

The Baptist Examiner

Faid Circulation In All States And In Many Foreign Countries

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

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WHOLE NUMBER 1580

Another Letter As To Bougainville

By F. T. HALLIMAN
Koroba: T.P.N.G.

first the water looked muddy as it was running off.

On Monday morning we were up fairly early and after breakfast Brother Doty and I went to



ELD. FRED HALLIMAN

inquire about the plane—it would be there about 10 we were told. We got our bags checked and true to form the man that was to carry us down to the airstrip waited until he heard the plane

coming and then we all got into the vehicle and rushed at top speed down to the airstrip. It was not too long before the plane was loaded and we were ready to leave for Rabaul. We made the usual stops that day plus a detour out into the Pacific quite a way to a small island, not much more than a little speck on the map, called Nis-sian Island.

When we arrived in Rabaul, one of Brother Doty's amateur radio friends was on hand to meet us and he took us around to the place where we would spend the next two nights. I had several things to do in Rabaul so the day and one-half that I would be there would be just about enough time to take care of everything. Compared to the Highlands, Rabaul is usually hot and humid, and most of the coastal areas are for that matter.

Both Brother Doty and I were to leave Rabaul on Wednesday morning but since he was going (Continued on page 5, column 2)

Yes, Christians Do Have A Lot Of Grievous Faults

By Charles Haddon Spurgeon

(From John Ploughman's Talk or Plain Advice for Plain People.

(Written in the language of an English farmer)

He who boasts of being perfect is perfect in folly. I have been a good deal up and down the world, and I never did see either a perfect horse or a perfect man, and I never shall till two Sundays come together. You cannot get white flour out of a coal sack, nor perfect out of human nature; he who looks for it had better look for sugar in the sea. The old saying is, "Lifeless, faultless" of dead men we should say nothing but good, but as for the living, they are all tarred more or less with the black brush, and half an eye can see it. Every head has a soft place in it, and every heart has its prickles, and every day its night. Even the sun shows spots, and the skies are darkened with clouds.

Nobody is so wise but he has folly enough to stock a stall at Vanity Fair. Where I could not see the fool's-cap, I have nevertheless heard the bells jingle. As there is no sunshine without some shadows, so is all human good mixed up with more or less of evil; even poor law guardians have their little failings, and parish beadies are not wholly of heavenly nature. The best wine has its lees. All men's faults are not written on their foreheads, and it's quite as well they are not,

or hats would need very wide brims, yet, as sure as eggs are eggs, faults of some sort nestle in every bosom.

There's no telling when a man's sins may show themselves, for hares pop out of the ditch just when you are not looking for them. A horse that is weak in the legs may not stumble for a mile or two, but it is in him, and the



CHARLES H. SPURGEON

rider had better hold him up well. The tabby cat is not lapping milk just now, but leave the dairy door open, and we will see if she is not as bad a thief as the kitten. There's fire in the flint, cool as it looks; wait till the steel gets a knock at it, and you will see. Everybody can read that riddle, but it is not everybody that will remember to keep his gunpowder out of the way of the candle.

If we would always recollect that we live among men who are (Continued on page 8, column 1)

DID CHRIST ABOLISH CAPITAL PUNISHMENT?

ROBERT McNEILL, Pastor
Randolph Street Baptist Church
Charleston, West Virginia

Since 1930, the Federal Government has been keeping records of executions; and 1968 was the first year on record in which not a single criminal was executed in the United States! Yet 1968 was a year of assassinations! Men were free to kill their political enemies, but the law would not or could not slay the enemies of society! In 1967 there was only one execution in the United States, yet in 1967 there were 76 law enforcement officers killed or murdered in criminal action in the United States. This was a terrific jump from the average of 48 officers a year killed between 1960 and 1966. Since 1960, 411 policemen, law officers have been killed, slain in the line of duty trying to protect citizens of the United States. Yet the killers of these officers and other citizens of our country do not pay for these crimes with their lives, because states have passed and other states are advocating the doing away with capital punishment.

