

# 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

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## Do You Know the Answers?

IF NOT, GOD TELLS YOU IN HIS WORD

### 1. Are you a sinner in the eyes of God?

"For all have sinned, and come short of the glory of God."—Romans 3:23.

"There is none righteous, no, not one."—Romans 3:10.

Jesus said, "I came not to call righteous, but sinners to repentance."—Mark 2:17.

"Behold the Lamb of God, which taketh away the sin of the world."—John 1:29.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Romans 6:23.

### 2. Are you in the family of God?

"Now if any man have not the Spirit of Christ, he is none of his."—Romans 8:9.

"But as many as received him [Christ], to them gave he power to become the sons of God, even to them that believe on his name."—John 1:12.

"For as many as are led by the Spirit of God, they are the sons of God."—Romans 8:14.

"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish."—John 10:27, 28.

### 3. Is Heaven your future home?

"In my Father's house are many mansions: if it were not so, I would have told you. I go to pre-

pare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also."—John 14:2, 3.

Jesus said, "Except a man be born again, he cannot see the kingdom of God."—John 3:3.

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit... Ye (Continued on page 8, column 1)



FRED T. HALLIMAN

## LETTER FROM HALLIMAN TELLS OF RECENT EVENTS IN NEW GUINEA

THE HALLIMANS HAVE AN ADDITION TO THE FAMILY

Dear Brother Gilpin:

It's good to be able to write to you again, and it's always good to hear from you, your work, and your family.

Things are going along nicely with us. We have many setbacks and disappointments, to be sure, but God's grace is always sufficient for every situation that arises.

Georgia and baby (a new baby girl was born to the Hallimans November, 1963. She was named Grace Elizabeth Halliman—Editor) are doing all right insofar as

we can tell and things are gradually working back to normal. She still manages to get the three older children taught in their school work, but it's hard for me to understand how she does it with all her other work she has to do.

Our services have been unusually well attended for the past two months and this past Sunday we had more than any previous Sunday. We had about 400 here at the Mission for the morning service and nearly that many at another service that I held, about 15 minutes ride on the motorcycle, up the road from the station. One of the young men of the church has started preaching and he held four services Saturday and Sunday up the Tum-buda Valley, so our ministry here is reaching many hundreds of (Continued on page 4, column 1)

## Pride and Humility

By C. H. SPURGEON

[Part Two]

Now, I have to speak of **the seat of pride**—the heart. The true throne of pride everywhere, is the heart of man. If, my dear friends, we desire, by God's grace, to put down pride, the only way is to begin with the heart. Now let me tell you a parable, in the form of an eastern story, which will set this truth in its proper light.

A wise man in the east, called a dervish, in his wanderings, came suddenly upon a mountain, and he saw beneath his feet a smiling valley, in the midst of which there flowed a river. The sun was shining on the stream, and the water as it reflected the sunlight, looked pure and beautiful. When he descended, he found it was muddy, and the water utterly unfit for drinking.

Hard by he saw a young man, in the dress of a shepherd, who was with much diligence filtering the water for his flocks. At one moment he placed some water into a pitcher, and then allowing it to stand, after it had settled, he poured the clean fluid into a cistern. Then, in another place, he would be seen turning aside the current for a little, and letting it ripple over the sand and stones, that it might be filtered, and the impurities removed.

The dervish watched the young man endeavoring to fill a large cistern with clear water; and he said to him, "My son, why all this toil?—what purpose dost thou answer by it?"

The young man replied, "Father, I am a shepherd; this water is so filthy that my flock will not drink of it, and, therefore, I am obliged to purify it little by little, so I collect enough in this way that they may drink, but it is hard work."

So saying, he wiped the sweat from his brow, for he was exhausted with his toil. "Right well thou hast labored," said the wise man, "but dost thou know thy toil is not well applied? With half

the labor thou mightest attain a better end. I should not conceive that the source of this stream must be impure and polluted; let us take a pilgrimage and see."

They then walked some miles, climbing their way over many a rock, until they came to a spot where the stream took its rise. When they came near to it, they saw flocks of wild owls flying away, and wild beasts of the earth rushing into the forest; these had come to drink, and had soiled the water with their feet. They found an open well, which kept continually flowing, but by reason of these creatures, which perpetually



Charles Haddon Spurgeon

disturbed it, the stream was always turbid and muddy.

"My son," said the wise man, "set to work now to protect the fountain and guard the well, which is the source of this stream; (Continued on page 2, column 3)

## INDIRECT EVIDENCE FOR INFANT BAPTISM

CHAPTER VI

IN THE SERIES, BAPTISM NOT FOR INFANTS, BY T. E. WATSON

[All quotations are from Pædo-baptist scholars]

Seeing that there is no **direct** evidence for the practice of infant baptism in the days of the apostles, we now have to assess the **indirect** evidence. To do this, we must first of all look at those texts which are commonly adduced as inferring the existence of infant baptism in the apostolic church.

1. I Corinthians 7:14: "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy." The Pædo-baptist argument runs thus: the children of Christians are holy in the same sense in which the children of Jews were holy. "Holy" means that they are members of God's community; therefore they are entitled to the membership badge, which was circumcision in the Jewish community, and baptism in the Christian community.

It is interesting to observe that

the inference of Christian Pædo-baptists is the very opposite of that of the Jewish Rabbis. Previously we saw how they argued that children born in holiness do (Continued on page 8, column 2)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "Capital Punishment -- Right Or Wrong?"

(Reprint from The Baptist Examiner of July 11, 1953)

I know that you, along with all the rest of us, not only in America, but all over the world, have been made conscious of capital punishment within the last few days. I have been very much impressed by the Rosenberg trial and the various legal maneuvers and court proceedings of the last several months, and I doubt seriously if there has been anyone who has read more avidly or more completely the details relative to their conviction and their ulti-

mate execution than I myself. However, beloved, I am not discussing whether or not the Rosenbergs should have been electrocuted—that is not a part of my message. I just mention them by way of saying that as a result of their experience, we have been made capital punishment conscious within the last days time, and lots of folk who never gave it a thought before, have wondered whether or not it is right to take the life of an individual, as the lives of these two were snuffed out by way of the electric chair.

Through the years I have thought very, very seriously on the matter myself, and I think I know every argument that is advanced against capital punishment. I don't know how many different arguments have been presented to me through the years as to why capital punishment is wrong but there have been plenty of them. Probably thirty-five years ago a man who is now living in West Virginia, came to me very much troubled after our Sunday School lesson one morning. He was very, very deeply (Continued on page 5, column 1)

Reader, are you unsaved? Have you experienced any noteworthy deliverances? Then adore and admire the free grace of God. May it lead you to repentance! Are you enquiring for the way of life? Remember the words dei gratia, and never forget that by grace we are saved. Grace always presupposes unworthiness in its object.

The province of grace ceases where merit begins: what a cheering word is this to those of you who have no worth, no merit, no goodness whatever! Crimes are forgiven, and follies are cured by our Redeemer as our common term gratis: Wickliffe's prayer was, "Lord, save me gratis." No works can purchase or procure salvation, but the heavenly Father giveth freely, and upbraideth not.

Grace comes to us through faith in Jesus. Whosoever believeth on Him is not condemned. O, sinner, may God give thee grace to look to Jesus and live. Look now, for today is the accepted time! CHS.

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# The Baptist Examiner

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BOB L. ROSS  
JOHN R. GILPIN

Editors

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## Examiner Editorials

### Read The Bible More In 1964

Are you guilty of reading TBE or some other paper or book and neglecting your Bible? If so, we feel we have failed you. If TBE does not make you a better, more serious student of the Scriptures, it has not served its purpose. If a book does not make you study the Bible with more zeal and interest, it has profited only the printer and the book salesman.

We fear too many Christians are guilty of making idols of good things. We believe TBE and other published messages are good; but the Bible is better. Do not make an idol of TBE or some other publication; put the Bible first.

We are not in competition with the Bible; at least, we certainly do not intend to be. We want to expound the Bible and encourage you to read the Bible and pray over its teachings that you will understand them and be blessed by them.

If you must limit your reading for some reason, by all means give the Bible most of your time. We don't feel, however, that there are very many people in this category. People read the newspapers, watch TV, read other publications, so there is no justification for the "I don't have the time" excuse. It is as empty as the "I haven't had the time to write" excuse. Generally, we do what we want to do. Rain, snow, sickness—none of these things generally keep us from what we NEED and what we WANT. So if we want to read, we can find time for it. But if you must limit your reading, we say again, put the Bible first.

We have been particularly impressed of recent date in finding the testimonies of many outstanding men of ages gone by who warned against letting books get first place, rather than the Bible, in our study. They have testified that they had had such an experience and found it to be hurtful.

A good way to check on your Bible reading is to make a list of the books of the Bible in front or back of the Book, then date the beginning and the finishing of your reading of each book. In this way, you will have a record of when each book has been read and you will be less negligent in covering the whole Bible.

Some folk read the Bible consecutively. This is good, but we prefer reading particular books—and consecutive books, if they are related. But whatever your pattern, READ THE BIBLE.

Now is a good time to make a fresh start, if you have been negligent. With the new year, start reading your Bible DAILY. Place it in a conspicuous place so you will be reminded. Once you get a good start, you will not easily forget it.

Furthermore, read the Bible at a LIVELY time. Don't wait until you are half asleep, but read it when you are physically and mentally alert.

PRAY for God to bless His Word to you (James 1:5) and be in prayer as you read each passage.

RE-READ verses for emphasis and repeat them to yourself.

After reading a portion of Scripture, glance back over what you have read and try to "OUTLINE" or pick out the high points of what you have read. This helps to keep in mind what you have just read.

Make 1964 a great year of Bible reading in your life. Read TBE and books only in a supplementary manner.

### JKF: A Christian?

In an article appearing on the front page of the December 12 issue of the *Florida Baptist Witness*, Mr. Brooks Hays says:

"John F. Kennedy was a sincere and practicing Christian."

Mr. Hays, who was president of the Southern Baptist Convention only a short time ago, was appointed by Mr. Kennedy as "special assistant to the President." In the article, Hays goes on to say:

"He would also have appreciated fully Pope John's statement to me, 'We are brothers in Christ,' and while perhaps an unconscious sentiment, it was in reality the basis for our warm friendship."

Hays tells of a book which he gave to the late president and says the inscription to Mr. Kennedy referred to him as "belonging to the soul of the Church—Baptist, that is."

