

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

AD CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

MAILING ADDRESS: Box 910, ASHLAND, KENTUCKY

VOLUME 32, NUMBER 52

ASHLAND, KENTUCKY, JANUARY 25, 1964

WHOLE NUMBER 1319

Personal Service

By ARCHIBALD G. BROWN
Pastored Spurgeon's Metropolitan
Tabernacle, London, England

"Whatsoever thy hand findeth to do, do it," is a sentence expressed by the wisest man that ever lived. It is well known to every Christian of the present day, and yet we fear but little practiced. In looking round upon the work of our Lord's people, we are almost constrained to think that a text would have been literally acted out which had run thus: "Whatsoever thy hand findeth to do, get some one else to do it for you." Work by proxy is but little countenance in things relating to this world, but reveals much in matters relating to the world to come. Seldom or ever do we hear it said, "As I am desirous of increasing my business, I will get some one else

to look after it," but often may we hear it said, if not in words, yet by actions, "As I am desirous of extending my Redeemer's kingdom, I will see that others are employed in promoting it." Many leave others to do the work, and expect themselves to wear the crown.

There is an old tale of some use here. "A certain man would never go to church, but when he heard the bell ring, would say to his wife, 'Go thou to church and pray for thee and me.' One night he dreamed that both he and his wife were dead, and that they knocked together at heaven's gate for entrance. St. Peter (as the legend goes) was porter, and suffered the wife to enter in, but kept the husband out, telling him, 'She is gone in for herself and thee,' whereas he was much aggrieved, and



Brown (1844-1922) was a contemporary and close friend of C. H. Spurgeon and was an outstanding preacher. He was called to pastor Spurgeon's church, in 1908, following Thomas Spurgeon. He and A. T. Pierson presided at C. H. Spurgeon's funeral in 1892. This message is from "The Sword and Trowel," Spurgeon's monthly magazine. We plan to use other writings by Mr. Brown in coming months.

thought himself hardly treated."

What a blessed and glorious time it will be for the church of God, when instead of the cry, "Lord, what wilt thou have me require others to do," it shall be "Lord, what wilt thou have me to do." If the few lines following shall, by God's blessing, be the means of urging any of his children to be more active in personal service in his vineyard, the writer's heart will rejoice, and his Master alone shall have the glory.

Surely gratitude itself demands personal service.

How individualized have been all the steps that God has taken in working out the salvation of each of His elect ones! Before an archangel stretched his wings to obey the high behests of his sovereign Lord, ere the morning stars sang together, and before the pale (Continued on page 13, column 1)

DOCTRINAL STUDIES

The Grace of God

Scripture reading:—Romans 5.

I. The Meaning Of Grace

What is the meaning of grace? "It is the activity of the heart of God" (Smellie).

"Grace is Christ Himself in action" (Moule).

"It is God's mercy pitying, it is God's wisdom planning, it is God's power preparing, it is God's love providing" (Griffith-Thomas).

"Mercy for the sinner, help in hardest place, everything for nothing,—this is grace."

It is the undeserved favor of God. There is nothing upon the earth to which we can liken it. David showed grace to King Saul when he discovered his murderous enemy asleep, but slew him not (1 Sam. 24). However, David spared Saul because Saul was the "Lord's anointed" (v. 6). David showed grace to Mephibosheth, though of the house of Saul (2 Sam. 9). But David showed grace to Mephibosheth "for Jonathan's sake" (v. 1). The father ran and fell on the prodigal son's neck and kissed him, dressed him anew, fed him, rejoiced over him (Luke 15:11-24). Yet he should have, for he was his son.

How much greater is the grace of God! We were not the Lord's

By
Frank B. Beck
62 Boylston St.
Jamaica Plain,
Mass.



anointed, yet God sheathed His sword of justice, and spared us. We had no Jonathan to stand up for us, yet God brought us into His banqueting house to sit at His table (Song of Solomon 2:4). We were not sons of God returning to our Father, but were "children of wrath, even as others" (Eph. 2:3), yet God welcomed us and calls us, not servants, but friends (John 15:14-15), and sons (Gal. 4:7). This is the meaning of grace, the grace of God.

II. The Measure Of Grace

How can we measure the grace of God?

The grace of God is plentiful. It is "poured" out (Ps. 45:2; Zech. 12:10).

The Lord Jesus Christ was "full of grace" (John 1:14), "and of His fulness have all we received" (John 1:16).

(Continued on page 13, column 3)

Thou Shalt Not Commit Adultery

By THOMAS WATSON
17th Century Puritan

"Thou shalt not commit adultery."—Ex. 20:14

[Part Two]

It is a matter for lamentation to see this commandment so lightly and violated among us. Adultery is the reigning sin of our times.

"They are all adulterers, as an oven heated by the baker." Hosea 7:4.

The time of King Henry VIII is called the golden age but may be called the unclean wherein whore-hunting is common. "In your filthiness is adorns." Ezekiel 24:13. Luther tells us of one who said, he might but satisfy his lust, he might be carried from one whorehouse to another, he would debase no other heaven; and who afterwards breathed out his soul amidst two notorious strumpets.

This is to love forbidden fruit, to love to drink of stolen waters. In of man, dig in the wall; and when I had digged, behold a man; and he said, Go in and behold the wicked abominations that they do here." Ezek. 3:3, 9. "Could we, as the prophet, dig the walls of many houses, what abominations should we see there! In some chambers we might see fornication; dig further, and we may see adultery; dig further, and we may see incest, etc. And may not the Lord from his sanctuary?

Seest thou the great abominations that the house of Israel committeth that I should go far from my sanctuary?" Ezek.

God might remove his gospel, then we might write Ichabod upon this nation, "The glory is departed." Let us mourn for what cannot reform.

For exhortation, to keep ourselves from the sin of adultery. Every man have his own concubine, says Paul, nor his courtesan. I Cor.

7:2.

That I may deter you from adultery, let me show you the great evil of it.

1. It is a thievish sin. It is the highest sort of theft. The adulterer steals from his neighbour that which is more than his goods and estate; he steals away his wife from him, "who is flesh of his flesh."

2. Adultery debases a person; it makes him resemble the beasts; therefore the adulterer is described like a horse neighing.

"Every one neigheth after his neighbour's wife." Jer. 5:8.

Nay, it is worse than brutish; for some creatures that are void of reason, yet by the instinct of nature, observe some decorum and chastity.

The turtle dove is a chaste creature, and keeps to its mate; (Continued on page 16, column 2)

Fire In Hell

By ROY MASON
Aripeka, Florida

In recent years there has been an attempt made to take all the fire out of hell. The preacher of "hell fire and brimstone" is considered outmoded by many. Many a fashionable church hasn't heard a sermon on hell within memory. Back behind the lack of preaching on hell, is the doubt about there being such a place. This doubt is engendered by the prevalent teaching of the "Universal Fatherhood of God." The

idea is that since God is the father of all, he would not of course allow His children to suffer. The answer to this objection to eternal punishment is found in John 8:44—"Ye are of your father the devil." Not all people are children of God—the devil has some children.

Then there are some who argue against the literality of hell as a place of fire. "I think," they say, "that the punishment is that of an accusing conscience." Different ones advance different ideas, but

they substitute "I think" for the hell fire of the Bible. Let us face this truth: Hell is either a place of fire and burning (or something so closely corresponding to it that it can only be described by the



ROY MASON, though retired from the pastorate due to poor health, carries on a wide radio ministry.

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"WHEN JOHN F. KENNEDY MET POPE JOHN XXIII"

"Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee."—Isa. 14:9-11.

I am preaching my sermon tonight without anyone in advance knowing my subject. I was afraid if I mentioned it to anyone that there might be an attempt on the part of somebody to persuade me not to preach the message that I feel God would

have me to preach to you at this hour. For that reason, I did not mention it this morning; and I have said nothing about it to any individual, but I have thought about it ever since the day of Mr. Kennedy's assassination in November.

May I say in the first place that I am a Democrat—a good enough Democrat that my people since before the days of the Civil War have voted the Democratic ticket. One grandfather was a good enough Democrat that he took his meals at the expense of the Yankees for several months in prison during the Civil War.

But, though I am a Democrat, I did not vote for Mr. Kennedy. I did not vote for him, first of all, because I was afraid of his

Socialism. To be sure, I didn't vote for him because he was a Catholic. I would not vote for any individual as a Catholic, regardless of what office he might be seeking. However, if he had not been a Catholic, I still would not have voted for him, because I was definitely afraid of the Socialistic program espoused by Mr. Kennedy.

I have absolutely no hope for him that he is saved. I do have hope for some Catholics that they are saved. I think that God has some elect among various denominations who have never yet heard the truth, and that in their dying hours they will throw aside all that they have hoped for, and depend fully upon Jesus Christ as Saviour.

(Continued on page 13, column 4)

term "fire") or else the Bible seeks to deceive us, one or the other. Who knows the most about it, the member of the "I think club," or a man who experienced the sufferings of torment? We have such a man described in Luke 16:19-31. His voice cries to us from the eternity of the lost, and what does he say? He says, "I am tormented in this FLAME." (v. 24).

FIRE! FIRE!

In numerous instances the Bible speaks of the suffering of the lost, as suffering in fire. Let us note some of these instances:

1. THE FINAL ABODE OF THE LOST IS CALLED "The Lake of" (Continued on page 4, column 4)

"INFANT BAPTISM"

Again we are omitting the article in this series and hope to have it for it next week. The whole series is available in book form for \$1.00, plus 10c postage.

The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS
JOHN R. GILPIN

Editors

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

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910, zip code 41101.

SUBSCRIPTION RATES

One Year	\$2.00
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When you subscribe for others; each	1.50

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THESE RATES APPLY THROUGHOUT THE WORLD

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

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

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VERSE OF THE WEEK

"But godliness with contentment is great gain. For we brought nothing into the world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content."—1 Timothy 6:6-8.

Examiner Editorials

"WHEN JOHN MET JOHN"

By

Bob L. Ross



I have heard Brother Gilpin preach hundreds of sermons over the past few years, but I do not remember one as impressive as the message which appears in this issue. In the face of a public opinion which has been molded by the religiosity and propaganda of the news media, and in the face of the sentimentality of many who put sentiment above the Scriptures, it was definitely a courageous feat for Brother Gilpin to preach this message in the manner that he did.

While it will perhaps be regarded as a controversial message, I don't think anyone who could have heard it would say it was presented with any kind of malice or contentiousness whatsoever. It was presented out of conviction for what is Truth—Bible Truth—yet in a spirit and attitude commanding the respect of all who might differ with that conviction. Its spirit, happily, was certainly quite different from the spirit and attitude of those who cry "bigot" when referring to others who differ with their religious theories and practices.

So far as we have observed, there has not been a single speaker or paper to deal with the president's death in the light of Bible facts as to eternity. And while some may think Brother Gilpin is wrong, I am fully convinced that after the sands of time have trickled down past the last grain, the whole world will look back upon the historic past and see this message as the most truthful commentary of the age, in regard to this tragic event of November 22, 1963.

HATE

A lot is being said today about hate. Most of those talking about hate have paid no attention to what the Bible says on hate.

The Bible teaches about hate—two kinds of hate, as a matter of fact.

There is carnal, passionate hate, which is the spirit of murder. Jesus equated such hate with murder in Matthew 5:22 (see also 1 John 3:15).

The other kind of hate is ex-

pressed by David: "Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee? I hate them with a perfect hatred: I count them mine enemies." (Psalm 139:21, 22).

"I hate every false way" — Psalm 119:104.

The root meaning behind "hate" is "rejection."

A man guilty of the first kind of hatred has rejected another person and pours out his passionate rejection in an act condemned by God.

One who hates as David did rejects a person because the person rejects God and righteousness. Since David's hatred is not a matter of carnal passion, he does not vent his wrath against the person in an act of carnal passion.

People today have been so often subjected to the continuous propaganda of our self-appointed "eliminators of hate" that they themselves are being filled with hatred for those they pick out as being guilty of hatred. For instance, who can listen to some of our news commentators or read some of our news columnists and not feel the passionate hatred which their words generate toward people with whom they differ on racial matters, politics, etc.? There is one TV news commentator in particular whose face appears to twitch whenever he talks about something on the racial issue.

There are some things we ought to hate—righteously reject. We ought to hate them with a righteous passion—hate them because they are evil and against our God. We can hate—reject—persons as well as acts, just as David did. This does not mean we hate the person with an intent or desire for his harm. We can hate (reject) them and at the same

time pray for their conversion. We wouldn't want anyone to go to Hell, but at the same time we wouldn't want them in Heaven if they were not converted to Jesus Christ.

We as Christians should have no place in our affections for evil deeds and evil companions, yet we should certainly have in our affections a desire and prayer to God for an evil person's conversion.

