each passing day,
Our thoughts turn toward Heaven's way;
How safe he is in Heaven's fold,
A land where none shall e'er grow old.

Greatly Missed by Mother and Daddy

Mr. and Mrs. BOB L. ROSS and Family



DEBORAH GRACE ROSS
3 years, 9 months

REBECCA JOY ROSS
4 Months

NATHAN PAUL ROSS
2 years, 9 Months

Lord Jesus Christ and God's Word. Could there be anything more foolish than for a preacher just to present the Word Sunday in, and Sunday out? Weeks come and go. Years pass by. A lifetime is spent and what do we do? Just preach and preach and preach, over and over again the same message—Jesus Christ and Him crucified. To the eyes of the world it is the most foolish thing that we could offer, yet it pleases God that by the preaching of the Word of God, men are saved.

Paul said the same thing, for we read:

"But as were allowed of God to be PUT IN TRUST WITH THE GOSPEL, even so we

speak not as PLEASING men, but GOD, which trieth our hearts."—I Thess. 2:4.

Notice, he says that scriptural preaching pleases Almighty God. I am rather of the opinion there is a lot of preaching that doesn't please God. At this time of the year just prior to Christmas how little preaching is heard relative to the Lord Jesus Christ and Him crucified. The error doesn't say one thing about serving the birthday of these angels. Jesus. It does tell us that we are to observe His death. I think that we are to observe His resurrection, but it doesn't say a word about observing His birth. Yet the world at large tells you that we are observing the birthday of the Lord Jesus Christ, and preachers will talk about the birth of the Son of God, and would never dare speak of His death.

I am satisfied also that there will be many a good preacher who ordinarily might be found in normal circumstances, who this season of the year will promise the truth and talk about the birth, to the ignoring of the death of the Son of God. The birth of Jesus means more than the birth of any other child that comes into this world: the death of the Son of God to save men. I tell you, that is the thing that will please God, is scriptural preaching, preaching, Bible preaching, that is based on the Word of God.

After salvation we can

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BARTON W. STONE

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Ashland, Kentucky

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If we are willing to sacrifice a little in encouraging you to renew during this month, we think you should accept our offer and renew now. It will save us a lot of time each month, since every week we have to make new stencils for those of you who are renewing. We could get all who are on our mailing list to renew this month, then we wouldn't have to worry about thousands of stencils until another year.

This offer is good on as many papers as you wish to renew. A renewal form is enclosed in this issue of TBE. Please use it in making your renewal.

by keeping His commandments. Listen:

and whatsoever we ask, we receive of him, because we KEEP HIS COMMANDMENTS, and do the things that are PLEASING to the Father. —I John 3:22.

you want to get an answer to your prayer? Do you want God to answer you when you pray? Then, we have this assurance if we keep His commandments—if we are doing those things that are pleasing in His sight, God will hear us when we pray.

Don't mean the Ten Commandments alone. I mean all of the commandments of the Word. Are you a saved person? Have you been baptized? Do you have a commandment to you is to go to the water. Are you a person and not a member of the New Testament church? I would say that the first commandment for you would be to go to a church that stands for the Word of God and unite with it.

should hate to think of Jesus and you not being a part of a New Testament church. I would hate for my Lord of these and find that I wasn't a part of His church. Brother, I tell you, when you stop observing it, it is a horrible thing for a man to stand outside a church that Jesus built, due to the fact that the coming of the Son of God may be mocked. I say to you, if you are a saved person, the commandment for you may be to go to the water. Are you a person and not a member of the New Testament church? I would say that the first commandment for you would be to go to a church that stands for the Word of God and unite with it.

Notice, God chose you. What did He choose you to be? A soldier. What is a soldier to do? He is to endure hardships. Beloved, do you want to please God? Well, God chose you. If you want to please Him who has chosen you, then endure the hardships and the difficulties that come.

I hate to hear a professing Christian complain about his problems. Now I am ready to grant you that we all have a few of them. I am sure there isn't a Christian but what has some problems. We have difficulties one after the other. Beloved, it is not our business to complain about them, but it is our business to endure whatever hardships may come, remembering that God has chosen each of us to be a soldier, and if we are to be a good soldier we are to remember that a good soldier endures hardships.

The Bible also says that we can please God by walking with Him, and it tells us of one who did that word "communicate" "to share with others."