Some of our readers will no doubt remember Mr. Hays as being the same Mr. Hays who visited the late Pope John and came back with glowing reports of his

visit. He was quoted in Southern Baptist papers as saying, "Pope John and I met as fellow Christians." Hays said the high point of that meeting was the Pope's statement, "We are brothers in Christ."

Whether Mr. Kennedy was a Christian or not, we do not know; we never heard him say that he was, nor did we ever read where he said that he was. We do know quite well that he was a Roman Catholic, which, as we understand the Bible, is not the Christianity revealed in the Bible. It is not even found in the Roman Catholic version of the Bible.

For the sake of his immortal soul, we would certainly hope that Mr. Kennedy was a Christian, despite his Roman Catholicism. But we marvel that Mr. Hays, a Baptist, does not give us some basis for such a hope, since he evidently has some basis for his statements. If all he has for his hope is what he presents in his article, we would not want the late president's chances for salvation. In fact, the manner in which Mr. Hays praises Rome and speaks so favorably of the Pope, referring to him as a "Christian brother," we wonder what Mr. Hays believes to be the way of salvation. He evidently equates the way of Mary on the same level as the way of Jesus Christ.

### BILLY GRAHAM PREACHES FOR THE ROMANISTS

The December 6 issue of *Christianity Today* reports that Billy Graham recently spoke at Belmont Abbey College near Charlotte, N. C. to a 1,500 capacity crowd. The school is a Roman Catholic institution.

*Christianity Today* says, "Following Graham's address, the Very Rev. John Oetgen, college president, noted that his school had been praised for being the first Roman Catholic institution to invite the evangelist. 'But after hearing your talk,' the priest declared, 'we should be blamed for having waited so long.'"

Our comment: Luke 6:26.

### Pride

(Continued from page one)  
and when thou hast done that, if thou canst keep these wild beasts and fowls away, the stream will flow of itself, all pure and clear, and thou wilt have no longer need for thy toil."

The young man did it, and as he labored, the wise man said to him, "My son, hear the word of wisdom; if thou art wrong, seek not to correct thine outward life, but seek first to get thy heart correct, for out of it are the issues of life, and thy life shall be pure when once thy heart is so."

So if we would get rid of pride, we should not proceed to arrange our dress by adopting some special costume, or to qualify our language, by using an outlandish tongue, but let us seek of God that He would purify our hearts from pride, and then assuredly if pride is purged from the heart, our life also shall be humble. Make the tree good, and the fruit shall be good; make the fountain pure, and the stream shall be sweet.

Oh! that God might grant us all, by His grace, that our hearts may be kept with diligence, so that pride may never enter there lest we be haughty in our hearts, and find that afterwards cometh wrath.

This brings us to the other point, which is, the consequence of pride — destruction, a fact which we can prove by hundreds of instances in Scripture. When

**"I Should Like to Know"**  
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Was David saved when he planned the death of Uriah?

Yes. II Samuel 12:13 proves that conclusively. God dealt with him as a son, not a sinner. God put away his sin, but He chastized him sorely and four of his own boys died because of his own wilful sin.

Is it good or evil for people in worship to repeat what is called the Lord's Prayer? If evil, name some of the evils.

It is obvious that Christ never intended this portion of Scripture to be used in the manner that it has. Some of the evils are these: It is ritualistic. It promotes formalism. It teaches the unsaved to call God, "Father." It isn't praying, and any prayer said as a matter of form is hypocrisy and mockery in the sight of God. It kills the spirit of real prayer in many cases, and substitutes therefore a form of words, that are from the lips out. It is vain worship. "This people honoureth Me with their lips; but their hearts are far from me."

Should a preacher marry a wife who is not a Christian?

No. Not only should a preacher not marry a non-Christian, but no Christian should marry a non-Christian. Read 2 Cor. 6:14. A Christian is to marry "only in the Lord" (I Cor. 7:39) which means for one Christian to marry another Christian.

Do the elect and sheep mean the same folk, and do the elect include all that ever will believe?

Yes. Before they believe they are called lost sheep. Matt. 10:6; 15:24; John 10:16.

How far can a Baptist Church depart from the faith and still be a New Testament Church?

Regardless of what heresies a church holds, it must hold to two doctrines, viz., salvation by grace, and Baptist baptism. Whenever an organization repudiates either or both of these doctrines, it ceases to be a Baptist Church, except in name.

Without grace there is no salvation and without baptism there can be no church.

Many churches called "Baptist" receive alien immersion. Every person who comes from any Baptist Church by letter should be baptized, if the church from which he comes receives alien immersion.

If a church has folk in its membership who have gotten in on alien baptism, what steps should the church take?

Talk to the individuals whose baptism is in question, and try to show them the Truth, and then Scripturally baptize them. If this fails, the only alternative is to exclude them.

Are unsaved people ever called "children of God" before conversion?

Yes. John 11:52. Even though unsaved, all the elect are children of God in the light of God's elective purposes.

Where do Baptists get authority to baptize?

Christ built a Baptist church, and authorized it to baptize, as is recorded in Matthew 28:19, 20. All man-made churches have no authority for existing.

men have become proud, destruction has come upon them. See you yon bright angel chanting the loud anthem of praise before his Maker's throne? Can anything tarnish that angel's glory, rob him of his harp, de-spoil him of his crown?

### Satan Falls by Pride

Yes, see there enters a destroyer whose name is pride. He assaults the angel, and his harp-strings are snapped in twain. His crown is taken from his brow, and his glory is departed, and yon falling spirit descending into hell is he who once was Lucifer, son of the morning. He has now become Father of nights, even the Lord of Darkness, Satan, the Fallen one.

### Pride Slays Adam and Eve

See you again that happy pair walking in the midst of luscious fruits, and flowery walks and bowers of Paradise? Can aught spoil Eden, and ruin those happy beings? Yes, pride comes in the shape of a serpent, and asks them to seek to be as gods. They eat of the forbidden fruit, and pride withers their paradise and blasts their Eden. Out they go to till the ground, whence they were taken, to beget and to bring forth us who are their children — sons of toil and sorrow.

### David Hurt by Pride

Do you see that man after God's own heart, continually singing his Maker's praise? Can aught make him sad? Can you suppose that he shall ever be laid prostrate on the earth, groaning, and

crying, and asking "that the bones which God hath broken may rejoice?" Yes, pride can do that. It will put into his heart that he will number his people, that he will count the tribes of Israel, to show how great and mighty is his empire. It is done, and a terrible pestilence sweeps over his land on account of his pride. Let David's aching heart show how destruction comes to a man's glory when he once begins to make a god of it.

See that other good and holy man who, like David, was much after God's own heart. He is rich and increased in goods. The Babylonian ambassadors are come, and he shows them all he has. Do you not hear that threatening, "Thy treasures shall be carried away, and thy sons and thy daughters shall be servants to the king of Babylon?" The destruction of Hezekiah's wealth must come, because he is proud thereof.

### Nebuchadnezzar Falls

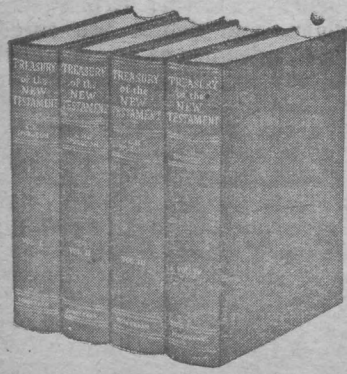
But for the most notable instance of all, let me show you yonder palace, perhaps the most magnificent which has even yet

(Continued on page 3, column 5)

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# Helpful Suggestions Toward Rewarding Bible Study

By DWIGHT L. MOODY

Someone has said that there are four things necessary in studying the Bible: Admit, submit, commit and transmit.

First, admit its truth; second, submit to its teachings; third, commit it to memory; and fourth, transmit it.

If the Christian life is a good thing for you, pass it on to some one else.

Now I want to tell you how I study the Bible. Every man cannot fight in Saul's armor; and perhaps you cannot follow my methods. Still I may be able to throw out some suggestions that will help you. Spurgeon used to prepare his sermon for Sunday morning on Saturday night. If I tried that, I would fail.

## Feed Yourself

The quicker you learn to feed yourself the better. I pity down deep in my heart any men or women who have been attending some church or chapel for, say five, ten, or twenty years, and yet have not learned to feed themselves.

You know it is always regarded a great event in the family when a child can feed itself. It is propped up at table, and at first perhaps it uses the spoon upside down, but by and by it uses it all right, and mother, or perhaps sister, claps her hands and says, "Just see, baby's feeding himself!"

Well, what we need as Christians is to be able to feed ourselves. How many there are who sit helpless and listless, with open mouths, hungry for spiritual things, and the minister has to try to feed them, while the Bible is a feast prepared, into which they never venture.

There are many who have been Christians for twenty years who have still to be fed with an ecclesiastical spoon. If they happen to have a minister who feeds them, they get on pretty well; but if they have not, they are not fed at all. This is the test as to your being a child of God — whether you love and feed upon the Word of God.

If you go out to your garden and throw down some sawdust, the birds will not take any notice; but if you throw down some crumbs, you will find they will soon sweep down and pick them up. So the true child of God can tell the difference, so to speak, between sawdust and bread.

Many so-called Christians are living on the world's sawdust, instead of being nourished by the Bread that cometh down from heaven. Nothing can satisfy the longings of the soul but the Word of the living God.

## The Law of Perseverance

The best law for Bible study is the law of perseverance. The psalmist says, "I have stuck unto thy testimonies." Application to the Word will tend to its growth within and its multiplication without. Some people are like express trains, they skim along so quickly that they see nothing.

I met a lawyer in Chicago who told me he had two years in studying up one subject; he was trying to smash a will. He made it his business to read everything on wills he could get. Then he went into court and he talked two days about that will; he was full of it; he could not talk about anything else but wills. That is the way with the Bible—study it and study it, one subject at a time, until you become filled with it.

Read the Bible itself—do not spend all your time on commentaries and helps. If a man spent all his time reading up the chem-

ical constituents of bread and milk, he would soon starve.

## Three Books Required

There are three books which I think every Christian ought to possess.

The first, of course, is the Bible. I believe in getting a good Bible, with a good plain print. I have not much love for those little Bibles which you have to hold right under your nose in order to read the print; and if the church happens to be a little dark, you cannot see the print, but it becomes a mere jumble of words.