At the present moment there are 435 prisoners in "death rows" across the nation, hoping that the laws will be changed. State after state has abolished capital punishment in direct defiance of the Word of God in Genesis 9:5-6 and Romans 13:1-4, and innocent people are reaping the sad consequences. Criminals can kill policemen and citizens, but the law cannot kill criminals. One is reminded of the words of Isaiah the prophet when he declares, "Truth is fallen in the street, and equity cannot enter." (Isaiah 59:14). To those who try to deceive the public and tell us that capital punishment is not a deterrent to crime, listen to this story. Michigan was one of the first states that abandoned the death penalty. Shortly after they repealed the law on capital punishment a man was arrested for murder in that state. He confessed that he had not only driven his victim to Michigan, but he had come with the deliberate intention of murder. He

said he could have killed in his home state, but he had come to Michigan because there was now no death penalty. Such a confession is reason enough to retain the death penalty, but a far higher reason exists — God has commanded it.

In 1901, Leon Czolgosz, shot President William McKinley. Less than two months later the cold blooded killer died in an electric chair according to the law of God and the law of the United States. A little over 60 years later a United States Senator, Robert Kennedy, was shot in cold blood by Sirhan Sirhan. The state of California spent over \$350,000 on this killer before the trial started some 8 months later and most authorities do not believe he will ever be executed under our present system of laws and court procedure. Even if they decide this murderer should die, what would California do with all those who are still sitting around in death row that they haven't executed? In defiance of God's laws and our own laws we hear prattle about mercy, humanitarianism, enlightenment and advancement in dealing with murderers.

How did this all come about? Why is it that there is such a cry against those who are in favor of capital punishment? We unhesitatingly blame liberal preachers, the liberal press, and



ROBERT McNEILL

liberal educators. The unfaithfulness of preachers and educators is very largely responsible for the lawlessness which is now so rife and widespread throughout the whole of Christendom.

During the last two or three generations thousands of pulpits and classrooms have jettisoned the Divine Law, downgraded the Old Testament, and grossly misrepresented the Divine character. Thus the most powerful of all restraints, the law of God, has been removed and license given to the lusts of the flesh. The justice, the holiness and the wrath of God have been pushed into the background, and a God that loves everybody and would not punish anybody has been thrust into the foreground. In consequence, the masses of church-goers and non-church-goers no longer fear God.

Many preachers knowingly or unknowingly have accepted the tenets of so called humanitarians and nowhere is this better illustrated than in the case of capital punishment. After a great debate and a very close vote in 1956 the British House of Commons voted 293 to 262 to abolish the death penalty for murder in Great Britain. The liberal magazine the Christian Century came out a few weeks later and said that behind the British decision lie years of agitation by a small group of humanitarians. Web-

ster's Dictionary defines humanitarianism in 3 ways. "(a) The doctrine that man's obligations are limited to the welfare of mankind. (b) the doctrine that man may perfect his own nature without the aid of divine grace. (c) the doctrine that denies the divinity of Jesus Christ." Now are you surprised that God's laws, God's commands are being set aside and liberal theologians are right in the forefront of doing away with capital punishment? Facts in our own city of Charleston, the capital of West Virginia bear this out. On Wednesday night, February 19th, 1969, the Charleston Daily Mail ran two articles side by side in the evening paper. Ministers contacted by the paper said a return to capital punishment was a regression into barbarism, a move back into the dark ages; they were 100% opposed to capital punishment, but across the page three out of every four people contacted on the streets of our city were for capital punishment. In other words, the average person in the street believes more about what God has said on capital punishment than the clergy. The next morning, February 20th, 1969, the Charleston Gazette came out on its editorial page with an article entitled, "Let's Be Thankful They Are Few." This article would leave the reading public to believe that two Baptist ministers were the only ones in the area that believe what the Bible says about capital punishment. As pastor of Randolph Street Baptist Church I not only believe in capital punishment, but my whole church believes in it and I believe there are many, many more preachers in Charleston and the state of West Virginia that believe in it. The Charleston Gazette called capital punishment, "legalized murder" and was rejoicing that organized religion was not being represented by a couple of Baptist preachers who took a strong stand for capital punishment. I've got news for the editor of the Gazette! Organized religion told Pilate to crucify Christ. Organized religion burned John Huss at the stake. (Continued on page 6, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"Do You Have Your New Easter Clothes?"