THE RIGHT SPIRIT

There is some "food for thought" in the familiar statement, "It's not what you say, but how you say it, that matters."

True, what we say matters a great deal; but how we say it is likewise important. The spirit generated is to be taken into consideration, perhaps as much as what is said.

Jesus taught His disciples to be "wise as serpents and harmless as doves." A serpent is quiet, smooth, unnoticed, and cunning. There is nothing wrong with any of these characteristics when they are used in presenting Truth.

Of course, there is a place for sharp rebuke—the use of the blunt edge (Titus 1:13). Our Lord's ministry was marked by such a feature (Matthew 23). However, His ministry was primarily marked by the spirit of "speaking the truth in love," that is, a spirit or attitude which radiated love.

A contentious spirit often gets hold of some truth and brings the truth into disrespect because of his manner of handling it. The Pharisees were not wrong on every point of doctrine, but their use of the truth they did have was motivated from a desire for contention rather than the spiritual good of others. They were out to "prove," not "convert."

When we have so much Truth in our hands from the Word of God, and see the vast contrast of this Truth to the ideas of the majority of people, we ought to be wise as serpents and harmless as doves as we disseminate it. We will be contradicting enough without dragging in a contentious spirit.

"THE BAPTIST EXAMINER FORUM"

Beginning with the next issue, another weekly column will make its debut in TBE. It will be called "The Baptist Examiner FORUM."

We will have four commentators on the panel to deal with the problems and questions of our readers. The panel consists of Ray Schwart, Hutchinson, Kansas; James Hobbs, McDermott, Ohio; E. G. Cook, Birmingham, Ala., and Marvin Merry, Talcott, W. Va. We asked two more preachers, but they both "begged off." Perhaps more will be added later.

There will probably be different points of view expressed by our panelists and our readers may wish to offer comments to the writers and/or TBE. Pertinent comments which would be of interest to our reading audience



James Hobbs
McDermott, Ohio



E. G. Cook
Birmingham, Ala.



Marvin Merry
Talcott, W. Va.

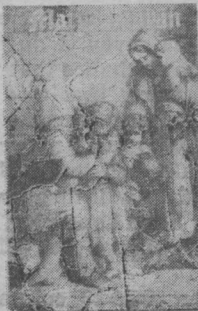


Ray Schwart
Hutchinson, Kansas

MARY BUNYAN

By

SALLIE FORD



A humbling, heart-touching, real-life story of the blind daughter of John Bunyan and Bunyan's family while the father was incarcerated in old Bedford jail for preaching the Gospel. It will humble you and cause you to be grateful to God for His tender mercies to His children.

"I Should Like to Know"

THE QUESTIONS AND ANSWERS NOW APPEARING IN THIS COLUMN ARE BEING COMPILED FOR PUBLICATION IN BOOK FORM. WE ARE NOW ACCEPTING ADVANCE ORDERS FOR THE BOOK. INVOICES WILL BE SENT TO PURCHASERS WHEN THE BOOK IS PRINTED AND ITS PRICE DETERMINED. ORDER YOURS NOW.

Does John 14:26 refer to the apostle Paul?

Certainly not. It plainly says the Comforter is the Holy Spirit. Paul never claimed to be the Holy Spirit.

Does 1 Corinthians 14 refer to the holiness church?

Definitely not. It refers to the church at Corinth where the women had gotten out of place. It does condemn the "Holiness" sect, however, for they are guilty of many of the same unscriptural practices as were going on in Corinth.

The "Holiness" sect is much too young to be the church referred to in 1 Corinthians 14. They didn't come into being until the heresy of sinless perfection and the practice of the mourner's bench became popular in recent years.

Does 1 Timothy 4:1-3 apply to the Roman Church?

We believe this passage definitely would take into its scope the Romanists and any others who fulfill the heresies prophesied to come to pass.

Who was Melchisedec, king of Salem, and did God create him?

You can read of Melchisedec, as to whom he was, in Genesis 14 and Hebrews 7. He is a character that God sent upon the scene to give us a type of Christ. Some contend that he was Christ. We do not think so, since there is nothing in the Bible to this effect; rather, a distinction is made between Melchisedec and Christ in Hebrews 7:3 where we read that Melchisedec was "made like unto the Son of God." This shows that he wasn't actually Christ.

As for his being "created," the querist probably means a distinct, supernatural creation whereby that he actually had no father and mother. No, we do not believe this is the case. We think that the manner in which this man makes his appearance is simply used to show a type of Christ.

Ezekiel 33:11 says God has no pleasure in the death of the wicked. Explain this as pertaining to election.

In the first place, the reference to God's "pleasure" is not to be understood in the sense we use the term. God does not have passions such as we have, for He is immutable in His being and His attributes are not subject to change.

The "pleasure" refers to God's display of His grace, love and mercy. In the death of the wicked God's grace is not magnified, His love is not glorified and His mercy is not revealed. Hence, God gets no "pleasure" in this regard.

However, let no one think that there is not some "pleasure" in the death of the wicked. God's justice in punishing sin is glorified and exalted. Without the punishment of sin God would not get any "pleasure" with respect to His justice. Notice that Isaiah 53:10 says it "pleased" the Lord to bruise Christ. This does not mean that God took delight or an affectionate joy in bruising Christ, but it refers to the fact that it was God's will to punish Christ for our sin, thereby glorifying His justice and making a display of His grace toward His elect.

Read Romans 9 for further evidence that God has "pleasure" in displaying His justice (9:14-24).

will be published in TBE (limit any comment for publication to ten typewritten lines).

When it is judged to be necessary or appropriate, TBE will also add its own comments, either to state our own opinion or to perhaps clarify something that might need clarification.

We believe you will find this column both interesting and helpful.

OUR LOUISVILLE MISSION BLESSED

By Elder Wm. T. Pelphrey

Since our last writing God enabled us to rent a building equipped with old opera seats, piano, a rostrum and pulpit.

Our new location is at the corner of Logan and Mason Streets. Besides this a new family worshipping with us, a family consisting of father, mother, five children. The oldest daughter of the family is a good pianist. This is a blessing beyond fondest dreams. Added to this there is yet another blessing—father is a licensed preacher.

But there are adversaries and difficulties. Therefore we call the earnest prayers of all readers. Then, too, we will be very grateful for any offering to help us in our infancy.

Elder Wm. T. Pelphrey, Pastor
137 E. Wellington Avenue
Louisville, Kentucky 40202
Phone 363-2041.

SERVICES IN IOWA CITY

One of our readers and preacher friends, Brother Robert Rich, is conducting services in VFW building, 28 South Street, in Council Bluffs, Ia. If any of our readers in this area are urged to attend services or get (Continued on page 4, column 1)

SPECIAL TO CHURCHES

We will send a bundle of 10 or more copies of TBE to you each week for one year at the following rates: 10 to 50 (\$10 for each 10 copies); 60 to 100 (\$9.00 for each 10 copies).

A Message for YOUTH

Ecclesiastes 12:1

"Remember now thy Creator in the days of thy youth"

Youth Victimized By "Sex" Thugs

From "Youth's Living Ideals"

A seventeen-year-old writes to a column in a daily newspaper: "If people wonder where the teen-age morals have gone, all they have to do is look at what they have given us to go by. What are we supposed to think when all the advertising reeks of sex, and mothers dress their daughters like little Lolitas? Who do you think are the 'heroes' around town now? I'll tell you — Richard Burton, Christine Keeler and Mandy Rice-Davis. I assure you I am no prude, but I'm glad my parents equipped me with some decent morals."

We young people find ourselves victims of the times. We see men with degraded and wicked hearts exploiting us for the sake of money. Glamorized and lustful sex is most brazenly flaunted via movies and television, but for years now sex has been connected with the selling of everything from soft drinks and magazines to swimming pools. As far as many businessmen have been concerned, to connect sex with their product is an open sesame that guarantees monetary success. They have exploited the depraved nature of man.

Hand in hand with Hollywood-type sex goes violence. Herbert Apthah, a noted minister in Charlotte, North Carolina, states: "We have reared a whole generation of violence in literature, in entertainment, even in transportation. Our children start out with guns at two years and under. Little boys have been pointing guns at one another for a long time. We have given them guns, playthings, and then we are shocked when they use them."

The recent tragedy in this nation is one indication of where the trouble lies. The alleged assassin, Lee Harvey Oswald, was the victim of a broken home. His mother had been married to three different men for a total of eight years of "marriage."

Have you ever wondered why so much violence is reported in the newspapers? It's because human nature is like the vulture; it feeds on filth and wickedness. That is not to say that the re-

porting of crime is immoral. But it is to say that the newspapers are over-balanced with it because that is what the people want to feast on mentally. Sex scandals and murder stories excite the morbid curiosity of human nature. It seems to be a vicious circle, with cold facts themselves even contributing to their own increase. Newspapers report factual but brutal reports; magazines publish realistic but immoral stories of the tough side of life. People feed on these reports and articles and such reading forms a large part of their mental diet. Then we become what we mentally eat and reproduce what we read. And so it goes. Crime and perverted sex become glamorized and almost respected and the catastrophic effect on victimized youth is inescapable.

We youth are victims of a sin-ridden world and we are sinners ourselves. How can our weak natures overcome the temptations that are around us like a plague of frogs? Here are a few suggestions. Consider them.

● Repentance and prayer are still necessary today. "If My people which are called by My name shall humble themselves and pray, and seek My face, and turn from their wicked ways, then will I hear from heaven and forgive their sin, and heal their land." (2 Chron. 7:14) Only as this is done by God's grace will any real improvement be seen.

● We may follow the instruction given to Timothy: "Flee . . . youthful lusts . . . follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart" (2 Tim. 2:22) And may you have a pure heart to do just that!

● For youth the temptations of fornication are on every hand. More so in this day than ever before. To Christian youth here is a solemn admonition: "Flee fornication . . . he that commits fornication sins against his own body . . . Know you not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and you are not your own? For you are bought with a price. Therefore glorify God in your body, and in your spirit,

A Basket of Beans

Rowland Hill illustrated the folly of sinners by the story of a butcher who was followed by the swine into the slaughterhouse. As pigs are not usually in the mind to go where they are wanted, it seemed a mystery how these animals were so eager to follow their executioner; but when it was seen that he wisely carried a bag of beans with which he enticed the creatures onward, the riddle was solved at once. Unsuspecting of impending death the hogs cared

which are God's (1 Cor. 6:18-20).

● As Jesus teaches us to pray to be delivered from temptation and evil, James also says, "Submit yourselves therefore to God. Resist the devil, and he will flee from you."

● Thus far the suggestions made are for your own individual temptations. But I would encourage you to rise up in "righteous indignation" against any immoral influence in your own community. You may live in a community that is degraded with a drive-in theater which might be notorious for its immoral movies. As a noble youth with high ideals, go to the manager and owner and object. Encourage others of like mind to do the same. You may think your voice will not be heard. It may not be. But you will be carrying out your responsibility. It is also possible that your voice will be heard. I venture to say that the objections of one noble youth will carry more weight and cause more examination of the issue involved than the objections of ten adults.*

● Refrain from reading degrading literature. Think on and read pure and inspiring things. Read literature that inspires you to reach up rather than throwing you into the gutter.

● Don't patronize the news-stands! Even drugstores these days are administering mental dope to youth — and without a prescription. Object to the owner or manager. At least let them know that we youth still have some strong moral fiber left!

—Glen Berry

*Our local Ashland daily paper had been carrying the "sexational" ads for the local "drive-ins." I wrote a letter of objection, it was published, the editor wrote an editorial, and other people wrote letters of criticism. Result: Ads have been curtailed greatly. We might try things like this more often for the sake of righteousness — Bob L. Ross.



handfuls on the road. Alas, that there should be such likeness between men and swine!

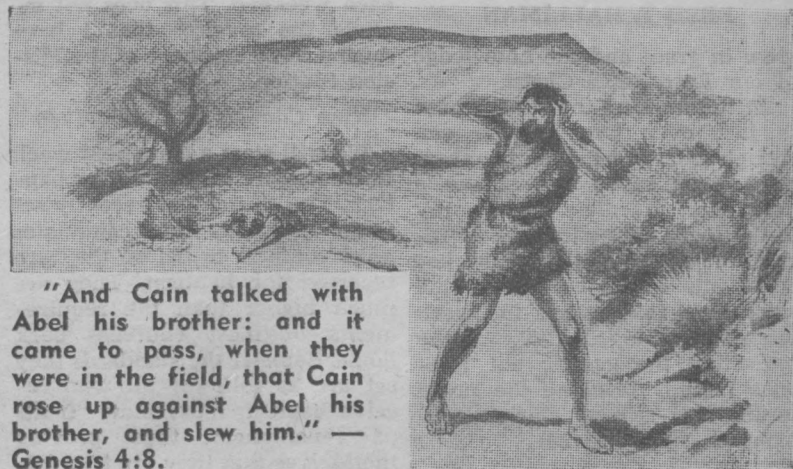
The joys of sin are so short and so unsatisfactory, that they can never be thought of for a moment as a fitting inducement for a rational being to lose his immortal soul. Will a few hours foolery, gambling, drinking, or waning, compensate for eternal fire? Is the momentary indulgence of base passion worth the endurance of flames which never can be quenched? To moan in vain for a drop of water! to be tormented by the never dying flesh and the pleasures of sin worm! to be shut out from hope which the devil gives them by (Continued on page 4, column 3)

FOR THE KIDDIES



CAIN AND ABEL

Genesis 4:1-16



"And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him." — Genesis 4:8.