Yes, but some one will say you cannot carry a big Bible in your pocket. Very well, then, carry it under your arm; and if you have to walk five miles, you will just be preaching a sermon five miles long. I have known a man convicted by seeing another carrying his Bible under his arm. You are not ashamed to carry hymn-books and prayer-books, and the Bible is worth all the hymn-books and prayer-books in the world put together.

If you get a good Bible you are likely to take better care of it. Suppose you pay several dollars for a good Bible, the older you grow the more precious it will become to you. But be sure you do not get one so good that you will be afraid to mark it. I don't like gilt-edged Bibles that look as if they had never been used.

Then next I would advise you to get a **Cruden's [Unabridged] Concordance**. I was a Christian about five years before I ever heard of it. A skeptic in Boston got hold of me. I didn't know anything about the Bible and I tried to defend the Bible and Christianity. He made a misquotation and I said it wasn't in the Bible. I hunted for days and days. If I had had a concordance I could have found it at once.

It is a good thing for ministers once in a while to tell the people about a good book. You can find any portion or any verse in the Bible by just turning to this concordance.

Thirdly, a **Topical Text Book**. These books will help you to study the Word of God with profit. If you do not possess them, get them at once; every Christian out to have them. [Ed. Note: The **New Topical Text Book**, \$3.00, and **Nave's Topical Bible**, \$9.95, are both good].

## Sunday School Quarterlies and the Bible

I think Sunday school teachers are making a woeful mistake if they don't take the whole Bible into their Sunday school classes. I don't care how young children are, let them understand it is one book, that there are not two books—the Old Testament and the New are all one. Don't let them think that the Old Testament doesn't come to us with the same authority as the New.

It is a great thing for a boy or girl to know how to handle the Bible. What is an army good for if they don't know how to handle their swords? I speak very strongly on this, because I know some Sunday schools that don't have a single Bible in them. They have

"question books." There are questions and the answers are given just below; so that you don't need to study your lesson. They are splendid things for lazy teachers to bring along into their classes. I have seen them come into the class with a question book, and sometimes they get it wrong side up while they are talking to the class, until they find out their mistake, and then they begin over again. I have seen an examination take place something like this:

"John, who was the first man?"

"Methuselah."

"No; I think not; let me see. No, it is not Methuselah. Can't you guess again?"

"Elijah."

"No."

"Adam."

"That's right, my son; you must have studied your lesson hard."

Now, I would like to know what a boy is going to do with that kind of a teacher, or with

I came up to Boston from the country and went into a Bible class where there were a few Harvard students. They handed me a Bible and told me the lesson was in John. I hunted all through the Old Testament for John, but couldn't find it. I saw the fellows hunching one another, "Ah, greenie from the country."

Now, you know that is just the time when you don't want to be considered green. The teacher saw my embarrassment and handed me his Bible, and I put my thumb in the place and held on. I didn't lose my place. I said then that if I ever got out of that scrape, I would never be caught there again.

Why is it that so many young men from eighteen to twenty cannot be brought into a Bible class? Because they don't want to show their ignorance. There is no place in the world that is so fascinating as a live Bible class. I believe that we are to blame that they have been brought up in the Sunday school without Bibles and brought up in the quarterlies. The result is, the boys are growing up without knowing how to handle the Bible. They don't know where Matthew is, they don't know where the Epistle to the Ephesians is, they don't know where to find Hebrews or any of the different books of the Bible. They ought to be taught how to

all right in their places, as helps in studying the lesson, but if they are going to sweep the Bibles out of our Sunday schools, I think we had better sweep them out.

[From **Pleasure and Profit in Bible Study**, 40c, plus 10c postage].



## Pride

(Continued from page two)

been built. In it there walks one who, lifting up his head on high, as if he were more than mortal man, exclaims, "See ye this great Babylon that I have builded?"

Oh! pride, what hast thou done? thou hast more power than a wizard's wand! Mark the mighty builder of Babylon creeping on the earth. Like oxen he is devouring grass; his nails have grown like bird's claws, his hair like eagles' feathers, and his heart has gone from him. Pride did all that, that it might be fulfilled which God hath written, "Before destruction the heart of man is haughty."

## And You?

Is thine heart haughty, sinner, this morning? Dost thou despise God's sovereignty? Wilt thou not submit thyself to Christ's yoke? Dost thou seek to weave a righteousness of thine own? Art thou seeking to be or to do something? Art thou desirous of being great and mighty in thine own esteem? Hear me then, sinner, destruction is coming upon thee. As truly as ever thou exaltest thyself, thou shalt be abased; thy destruction, in the fullest and blackest sense of the word, is hurrying on to overwhelm thee.

And ho! Christian, is thine heart haughty this morning? Art thou come here glorying in thy graces? Art thou proud of thyself, that thou hast had such high frames and such sweet experiences? Mark thee, brother, there is a destruction come to thee also. Some of thy proud things will be pulled up by the roots, some of thy graces will be shattered, and thy good works, perhaps, will become loathsome to thee, and thou wilt abhor thyself in dust and ashes. As truly as ever thou exaltest thyself, there will be a destruction come to thee, O saint—the destruction of thy joys and of thy comforts, though there can be no destruction of thy soul.

Pride, you know, is most likely to meet with destruction, because it is too tall to walk upright. It is most likely to tumble down, because it is always looking upward in its ambition, and never looks to its feet.

There only needs to be a pitfall in the way, or even a stone, and down it goes. It is sure to tumble, because it is never contented with being where it is. It is always seeking to be climbing, and boys that will climb must expect to fall. Pride is foolhardy, and will venture upon scaling any rock. Sometimes it holds on by a brier, and that pricks it; sometimes by a flint, and that cuts it. There it goes, toiling and laboring on, till it gets as high as it can, and then, from its very height, it is likely to fall. Nature itself tells us to avoid high things. Who is he that can cast himself down?

Pride, when most successful, stands in slippery places. Who would choose to dwell on a pinnacle of the temple? That is where pride has built its house, and verily it seems but natural that pride should down if pride will up. God will carry out this saying, "Before destruction, the heart of man is haughty."

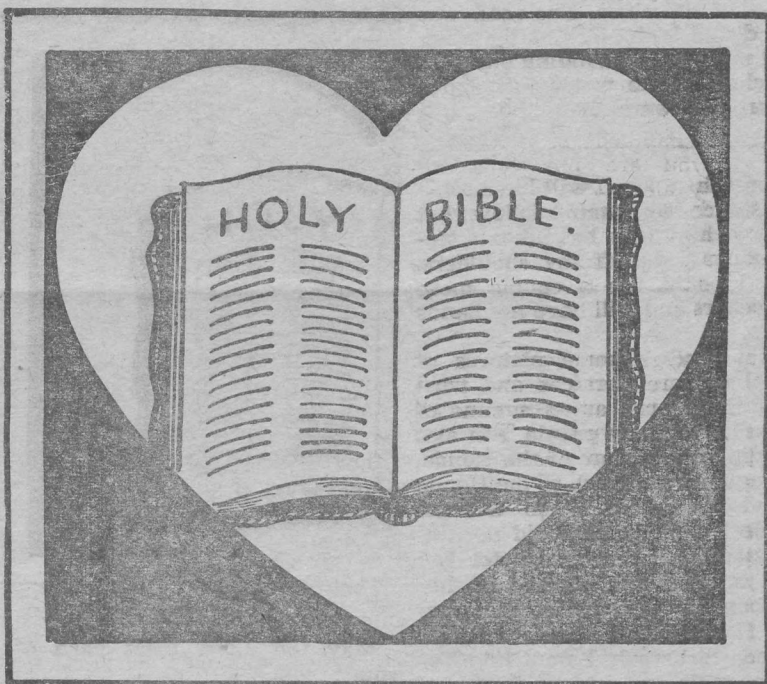
Yet beloved, I am persuaded that all I can say to you, or to myself, can never keep pride from us. The Lord alone can bolt the door of the heart against pride. Pride is like the flies of Egypt; all Pharaoh's soldiers could not keep them out; and I am sure all the strong resolutions and devout aspirations we may have cannot keep pride out unless the Lord God Almighty sends a strong wind of his Holy Spirit to sweep it away.

[Part three next week].

This Book will keep you from sin.

or

Sin will keep you from this book



that kind of teaching. That is the kind of teaching that is worthless, and brings no result. Now, don't say that I condemn helps. I believe in availing yourself of all the light you can get. What I want you to do, when you come into your classes, is to come prepared to explain the lesson without the use of a concordance. Bring the Word of God with you; bring the old Book.

You will often find families where there is a family Bible, but the mother is so afraid that the children will tear it that she keeps it in the spare room, and once in a great while the children are allowed to look at it. The thing that interests them most is the family record — when John was born, when father and mother were married.

handle the whole Bible, and it can be done by Sunday school teachers taking the Bible into the class and going right about it at once.

You can get a Bible in this country for almost a song now. Sunday schools are not so poor that they cannot get Bibles. Some time ago there came up in a large Bible class a question, and they thought they would refer to the Bible, but they found that there was not a single one in the class. A Bible class without a Bible! It would be like a doctor without physic; or an army without weapons. So they went to the pews, but could not find one there. Finally they went to the pulpit and took the pulpit Bible and settled the question.