(Read Genesis 3).

Most all ladies about this time of year get to thinking in terms of their new Easter garments. I am satisfied there will be people that will go to church on Easter Sunday that won't be back in the church again until Xmas, unless perhaps a funeral may cause them to come back to the house of God. Other than that, the average preacher, when he bids his Easter congregation goodbye, should say, "If I don't get to see you anymore, I wish you a Merry Xmas and a Happy New Year," because a great number of them will not be back to church again

until Xmas, or, as I say, unless a funeral causes them to come to the services.

I think a lot of people go to church on Easter primarily to display the new clothes which they have. I don't say that is true of everybody, but I say it is true of a great number of people — that they go to church on Easter Sunday merely to make a display and a show of the clothing which they wear. It is recognized in America that Easter is dress-up day, and, as I say, I think lots of people go to church just in order to show off their new clothes. One woman said to her hus-

band after they went home from a service on Easter morning, "Do you mean you never saw what kind of hat she had on? A lot of good it does you to go to church!"

Well, I think that is fairly well characteristic of a lot of people — that they go there for the wrong purpose.

In speaking about your new Easter clothes (and I am merely using this as a springboard in order that I might get to my message), may I remind you that the oldest profession that is known to the world is that of gardening. We read:

(Continued on page 2, column 1)

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Calvary Baptists Have New Mission In Louisville, Ky.

Calvary Baptist Church now has a mission in Louisville, Kentucky, which is being conducted by Brother Marvin Long.

The address at which the mission is meeting is 758 Logan St., and we would certainly urge our friends and those who live in that area to attend the services, if and whenever God might make it possible for you to do so. It would be a joy to us to know that you are in attendance at these services, especially since we think so much of Brother Long and the rest of the folk who are presently affiliated with him.

"Easter Clothes"

(Continued from page one)

"And the Lord God took the man, and put him into the GARDEN of Eden to DRESS IT and to keep it."—Gen. 2:15.

That is the oldest profession that is recognized in the Word of God.

The second oldest profession is that of tailoring, for we read:

"And the eyes of them both were opened, and they knew that they were naked; and they SEWED FIG LEAVES together, and made themselves aprons."—Gen. 3:7.

If you will turn through the Word of God, recognizing the fact that tailoring is the second oldest profession that is mentioned in the Bible, you will find that clothing is most often mentioned in God's Word. You have everything from swaddling clothes to grave clothes, including sheepskins and goat skins, that are mentioned in the Word of God. For example, we read:

"And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was

no room for them in the inn."—Luke 2:7.

"And this shall be a sign unto you: Ye shall find the babe wrapped in SWADDLING CLOTHES, lying in a manger."—Luke 2:12.

"And he that was dead came forth, bound hand and foot with GRAVECLOTHES: and his face was bound with a napkin. Jesus saith unto them, Loose him, and let him go."—John 11:44.

"They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in SHEEPSKINS and GOATSKINS; being destitute, afflicted, tormented."—Heb. 11:37.

If you will read Exodus 28, you will find the story of the clothing which the priest and the high priest wore relative to their religious ceremony and service for Israel. The Word of God tells us that they were clothed with pure white garments, but the high priest himself was allowed to be clothed with garments of glory and beauty. However, he had to divest himself of these on the great day of atonement when he clothed himself then only in pure white clothing, when he made an atonement for the people. There is no passage in all the Word of God that is more pertinent so far as teaching is concerned than is the 28th chapter of Exodus, which tells us about the clothes which the priest and the high priest wore.