Cain and Abel were two of the sons of Adam and Eve. Cain was the oldest and he was a farmer. He raised fruit and vegetables. Abel was a shepherd. He raised sheep and would take them out into the pasture to eat grass.

Both Cain and Abel had been taught about the Lord by their parents. Adam told the boys how God had killed an animal and put its skins on Adam and Eve for clothing. So the boys were taught to worship God by sacrificing the lives of animals. In this way, they would picture the death of Jesus Christ, who would someday come and die.

But Cain did not like this way of worship. So he brought fruits and vegetables to the Lord instead of an animal. The Lord would not accept Cain's worship. This made Cain very mad.

Abel brought an animal and sacrificed it to the Lord. The Lord was pleased with Abel's worship.

Cain was very angry. He said to himself, "The Lord has accepted my brother and rejected me. I do not like this. I hate my brother because of it. I will kill him."

So Cain talked to Abel and got him to go off with him into the field. Then he jumped on Abel and killed him.

Cain thought no one saw him. But he forgot about the Lord. He said to Cain, "Where is Abel your brother?"

Cain said, "Why, I don't know. Am I my brother's keeper?"

The Lord was very angry with Cain for his sins. Not only had he killed Abel, he was lying to the Lord. So the Lord said, "Cain, you will be cursed. I will not bless your crops any more. You will find no rest in the world any longer. You will wander from place to place, but you will be unhappy forever."

There is always a curse upon sin. God hates sin and tells us not to commit sin.

MEMORY VERSE: "Thou shalt not kill" — Exodus 20:13.

REPRINTS of this article may be had in quantities of 10 or more at 2c per copy, plus 15c postage. Order from Calvary Baptist Church, P. O. Box 910, Ashland, Kentucky.

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neither

shall they

learn

any more



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hook: nation shall not lift up sword against nation, neither shall they learn any more." — Isaiah 2:4.

NEW GUINEA WORK CONTINUES TO BE BLESSED BY THE LORD

Dear Friends in Christ,

Greetings to each of you in the name of the Lord Jesus Christ.

It gives me great joy to be able to report the progress of the work here in New Guinea. It is always a joy to me to be able to observe the growth of most anything, the things of Satan being excepted, but especially do I enjoy watching a young church

This past weekend I took the walk up the Valley and preached at the points that the young preacher usually preaches and he stayed here and preached at the Mission Station. I could readily note the difference in the people and the attendance since they have been having someone visit and preach to them every week.

Attendance Is Large

For the past few months our attendance has steadily increased until now we have close to 400 here at the Station for services almost every Sunday morning. We have recently established a new preaching point about 1½ miles up the road from our house and almost have a building completed there. After I have preached here on Sunday morning, I get on the motorcycle and ride up to this new place and preach. We usually have over 300 for services here at this place. Between myself and the young preacher of the church here, we are now preaching to over 1200 people each weekend. This does not include the services that I have during the week here at the Mission Station.

Nine Candidates for Baptism

We will start a class next week for 9 who are candidates for baptism. The church has recently set some standards that candidates must conform to before they are received for baptism. They are much higher than the requirements of most churches back home. Some of the standards they set are as follows: all who receive baptism must show "fruits of repentance" thus proving themselves that they are true followers of Christ and have left off all worldliness etc. None of the women here smoke but most all the men and young boys do; they will not take anyone into their membership who smokes. These are not my rules but those of the native church here; however, I readily agree with them.

New Church Is Missionary!

As for the young man who has started preaching, the church has voted to pay his monthly salary so that he can have a full-time ministry. The church does not have much money, but on the other hand, it does not take much for their local ministry. Pray for us as we labor for Him here on this field.

Sincerely,
Fred T. Halliman



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

A Basket of Beans

(Continued from page three)
forever! to be eternally cursed of God! Is any sin worth all this? Can any gain make up for this?

O ye who delight in the poisonous sweets of sin, remember that though pleasant in the mouth for the moment, sin will be as wormwood and gall in your bowels forever. Why will ye swallow the bait when you know that the hook is there? Why will ye be lured by the Satanic fowler? Surely in vain is the net spread in the sight of any bird; but you are more foolish than the birds and fly into the snare when you know it to be there. O that ye were wise, and would consider your latter end. Let that one word **Eternity** ring in your years and drive out the giddy laughter of worldlings who prefer the present joys of sins. "The wages of sin is death, but the gift of God is eternal life by Jesus Christ." Jesus receiveth sinners. Go to Him and He will in no wise cast you out.

Services In Iowa

(Continued from page two)
touch with Brother Ulrich at 2506 2nd Ave., Lot No. 20, in Council Bluffs.

Time of services are as follows:
Sunday School—10 a.m.
Worship—11 a.m.

There is also a Thursday evening Bible class in our Brother Ulrich's home at 7:30.

We know Brother Ulrich personally and wish to recommend this work to our readers in this particular locality.

MISSIONARY TO BE IN THE STATES

Brother George Starling, missionary in the Virgin Islands, writes that he plans to be in the States in August and September. He mentioned also that a mimeographing machine is needed in the work there. If you can provide the machine, he would surely be grateful. Those interested

in contacting Bro. Starling as to his trip to the States should write to him at this address: St. John, U. S. Virgin Islands.

Fire In Hell

(Continued from page one)

1. Hell will be a place of fire.

2. The wicked are said to be cast into a "furnace of fire." (Matt. 13:42, 50).

3. The fire of torment is said to be "everlasting fire." (Matt. 18:8).

4. It is to be fire that can't be extinguished . . . "that is not quenched." (Mark 9:44).

5. When Jesus shall come, the incorrigibly wicked shall be dealt with (II Thess. 1:8) "in flaming fire."

6. Jesus speaks of unbelievers as being "SALTED WITH FIRE." Salt has a preserving efficacy, so the idea seems to be that of a fire that preserves the victim of its suffering. How arrogantly presumptuous for human beings to reject the teaching of the Scriptures concerning the fire of hell for a substitute of their own imagination.

Eternal Punishment Will Consist Of More Than Pain In Fire

The suffering of the lost in the place of fire will be worse than human imagination can portray. We don't know all that is involved, but the following are some of the things made clear by the Scriptures—

1. Hell will be a place of shame and contempt. (Dan. 12:2).

2. Hell will be a place of miserable associates. The sewer of this earth has been pouring out a flood of scum of humanity all through the centuries, and hell will be the cesspool where all of this scum will be confined. The thugs and thieves and cussers and human devils will all be there, along with the Devil and his wicked angels. What a gang!

3. Hell will be a place of bitter memory. Said Abraham to the wicked rich man (Luke 16): "Son remember that in thy lifetime thou hadst thy good things." This indicates that memory goes with one into the eternal world. There

will be remembrance of the time when Christ was rejected, with efforts of friends and loved ones who were rejected.

4. Hell will be a place devoid of all hope. The hopelessness of the place will be one of the most awful things about it. A man confined in a penitentiary usually solaces himself with the thought that his term will finally end or he may be paroled. There will be no parole from Hell, and there will be no sentence ever finished.

The Relationship of Hades To Hell

The wicked who die now, do not go immediately to Hell, but to Hades, the intermediate place of torment. Hell follows the final judgment of the wicked before the "Great White Throne." The Hades of the lost will

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bad enough. A man condemned often spends some time in county jail, awaiting removal to the penitentiary. Hades is something like the county jail in relation to the penitentiary. The man who goes to Hades is certain to go to Hell. He is just awaiting the final judgment which is certain.

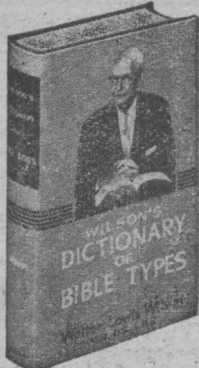
Hell is so awful that the Devil of God left Heaven, and came down to earth in order that we might not have to go there. Therefore the most fearful warning of the awfulness of Hell is the CROSS OF CHRIST.

REPORT OF OFFERINGS

NEW GUINEA MISSIONS, NOVEMBER 1963

Tabernacle Baptist Church, Tulsa, Okla.	\$ 50.00
Grace Baptist Church, Melbourne, Fla.	10.00
Providence Baptist Church, Henderson, Texas	50.00
Bethel Baptist Church, Phillipsburg, Kansas	12.91
Bible Baptist Church, Broken Arrow, Okla.	22.94
Grace Baptist Church, Springfield, Mo.	20.00
Grace Memorial Baptist Church, San Bernardino, Cal.	35.00
Zion Baptist Church, Detroit, Mich.	12.88
Katy Baptist Church, Farmington, W. Va.	25.00
Manhattan Bible Baptist Church, Manhattan, Kan.	10.00
Valley Mines Baptist Church, De Soto, Mo.	100.00
Baptist Tabernacle, Columbus, Ga.	10.00
Calvary Baptist Church, McLeansboro, Ill.	5.00
Mt. Brook Baptist Church, Pulaski, Va.	5.00
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CALEB -- A Man of Faith

By F. E. MARSH
Joshua 14:5-14

The men of the Bible have generally one trait in their character which is more prominent than another. Moses is the man of leadership; Abraham, the man of prayer; David, the man of war; Joseph, the man of purity; John, the man of love; Peter, the man of zeal; and Caleb, the man of faith.

I shall call attention to a sevenfold aspect of faith, as brought out in Caleb.

1. *Claim of Faith* (verse 6). Faith's claim is always based on God's promise. "The thing the Lord said concerning me," is the language of faith. Faith is nothing to say about itself, other than "The Lord says." When we claim that which God has promised, it is presumption, and not faith.

"Faith, mighty faith, the promise sees,
And looks to God alone,



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"Pictures" of Jesus - Right or Wrong?

By J. MARCELLUS KIK

Exodus 20:4-6, "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments."

In this second commandment we are forbidden to make any graven image or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. We are forbidden to bow down to them or to serve them. Now the question has been asked whether or not this commandment forbids the use of pictures of Christ. Naturally the commandment forbids the bowing down before such pictures and worshipping them. There can be no question of that.

But in many Protestant churches and in many evangelical churches pictures of Christ are used in teaching and in the homes of Christians pictures of Christ are hung up to remind them, I suppose, of Christ. Is that Scriptural? Does it meet with the approval of God? Is it sinful? Is it another way of breaking the second commandment?

No doubt, if I state that the use of pictures of Christ is unscriptural; that it does not meet with the approval of God; that it is sinful; and that it is a breaking of the second commandment—I will be considered as a fanatic, a reactionary, and perhaps not quite normal. But before you have such unkind thoughts please hear me out. If we are Christians our service and worship will be regulated by the Word of God. The Bible is our infallible guide in faith and worship.

Christ Is Not Described in the Bible

Now here is the surprising thing. Nowhere in the Bible, either in the Old Testament or New Testament, is there a physical description of Christ. Isn't that strange if God wanted to use the picture of Christ in spreading the Gospel or in worship, that we are not told whether Christ was tall or short, fair or dark, light or dark hair, blue eyes or brown eyes.

With all their love for the Lord you would think that Peter or John would have given a description of Him unless, of course, they were forbidden. They wrote under the inspiration of the Holy Spirit. Surely it is significant that neither they nor any other of the Scriptures gave a physical description of the Lord. Surely if God desired the use of pictures of Christ to further the cause of Christ He would have had a physical description of His Son in His Word. Why should we consider ourselves wiser than God and provide what He has deliberately left out?

No Pictures for Four Centuries After Christ

The second amazing fact is that in the first four centuries of the history of the Church no picture of Christ was used. These were the years when the Church made her most astonishing growth. These were the years in which the Christians conquered Pagan Rome.

It is so frequently stated that we need pictures of Christ in order to teach people the Gospel. The apostle Peter did not need pictures of Christ to instruct the young or bring the Gospel to adults. The apostle John did not need pictures of Christ to convert pagans and instruct the Church. The apostle Paul did not need pictures of Christ to convert

Barbarians and Greeks. The early church did not need pictures of Christ to conquer paganism. They accomplished it by preaching the Word in the power of the Holy Spirit.