We are making wonderful progress, aren't we? Quarterlies are

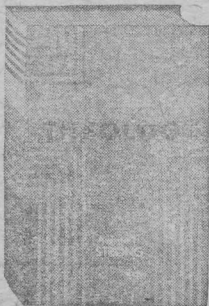
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# New Guinea Photo Story

By FRED T. HALLIMAN

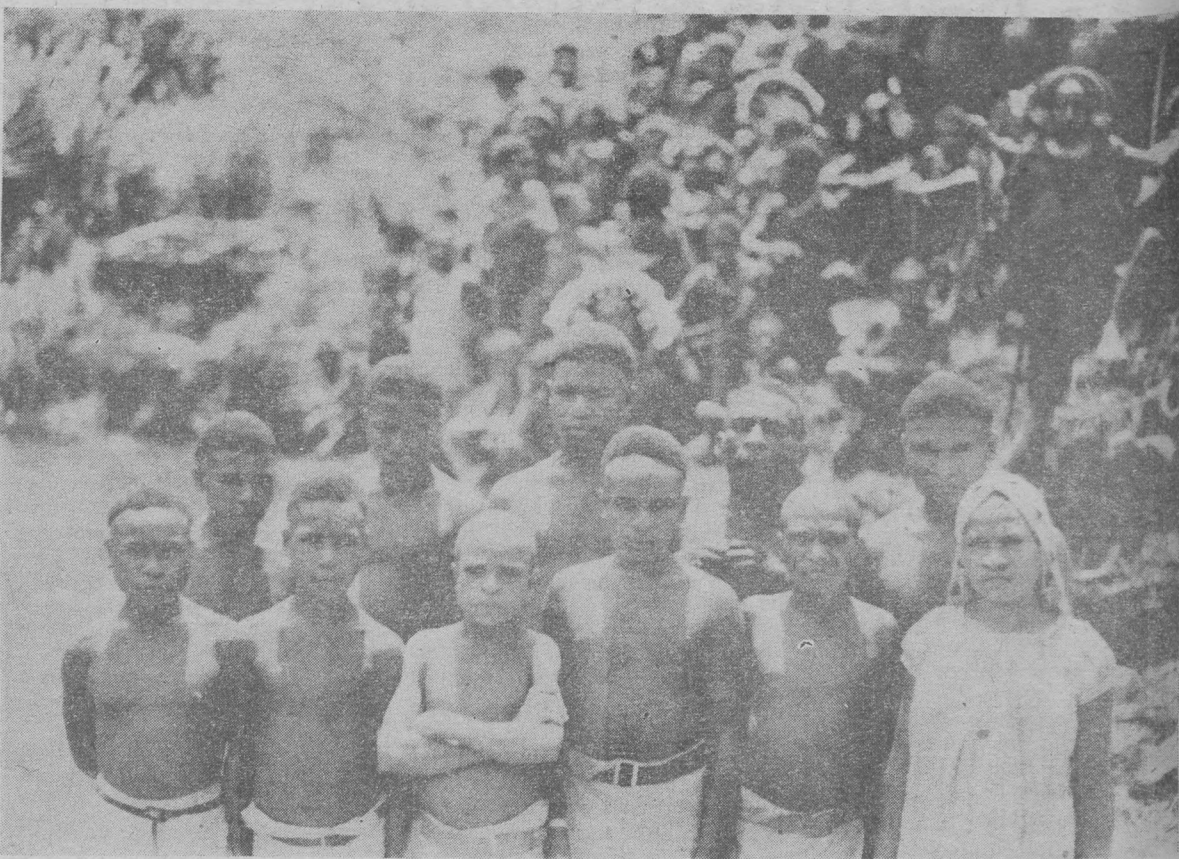
You will remember a few weeks ago I wrote and told about baptizing 11 of the professing Christians and organizing a church. In these pictures you will get a small glimpse of what took place here on that day. About two weeks before the baptism, the attendance at the Mission began to increase considerably and on that day we witnessed the largest crowd that we had ever seen here for a service and while we have not had that many here since, the attendance has steadily increased for normal preaching

church and the folk are growing in grace. Seldom does a service go by--and we have several of them every week--but what you folk back there are remembered in prayer by the church here. They continually thank God that He has made it possible, through your gifts, to send me to them with the gospel. Beloved, believe me when I say, **these folk appreciate what God has done through you in order that they might hear the gospel and be saved.**

In the picture to the right you will see the eleven that were baptized. This picture was made at the water's edge, just before the preaching started. You will note that only one woman appears in this picture. She is Kambe, Hedeba's wife. Her mother is a Christian and attends all the services, but on this weekend one of her relatives had died and she was attending the funeral and missed out on the baptism. Also it is noticeable that only one aged person appears in the picture. He has been a real blessing to us and there have been very few services that we have held here in the past two years that he has not attended.

In the other picture you can see the old man is being baptized and two little boys have come down to the water's edge to get a better look.

Several hundred people came to the services on this day. The baptism took place in a bend of the river, where it runs close to the road, therefore it could be seen well from the road and both sides of the river. The road was filled and both sides of the river and many were standing either in or close to the water just above where we were baptizing.



BROTHER HALLIMAN ADMINISTERS BAPTISM IN NEW GUINEA



one operational at all times.  
May the Lord bless each of you.

Sincerely,

FRED T. HALLIMAN,  
Sovereign Grace Baptist  
Mission, Koroba Free Bag,  
via Mt. Hagen, Terr. Papua,  
New Guinea.

## Offerings For The Work

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Valles Mines Baptist Church, Bonne Terre, Mo.	\$100.00
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Kings Addition Baptist Church, South Shore, Ky.	3.96
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services. This past Sunday we had the largest attendance that we have ever had for any normal service. We have a large building and it was near overflowing Sunday.

I started services at a place on Sunday afternoon for the first time and there were close to 400 for the first service. One of the young men that was baptized has recently started preaching and he held four services over the weekend. In our Monday afternoon service here at the Mission Station, one young lad (about 16) made a profession of faith in Christ.

God is blessing the young

### Letter From Halliman

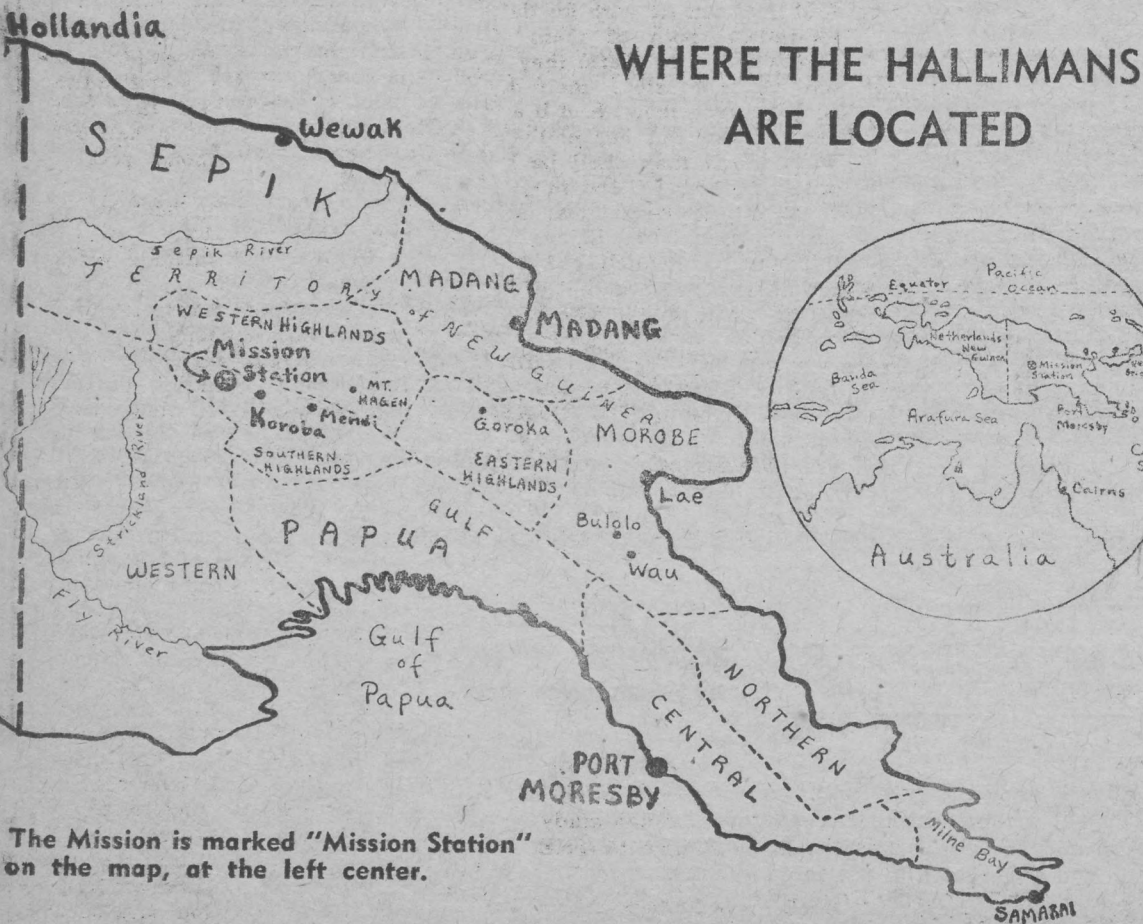
(Continued from page one)  
people each week. In our Monday afternoon service here at the Mission we had a teen-age boy that professed to be saved.

We have another meeting house that is being built in the midst of a large group of people. The head man came to me last week and said they would like to have me come to them and preach every week and if I would they would immediately start to put up a building to meet in. They are the group that I started services with this past Sunday.

Another group, about half way up the mountain that separates our Mission from the Levani Valley, is waiting for me to come and start a regular service with them; they have also said they would build a building to meet in. I am praying that the Lord will call some more of these young men

to preach so that I will have some assistance. The young fellow that is preaching now has taken a tremendous load off my shoulders, but I could use a couple more preachers and still have my hands full.

Am sending some pictures of the baptismal services and trust that they serve as an avenue of blessing to many people. Am also sending one picture of the Honda, though not too much of the Honda is visible in it. When Georgia made the picture she did not understand that I wanted it for you and so she had her eye on her husband more than the motorcycle. Had my first trouble with the Honda last week. I went into Koroba on it and just as I started back the condenser burned out. It just so happened that I had my other motorcycle home and am using it while the condenser is coming for the Honda. It almost takes two vehicles here to have



The Mission is marked "Mission Station" on the map, at the left center.



# IS SALVATION 'DO' OR 'DONE'?

There is a wide difference between your religion and mine," said a Christian lady to one in whose spiritual condition she had been interested. "Indeed," said he, "how is that?" "Your religion," she replied, "has only two letters in it, and mine has four."

It seems that this gentleman is one of that numerous class who are seeking to get to heaven by their doings, by the attention to ordinances and ceremonies, by the apostle, in the sixth of Romans, terms "dead works."

But he did not understand about the "two letters" or the "four."

His friend had often spoken to him, and on the occasion to which the anecdote refers she had called to take her leave of him for the time, as she was about to return home.

"What do you mean," said he, "by two letters and four?"

"Why, your religion," said the lady, "is d-o, DO; whereas mine is d-o-n-e."

This was all that passed. The lady took her leave; but her words remained and did their work, in the soul of her friend—

a revolutionary work verily. The entire current of his thoughts was changed. **DO** is one thing; **DONE** is quite another. The former is legalism; the latter is Christianity.

It was a novel but very original mode of putting the gospel; but it was just the mode for a legalist, and the Spirit of God used it in the conversion of this gentleman.

When he next met his friend, he said to her, "Well, I can now say with you that my religion is d-o-n-e, **DONE**."

He had learned to fling aside the deadly doings, and rest in the finished work of Christ. He was led to see that it was no longer what he could do for God, but what God had done for him.