I might say this in passing, there is one thing certain, you never find any indication in the Word of God how that God would allow nudity or near nudity in any sense at all, for the Word of God says:

"In like manner also, that women adorn themselves in MODEST APPAREL, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works."—I Tim. 2:9,10.

There is not a hint in the Word of God that would indicate that women are allowed to dress themselves other than modestly. I think about the old song, "Happy Days Are Here Again," and when I think of it, I am reminded as the spring season comes about, looking forward to the summer, that we might change that old song and say, "Nasty Days Are Here Again," for that is about what we are going to have as soon as the first warm day comes. You will see individuals walking along the streets that do not have on enough clothes to flag a hand car. The fact of the matter is, one woman said that she made her skirt out of odds and ends, and another person remarked that it was rather odd where it ended.

Well, I am saying to you, God's people ought to dress modestly, and God's people ought to be able to dress in a way whereby they will reflect the sentiment that is taught or laid down in Paul's first letter to young Timothy.

Now having said all this about clothes and clothing, may I bring you immediately to this third chapter of Genesis and tell you about this early art of tailoring that we find therein described.

I

ADAM AND EVE.

The first two individuals that

ever walked within the world were two unusual individuals. I am satisfied that Adam was the most handsome man that ever walked on God's green earth. I am sure that Eve was the most beautiful woman that ever lived within the world. I am satisfied that today there isn't a woman alive that would even begin to compare in beauty to our Mother Eve. I am sure there is no man, regardless of how strong, or how great his physique — I am sure there is not a man that is as handsome as was Adam.

But these two sinned, and when they did, they lost that robe of glory which God had given them. Up to the time they sinned, they didn't know they were naked. They were clothed with such a robe of glory that they didn't realize they were naked until after they sinned. When they sinned, it was then that they realized that they had lost that invisible robe that God had given to them when they were created and put within the garden. The interesting thing to me is this, that with all of their new-found intelligence which they had as a result of eating, they didn't know enough to go back to God, but rather, they tried to do something for themselves.

When the Devil was tempting them, the Devil said:

"For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."—Gen. 3:5.

So that was a part of the temptation, in that they were to have more knowledge than they had ever had before; but with all that new-found knowledge that had come to them, growing out of their sin, they didn't know enough to go to God, but rather, they tried to meet their own needs.

Now isn't that just exactly like unsaved people today? I ask you if they don't picture unsaved individuals perfectly. They had a new knowledge. They knew everything so far as this world was concerned, but they didn't have enough intelligence to turn back to God. Rather, they sewed fig leaves together in order that they might make garments for themselves to cover their nakedness.

This would tell us that no man would ever turn to God, and no man would ever come to God if left to himself. In other words, if you would leave man to himself, every man would go farther and farther from God, and not an individual would ever turn to the Lord. Listen:

"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."—John 6:44.

We have an illustration of that in the case of Adam and Eve. They would not have come to God, they did not come to God, they would never have come to God, they would have gone farther from God, and they did go farther from Him, in that they sewed fig leaves together and made for themselves aprons after they had sinned.

They aren't the only individuals that have ever tried to make aprons for themselves. Many an individual down to this day has done the same thing. Some try the apron of morality. I imagine there are plenty of people that walk the streets of our town, who are trying to clothe themselves with the apron of their own morality.

We have a good example of that in John 3, in the story of Nicodemus. Here was a man that certainly was a good moral man. Here was a man that surely was an upstanding individual. He was clothed with his own morality, yet we read:

"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the

ATTENTION! Toledo, Ohio Residents

A number of families in that area desire to establish a new Sovereign Grace Baptist Church that will hold to the historic Baptist truth and will be Calvinistic in theology. If you live in that area and are like-minded, then please drop a postcard to:

WILLIAM SHETTERLY

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Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."—John 3:5-7.