When pictures of Christ were first introduced they were opposed. The Church historian Eusebius who lived in the fourth century declared himself in the strongest manner against images of Christ in a letter to the Empress Constantia who asked him for such an image. Amongst (Continued on page 7, column 2)

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4. Abound in Our Walk. "Ye ought to walk... so ye would abound (1 Thess. 4:1).

5. Abound in Grace. "If these things be in you and abound" (2 Peter 1:8).

6. Abound in Every Good Work. "In all things may abound to every good work" (2 Cor. 9:8).

7. Abound in Suffering. "The sufferings of Christ abound in us" (2 Cor. 1:5).

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Caleb

(Continued from page five)

Caleb feels that he is still able to go to war, for his strength, like that of Moses (Deut. 34:7), was not abated. His health of soul (III John 2) had conduced to healthiness of body. Godliness is profitable from this standpoint (I Tim. 4:8). The secret of courage in the Christian life for warfare and witnessing is found in walking with the Lord. If we can look up into the face of God with an uncondemning heart (I John 3:20, 21), then we shall be able to look into the faces of men in faithful testimony (Acts 3:13).

5. Company of Faith (verse 12). The presence of Jehovah was Caleb's joy. He felt he could do anything, be anything, and go anywhere, if only the Lord were with him. If the Lord is with us,

victory is sure (I. Sam. 14:6), our feet are kept from slipping (Ps. 18:32, 33), our faith is bold (Ps. 27:1-3), our soul is comforted (Psalm 23:4), and we are encouraged (Phil. 4:13).

6. Confidence of Faith. "I shall be able to drive them out, as the Lord said" (verse 12). Caleb had the Divine promise of victory over his enemies (Josh. 3:10), and therefore he was confident of suc-

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cess. The difference between faith and presumption is this: presumption acts on its own authority, but faith always depends on the Lord. "Thus saith the Lord" (Heb. 29). Self-confidence is man's confidence without God, but faith-confidence upon the Lord (I. Sam. 17:45, 46).

7. Compensation of Faith (verses 13, 14). Caleb is rewarded because of his faithfulness. His inheritance becomes his inheritance. Fellowship with the Lord is the reward of walking with the Lord (I Cor. 1:9), and, in the hereafter, a crown. An "incorruptible crown" for diligently running the race (I. Cor. 9:25). "crown of life" for endurance (James 1:12), a "crown of righteousness" for those who love Christ's appearing (II. Tim. 4:8), a "crown of rejoicing" for those who bring others to Christ (Thess. 2:19), and a "crown of glory" for faithful service (Peter 5:4).

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"Pictures" of Jesus
(Continued from page 5)

other things Eusebius wrote:
"Who can therefore counterfeit
by dead and insensible colors, by
vain shadowing painter's art, the
bright and shining glistening of
such His glory? whereas His holy
Disciples were not able to behold
the same in the mountain; who,
therefore, falling on their faces,
acknowledged they were not able
to behold such a sight."

Here Eusebius touches on one of
the reasons why it is impossible
to have a true picture of Christ.
If you want a picture of Christ
do you want it as He was upon
earth or as He is now in heaven?
If you want a picture of Him as
He was upon earth you have quite
a problem. There was no picture
of Him painted. The so-called pic-
tures of Christ which are present
today are from the imaginations
of the artists. That is why there
are so many different pictures.
Not one of them is a true pic-
(Continued on page 8, column 1)

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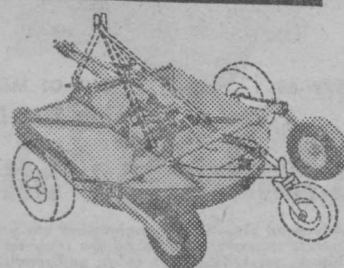
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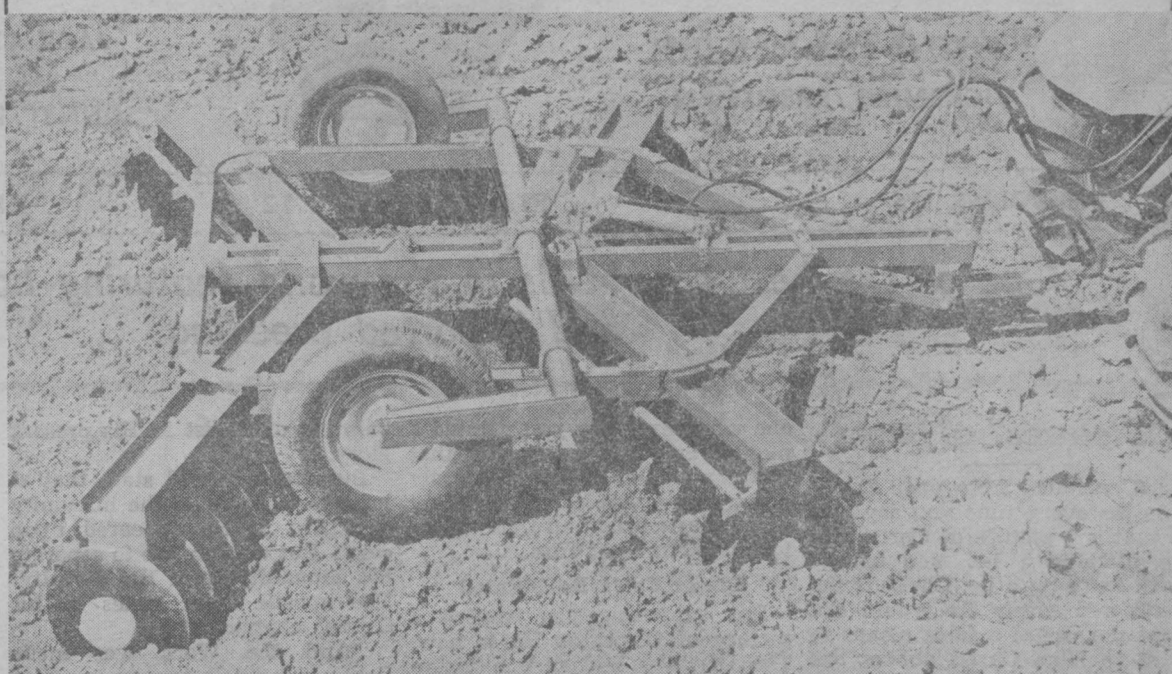
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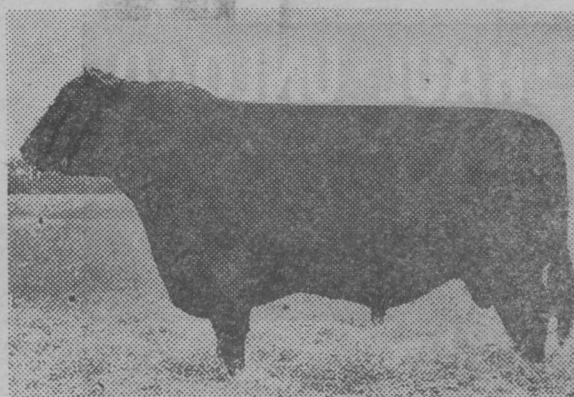
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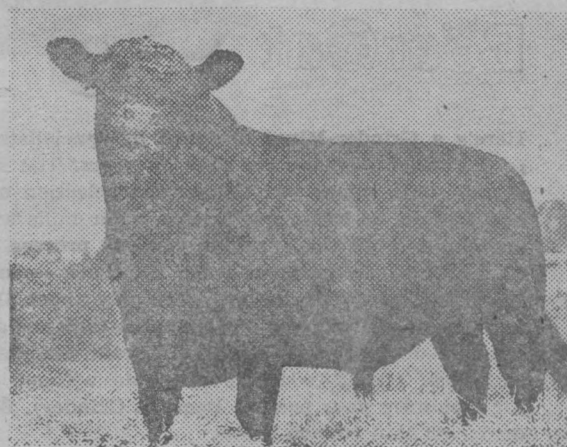
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"Pictures" of Jesus

(Continued from page 7)

ture. So every time you say this or that is a picture of Christ you are uttering a lie. You cannot teach truth by a lie. Christ is the Truth and surely He would not want the use of a false means to point to Him. Christ abhors lies and falsehoods.

How would you like it if some-

one who never saw you painted a picture and told every one that it was a picture of you? Certainly you would resent it. And certainly Christ must resent all those counterfeit pictures of Him.

Christ Can't Be Painted

But supposing you wanted a picture of Christ as He is now. The Disciples had such a vision of Him on the mount of transfiguration. We read in Matthew 17:2, "And his face did shine as the sun, and his raiment was white as the light." This was the glorified Christ. No artist could give us a picture of Christ which would show the glowing of Christ's face as the sun and his raiment as white as the light. They would only rob Christ of His glory by miserably falling short of a true

painting of Christ in His present glory.

But someone will state that at least we can depict the humanity of Christ as He appeared upon earth. But who are we to separate His humanity from His divinity? The apostle John states in his Gospel, chapter 1:14:

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

Notice that the apostle states that even while Christ was in the flesh they beheld His glory, the glory as of the only begotten Father. In other words, they beheld His divinity as well as His humanity. This one cannot paint.

So one must behold His humanity as separate from His divinity. Then one falls into the ancient error of Nestorius. He stated that Christ consisted of two persons: one human and the other divine. There was, according to Nestorius, a separation between the human and the divine persons.

That was ground on which the Council called by Constantine V condemned paintings of Christ. You see this question of pictures



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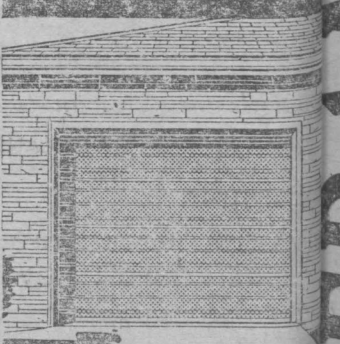
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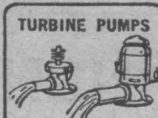
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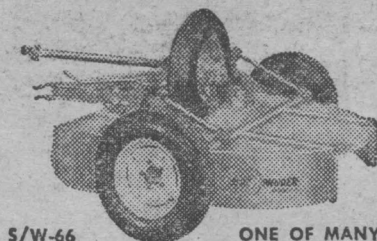
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Fill out the application at the right. Notice the amazingly low rates! Enclose it in an envelope and mail to American Temperance Associates, Box 131, Libertyville, Illinois. Upon approval, you will get your policy promptly by mail, and coverage begins at noon on the effective date of your policy. No salesman will call. Don't delay! Every day almost 50,000 people enter hospitals. Any day, one of them could be you. Protect yourself before it's too late!

MONEY-BACK GUARANTEE

Read over your policy carefully. Ask your minister, lawyer and doctor to examine it. Be sure it provides exactly what we say it does. Then, if for any reason at all you are not 100% satisfied, just mail your policy back to us within 30 days and we will immediately refund your entire premium. No questions asked. You can gain thousands of dollars... you risk nothing.

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IMPORTANT: CHECK TABLE BELOW AND INCLUDE YOUR FIRST PREMIUM WITH APPLICATION

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Name (PLEASE PRINT) _____
Street or RD # _____
City _____ Zone _____ County _____ State _____
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Occupation _____ Height _____ Weight _____
Beneficiary _____ Relationship _____
I also apply for coverage for the members of my family listed below:
1. NAME _____ AGE _____ HEIGHT _____ WEIGHT _____ BENEFICIARY _____
2. _____
3. _____
4. _____

To the best of your knowledge and belief, are you and all members listed above in good health and free from any physical impairment, or disease? Yes ☐ No ☐
To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐ If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

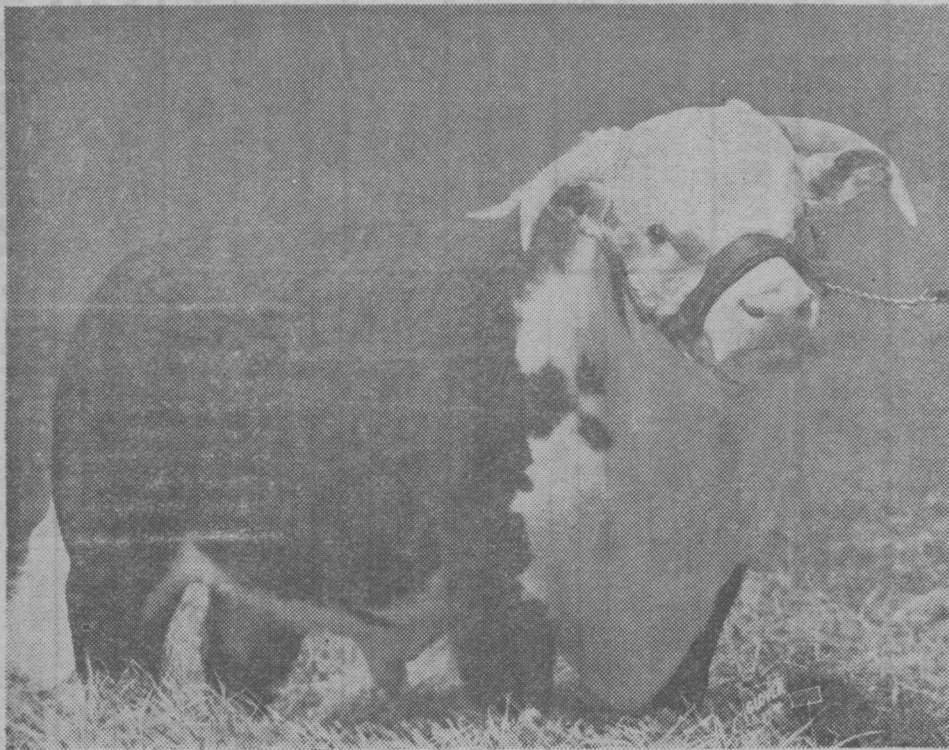
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"Pictures" of Jesus

(Continued from page 8)

and by that reason doth paint in and image the son of Mary as subsisting by himself; let him be accursed. If any person shall paint in an image the human nature, being deified by the uniting thereof to God the Word; separating the same as it were from the Godhead assumed and dei-

fied; let him be holden accursed."