This settled everything. The four golden letters shone under the gaze of his emancipated soul. **"DONE."**

Precious letters! Precious word! Who can tell the relief of a burdened heart when it discovers that all is **done**? What joy to know that what I have been toiling for, it may be many a long year, was all done over 1800 years ago, on the cross!

Christ has done all. He has put

away sin; magnified the claims of Divine justice; vanquished Satan; taken the sting from death and the victory from the grave; glorified God in the very scene in which He had been dishonored; brought in everlasting righteousness.

All this is wrapped up in these four golden letters, "d-o-n-e." Oh, who would not give up the two for the four? who would not exchange "do" for "done"?

Reader, what say you to this? What of your religion? Does it consist of two letters or four? Is it still "do" with you or have you found your happy portion and rest in "done"?

Do think of it, dear friend—think deeply—think seriously—and may God's Spirit lead you, this moment, to cease from your own "d-o," and to rest in Christ's eternal "d-o-n-e!"

Jesus said—"It is finished."—(John 19:30).

"But now once in the end of the world hath Christ appeared to put away sin by the sacrifice of himself."—(Hebrew 9:26).

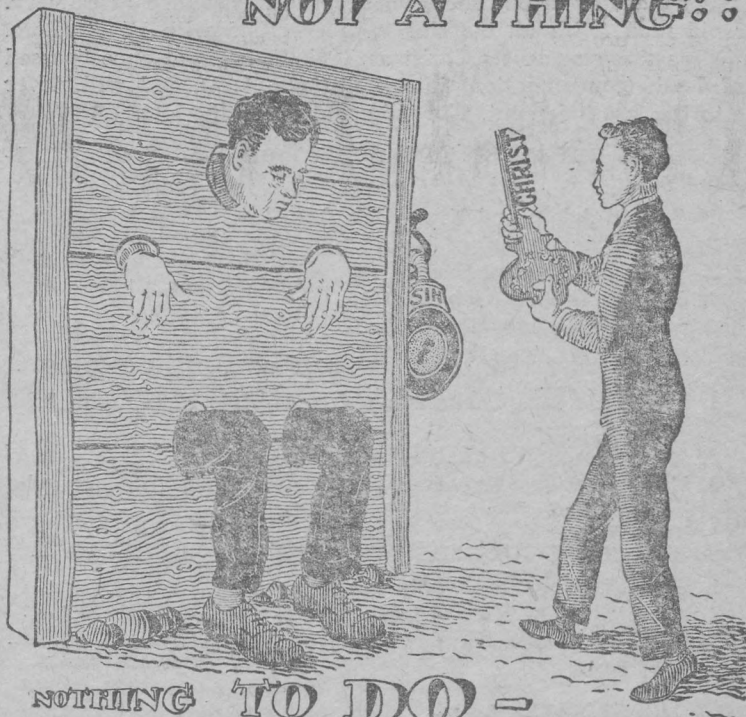
"His own self bare our sins in His own body on the tree."—(I Peter 2:24).

"In whom we have redemption through his blood, even the forgiveness of sins."—(Col. 1:14).

"Believe on the Lord Jesus Christ and thou shalt be saved."—(Acts 16:31). —C. A. MacIntosh

## WHAT CAN A SINNER DO to be freed from his bondage???

### NOT A THING!!



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

## "Capital Punishment"

(Continued from page one)

Set after we had studied a portion of God's Word because of what I had said in the Sunday school lesson that morning relative to capital punishment. As a result of that one experience, I began to study very, very closely to find out what God said within His Word relative to this subject. Of course the first outstanding

Some time ago, on the front page of the Ashland Daily Independent appeared an article relative to capital punishment. The headline read: "Abolishment of Capital Punishment in Kentucky Urged by Committee Investigating Institutions." In this article it was stated that a legislative committee, after investigating State Institutions, were proposing the abolition of capital punishment in Kentucky, and instead were recommending hard labor, with no opportunity for parole.

It so happens in Kentucky that the death penalty may be imposed upon conviction for the offence of murder, rape, armed robbery, and kidnapping.

I say that this article came as a result of the recommendation of a legislative committee at Frankfort, and was signed by twelve of the fourteen legislators who composed the committee.

Since that time a number of conferences have been held concerning the matter. Educators, psychologists, sociologists, criminologists and even criminals in the various state institutions themselves have been asked their opinion relative to capital punishment. In not one instance has God been asked, nor has the Word of God been consulted. Thus far it has been the thoughts of man, apart from, and irrespective of the teachings of the Bible.

And now, following the assassination of President Kennedy, there seems to be a new wave of sentimentality against "capital punishment." From all over America, editors are decrying the "death penalty." Believing that it is a good time to hear what God has to say on the matter, we re-print this message that first appeared in the columns of this paper over ten years ago.

only on this subject, but on all other subjects as well, but God doesn't want a sentimental people. God wants a Scriptural people. It isn't a question of what your sentiment might lead you to do or believe on any subject; the question is, what does the Word of God teach? I repeat, God doesn't want, in this church or any church, His people to be sentimental, but rather He wants them to be Scriptural and desires that they be followers of His Word.

Now, in view of that fact, I might mention at the very outset that I believe in capital punishment. It isn't true because I believe in it, but I believe in it because it is laid down within the Word of God. All I have to fall back on today, tomorrow, or any day, is the Word of God, and all I can give to any man, at any time, is a "thus saith the Lord."

So I say to you, beloved friends, I believe in capital punishment not because that I want to believe in it, and not because it is in accordance with the desires of my own flesh, but I believe in it because I know that it is taught within the Word of God; and since it is taught within the Word of God, I certainly accept it just the same as I accept any other portion of God Almighty's Book.

## THERE ARE TWENTY-ONE SEPARATE AND DISTINCT OFFENSES AGAINST SOCIETY, AND AGAINST GOD, WHICH GOD SAYS ARE PUNISHABLE BY CAPITAL PUNISHMENT, OR BY DEATH.

I will not have time to discuss any of these but I am going to read to you from God's Word concerning these twenty-one offenses which God says are to be punished, and that by death itself.

The first offense is that of **MURDER**.

"And surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."—Gen. 9:5, 6.

We have a second Scripture of like nature.

"And if he smite him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death. And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death. Or if he smite him with a hand weapon of wood, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death. The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him. But if he thrust him of hatred, or hurl at him by laying of wait, that he die; Or in enmity smite him with his hand, that he die: he that smote him shall surely be put to death; for he is a murderer: the revenger of blood shall slay the murderer, when he meeteth him."—Num. 36:16-21.

We also read:

"Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die."—Num. 35:30.

Now, beloved, this is the first offence which God declares to be punishable by death, but notice that it is not to be punishable on the basis of just one witness. It requires more than the witness of one tongue, for that person to be put to death for the crime of murder.

The second sin is that of **ADULTERY**.

"And the man that committeth adultery with another man's wife, the adulterer and the adulteress shall surely be put to death."—Lev. 20:10.

Let me give you another Scripture of like nature.

"Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city, and the man, because he hath humbled his neighbor's wife: so thou shalt put away evil from among you."—Deut. 22:24.

As you may recall, in the days

of our Lord, while He was here in the sojourn of His flesh, there was brought unto Jesus a woman of whom it was said that she was taken in the very act of adultery. There were those who were witnesses against her in an effort to trap Jesus by His words, who cited the law whereby they said that Moses and the law commandeth that she be stoned. The law which they cited was the law which I have just read to you from the twentieth chapter of Leviticus and the twenty-second chapter of Deuteronomy.

Then, beloved, a third sin which is punishable by death is that of **BESTIALITY**.

"Whosoever lieth with a beast shall surely be put to death."—Ex. 22:19.

Listen again:

"And if a man lie with a beast, he shall surely be put to death; and ye shall slay the beast. And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them."—Lev. 20:15, 16.

The fourth sin punishable by death is that of **INCEST**. This means sexual lewdness with those whom the law would not permit to marry.

"And the man that lieth with his father's wife, hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them. And if a man lie with his daughter-in-law, both of them shall surely be put to death; they have wrought confusion; their blood shall be upon them. And if a man take a wife and her mother, its wickedness: they shall be burnt with fire, both he and they: that there be no wickedness among you."—Lev. 20:11, 12, 14.

The fifth sin which is to be punishable by death is that of **PERJURY**—in other words, false swearing.

"I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name; and it shall remain in the midst of his

house, and shall consume it with the timber thereof and the stones thereof."—Zech. 5:4.

Now, in order to understand this verse, beloved, you would have to read the verses preceding, which tell us how God put a curse—the curse of death—upon the individual who swears falsely, or, in other words, that which is spoken of in court as perjury.

The next sin which is punishable by death is that of **RAPE**.

"But if a man find a betrothed damsel in the field, and the man force her, and lie with her; then the man only that lay with her shall die: But unto the damsel no sin worthy of death: for as when a man riseth against his neighbor, and slayeth him, even so is this matter."—Deut. 22:25, 26.

Then, beloved, there is the sin of **SODOMY**.

"Thou shalt not lie with mankind, as with womankind: it is abomination."—Lev. 18:22.

"If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them."—Lev. 20:13.

Another sin is that of **KIDNAPPING**.

"And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death."—Ex. 21:16.

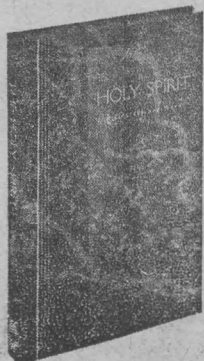
Another Scripture which proves the same thing is found in the book of Deuteronomy. Listen:

"If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you."—Deut. 24:7.

Then, beloved, the next sin is that of **WITCHCRAFT**.

"Thou shalt not suffer a witch to live."—Ex. 22:18.

I would like to pause to offer just a word of explanation concerning this. It was because of a faulty misunderstanding of this passage of Scripture that many a person was innocently put to death in Salem, Mass., a couple of hundred years ago by the founding fathers of our country. I say, beloved, it was because of a misunderstanding of that verse of Scripture that such took place. I imagine everyone of you can remember reading when you were in school of witchcraft in Salem, Mass. Well, beloved, that was merely nothing but the imagination of the minds of those people that ran riot, and it has been proven abundantly ever since. However, there is such a thing as witchcraft, or sorcery, or astrology, or fortune-telling, whereby the individual is so given over to the Devil that God says such (Continued on page 6, column 1)



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## SERMON OUTLINE—

## THE FINAL JUDGMENT

Text: Revelation 20:11-15; Hebrews 9:27

Saved people do not have to face the final judgment. Their sins were judged and punished when Jesus Christ died at Calvary. "Our old man (with all his sins) was crucified with Him" (Rom. 6:6). When a person trusts Christ as Saviour, he is at once "passed out of death (condemnation) into life" (John 5:24), and will never come to the last judgment. The judgment is for the lost.