The Apostle Paul says that we are to do good, and we are to share what we have with others, and we are to remember that by so doing, God is well pleased with such sacrifices. If you want to please God, be sure to stand for scriptural preaching. If you want to please God, then be sure to keep His commandments. If you want to please God, then be sure you share what you have with others.

A preacher wrote me recently and said he just wondered how Mrs. Gilpin and I could live and enjoy life with the amount of company that we apparently had. I want to tell you, beloved, I have never had a guest in my home but what I felt honored as a result of that person being under my roof. I feel I am definitely honored of God to have any one of God's children in my home.

After our Bible Conference this

PREDESTINATION AND PREACHING

Some good sincere Christians very foolishly ask, "If all things are predestined, why preach and pray?" We do well to remember that the preaching and praying is in the plan of God as well as the results and answers. God is the origin of both the prayer and the preaching and the results. In other words, the praying and preaching are predestined, as well as the results. — "Christ Above All."

past year one brother said he just didn't see how a little church like ours would even attempt to do what we had done. He was commending us for the Conference. He went on to make this statement of how wonderful he thought it was for a church to share with others.

Beloved, that is exactly what Paul says—if we want to please God, we are to communicate, or share, what we have with others. God has given us the Word; then we ought to share it with others. God has given us a message for the world; then we ought to share with the world. God has given us a special message of truth; then we ought to be sure we send it out and share it with other Baptists who need our encouragement.

At our Bible Conference we invite others to visit us. We entertain them for a few days. We share with them our homes and the truth of God's Word. Beloved, the Bible says we are to please God by thus sharing.

Another way to please God is by enduring our hardships. Paul says:

"Thou therefore ENDURE HARDNESS, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may PLEASE him who hath chosen him to be a soldier." —II Tim 2:3, 4.

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Beloved, do you want to please God? Well, God chose you. If you want to please Him who has chosen you, then endure the hardships and the difficulties that come.

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The Bible also says that we can please God by walking with Him, and it tells us of one who did that word "communicate" "to share with others."

it. We read: "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that HE PLEASSED GOD." —Heb. 11:5.

This is a reference to the long ago. If you will go back to Genesis 5, you will read what the commentators call the "History of Nobodism." The reason it is spoken of as such is because it just doesn't tell much about anybody that is in that chapter. I think there are nine persons spoken of in that fifth chapter of Genesis, and of those nine, eight of them are disposed of by saying that he lived, that he begat sons and daughters, and that he lived so many years after he begat sons and daughters, and that he died, and that is all you hear about them. There is but one bright spot in that fifth chapter of Genesis, and that is the passage that talks about Enoch. It says that Enoch walked with God. When you come to Enoch you depart from the usual form which says that he lived, begat sons and daughters, that he lived so many years after he begat sons and daughters, and he died. It doesn't deal with Enoch in that manner at all. Rather it says concerning Enoch that Enoch walked with God.

When we come to the book of Hebrews we find Paul says that before God translated Enoch out of this life that he pleased God. Now what was it about Enoch that pleased God? It was because Enoch walked with God.

I imagine there were plenty of folk that he could have walked with. I am satisfied that he had the same people—moral and immoral sinners—to walk with that we have today. I am sure that in Enoch's day he had the same kind of folk to associate with that we have today. But he didn't walk with any of these. He walked with God.

I am sure he was just as busy promoting his business and looking after his work as you and I are. We often say that we are just too busy to serve God. Then, beloved, if you are you had better get out of the business you are in, because God didn't put you in that business. One thing certain, if a man is too busy to serve God, God didn't put him in that business. Enoch walked with God. In his busy manhood he walked with God. In the midst of rearing a family he walked with God.

Beloved, one day Enoch and God took a walk together, and they walked so far that when eventide came Enoch was closer to Heaven than he was to this earth. God said, "Enoch, just come on up; we will walk on together." Enoch never came back to this earth. Before that took place—before he was translated out of this life without seeing death—before he ever took that last walk with God on his last day on earth, it had already been said of him that he pleased God. Beloved, what was it about Enoch that pleased God? It was the fact that he walked with God.

I ask you, would like like to have a million dollars? You say, "Oh, Brother Gilpin, I don't want that much money." Beloved, you are lying. Would you like to have a new automobile? You say, "Oh, my automobile is running all right." I just don't believe you. You know there are lots of things that I could ask you if you would like to have. Listen to me, beloved, the one thing that is bigger than a million dollars or a new automobile, is to walk with God. The Bible says concerning Enoch that he walked with God.