This council points out the difficulty and indeed the impossibility of painting a portrait of Christ. Christ is more than He is God-man. It is impossible to depict by a painter's the almighty power of Christ's glorious majesty of Christ's infinite knowledge of Christ. (Continued on page 11, column 1)

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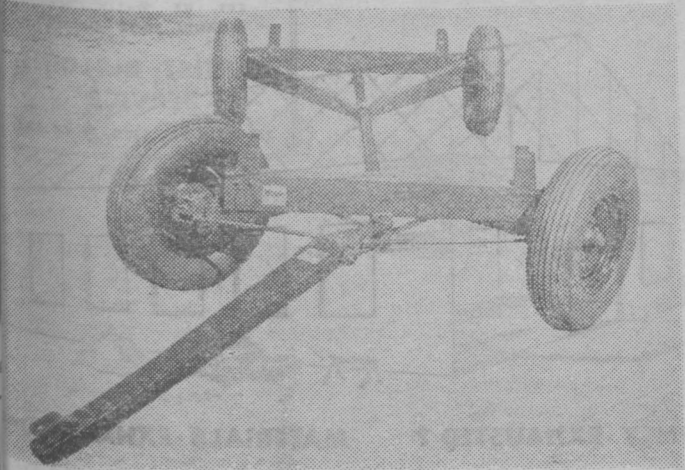
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"Pictures" of Jesus

(Continued from page 10)

cannot localize by a painter's brush the everywhere presence of Christ. One can only succeed in

degrading Christ. When one considers the deity of Christ it is no wonder that the apostles did not attempt a physical description of their Lord and Saviour.

Picture Idolatry

There is always, also, the danger of worshipping the picture of Christ and attaching power to it. Even a Protestant publishing firm stated that there is power in a picture of Christ. It stated:

"When one plants deeply and

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firmly in his mind the picture of Christ, it has a strong and powerful influence in his life."


Thus instead of attributing this influence to Christ and the Holy Spirit they attribute it to the picture they are trying to sell. That is a breaking of the second commandment.

But can it not help in the saving of souls, it is asked. But how? Looking at a picture of Christ hanging upon the cross tells me nothing. It does not tell me that He hung there for my sin. It does not tell me that He is the Son of God. Only the Word of God does that. And it is the Word of God that has been given us to tell the story of salvation through the blood of Christ. It is not

(Continued on page 12, column 3)

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J. R. BRAGG, Pres.

"Pictures" of Jesus

(Continued from page 11)
through the foolishness of pictures
that sinners are converted but
through the foolishness of preach-
ing.

It is amazing how slowly un-
scriptural practices enter the
Christian Church. We must at all
times go back to the Scriptures.
The Bible is our infallible guide.
And if our practices and doc-
trines do not conform with the
teachings of the Scriptures then
we must eliminate them.

The Bible instructs the Church
not to make any likeness of
Christ. The present day pictures
of Christ are false and no one
would make a serious claim that
they resemble Christ upon earth.
They separate His humanity from
His deity. They do not at all give
us a glimpse of His present glory.
They are not condoned by the in-
spired apostles.

God has ordained the foolish-
ness of preaching to evangelize
the world. He has promised to
attend the preaching of the Word
with the power of the Holy
Spirit. The so-called pictures of
Christ are a hindrance and a
temptation to idolatry. Let us
cleanse the Temple of God from
them.

DOES YOUR CHURCH HAVE A PROBLEM



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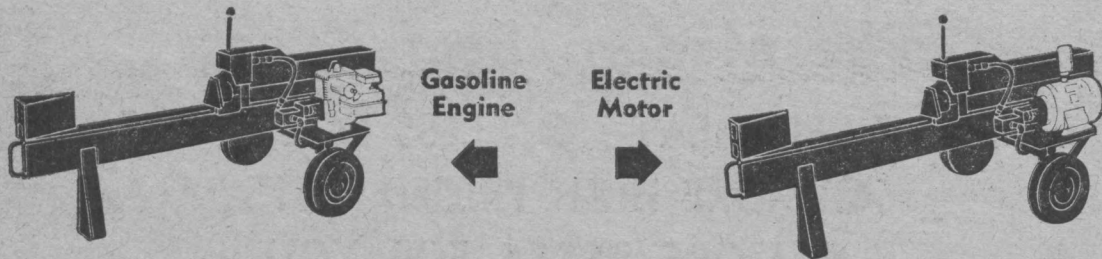
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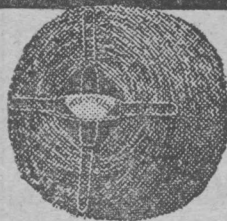
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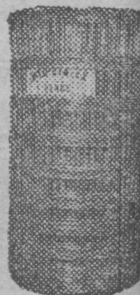


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Schedule of James Grace's
Trip To The South

day morning, Feb. 2—Calvary Baptist Church,
Tampa, Fla. Pastor Wilton Wilkerson

day night, Feb. 2—Ahava Baptist Church,
Plant City, Fla. Pastor George Boyer

day night, Feb. 3—Northwest Baptist Church,
Tampa, Fla. Pastor Gaylord Haubert

day night, Feb. 4—Miami, Fla. Pastor Maylon Watkins

nesday night, Feb. 5—Grace Baptist Church,
Melbourne, Fla.

rsday night, Feb. 6—Pensacola Orthodox Baptist Church,
Pensacola, Fla. Pastor Joe Thomas

ay night, Feb. 7—Tabernacle Baptist Church, Columbus,
Ga. Pastor Johnny Gilmer

riday night, Feb. 8—Griffin, Ga., Pastor Gordon Buchanan

ay morning, Feb. 9—Same as Feb. 8.

ay night, Feb. 9—Tabernacle Baptist Church, Columbus,
Ga. Pastor Johnny Gilmer

Personal Service

Continued from page one)

shot her first silvery ray
the new-born earth, God
His people in the first elect;
now? In families? In groups?
ations? No, but individually.

Grace first inscribed my name
God's eternal book."

had not Christ, in the work
redemption a special view to
eternally elected one? Paul
ed to think so, for he ex-
is with ecstasy, "Who loved
and give himself for me." It
e thought of the speciality of
atonement which, to the be-
ing eye, throws so rich a lus-
round the cross, and causes
saint to sing, with both the
drop in his eye, and the
upon his cheek—

las, and did my Saviour
bled,
And did my Sovereign die;
ould he devote that sacred
head

For such a worm as I?"

e work of the Holy Spirit,
is personally applied. The
person of the Trinity stands
se relation to each redeemed
He does to each, what Christ
o the poor blind man of
saida, takes him by the hand,
him apart from the crowd,
his eyes, and directs them
rd. Let God's people testify
the Spirit strove with their
orn souls,

onvinced them of their sin,
hen led to Jesus' blood,"

he never left them till the
heart was broken, and the
spirit began to melt.

God the Father choose me
dually? Did Christ the Son
me individually? Did God
Holy Ghost strive with me
dually? Then gratitude de-
s an individual surrender of
soul, and spirit to the great
of extending the glory of
riune Jehovah—

s drops of grief can ne'er
repay
e debt of love I owe;
re, Lord, I give myself away,
Tis all that I can o."

"

only does gratitude de-
personal dedication to God,
ove prompts it.

ere there is but little per-
service, it is not severe to
there is but little love; for
is an active not a dormant
r in the soul. If a house be
re within, it will soon show
at the windows. You can-
over up a spring; it will
forth somewhere. So if the
be on fire with love to the
ur, it will soon burn its way
active operation, and if the
spring of true affection be
it will, it must flow out in
channel or other. Given
love in the heart, and we
soon see much heroism in
work.

lking over a field of battle,
s easy to see why that young
though but recently enlist-
ught so valiantly; for hid-
nder his vest, is a sweet face
in gold, the very thought of
urged him to nobler deeds;
d Jesus, cased in love, be-
d in the soul; no difficulty
deter, no danger shall dis-

body of another.

The reason why we have so many benumbed and frozen Christians in the present day is, that there are few personally employed in the work. We long for the time when every believer like the little waterfall and the alpine traveler shall be too active to freeze. Personal service brings its own reward; watering others, we are watered ourselves; warming others, we are ourselves warmed, blessing others, we ourselves are blessed.

Do you say, what can God do by one? I reply, very much! By one, he brought forth his chosen people from Egypt's thralldom; by one, (and that a youth,) Goliath was slain while the whole army of Israel trembled before him; by one, the assembled Israelites were convinced that "The Lord he is God," and the prophets of Baal were slain; by one sermon, and that a simple one, three thousand hearts were opened. Time would fail to tell of what God has done by single men, and reader, why not you?

The Grace of God

(Continued from page one)

God's grace is "grace upon grace" (John 1:16, Centenary Trans.).

Stand by the sea shore. One wave comes crashing, breaking its way in, then another, and another. One wave upon another. So it is with the grace of God. Grace, upon grace, upon grace!

It is "great grace" (Acts 4:33), "abundance of grace" (Rom. 15:17), "exceeding grace" (2 Cor. 9:14), "more grace" (Jas. 4:6), "manifold grace" (1 Pet. 4:10), and "multiplied" grace (2 Pet. 1:2). It is plentiful grace.

The grace of God is personal grace. "Noah found grace in the eyes of the Lord" (Gen. 6:8). This is the first occurrence of the word in Scripture. The last occurrence is in Rev. 22:21, "The grace of our Lord Jesus Christ be with you."

Personal grace. Moses found grace in the sight of the Lord (Ex. 33:12-19). Gideon found grace in the eyes of the Lord (Judges 6:17). And of the sinless Son of Man it is written "the grace of God was upon Him" (Luke 2:40). O let us ask the Almighty, "Why have I found grace in Thine eyes?" (Ruth 2:10). The grace of God is personal.

III. The Manifestation Of Grace

How can we tell if one has the grace of God? When Barnabas came to Antioch, we are informed that he saw the grace of God in the converts (Acts 11:21). How can we see the grace of God in others?

By one's submission. "God giveth grace unto the humble" (Jas. 4:6).

By one's supplication. Does a man live in prayer? Then no doubt the "Spirit of grace and of supplications" has been poured out upon him (Zech. 12:10).

By one's speech. "Grace is poured" into the lips (Ps. 45:2), so that the mouth may "minister grace unto the hearers" (Eph. 4:29).

By one's song. Here is voice lesson number one: "singing with grace in your hearts to the Lord" (Col. 3:16).

In these manners the grace of God is manifested.

Also in these associations the grace of God is manifested: "grace and glory" (Ps. 84:11); "grace and truth" (John 1:14); "grace and peace" (Rom. 1:7); "grace (and) mercy" (1 Tim. 1:2). Do you see a man full of glory? Do you see a man who

West Virginia Church
Announces Conference

Katy Baptist Church, located four miles west of Fairmont, W. Va., on Highway 250, has scheduled a Bible Conference for April 10, 11, and 12.

There will be two services nightly, beginning at 7:30.

Speakers include Gerald Price (Bristol Tenn.), Joe Gadd (Independence, Ky.), Frank Sweeney (Owensboro, Ky.) Stanley Borders (Madison, Va.), and Bob L. Ross (Ashland, Ky.) Other preachers not named here are expected to be present and used on the program. The speakers will select their own subjects.

Pastor Scott Richardson says that rooms and meals will be provided for all visitors and requests that those who plan to attend notify the church.

Bro. Richardson's phone number is 363-7933 (Fairmont, W. Va.).