## I. GOD HAS REVEALED HIMSELF TO BE A GOD OF JUDGMENT—

1. Judged Adam and Eve.—Gen. 3.
2. Judged the world of Noah's day.—Gen. 6.
3. Judged in Egypt.—Exodus 12.
4. Judged Sodom.—Genesis 19.
5. Judged Babylon.—Daniel 5.

## II. THE JUDGE AT THE LAST JUDGMENT—JESUS CHRIST—

1. The Bible says Christ is the Judge.—Acts 17:31; John 5:22; Jude 15.
2. He is thoroughly qualified: holy and just.
3. He is the One sinners rejected, now He is the one who judges them.

## III. THE PLACE OF JUDGMENT—the "Great White Throne"—

1. Christ sits on the throne.—Rev. 20:11.
2. Saints sit with Him.—I Cor. 6:2; Jude 14, 15; Rev. 20:4.
3. Not a place of reward (I Cor. 3:13, 14), but a retribution.—Rev. 20:13.

## IV. THE JUDGED—The Lost—

1. Rejected Christ, died in sins.—John 8:24; I Thess. 1:7-9.
2. False hopes but vanity.—Prov. 14:12; Matt. 7:22, 23.

## V. HOW THEY WILL BE JUDGED—

1. "Out of the books": God has His record.—Rev. 20:12.
2. Sin punished according to its merit, determined by:
  - (a) Light and opportunity.—Matt. 11:20-24; Mark 12:40; Luke 12:48.
  - (b) Number of sins.—Heb. 2:2; Gal. 6:7.
  - (c) Character of sins.—John 19:11.
3. No injustice; men will receive exactly what they have merited.

## VI. THE RESULTS OF THE JUDGMENT—

1. The Eternal Separation: the lost doomed to their eternal dwelling place.—Rev. 20:15.
2. Satan, evil angels and evil men—all sin—forever ended and judged.—Rv. 22:3, 15.

## VII. DO YOU WISH TO ESCAPE JUDGMENT?—

1. Repent of your sins.—Mark 1:15.
2. Trust Christ as your Redeemer.—Acts 16:31; John 3:18, 3:36, 5:24.

—Bob L. Ross

## "Capital Punishment"

(Continued from page 5)  
a one shall be put to death, that evil be not rampant within the land.

In the days of King Saul, when he came to the place in his life, just before his death at the battle of Mount Gilboa, that God wouldn't hear him, King Saul went to the witch of Endor. The witch of Endor called Samuel up from the dead that Saul might commune with Samuel and find out what was going to take place in the battle the next day.

The Word of God tells us that she was the only one that could be found, because King Saul had killed all the witches of that land. Then, at the last, when he desired to find out what was going to take place in the future, especially on the morrow in the battle, he went to this witch who was a relative of the captain of his guard, which would explain, in all probability, why she had been spared when all the balance of them had been killed.

Another sin which God says is punishable by death is the OFFERING OF A HUMAN BEING IN SACRIFICE TO A GOD.

"Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or

of the strangers that sojourn in Israel, that giveth any of his seed unto Molech; he shall surely be put to death: the people of the land shall stone him with stones. And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name. And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed to Molech, and kill him not: Then will I set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among the people."—Lev. 20:2-5.

Now, beloved, this, to my mind, is one of the strongest verses in all the Word of God. God says that no one is to offer a human being as a sacrifice to the god of Molech. Molech, as you recall, is the god that the heathen worshipped, whereby a human being was placed in the iron arms of that god, into which a fire was built, whereby that human being was burned as a sacrifice to the god of Molech. God said that if anybody in the land of Israel offered a human being as a sacrifice to Molech that the people in the land were to put

such an individual to death and stone him until he died.

Then God goes further and makes it a little stronger, when He declares that if the people knew of such an individual who has offered someone as a sacrifice to the god of Molech and didn't stone him, that He was going to rise up against that man, and against his family, and He was going to cut him off so as to keep down this sin of offering a human being as a sacrifice to the god of Molech.

Then, beloved, there is another sin which God says is punishable by death, and that is INCONTINENCE.

"But if this thing be true, and the tokens of virginity, be not found for the damsel: Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you. If a man be found lying with a woman married to a husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel. If a damsel that is a virgin be betrothed unto a husband, and a man find her in the city, and lie with her; Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and

the man, because he hath humbled his neighbor's wife: so thou shalt put away evil from among you."—Deut. 22:20-24.

Again, beloved, the sin of IRREVERENCE UNTO PARENTS is spoken of as being punishable by death.

"For everyone that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him."—Lev. 20:9.

Listen again:  
"And he that smiteth his father, or his mother, shall be surely put to death. And he that curseth his father, or his mother, shall surely be put to death."—Lev. 21:15, 17.

Not only is irreverence to parents punishable by death, but DISOBEDIENCE TO PARENTS is likewise punishable by death.

"If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear."—Deut. 21:18-21.

The fourteenth of these sins is that of THEFT.

"Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof."—Zech. 5:3, 4.

The fifteenth sin is that of BLASPHEMY, or the taking of the name of God in vain.

"And the Israelitish woman's son blasphemed the name of the Lord, and cursed. And they brought him unto Moses: (and his

mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan:) And they put him in ward, that the mind of the Lord might be showed them. And the Lord spake unto Moses, saying, Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him."—Lev. 24:10-14.

Notice again:  
"And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death."—Lev. 24:16.

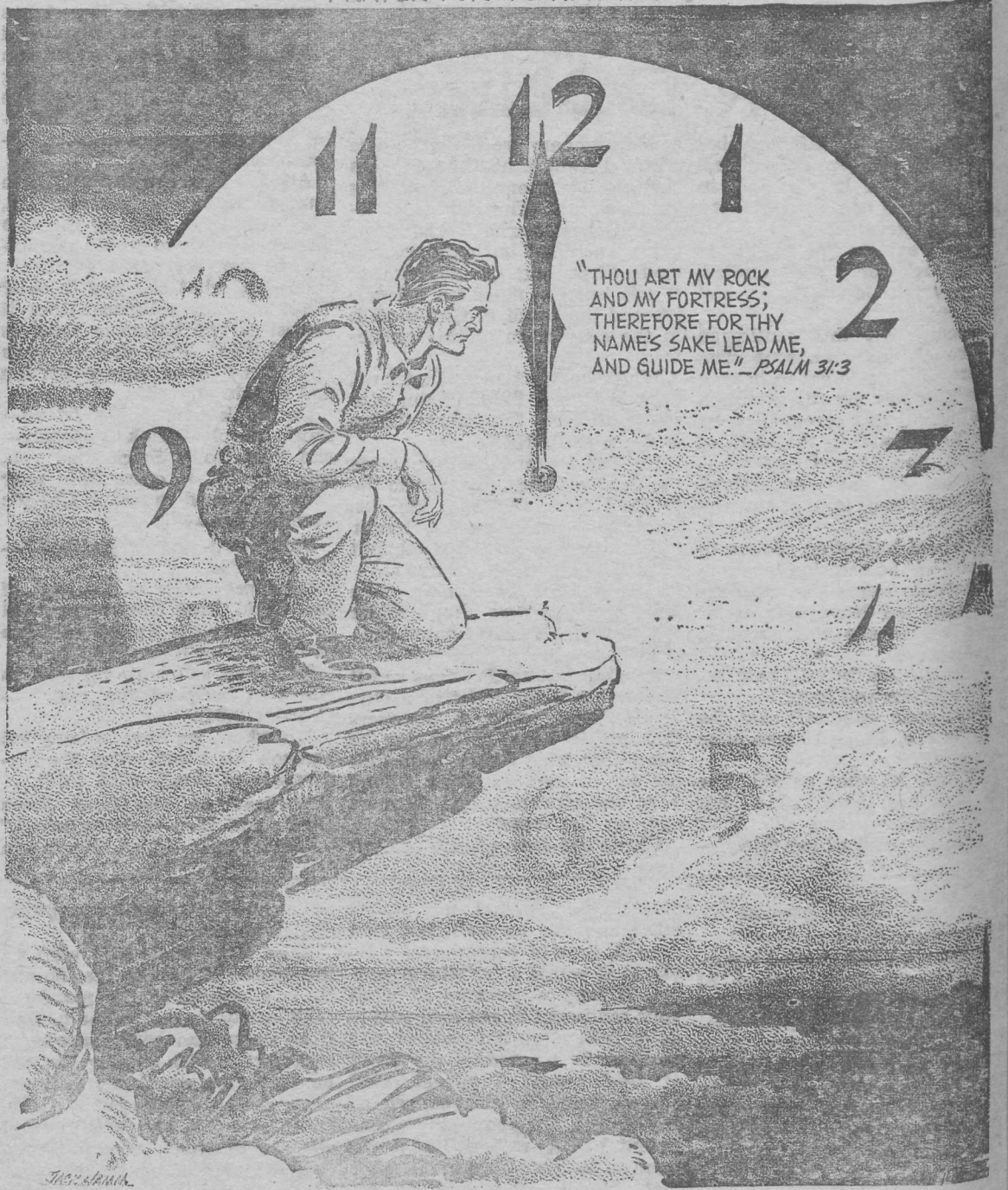
"And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones: and the children of Israel did as the Lord commanded Moses."—Lev. 24:23.

The sixteenth sin which is punishable by death is that of SABBATH DESECRATION.

"Six days shall work be done, but on the seventh day there shall be to you a holy day, a sabbath of rest to the Lord: who-soever doeth work therein shall be put to death."—Ex. 35:2.

"And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses."—Num. 15:32-36.

Let's pause for just a moment and notice that this was a special case. God had already said that the man who worked on the Sabbath day had desecrated the Sabbath and was to be put to death (Continued on page 7, column 1)



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## "Capital Punishment"

(Continued from page 6)

at this was a special case. Here a man who goes out to gather wood on the Sabbath day and loses and the people did not know just what to do. They did not know God's mind in the matter. Therefore, realizing that he had violated the Sabbath in one sense and not knowing what punishment to impose upon him, they went to the Lord after arresting this man. God made a revelation that he was to be stoned with stones, just the same as the individual who might desecrate the Sabbath by working thereon.