I wonder if you please Him. I wonder if it is your desire to do these five things. I wonder if you are going to stand up for scriptural preaching, if you are going to try to keep His commandments, if you are going to

try to share what you have materially and spiritually, if you are willing to endure hardships, and if you are trying to walk with God.

IV

A BLESSING THAT GROWS OUT OF PLEASING GOD.

There is a blessing that grows out of trying to please God. It is a marvelous blessing, in that God makes all of our enemies to be at peace with us whenever we seek to please Him. Listen:

"When a man's ways please the Lord, he maketh even his enemies to be at peace with him." —Prov. 16:7.

Here is a text which says when our ways please God, that God makes even our enemies to be at peace with us. Beloved, I have seen enemies that God completely shut up. I say to you, the best way for you and me to be at peace with those who do not believe what we believe, and those who would oppose us, is for us to please God. What a blessing it is to study this Scripture about pleasing God.

As I have said, before we were saved we never pleased God one single time. After we were saved, how little we have pleased Him. Surely it hasn't been much. We surely haven't done a great deal that would please Him. My text says:

"Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to PLEASE GOD, so ye would abound more and more." —I Thess. 4:1.

Do you want to walk to please God? May He give you grace to do so.

May God bless you!

KANSAS PASTOR PRAISES TBE



PASTOR NEAL BRILLHART
West Side Baptist Church
Emporia, Kansas

This week's Examiner just arrived and I am so pleased with the articles in it, particularly those on "Addressing the Gospel to Lost Sinners" and "Paul's Burden," that I would like for you to start the subscriptions for the names I will list with the December 1 issue. I believe this new paper and the evangelistic effort you are putting forth will be the means of gaining many new friends for you.

Those articles mentioned above express my feelings on those subjects perfectly, and such a "burden" is sadly lacking in the lives of many of our brethren.

I am looking forward to having you with us in January.

Yours in Christ,
Neal Brillhart, Kansas

A RESPONSIBILITY FOR NOW AND THE FUTURE



HIS BEST FRIEND
ON EARTH—NOT A DOG,
BUT A CHRISTIAN
FATHER

DO WE OWE THESE BOYS ANYTHING?

We owe them our love, our prayers, our concern, our faith, our discipline, our Bible knowledge, our church-going, our moral and spiritual example, and all that will help them now and in the future that lies ahead. More than at any other time in history, perhaps, parental responsibility is needed, yet widely lacking. Christian parent, look ahead and then RIGHT NOW get on your knees before God and ask Him to cause you to do your best in fulfilling your responsibility to your children.

HUSBAND AND WIFE DEDICATE A WEEKLY GIFT IN BEHALF OF OUR MINISTRY

The LORD willing, my husband and I will send you an offering every Monday, for the work to be carried on down in Kentucky. This we have prayed about and this we have decided upon through the LORD speaking to our hearts. This work burdens us very much, I know it might seem like a small amount to you, but if we find ourselves able to do more we will; you know that we will.

I cannot understand among all your readers why they could not take upon themselves a project such as this for the LORD'S work. I know that we should have done so long ago, but we are so lax in things, with the flesh to contend with - - - so, if this offering each week does help out, the honor and glory shall go to our Blessed LORD.

Yours in Christ,

George and Jessie teBrake
Wisconsin.

"What Must I Do?"

(Continued from page one)
until the doors fall open and the prisoners' chains are snapped.

The jailer has been asleep, but now he awakes. Seeing the open doors, he thinks, "Oh my goodness! The prisoners have fled! Now I will be put to death for going to sleep on the job!"

The jailer reaches for his sword to commit suicide, rather than face the consequences. The two preachers see him and Paul cries out at the top of his voice, "Wait! Don't do it! Everyone is still here!"

The jailer takes a second look. Paul is right! No one has escaped! They probably were too frightened by the earthquake to move!

The jailer, who had previously been impressed with the faith of Paul and Silas, was probably even more impressed by the two men now. They had not run away, but were calm and collected and were even instrumental in saving the jailer from suicide. Why did they do this? Such unselfishness! Evidently the jailer thought, "Whatever these men have in their hearts, I need, too."

So he went in and brought the preachers outside. Then he asked his famous question:

"What must I do to be saved?"

Notice what the preachers did not tell the man. They did not say, "Pray for forgiveness." They did not say, "Reform your life and start living right." They did not say, "Be baptized" (although after the man was saved, he was baptized). They didn't say, "Come and join the church" (although he probably was a charter mem-

ber in the church founded in the city). They didn't say, "Be sorry and weep and confess and maybe God will pardon you."