His address is Route 2, Box 489, Fairmont, W. Va.

The Katy church sponsored a similar conference last March and it was a blessing to the church, the speakers and the visitors. Several out-of-state folk were present, as well as many from surrounding localities.

You have a cordial welcome to come and Katy church will be happy to provide for your needs while you are at the Conference.


Pastor and Mrs. Scott Richardson Fairmont, W. Va.

is truthful? Do you see one who has the peace of God? Do you see one merciful? Where these characteristics dwell, there abides also the grace of God.

IV. The Ministration Of Grace

How does the grace of God come? What does it do? The source of grace is God Himself. He is the "God of all grace" (1 Pet. 5:10). The Holy Spirit is the "Spirit of grace" (Zech. 12:10), and "grace . . . came by Jesus Christ" (John 1:17).

The grace of God comes to us as sovereign grace. "Grace reigns" (Rom. 5:21). Are we saved? We are saved "according to the election of grace" (Rom. 11:5); made a partaker by grace (1 Cor. 10:30); "called . . . into the grace of Christ" (Gal. 1:6); saved by that same purpose and grace, given us in Christ Jesus before the world began (2 Tim. 1:9). Therefore, we are what we are by the grace of God (1 Cor. 15:10), and works having nothing to do with it (Rom. 11:6). It is sovereign grace.

"Twas grace that wrote my name
In life's eternal book;
'Twas grace that gave me to the Lamb,
Who all my sorrows took."

The grace of God comes to us through the Scriptures. They are called "the word of His grace" (Acts 14:3); the "gospel of the grace of God" (Acts 20:24); and they who reject the Word of God reject the grace of God, without which there is no salvation.

The grace of God comes to us in salvation. "We believe that through the grace of the Lord Jesus Christ we shall be saved" (Acts 15:11).

"For by grace are ye saved through faith . . . not of works" (Eph. 2:8).

The "grace of God bringeth salvation" (Tit. 2:11). This salvation includes faith, which comes by grace (Acts 18:27). And we believe through grace; justification (Continued on page 16, column 1)

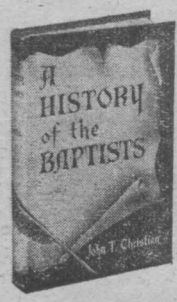
When John Met John

(Continued from page one)

I think the same thing is true of Alexander McClaren who wrote McClaren's Commentary. When he came down to the end of the way, his associate pastor, Mr. Gustart said, "My brother, what are you doing now?" He

Beloved, he gave that sheet of paper to me about 4:00 o'clock one afternoon and at 8:00 o'clock that night a friend called, and said that this preacher was in the hospital with an emergency operation from a ruptured appendix. Some three days later they told me he was dying and that there was no hope for him. I went in and stood by his bed; his wife stood on the other side. I said, "How is it now with you, brother?" He said, "Brother Gilpin, the blood of Jesus Christ means to me tonight what it never meant to me before in my life."

I believe that man in his dying hour threw everything else that he had depended on overboard and trusted fully in the Lord Jesus Christ for his salvation, and was saved. Beloved, I expect to (Continued on page 14, column 1)



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When John Met John

(Continued from page 13)
meet him in Heaven someday.

However, in the case of Mr. Kennedy, I have absolutely no hope of ever seeing him in Heaven. He was shot down without a moment's opportunity whereby he might have renounced and repudiated Rome, and his works, and the teachings of his church. He went out into Eternity, undoubtedly, in the same way which he had lived—depending on the ritualism of his church.

One man said to me of recent date, "Brother Gilpin, don't you think that there might be a possibility that he was saved as a result of his good works?" I said, "No, brother, no man is ever saved as a result of his good works. I'll not even argue with you as to how good his works were; I'll not even discuss that in any wise at all. However, if you think they were good, then I am willing to allow you your opinion just as I expect you to allow me my opinion. But so far as expecting that he or anyone else was ever saved as a result of any good works that might be performed, that is an utter and absolute impossibility."

We read:

"Therefore we conclude that a man is justified by faith **WITHOUT THE DEEDS** of the law."—Rom. 3:28.

"But to him that **WORKETH NOT**, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."—Rom. 4:5.

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried: And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue for I am tormented in this flame."—Luke 16:19-24.

Beloved, you can't read verses like this, and not realize that there is a burning Hell—a Hell of unquenchable fire where imperishable bodies suffer eternally with never-ending torment. You can't read this without realizing that there are unending flames in Hell.

If I mistake not, I think if Mr. Kennedy could come back, he would say, "Put out the flame that you have lighted at my grave. The flames are hot enough where I am. I don't need any flames on top of the earth; I have enough to contend with in Hell itself."

"But Abraham said, Son remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulch fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment."—Luke 16:25-23.

Wasn't it Shakespeare who said, "The good that men do lives after them, the evil is oft interred with their bones; so let it be with Caesar."

Most of us try to take the attitude that when a person dies, we want to forget all the bad;

Mary's Savior

By ADA R. HABERSHON

The Scriptures tell us that:

1. She was highly **avored** and **blesed** among women for the angel said to her: "Hail, thou that art highly favored, the Lord is with thee; blessed art thou among women" (Luke 1:28).

2. She knew that she **needed a Saviour**, for she said: "My spirit hath rejoiced in God my Saviour" (Luke 1:47).

3. She needed a **sin-offering**, for she came to the Temple "to offer a sacrifice according to that which is said in the law of the Lord, a pair of turtle doves, or two young pigeons" (Luke 2:22-24).

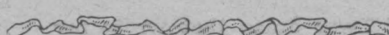
4. She **needed to be taken care of**, for the Lord Jesus on the cross said to His disciple John, "Behold thy mother," and to Mary, "Woman, behold thy son" (John 19:26, 27). She did not take care of John, but John took care of her.

5. She needed a **home**, and this he gave her, for "From that hour that disciple took her unto his own home" (John 19:27).

6. She **needed prayer**, for after the Lord Jesus had ascended she was found at the prayer meeting in the upper room at Jerusalem. "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus" (Acts 1:14). From which we gather that they did not pray to her, but that she and they prayed together.

7. She needed and received the **Holy Spirit**, for on this occasion they were all waiting for "the promise of the Father" (Acts 1:4). "They were all with one accord in one place"—she was with them still — and "they were all filled with the Holy Ghost" (Acts 2:1, 4).

8. She left one striking injunction: "**Whatsoever he saith unto you, do it**" (John 2:5). The only way in which we can obey this injunction is by studying the Bible for ourselves to see what the Lord Jesus has actually said to us.



nothing is said except the good.

The politicians have said nothing but good about Mr. Kennedy. It has been disgusting to me to hear Nixon and Dirksen and many others who differed so radically from Mr. Kennedy refer to him as "my friend." There has been more hypocrisy evidenced over his death than over any one event I can recall in life.

There hasn't been a preacher in a religious paper that has said one word about Mr. Kennedy since his death from the standpoint of his salvation. I have noted particularly the various religious papers and there is not an editor who has dared to lift his finger in an editorial to say a word as to whether or not he thought Mr. Kennedy was a saved man.

In this Scripture, this man said, "I want you to send somebody back to my father's house." I think Mr. Kennedy is saying tonight, "You send Mr. Gilpin to little Calvary Baptist Church, and record his message, and send it out over the nation to the people who read THE BAPTIST EXAMINER. Send the message out to them that they might know my spiritual circumstances."

This man went on to say, "I have five brethren, and I don't want them to come to this place."

Now let's see: there is Ted; he doesn't want young Ted to come to the same place he is. And even Papa Joe, who made his millions through bootlegging; I know he doesn't want him to go to the same place of torment. I am sure he doesn't want Jacqueline nor his children to go to that same place of torment. Even Mrs. Lawford his sister, who kissed that Negro at his

wedding, after he married a white woman, and called him Chickie-baby; I am sure he does not want her to go to that place of torment.

Then I am certain he wouldn't want Robert to go to Hell.

I've heard that Mr. Kennedy was riding along in an airplane and he threw out a five dollar bill. Robert said, "Why are you doing that?" He said, Well, I want some poor fellow down there to find it. I want to make him happy." Robert said, "Well, why don't you throw out four five dollar bills and make four people happy?" Then little Caroline said, "Daddy, why don't you throw Uncle Robert out and make the whole country happy?"

Well, beloved, I am rather of the opinion that in spite of how you and I might feel about Robert (and certainly my feelings are about like little Caroline's) in spite of how we might feel, I don't want Robert to go to Hell; I don't want Mrs. Lawford to go to Hell; I don't want Papa Joe, nor Jacqueline, nor the children, nor Ted to go to Hell. I don't want anybody to go to Hell. That is why I want to stand here and give to you God's message.

"Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."—Luke 16:29-31.

If John F. Kennedy himself could come back tonight and stand in the presence of his family and tell them the horrors and the terrors of Hell, they would no more be persuaded than they are with this Bible, because the man who won't hear the Bible won't hear anything else.

Well, I come back to my text which says, "Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?" Can you imagine a man dying and going out into eternity unsaved and the kings of the earth coming up to meet that individual as he approaches? Let's go back and call the roll.

Do you suppose old Belshazzar in Babylon was a saved man—Belshazzar who died in his drunken revelry? Can you imagine that Alexander the Great, called "Great" because he was a tremendous murderer—can you imagine that Alexander the Great, who was shown a drinking horn and was told that nobody had ever been able to empty it, and he declared he was capable of doing so, and he drank himself to death—can you imagine that Alexander the Great is any place else than in Hell with Belshazzar?

Can you imagine men like Julius Caesar and Charlemagne, as to where they are? I'll not take time to call the roll of all the great kings, and presidents, and rulers of the nations down through the years who have lived lives of ungodliness and immorality. However, I can see them on that day when in one second, a shot struck Mr. Kennedy's temple, that Belshazzar and Alexander the Great and Charlemagne and Julius Caesar and Franklin D. Roosevelt, and lots

of others of like nature who lived lives of ungodliness and filthiness—all these rose up and said, "Art thou become the same as one of us?" In addition; I can see another individual, perhaps clothed in scarlet robes, with his head shaved clean, in the same group who says, "Why I pronounced a blessing on you a few months ago in Rome. Are you now become like unto us?"

I am certain most of you will recall that after the death of the Pope I preached a sermon on the subject, "The Death of the Pope and What He Has Learned." I think that God has seen fit to bless that sermon more than any message I have ever preached in my life. I said then that I wished He were saved, but that I could not believe that he was saved. I said then that if he believed what he had taught as head of his church, —if he had believed what his church had taught, he was bound to be unsaved. In contrast, if he crossed his fingers every time he went through a mass, then he was hypocritical, and the Word of God says that "the hope of the hypocrite shall perish." So in either case, I had no hope of his being saved.

I can see Pope John XXIII and John F. Kennedy as they met on that day in November in Hell, and what a meeting! What conversations they have had! And what have they talked about? What has been their discussion? What have they had to say to one another? Well, I think it might be interesting if we pause to listen to their conversation, and hear several things which John F. said to John XXIII.

I

"**WHY DIDN'T YOU TELL ME THAT YOU HAD NOT TAKEN THE PLACE OF SIMON PETER?**"

I can hear John F. say, "I came to Rome to visit you; Jacqueline came to visit you; Robert came to visit you; you have sent blessing after blessing to us in the White House; you felt kindly toward us; why didn't you feel kindly enough to tell us that you had not taken the place of Simon Peter?"

Of course you know as well as I all true Catholics believe that Simon Peter took the place of Jesus Christ, and that Simon Peter has handed his priesthood over to the Pope. They say that Simon Peter handed it down to his successor, and his successor to someone else, and someone else down to the present Pope. Beloved the Word of God doesn't say this. Speaking of Jesus, we read:

"But this man, because he continueth ever, hath an **unchangeable priesthood**."—Heb. 7:24.

The word for "unchangeable" means "one that is not abrogated," or "one that does not pass to another." In other words, it says that the Lord Jesus Christ's priesthood is His priesthood, and it is never handed over to anybody else. Nobody else has the priesthood of Jesus Christ.

When Simon Peter came to see Cornelius, the Word of God says: "And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I MYSELF ALSO AM A MAN."—Acts 10:25, 26.

Notice, Peter says, "I am not

a pope. I have not taken the place of the Lord Jesus Christ. I am just a man."

I think, beloved, when met John, the first thing that was said was, "why didn't you tell me that you hadn't taken the place of the Lord Christ? Why didn't you tell me that you were an impostor? didn't you tell me that you were falsely assuming the priest's office? Why didn't you tell me Jesus Christ was still the Priest, and that His priest could never be handed over to any other?"