The seventeenth of these sins is that of **PROPHESYING FALSELY**.

"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee. If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers, namely the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; Thou shalt not consent unto him, nor hearken unto him; neither shalt thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: But thou shalt surely kill him: thine hand shall be first upon him to put him to death, and afterward the hand of all the people. And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage."—Deut. 13:1-10.

Beloved, the false prophets of today had better be glad that God's people don't carry out what was written in behalf of the Jews fifteen hundred years before the Lord Jesus Christ came to this world. If this passage of Scripture were carried out today, ninety per cent of the preachers that stand in pulpits today would be corpses tomorrow, for they preach salvation by works, and salvation by the city's waterworks, and either way, beloved, they are false prophets. They are lying; they are deceiving the people; and they are leading people astray just the same as the false prophets did fifteen hundred years before Jesus.

The eighteenth crime which is punishable by death is that of **SACRIFICING TO FALSE GODS**.

"He that sacrificeth unto any

## THE PRICE OF REVIVAL

Revival comes at a cost and far too often we expect someone else to pay the bill. Here is the bill.

1. Get your heart right with God and man.
2. Pray "without ceasing."
3. Read the Bible faithfully.
4. Witness to others about Christ.
5. Lead a life of separation.
6. Serve loyally in your church.
7. Attend every church meeting possible.
8. Encourage others to attend church.
9. Give cheerfully and liberally.
10. Thank God daily.—Sawdust Trail.

god, save unto the Lord only, he shall be utterly destroyed."—Ex. 22:20.

The nineteenth sin which is punishable by death is that of **REFUSING TO ABIDE BY THE DECISION OF THE COURT**.

"And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel." Deut. 17:12.

The twentieth sin is that of **TREASON**.

"And King Solomon sent by the hand of Benajah the son of Jehoiada; and he fell upon him that he died."—I Kings 2:25.

Now, let's get the story. In David's last days on this earth, he did that which would seem to be unusually strange. The Word of God tells us that when David was old and his circulation was poor in his body, they used a young woman in order that she might be the means of generating heat within his body. This was before the days of electric heating pads, and hot water bottles. Thus they used this young woman as a sort of "bed warmer." After David died and Solomon came on the throne, young Adonijah, who had expected to become the king instead of Solomon, went to Solomon's mother, Bathsheba, and said to her, "I wish that I might have Abishag," which was the name of the young woman which had been used as David's "bed warmer." He made a request of Bathsheba that Abishag be given to him for a wife. Bathsheba failed to get the import of all that he had asked. She thought it was merely a simple request. She thought that it was a very, very simple thing that he had asked. She didn't see that when he asked for Abishag, who had slept with David, that by his asking for Abishag he was actually asking for the throne at the same time. Gullible as she was, Bathsheba went to her son, Solomon, and made the request of Solomon that Abishag be given to Adonijah to become Adonijah's wife, but Solomon realized the import of the request. He realized that if he were to give the woman who had slept with his father as a means of provoking and producing heat in his own father's body, then he would likewise have to step aside and give up the throne, for the throne would go with this woman who was the last one who had slept with his father, David. Accordingly, realizing the plot and the shrewdness thereof, and the treason thereof, he sent his captain of the guard, who fell

upon Adonijah and slew him.

Let me read you another Scripture to show you that treason is punishable by death.

"In those days, while Modecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus. And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king thereof in Mordecai's name. And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king."—Esther 2:21-23.

Now notice, beloved, this is taken from that very, very precious book—the book of Esther, which, while it does not carry the name of God the Father, God the Son, nor God the Holy Spirit in any portion of it, yet the hand of God is seen in it all. As I have often said, while the name of God doesn't occur in the book of Esther, the hand of God is seen on every page. In this passage of Scripture we read of two men by the name of Bigthan and Teresh who sought to kill King Ahasuerus. It was treason on their part. But Mordecai, the Jew, found out about it and told Esther, and she in turn told the king, whereby the king's life was saved and these two individuals were hanged on a tree for their crime.

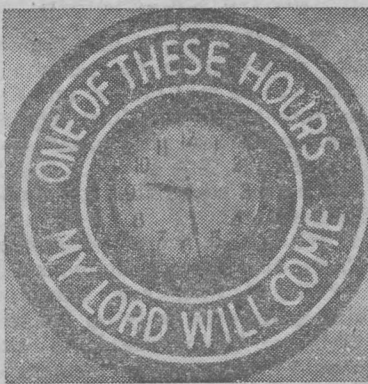
As I said before, I doubt seriously if there are very many laymen, as far as court is concerned, who have read any more concerning the case that ended with the execution of the Rosenbergs than I myself, and yet, beloved, though I read a great deal about it, I still say that I know very, very little about it, so far as the merits and the demerits of the case are concerned. I am like Will Rogers in that respect, for he said, "About all I know is what I read in the papers, and that accounts for my ignorance." I know but very, very little so far as the merits and the demerits of that particular case. I am not saying whether they were spies or not spies. I am not saying whether they were guilty, or not guilty. Beloved, I am saying to you, if they were spies, if they were guilty, if it were treason so far as they themselves were concerned — if it were true, and I judge it was definitely proven to be true, if that be so, then, beloved, they have gotten exactly what they deserved in the light of the Word of Almighty God.

There is one other sin which is closely akin to treason and that is **SEDITION**.

"For before those days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to naught. After this man rose up Judas, of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him were dispersed."—Acts 5:36, 37.

This is a reference, as you can easily see, to sedition. It is very closely kin to treason. It is very closely kin to espionage. In fact, beloved, it is merely a little stronger than treason. It is a little stronger than that of being a spy. It is that of raising up in revolt, or causing a revolution against the existing government, and God's Word thus classifies this as the twenty-first of these sins which He says are to be punish-

## "WATCH"



This is a photo of the clock which hangs in the front part of our printing shop.

As we go into 1964, we might very appropriately write the above words across the whole new year — for Jesus may come back for His own this year!

able by death.

## CONCLUSION

I have read to you these passages of Scripture for one purpose — that I might tell you that there is something worse than capital punishment. Capital punishment is merely punishment relative to the flesh. It is a punishment relative to this body, it is a punishment that lasts only for a little while and then comes to a very, very brief end. There is something that is ten thousand times ten thousand times worse than capital punishment, and that is eternal punishment. If a man is punished with death for his crime against his country, or against the laws of society, then that man's punishment is over in just a few minutes' time, but eternal punishment is a punishment that does not end with a suffering of a few minutes, or a few days, or a few years, or a few centuries, but, beloved, it is a suffering that never ends but goes on eternally—as eternal as God Himself is eternal.

Somebody may say, "Brother Gilpin, will a loving God permit a man to be eternally lost, and to eternally suffer? Will a loving God treat one of His children thus?" No, beloved, God will never allow one of His children to be punished thus; but listen, beloved, not every man is God's child. You have to be born into the family of God to be God's child. You are child of the Devil until you have been saved by the grace of God. God will never allow one of His children to go to Hell, but God will, and does, send all the Devil's children to Hell for an eternal punishment that shall never end.

But someone will say, "Isn't Hell annihilation? Isn't it true that eventually the fires of Hell will burn out? Isn't it true that ultimately a man will be able to get out—that he will suffer for awhile and then get out." Beloved, it will take a man all eternity to suffer in order to satisfy God for the sins of that man's lifetime. I say to you, in the light of the Word of God, Hell is not annihilation, but men suffer eternally for their sins. Listen:

"He that believeth on the son hath everlasting life; but he that believeth not the son shall not see life, but the wrath of God abideth on him."—John 3:36.

"And besides all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from hence."—Luke 16:26.

Every Russellite preacher and every Catholic priest who tells you that a man has a second chance after death is a liar in the light of this passage of Scripture. Every man who would talk about purgatory wherein men might suffer for awhile and as a result of their suffering may become purified from their sins, and purged therefrom, and ultimately get into Heaven—every man who would thus speak, would make purgatory a great and successful reform school where the incorrigibles of this earth who would not be corrected in time, would be corrected in eternity, but the

Word of God knows nothing of this. The Word of God says that when a man goes to Hell, he is there forever so that nobody can pass to him from Heaven, and neither can he pass from Hell into Heaven.

Let me read you another Scripture that you might see something of the horror of Hell.

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." — II Thess. 1:7-9.

Beloved, any man knows that capital punishment is a horrible thing, whether it be by electrocution as it is in Kentucky, or whether it be by death in the lethal chamber as is true in the state of Colorado, or whether it be by hanging. Regardless of what form it may take, anybody knows that capital punishment is a horrible thing to think about; but, beloved, there is something that is worse, and that is eternal punishment—where a man goes to Hell and suffers not for a little season, but he suffers forever and forever in a burning Hell from whence there is no escape.

Beloved, listen to me. I hope the Rosenbergs were themselves prepared to die, though I doubt seriously if they had ever known the Lord Jesus Christ as their Saviour. I hope, though, that they were prepared to die. If they were, they are in Heaven right now, despite the enormity of their sin that they were guilty of, concerning their country. However, if they were not prepared to die, the suffering that the Rosenbergs endured for the few minutes in the electric chair was nothing in comparison to what the Rosenbergs are suffering now, and shall suffer, not for a little season, but throughout all eternity in a Devil's Hell, in a lake of fire.

I would to God that I could make you feel that Hell is not a half block away from here. I would to God I could make you feel how hot it is right now. I would to God I could make you feel that before you get home tonight, you are liable to fall into it, and well you might, sinner friend. O may I say to you that there is a way out. There is a remedy whereby you can escape (Continued on page 8, column 1)

## MOUNTAIN MUSINGS

By SIMON MUSE



A bunch of these h'ar whoop'n an' hollern' holy rollers had an ordinnashun sarvise this past week. It was Murtle Waggingtongue's boy, Jess, that was th' viktum. One of th' holy rollers wuz tell'n me 'bout it an' he sed that thar wuz so many sanktified hands of preachers to be laid on th' boy that one of th' fellers coodn't git room enuf to reech th' boy. So th' feller jest took his walk'n cane an' retched through an' tetches Jess' hed. Another feller what knew ole Jess spoke up an' sed, "Well, it was jest as well; it was jest timber to timber."