No, they said nothing of the kind. Instead, they said:

"Believe on the Lord Jesus Christ, and thou shalt be saved."

"Believe!" That simply means to trust Christ in your heart. That means to depend upon Christ, not upon yourself or your works. That means to rely on what Christ did, not what you do.

Why on Christ? What did He do that warrants our simply trusting Him for salvation?

HE PAID THE SIN-DEBT! It was sin that stood between this jailer and God. If he would just trust Christ, though, he would be saved. Christ would be his sin-offering. He would not have to suffer in Hell because Christ suffered on the cross. Therefore, Paul said, "Believe on the Lord Jesus Christ."

If Christ paid for all of the believing sinner's sins, then he can trust nothing else for his salvation. Scripture plainly says: "Christ died for our sins" (I Corinthians 15:3).

"Jesus Christ, who gave Himself for our sins" (Galatians 1:3, 4).

"Who gave Himself for us, that He might redeem us from all iniquity" (Titus 2:14).

"He appeared to put away sin by the sacrifice of Himself" (Hebrews 9:26).

The Jailer Was Saved!

The jailer believed on Christ as His sin-bearer. He took Christ as His sacrifice, the full, complete, final payment for all his sins.

He now was a child of God through faith in Christ (Galatians 3:26). So he looked upon Paul and Silas as his brothers in the Lord and he began to care for their wounds and he gave them food to eat. He saw that as God's child, he was to serve his Father, so he was baptized to profess his faith openly and he began to live for the glory of His Saviour.

And it was all by simply trusting Christ! Not by religious efforts, not by reforming, not by works, not by prayer - but by just relying on Christ as Saviour.

His life was completely transformed. His soul was saved, having Christ as His sacrifice. His spiritual outlook was completely changed. He now was happy as a believer in Christ.

You, too, reader can know the same Christ and the same blessings. Just do as the jailer did: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).—B.L.R.

This message is in the February issue of SALVATION and is being put into tract form.

The Deity of Christ

(Continued from page one)
power of the Holy Spirit, without any man for His father." (Handbook of Denominations in the United States, p. 190)

Very good—so far. But the Devil is an expert of uniting a little truth with much error. The

Catholic, who claims to be believe in Jesus, is taught to worship the virgin, called by them the Queen of Heaven. They are told "all who trust in Mary will see heaven's gates open to receive them after death." They are taught that she is the "mother of grace."

It is one thing to profess to believe that Jesus is the Son of God, born of a virgin. It is another to believe in Him.

There is a kind of spurious or fleshly belief that falls short of the actual truth. There are a number of instances of this kind of "faith." Many religionists will profess to believe in the "Holy Trinity" and live like the Devil. Others will speak of their Saviour and trust in baptism or works. These are little better, if any, than those who deny Christ's deity and the virgin birth altogether.

It is to a person's honor to hold the truth about our Lord Jesus and to follow Him: "If any man serve me, him will my Father honour." Jn. 12:26. Some claim to honor Him, but their's is merely lip-service while their hearts are far from Him. Mark 7:6.

Those who dishonor the Son are under the most severe condemnation. The person who refuses to believe the virgin birth and in the fact of Christ's deity are plainly under condemnation.

"He that believeth not the Son shall not see life; but the wrath of God abideth on Him." Jn. 3:36.

"He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Jn. 3:18.

Likewise, those who are trusting in a fleshly, devilish religion, though claiming to believe certain facts about Christ are in a state of condemnation.

What, then, must we believe about Christ? What does the Bible teach about Him and what should my attitude be?

First, I must accept the fact of His deity. I must confess His Lordship. Rom. 10:9. In order to do this, I must be especially enlightened by the Holy Spirit: "no man can say that Jesus is the Lord, but by the Holy Ghost." I Cor. 12:3. The unsaved man cannot receive this saying or understand its significance. Peter confessed that Jesus is the Christ, the Son of God. Jesus pronounced him blessed, saying that God had revealed this to him. "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto

him: neither can he know them, because they are spiritually discerned." I Cor. 2:14.