II

"**WHY DIDN'T YOU TELL ME THAT MARY WAS NO MEDIATRIX?**"

In all the life of every Catholic he is brought to believe Mary is a mediatrix, and Mary mediates, and comes between the individual and God. As one Catholic said to me time ago, "Brother Gilpin, you think that you would tell your mother a little more than anybody else? The Lord Mary can intercede with God and get Jesus to do more for a sinner than anybody else. The reasoning was that Mary is a mediator."

You have driven along that highway and seen their hands and their, "Hail, Mary" prayer for individuals to read as they drive along. I say to you, brother, my sister, Mary is a mediator, and I say it by the authority of the Word of God. Listen:

"For there is one God, Father, and ONE MEDIATOR between God and men, the MAN CHRIST JESUS."—I Tim. 2:5.

Beloved, God hasn't but one mediator. Up yonder, in Heaven there is one God, down here on earth is man; and there is one mediator to come between God and man, and that is the Lord Jesus Christ.

Catholics, however are not otherwise. I am sure that the Catholic, our late President John F. Kennedy, has offered many prayers to Mary as a mediator, and that he hear him now say to Pope John XXIII, "Why didn't you tell me the truth that Mary was a mediator?"

III

"**WHY DIDN'T YOU TELL ME THAT THERE WAS NO PLACE AS PURGATORY?**"

I think that John F. Kennedy also have said, "You taught that there was such a place as Purgatory. You said there but here we are in Hell. Why didn't you tell me the truth about Purgatory?"

Beloved, do you believe in the possibility of a Purgatory, a sort of stopover place for the soul to have a portion of their punishment purged away, so they can go into Heaven? Do you believe there is the slightest, remote possibility there might be a Purgatory where individuals might be corrected, who would be corrected in time? That is Purgatory actually amounts to it is nothing but a great, successful reform school where the incorrigibles of this earth would not be corrected in this life but are corrected in eternity. When John met John, they said there was no Purgatory—just plain old-fashioned, unvarnished Hell where they don't

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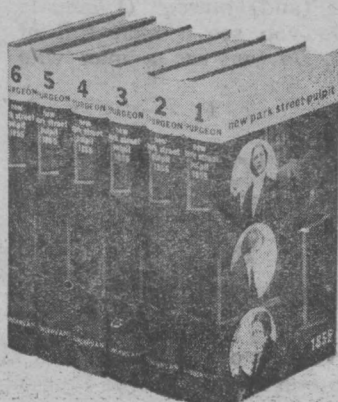
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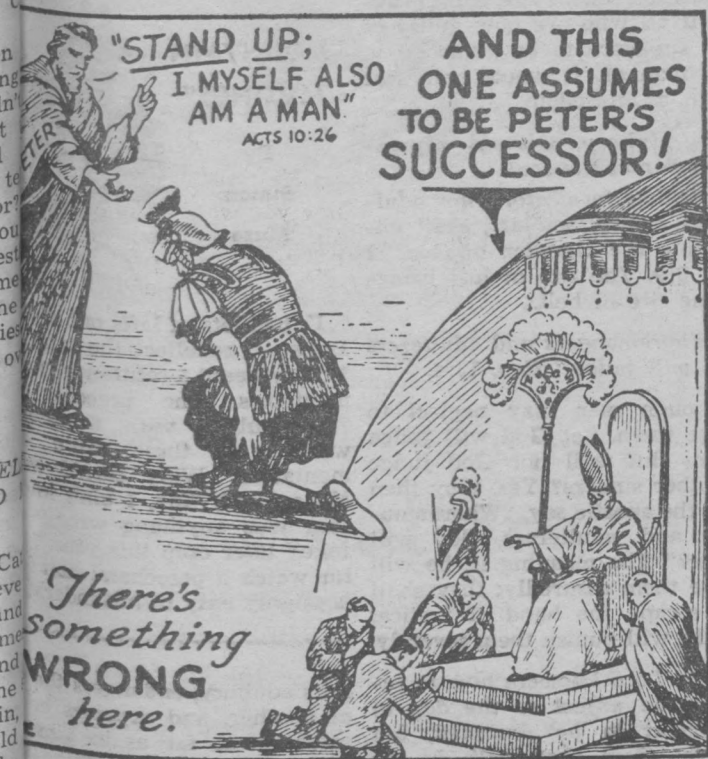
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and cigarettes on a plat-
Listen:
And as it is appointed unto
se, once to die, but AFTER
S THE JUDGMENT."—Heb.
notice, it doesn't say that after
ir h comes Purgatory. Rather
death comes the judgment.
justice again:
the clouds be full of rain
empty themselves upon the
y; and if the tree fall to-
of the south, or toward the
h, in the place where the
falleth, THERE IT SHALL
—Ecc. 11:3.

When you cut down a tree, if
alls toward the south, it lies
e; if it falls toward the north,
he there. You don't pick up
ee, and turn it around after
falls. The teaching of this
e is that if a man dies
ved, he stays unsaved; if he
aved, he stays saved. What-
way a man dies, that is the
e he is throughout all eternity.
n't tell me, beloved, that
is any Purgatory. Don't tell
that there is any possibility
man suffering a little while
then getting out of that
e of torment after he has
ered for a season, so that
he might get into Heaven.
s Word says:
nd beside all this, between
y you there is a great gulf
: so that they which would
from hence to you cannot;
er can they pass to us, that
d come from thence."—Luke

loved, when a man goes to
he stays in Hell; if he goes
Heaven he stays in Heaven.
e is no crossing over. There
passing. Whichever side of
gulf you go to when you die,
is the side of the gulf where
or will stay throughout eternity.
heally John F. said to Pope John,
certainly you didn't tell me the
as to purgatory."

IV
WHY DIDN'T YOU TELL ME
READ THE BIBLE?"
challenge you tomorrow to
one hundred Catholic friends
e ask them when was the last
they read their Bible. I
it seriously if there is one
ity of the hundred who has read
Bible in 1963. If you ask them
y-in they read their Prayer
vark, they will probably say
they read it this morning.
beloved, no man can be
d apart from the Word of
Listen:
EARCH the Scriptures; for
em ye think ye have eternal
and they are they which
fy of me."—John 5:39.
being BORN AGAIN, not of
uptible seed, but of incor-
eable, by THE WORD OF
), which liveth and abideth
uriever."—I Pet. 1:23.
And that from a child thou
known the holy scriptures,
h are able to make thee WISE
O SALVATION through
which is in Christ Jesus."
Tim. 3:15.

It might be interesting to
notice in passing that the word
here for "child" is the word for
"infant." Some people say that
children can't understand the
Bible, and that it is wrong to
bring them to church, and to
Sunday School. They say we
ought to let them grow up, and
decide for themselves, what they
want to do after while. Paul said,
"From an infant thou hast known
the holy scriptures, which are
able to make thee wise unto
salvation."
Brother, sister, I want to tell
you, nobody is ever saved except

**IN THE LIFE BEYOND,
IT WILL NOT MATTER
WHETHER YOU WERE A
KING OR A PEASANT—
ONLY WHETHER YOU
KNOW JESUS CHRIST
AS YOUR REDEEMER
FROM SIN.**

on the basis of what the Word
of God says, in telling you about
Jesus Christ. Men may join the
church, men may pray at an
altar, men may be baptized, men
may turn over a new leaf, but
there is no salvation in any of
these. There is salvation on only
one basis—the Word of God tells
men about Jesus Christ, who died
for their sins.

Beloved, I can hear John say
to John, "Why didn't you tell me
to discard my Prayer Book, and
to read the Bible?"

V
"WHY DIDN'T YOU TELL ME
THAT WHEN MY LITTLE
BABY DIED, HE WAS SAFE IN
JESUS?"

My heart went out to the Ken-
nedy family when they lost their
baby. I had a notion of even
writing a letter of condolence, to
offer some Scriptural hope, but
I concluded that out of the thou-
sands of telegrams and letters
that would be sent, mine would
be lost in the shuffle, and there-
fore I failed to do so. My heart,
as I say, went out to them. I
know how they must have grieved.
I know what grief is concern-
ing the death of a child. Not
a day goes by in my life but that
I have grief when I think about
the death of my little grandson
Stephen. I wanted to write to
Mr. Kennedy, and I wanted to

write to his wife, and I wanted
to say to them, "All this tomfool-
ery that you have passed through
by way of the ritual of your
church, you can forget about it,
for it is meaningless."

Ordinarily I don't read too
much of what Catholicism says
and does (somehow it is disgust-
ing to me and I just don't want
to spend my time reading it),
but I did read tremendously con-
cerning the death and the burial
service of that little child. Oh,
how foolish was it all! I turn to
the Word of God and I find that
it says:

"Why died I not from the
womb? why did I not give up
the ghost when I came out of
the belly? Why did the knees
prevent me? or why the breasts
that I should suck? For now
should I have LAIN STILL and
been QUIET, I should have
SLEPT: then had I been at
REST."—Job 2:11-13.

Notice, Job said, "If I had
died as a babe I would be at
rest now."

Beloved it can't be too strong-
ly stated that a babe that dies
in infancy goes into the direct
presence of the Lord Jesus
Christ, yet I think how that Pope
John XXIII and his associates
in this country led Mr. Kennedy
to believe that little babe had
gone to Limbo, and ultimately to
Purgatory, and maybe after a
long, long time would get into
Heaven. Oh, don't tell me that
when John met John he didn't
say, "Why didn't you tell me
that my babe had gone to be
with Jesus?"

VI

"WHY DIDN'T YOU TELL ME
THE TRUTH AS TO SALVA-
TION?"

I am sure that when John met
John, he said, "I visited you,
Jacqueline visited you, Robert
visited you, and different mem-
bers of our family visited you,
but you never told us the truth
about salvation."

Listen, beloved, if ever I want-
ed to tell an audience how to be
saved I want to tell you now.
Listen:

"For this is my BLOOD of the
new testament which is SHED
FOR MANY for the remission
of sins."—Mt. 26:28.

"Much more then, being now
JUSTIFIED BY HIS BLOOD, we
shall be saved from wrath
through him."—Rom. 5:9.

"Neither by the blood of goats
and calves, but BY HIS OWN
BLOOD he entered in once in-
to the holy place, having obtained
ETERNAL REDEMPTION for
us."—Heb. 9:12.

"And almost all things are by
the law purged with blood; and
WITHOUT SHEDDING OF
BLOOD IS NO REMISSION."—
Heb. 9:22.

"And the BLOOD of Jesus
Christ his Son CLEANSETH us
from ALL SIN."—I John 1:7.

Do you mean to tell me that if
two men met in Hell they are
not going to discuss the question
of salvation? I am sure that
John said, "Why didn't you tell
me how to be saved? Why didn't
you tell me about the blood?
Why did you tell me that it was
by prayer, and by penance, and
by something that I did? Why
did you tell me if I kept on
doing good, that maybe after a
long while there would be a
hope of me getting into Heaven?"

Well, beloved, the man who
knows the truth of the Bible
knows that Heaven is his

SERMON OUTLINE—

WHAT GOD DOES FOR US

"Go home to thy friends, and tell them how great things the
Lord hath done for thee"—Mark 5:19.

As Christians, our constant thought should be upon what God
does for us, and our constant witness should be of what the Lord
hath done. As the song reminds us:

"Count your many blessings, name them one by one;
Count your many blessings, see what God hath done."

I. GOD THE FATHER—What He Hath Done:

1. He Loved us with an everlasting love—Jer. 31:3; 2 Tim. 1:9.
2. He Displayed His love by sending Christ—I John 4:9; John 3:16.
3. He Justifies us—Romans 3:25, 26.
4. He Hears us—I Peter 3:12.
5. He Provides for us—Philippians 4:19.

II. GOD THE SON—What He Hath Done:

1. He Represented us in His life, death, and resurrection—John 10:11; 2 Cor. 5:21; I Pet. 3:18; Rom. 10:4.
2. He Saves us from sin—Matthew 1:21; Luke 19:10.
3. He Mediates in our behalf—I Tim. 2:5; John 17:9; Heb. 9:25; I John 2:2.
4. He is Coming again for us—John 14:3; I Thess. 4:16-18.

III. GOD THE HOLY SPIRIT—What He Hath Done:

1. He Convicted us of our sins—John 16:8-11; Acts 2:37.
2. He Led us to Christ—John 16:14.
3. He Indwells God's children—I Cor. 6:19.
4. He Teaches us—I John 2:27; I Cor. 2:10.
5. He Leads us—Romans 8:14; John 16:13.
6. He gives Assurance—Romans 8:9, 16.
7. He Empowers—Acts 2; Luke 24:49; I Thess 1:5.

home right now as a present
tense possession, through the
blood of the Lord Jesus Christ.