## THE SHADOW OF ROME

By JOHN B. WILDER

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“Capital Punishment”

(Continued from page 7)  
Hell, and that is by the death of Jesus Christ on Calvary's cross. There was no way whereby the Rosenbergs could escape the death penalty; there was no way whereby they could escape capital punishment, but, beloved, there is a way whereby they might have escaped eternal punishment, and that way is the Lord Jesus Christ. I don't know whether the Lord Jesus revealed Himself to them or not. I don't know, and I am not prepared to discuss it, but I say to you, there is only one way for a man to be saved, and that is by the blood of the Lord Jesus Christ.

As the old song says:  
“What can wash away my sins?  
Nothing but the blood, nothing but the blood.  
What can make me whole again?  
Nothing but the blood, nothing but the blood.  
What can pay sin's old back debt?  
Nothing but the blood, nothing but the blood.  
What can make me a Christian yet?  
Nothing but the blood, nothing but the blood.”  
May God help you, sinner friend, to realize that it is either eternal punishment in Hell or else the blood of Jesus Christ must atone for your sins. May God help you, and may God bless you, and may God save your soul!

Do You Know

(Continued from page one)  
must be born again.” — John 4:6, 7.

4. How can I become a child of God?

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” — John 3:16.  
“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” — John 3:36.  
“What must I do to be saved?  
... Believe on the Lord Jesus Christ, and thou shalt be saved,

and thy house.” — Acts 16:30, 31.

5. What should I believe about Christ?

“How that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures.” — I Corinthians 15:3, 4.  
“Christ died for the ungodly.” — Romans 5:6.  
“While we were yet sinners, Christ died for us.” — Romans 5:8.  
“Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness.” — I Peter 2:24.

6. Can I know I am saved and be sure of Heaven?

“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.” — John 5:24.  
“These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life.” — I John 5:13.  
“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.” — Ephesians 2:8, 9.  
Will you, having read these Bible verses, seeing your position as a sinner before God, receive the Lord Jesus Christ as your very own Saviour?

God will make you His child, save you from sin, give you eternal life, peace in your soul, joy in the Lord, and Heaven will be your home through all eternity.  
WHAT IS YOUR ANSWER?

Infant Baptism

(Continued from page one)  
not require to be baptized.  
Thomas Scott comments on I Corinthians 7:14 thus:  
“I cannot but conclude, after long attention to the subject, that the baptism of the infant-offspring of Christians is here evidently referred to, as at that time customary in the churches.” (Commentary in loc.).

But B. B. Warfield is not so sure. In fact, he admits that this verse is  
“no doubt capable of an interpretation on the supposition that that practice did not exist and is scarcely a sure foundation concerning it.” (Studies in Theology, p. 398).

The interpretation of I Corinthians 7:14 turns on the meaning of the words “holy” (hagios) and “sanctified” (hagiazō), words which have more than one meaning in Scripture. Which meaning the words have here is to be determined by the text and context.

Whatever the apostle intends by the term holy as here applied to children one of whose parents is a believer, it is not confined to the infants of such persons, but belongs to all their offspring, whether younger or older, whether born before the conversion of either parent, or after that happy event had taken place; for the children, without any distinction, are pronounced holy. If, therefore, it is lawful to baptize them on the ground of this holiness while infants, it must be equally so when grown up. Moreover, the holiness of the children is not inferred from the faith of the believing party, by or to the believer. Whence it follows that the holiness of the children cannot be superior, either as to nature or degree, to that sanctification of the unbelieving partner from which it is derived.

Now what holiness or sanctification has an unbeliever? Certainly not the sanctification of the Spirit, because this is accompanied by the belief of the truth (2 Thess. 2:13). R. Wilson of Belfast states that

“The holiness predicated of the children is plainly federal holiness.” (Infant Baptism, p. 516).

It is this “federal holiness” which is supposed to entitle a believer's children to baptism. This would be quite plausible but for the apostle stating that the unbelieving parent is “sanctified” i.e. possesses “federal holiness” according to this interpretation. In other words, the unbelieving adult is entitled to baptism!

Against this “federal holiness” interpretation Albert Barnes writes:

“This passage has often been interpreted, and is often adduced to prove that children are ‘federally holy,’ and that they are entitled to the privileges of baptism on the ground of the faith of one of the parents. But against this interpretation there are insuperable objections.

“(1) The phrase ‘federally holy’ is unintelligible, and conveys no idea to the great mass of men. It occurs nowhere in the Scriptures, and what can be meant by it?

“(2) It does not accord with the scope and design of the argument. There is not one word about baptism here; not one allusion to it; nor does the argument in the remotest degree bear upon it. The question was not whether children should be baptized, but it was whether there should be separation between man and wife where the one was a Christian and the other was not.

“(3) The supposition that this means that the children would be regarded as illegitimate if such a separation should take place, is one that accords with the whole scope and design of the argument.

“(4) This accords with the meaning of the word ‘unclean.’” (He quotes Acts 10:28. See the rest of his comments on this verse.) Barnes is by no means the only Paedobaptist to hold this view.

Another is Wolfius:

“The generality of our Lutheran divines understand the sanctification of the unbelieving partner only in this sense: Paul asserts that a marriage of this kind ought to be esteemed lawful and firm by Christians, though only one of the parties professes the name of Christ.” (Quoted in Booth's “Paedobaptist Examined.”)

That this is the interpretation most likely to be correct is clear from the context. The first word of verse 14, “for,” shows that our verse is intended to supply

a reason why a believer should not leave or divorce his or her unbelieving partner. The Christians at Corinth were undoubtedly familiar with the teaching of the Jewish Rabbis that “he that espouses a Gentile woman, or a servant, they are not espousals” and “a son begotten of a Gentile woman is no son.” (For reference see John Gill in loc.). Furthermore, they would be acquainted with Nehemiah 13:13-21 and Ezra 10:17 from which they might deduce that a “mixed” marriage was unclean in God's eyes, so that a Christian ought to divorce or leave his or her unbelieving partner. It was to counter such ideas that Paul writes in verse 14. If a Christian finds himself married to an unbeliever, he must remember that his marriage is still clean in God's sight, i.e. acceptable, so that he is not to leave his wife. (See verses 12 and 13.)

In view of the fact that this verse is capable of an interpretation on the supposition that infant baptism was not practised, we cannot but admire the candour of Albert Barnes when he writes:

“I believe infant baptism to be proper and right, and an inestimable privilege to parents and children. But a good cause should not be made to rest on feeble supports, nor on forced and unnatural interpretations of the Scriptures. And such I regard the usual interpretation placed on this passage.”

One last point concerning this verse. A few commentators see in I Corinthians 8:14 evidence that infant baptism was not practised at the time Paul wrote his first epistle to the Corinthians. Stier writes:  
“This much on the one hand is true — if infant baptism had been at that time already a universal practice, St. Paul could not have spoken thus paraphrastically concerning it.” (Words of Jesus, vol. 8, p. 329.)

Another German commentator, Olshausen, writes:

“It is moreover clear that St. Paul could not have chosen this line of argument, had infant baptism been at that time practised.” (Commentary in loc.)

Without necessarily agreeing with these German commentators, it is nevertheless remarkable to find that the very text some urge in favor of infant baptism others regard as evidence against it.

2. Colossians 2:11, 12: “In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.”  
The fact that circumcision and baptism are here linked together shows, it is said, that baptism is the New Testament parallel to circumcision. In short, baptism has come in the place of circumcision.

The first thing for us to notice is that Paul does not mention the ordinance of circumcision as such. The circumcision he refers to is “made without hands” i.e. it is a spiritual circumcision, and that which is put off is not the foreskin but “the body of the sins of the flesh.” Paul is saying in effect:

“Gentile Christians have no need of the rite of circumcision for they have received from Christ the spiritual circumcision of which that rite was the type.” (H. M. Carson in loc.)

Let it be noted that Paul does not argue that Gentile Christians have no need of circumcision because they have been baptized. That which has come in the place of bodily circumcision (the shadow) is spiritual circumcision (the substance), not baptism.

When is this spiritual circumcision effected? Obviously at conversion, when the believer professes to put off the old man, i.e. he repudiates his old nature. It is this thought which naturally leads the apostle to speak of baptism. As H. M. Carson writes:

“The putting away of the old

nature openly declared in Christian baptism, which is the visible covenant-seal of the new Israel just as circumcision was of the old. The picture of being buried beneath the water and rising again is a vivid portrayal of the same truth as that which circumcision has been declaring; for the man is buried that the new man may rise.” (Op. cit. in loc.)

What Paul is saying is that circumcision and baptism are different symbols of the same truth. But he does not say that baptism has superseded circumcision.

That the apostle Paul did not teach that baptism has come in the place of circumcision is evident from the fact that we find the Christians at Jerusalem still zealous for circumcision in the year AD 60. On the statement “they are all zealous of the law” in Acts 21:20, Albert Barnes makes the following judicious remarks:

“They still observe the law of Moses. The reference here is to the law respecting circumcision, sacrifices, distinctions of meats and days, festivals, etc. It may seem remarkable that they should still continue to observe those rites, since it was the manifest design of Christianity to abolish them. But we are to remember

“(1) That those rites had been appointed by God, and that they were trained to their observance

“(2) That the apostle conformed to them while they remained at Jerusalem and did not deem it best to set themselves violently against them, ch. 3, I; Lu. 24:5

“(3) That the question about their observance had never been agitated at Jerusalem. It was only among the Gentile converts that the question had arisen, and there it must arise, for if the were to be observed, they must have been imposed upon them by authority.

“(4) The decision of the council (ch. 15) related only to the Gentile converts. It did not touch the question whether those rites were to be observed by the Jewish converts.” (Commentary on Acts 21:20).

Thus, the Christians at Jerusalem continued to circumcise their children. This fact in and of itself shows that baptism was not regarded as having replaced circumcision.

On the supposition that infant baptism was instituted and practised by the apostles, it is remarkable that we never find them teaching: “Circumcision is out of date. Baptism has come in its place. In future, instead of circumcising your children baptize them.” How easily they might have thus answered the Judaizers!

It is of course possible that the Jewish Christians had their children both circumcised and baptized, but this is not likely; for why have two ordinances to signify the same spiritual truth? And so the continued practice of circumcision in the church at Jerusalem is strong presumptive evidence that the members of that church did not have their infants baptized. This means that neither Christ nor His apostles could have instituted infant baptism as obligatory.

Having examined the texts adduced as evidence of the existence of infant baptism in the time of the apostles, we come to the conclusion that

“Not only is there no mention of the baptism of infants, but there is no text from which such baptism can be securely inferred.” (A. Plummer in Hastings Dictionary of the Bible).

Let the reader draw his own conclusions.

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