I cannot accept the fact of His deity if I do not believe in the virgin birth. To believe that Jesus had a human father is to deny that He is the SON of God. If we do not believe that Jesus is God, it is difficult to see how we can accept the fact of His Lordship. If He is man, then He is not Lord. But since He is God, He is both Lord and Saviour. His Word speaks of Him as "the great God and our Saviour Jesus Christ." Titus 2:13. All of the facts God's Word teaches about Christ are truths we must not reject.

Also, I must believe the fact of His resurrection from the dead. "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." To believe this, is to believe the record of God's Word and is faith in God's verity. Jn. 5:24, I Jn. 5:9-11. If I believe that He first died. If He died, it was not for naught, since He is God. The Bible teaches us that He was born of a virgin, the purpose being to "save his people from their sins." Matt. 1:21. Not only so, His Word teaches us that at the proper time He died for the sins of His people, His elect. The same Bible teaches us that He rose from the dead for their justification and ascended to heaven to make intercession for them. Rom. 8:34.

Two facts stand out in bold: One, that we must believe in the deity of Christ. Two, we must believe in His resurrection from the dead.

Contained within these beliefs, as it were, are all of the essential facts about Christ. To accept the truth about Him, our HEARTS must be opened by the Holy Spirit to accept the truth and believe on Him. "A certain woman named Lydia," Luke says, "heard us: whose heart the LORD OPENED, that she attended unto the things which were spoken of Paul." Acts 16:14.

There is a promise: "thou shalt be saved." There is an "IF": "If thou shalt believe." There is a stipulation: "believe in thine heart." Some person will try to distinguish between head belief and heart belief. If we firmly believe something, it is with the heart that we believe. "With the heart man believeth." Rom. 10:10. Now, the spurious "faith" of the Catholic will not save me. The creed of the carnal Protestant will not save me. The "belief" of the Campbellite is useless for salvation, not being heart faith. I must believe the gospel. Many claim to believe about Christ; many claim to believe in the virgin birth and deity of Christ: their "faith" is a dead faith. It is mere lip-service. It comes from a carnal, depraved, unenlightened heart.

It is sweet to trust in Jesus, to know that He died for me and was raised from the dead. It is very precious to the soul to know that at this very moment He is in heaven making intercession for His people, for whom He died. To know Him is heaven. To reject Him is hell. What manner of love is this that the Father has revealed the Son to us in His Word. What utter blasphemy to deny this Word and say that Jesus is not the Son of God, or to say He is the son of some sinful, earth-bound creature, when He is the glorious Creator. Still, how wretched to trust in a perverted gospel!

But the gospel is a mystery. It is only revealed to God's elect. Paul says: "without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." I Tim. 3:16. Paul lists six things about Christ here. A seventh thing remains to complete the picture. He is coming again. He is coming

MOUNTAIN MUSINGS

By SIMON MUSE



I've heerd it sed that B never changes. 'Peers to me she duz change—allus fer wurst, never fer th' better.

Abner Applegate dun red Bible thru once an' he thinks knows jest 'bout ev'rything. I ask'd him t'uther day wuz an epistle. He act'd smart an' scrat'd his haid. He sed, "Why, that's eazy. epistel is th' wife of an apostle."

When sum fokes come t' 'bout other fokes bizness, better allow fer 25 per cent representation, 25 per cent aggeration, an' 50 per cent what wuzn't thar to begin w'ith.

Thar's a mayor over h'ar Possum Trot what also is a fer. One of his hired hands him cussing t'uther day an' on him 'bout it. The mayor said, "I don't cuss as a mayor, cusses as a farmer." The hand said, "Well, when th' comes to git th' farmer, w' gonna become of th' mayor?"

I got into it with a free preacher last nite. He sed "soever" meant ev'rybody ever lived. I sed, "If'n that be ev'rybody is going to hell." He sed, "Taint so." I sed, "The sez, 'Whosoever was not fo written in the book of life cast into the lake of fire' (20:15)." So he changed his a bit bout that.

Jabez Hatfield went hunt'n week fer squirrels. He sent of his unlearned young'uns in direction an' Jabez went a'nuther. That young'un brock three polecats an' a squirrel. I'm afeerd a lot of preech'n 'round h'ar is jest that. Too many speeritual cats gittin' in th' churches.

(More Musings Next Week)

for His elect who believe in. Then He is coming to judge world, "in flaming fire to vengeance on them that do not God, and that obey not gospel of our Lord Jesus Christ. Who shall be punished everlasting destruction from presence of the Lord, and the glory of His power; when shall come to be glorified in them that believe (because testimony among you was lieved) in that day." II The 8:10.

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