I am not concerned a particle
as to what happens to me when
I die. I know that if I walk out
of this building tonight, and to-
morrow you read in the paper
that I am dead—I know that I
am going to be in Heaven. Or
if it doesn't take place for fifty
years, I know that I am going
to be in Heaven. I am not going
there because I am a Baptist
preacher, and because I have
been baptized, and because I
baptize others. I am not going
there because of anything I do
myself or because of anything
anybody else has ever done for
me. Beloved I am going to
Heaven because Jesus Christ, on
Calvary's cross, died and poured
out His blood, and paid in full
every sin of my life.

Beloved, I have in mind when
John met John, that John said,
"Why didn't you tell me the
truth as to salvation through the
Lord Jesus Christ?"

CONCLUSION

What is it going to be like for
these two throughout eternity?
Are they going to discuss these
things throughout eternity? Well,
I think not. I wouldn't be a bit
surprised but what they are the
two greatest enemies that Hell
possesses. Scripture? Listen:

"But the children of the king-
dom shall be cast out into outer
darkness: there shall be WEEP-
ING and GNASHING OF
TEETH."—Mt. 8:12.

That man who has led some-
body else astray is going to be
gnashed upon throughout etern-
ity. I am satisfied that there will
be many a daughter in Hell who
is going to say, "Mother, I am
in Hell because you did not teach
me the truth," and the mother is
going to say, "What of it? I am
worse because of you," and they
will gnash on one another with
their teeth. I am satisfied there
will be many a vile, immoral
leech who will meet in Hell some

individual whom he has seduced,
and that they will gnash upon one
another with their teeth through-
out eternity. If I understand this
Scripture, then when John met
John, Matthew 8:12 became a
reality, and there was weeping
and gnashing of teeth.

Asa Keyes was the famed
prosecutor of the West Coast back
in the 1920's. He sent over 900,
almost 1,000 men to San Quentin
prison. He became known as the
outstanding prosecuting attorney
in the whole United States. Then
Asa Keys committed a crime
and was sentenced to San Quen-
tin prison. When he entered the
gates of San Quentin, nearly a
thousand prisoners who were in
San Quentin because he had
prosecuted them, lined up and
gave him a loud, sardonic laugh.
It finally got to the place that
they had to separate him from
all the balance, and they put him
in confinement by himself to
keep the prisoners in San Quen-
tin from killing him.

Beloved, I don't know about
any sardonic laughter in Hell,
for the Bible doesn't say any-
thing about laughter in Hell, but
it does say that there is going
to be weeping and gnashing of
teeth. I say to you, when John
met John, there was weeping
and gnashing of teeth.

You say, "Brother Gilpin, why
preach a sermon like this? You
can't do any good for John or
John and all you can do is to
make folk angry." Well, some-
how, beloved, I feel that the Lord
calls me to do that once in a
while. It just seems to me that
the Lord calls me to make a few
people angry. As a result of it,
sometimes I have seen them,
when they got over their angri-
ness, they came to realize that
Brother Gilpin had preached
them the truth after all.

You are not going to meet me
in Hell because I am not going
there, but I want to meet you in
Heaven, and I want to tell every-
one of you who are here tonight,
and everyone who reads this mes-
sage in THE BAPTIST EXAM-
INER, that the only way a man
can keep out of Hell is through
the blood of the Lord Jesus
Christ. I don't want anybody to
go out of this world depending on
religion, or ritual, or anything
man has to offer or say. Rather,
beloved, I want you to go out
depending upon the blood of the
Lord Jesus Christ, and when you
meet this John R. in Heaven, I
want you to thank me because
I preached to you the blood of
Jesus Christ as the only means
of man's salvation.

May God bless you!

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Salvation

"Glorious Jesus came into the world to save sinners."—1 Timothy 1:16

'What must I do to be Saved?'

THE BIBLE RECORD
AUG 18-19-21

18 And it came to pass, as we went to the temple, to pray, as our custom was, that Peter stood up, and said unto them, Men, ye should have been careful to have kept the law of God, which is the way of life, and to have kept the commandments of the Lord, which are the way of life.

The scene is back in Bible days, at a jail house in the city of Philippi, which was, as you know, the place where Paul and Silas were kept. The jailer, Paul and Silas. The first person in the world to be saved, the jailer, was the jailer of the prison of the city of Philippi.



The jailer was the first person in the world to be saved. He was the jailer of the prison of the city of Philippi.

person of his honour.

3. Adultery pollutes. The devil is called an unclean spirit. Luke 11:24. The adulterer is the devil's first-born; he is unclean; he is a moving quagmire; he is all over ulcerated with sin; his eyes sparkle with lust; his mouth foams out filth; his heart burns like Mount Etna, in unclean desires; and he is so filthy, that if he dies in this sin, all the flames of hell will never purge away his uncleanness.

And, as for the adulteress, who can paint her black enough? The Scriptures call her a deep ditch. Prov. 23:7. She is a common drain; whereas a believer's body is a living temple, and his soul a little heaven, bespangled with the graces, as so many stars. The body of a harlot is a walking dunghill, and her soul a lesser hell.

4. Adultery is destructive to the body.

"And thou mourn at the last, when thy flesh and thy body are consumed." Prov. 5:11.

It brings into a consumption. Uncleanness turns the body into a hospital, it wastes the radical moisture, rots the skull, and eats the beauty of the face. As the flame wastes the candle, so the fire of lust consumes the bones. The adulterer hastens his own death. "Till a dart strike through his liver." Prov. 7:23. The Romans had their funerals at the gate of Venus's temple, to signify that lust brings death. Venus is lust.

5. Adultery is a drain upon the purse, it wastes not the body only, but the estate.

"By the means of a whorish woman, a man is brought to a piece of bread." Prov. 6:26.

Whores are the devil's horse-leeches, sponges that suck in money. The prodigal son spent his portion when he fell among harlots. Luke 15:30. The concubine of King Edward III, when he was dying, got all she could from him, and even plucked the rings off his fingers, and so left him. He that lives in luxury, dies in beggary.

6. Adultery destroys reputation.

"Whoso committeth adultery with a woman, a wound and dishonour shall he get, and his reproach shall not be wiped away."

Some when they get wounds, get honour. The soldier's wounds are full of honour; the martyr's wounds for Christ are full of honour; but the adulterer gets wounds, but no honour to his name. "His reproach shall not be wiped away." Wounds of reputation no physician can heal. When the adulterer dies, his shame lives. When his body rots under ground, his name rots above ground. His base-born children are living monuments of his shame.

7. This sin impairs the mind; it steals away the understanding; it stupefies the heart. "Whoredom takes away the heart." Hosea 4:11. It eats out all heart for good. Solomon bespotted himself with women, and they enticed him to idolatry.

8. This sin incurs temporal judgments. The Mosaic law made adultery death. "The adulterer and adulteress shall surely be put to death" and the usual death was stoning. Lev. 20:10; Deut. 22:24.

The Saxons commanded persons taken in this sin to be burnt. The Romans caused their heads to be stricken off. Like a scorpion, this sin carries a sting in its tail. The adultery of Paris and Helena was the death of both, and the ruin of Troy.

"Jealousy is the rage of a man." The adulterer is often killed in the act of his sin. Adultery cost Otho the emperor, and Pope Sixtus IV, their lives. I have read of two citizens in London, in 1583, who, having defiled themselves with adultery on the Lord's day, were immediately

struck dead with fire from heaven. If all who are now guilty of this sin were to be punished in this manner, it would rain fire again, as on Sodom.

9. Adultery, without repentance, damns the soul.

"Neither fornicators, nor adulterers, nor effeminate, shall enter into the kingdom of God." I Cor. 6:9. The fire of lust brings to the fire of hell.

"Whoremongers and adulterers God will judge." Heb. 13:4.

Though men may neglect to judge them, yet God will judge them. But will not God judge all other sinners? Yes. Why then does the apostle say, "Whoremongers and adulterers God will judge?" The meaning is, he will judge them assuredly; they shall not escape the hand of justice; and he will punish them severely.

"The Lord knoweth how to reserve the unjust to the day of judgment to be punished, but chiefly them that walk in the lust of uncleanness." 2 Pet. 2:9.

The harlot's breast keeps from Abraham's bosom. Who for a cup of pleasure would drink a sea of wrath? "Her guests are in the depths of hell." Prov. 9:18. A wise traveler, though many pleasant dishes are set before him at the inn, forbears to taste, because of the reckoning. We are all travellers to Jerusalem above; and when many baits of temptation are set before us, we should refrain, and think of the reckoning which will be brought in at death.

With what stomach could Dionysius eat his dainties, when he imagined there was a naked sword hung over his head as he sat at meat? While the adulterer feeds on strange flesh, the sword of God's justice hangs over his head.

Causinus speaks of a tree growing in Spain, that is of a sweet smell, and pleasant to the taste, but the juice of it is poisonous. This is an emblem of a harlot; who is perfumed with powders, and fair to look on, but poisonous and damnable to the soul.

"She hath cast down many wounded, yea, many strong men have been slain by her." Prov. 7:26.

10. The adulterer not only wrongs his own soul, but does what in him lies to destroy the soul of another, and so kills two at once.

He is worse than the thief; for, suppose a thief robs a man, yea, takes away his life, the man's soul may be happy; he may go to heaven as well as if he had died in his bed. But he who com-

"MOUNTAIN MUSINGS"

By
Simon
Muse

I's had lots of laffs out of Brown. I rekollect the first th' boy heerd a refurance mentators. The preecher "Th' trouble with th' world is all these rott'n mentators." Willy turn'd Ma an' sed, "Ma, I ain't thar wuz anythang wrong fokes' tater crop this year, tur watch it preechers; sum is mighty easy to misunde-

mits adultery, endangers the of another, and deprives salvation so far as in him. Now, what a fearful thing to be an instrument to drag other to hell!

11. The adulterer is abhorred of God.

"The mouth of a stranger is a deep pit: he who is a deep pit, the Lord shall be there." Prov. 22:14. Who be worse than to be abhorred of God? God may be angry with his own children; but to abhor a man, is the highest degree of hatred.

12. Adultery sows discord.

It destroys peace and love, two best flowers that grow in family. It sets husband and wife against husband, and so causes the "joins" same body to smite one another." This division in a house works confusion; for house divided against itself, not stand." Luke 11:17.

How does the Lord show abhorrence of the adulterer?

In giving him up to a depraved mind, and a seared conscience. Rom. 1:28. He is left such a condition that he cannot repent. He is abhorred of God. He stands upon the threshold of hell; and when death gives a push, he tumbles in. Adultery should sound a retreat in ears, and call us off from pursuit of so damnable an uncleanness. Hear what Scriptures say:

"Come not nigh the door of her house." Prov. 5:8.

"Her house is the way to death." Prov. 7:27.

(Part Three — Next Week)

The Grace of God

(Continued from page 13) tion, which is by grace (Rom. 3:24); sanctification, "by the grace of God we behaved ourselves in the world" (2 Cor. 1:12, American St'd. Ver.), for the "grace of God . . . teaches us to deny ungodliness, worldly lusts, and to live soberly, righteously and godly, in this present world" (Tit. 2:11-12).

This saving grace includes service. Grace and apostleship cannot be divided (Rom. 1:5). In Corinth, Paul laid the foundation, but it was only "according to the grace of God" (I Cor. 3:10). Did Paul labour more abundantly than the other apostles? It was "the grace of God" (1 Cor. 15:10). Therefore, "let us have grace whereby we may serve God" (Heb. 12:28).

The grace of God not only saves and sanctifies, it also satisfies. "God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. 9:8). Regardless of the circumstance the grace of God suffices. "My grace is sufficient for thee" says Jesus Christ (2 Cor. 12:9).

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find

grace to help in time of need" (Heb. 4:16).

Grace does it all. And when the work is done, the building is completed, the headstone shall crown the whole with shoutings of, "Grace! Grace!" (Zech. 4:7), and Christ, our Zerubbabel, Whose wounded hands laid the foundation of the house shall also finish it (Zech. 4:9), and He shall receive all the glory for such grace (Eph. 1:6).

Hence, "Grace puts us in the way, helps us by the way, and takes us all the way" (Spurgeon); for "Grace is not grace in any way, if it is not grace in every way" (Augustine).

This is "the true grace of God, wherein ye stand" (I Pet. 5:12).

"Grace be with all them that love our Lord Jesus Christ in sincerity. Amen" (Eph. 6:24).

Adultery

(Continued from page one) and the stork, wherever he flies, comes into no nest but his own. Naturalists write that if a stork, leaving his own mate, joins with any other, all the rest of the storks fall upon it, and pull its feathers from it. Adultery is worse than brutish, it degrades a

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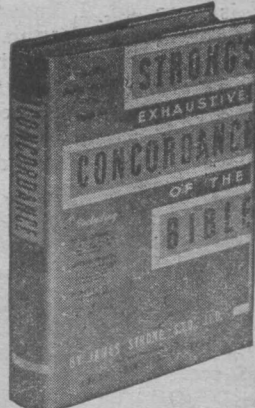
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