So I say to you, some individuals, like Adam, try to cover themselves when they realize they have sinned, and they try to clothe themselves with the apron of morality, and are unable to do so, as was Nicodemus. If Nicodemus couldn't cover himself with his morality, then certainly no individual down to this day is moral enough to be able to clothe himself as a result of his sins.

There are lots of people who try to clothe themselves with the apron of church membership. There are lots of people that come to church, and are members of the church, and they try to think that this is all that they need. I say to you, there's many and many an individual who today has gone into a church service someplace, and has sat there within the service, and all he had on so far as God was concerned, was his apron of church membership.

We have an example of that in Matthew 23 concerning the crowd of religious people that the Lord Jesus Christ was dealing with. He said that they were teachers and preachers of the law. He said that they were men of works. He said that they were men of long prayers. He said that they had great religious oaths and creeds that they believed and swore by. He said that they were tithe payers. He tells us that these individuals' lives on the outside were just as clean as they could be, but the inside was filled with extortion and excess. The Lord Jesus ends this chapter by looking them squarely in the eye and saying to them:

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"—Mt. 23:33.

Notice if you will, these individuals had on aprons of church membership. They had a profession, but they didn't have a possession. They had churchianity, but they didn't have Christianity. They had their names on the church record book, but they did not have their names in the Lamb's book of life. Jesus said to them, "You look like a bunch

of snakes to me. How are you going to keep out of Hell?"

I go back and see Adam and Eve clothed in the Garden of Eden in their own style, and see God as He looks upon them with displeasure. I say, just as God looked upon them with displeasure, so God looks upon every individual today with displeasure, who is clothed other than in the righteousness of the Lord Jesus Christ.

Oh, hear me, if you are clothed with the apron of morality, or if you are clothed with the apron of church membership, or if you are clothed with anything other than the imputed righteousness of Jesus Christ, you stand in God's sight absolutely naked before Him. You are unclothed in the sight of Almighty God.

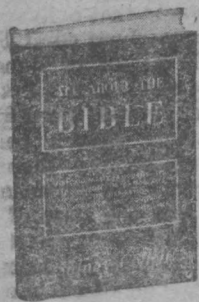
If you will come back to this passage in Genesis 3, you will find that God made provision for these two. That is the interesting thing to me to see how God made provision. He didn't ask them to do anything for themselves, but God made provision for them. Listen:

"Unto Adam also and to his wife DID THE LORD GOD MAKE COATS of skins, and clothed them."—Gen. 3:21.

Notice, God took the initiative. God made the coats of skins, and God clothed them. Adam and Eve ought to have done something for themselves. They ought to have come to God and gotten directions as to what they should do. Instead, they did what seemed right to them. They made clothes for themselves out of fig leaves, and those clothes God rejected and cast to one side. Then we read how God took the initiative, and how God made provision for these individuals.

I tell you, beloved, if God had not taken the initiative in my salvation, I would go to Hell. If God hadn't taken the initiative in your salvation, you would have gone to Hell too. Just like Adam made provision for Adam and Eve, husband and wife, in the Garden of Eden, so God had made provision for us to keep out of Hell.

Oh, believe me when I say (Continued on page 3, column 1)



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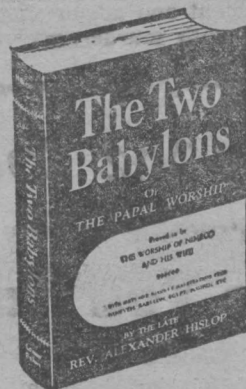
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THE BAPTIST EXAMINER

MARCH 22, 1969

PAGE TWO



THE TWO BABYLONS

By ALEXANDER HISLOP

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If you believe in hanging your stocking by the mantel at Christmastime, or if you have adopted any one of the dozens of Roman Catholic theological pretensions then you need to read this book. Mr. Hislop shows that much of our religious life today is nothing but paganism that has crept in through Roman Catholicism.

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"Easter Clothes"

(Continued from page two)

it depended on you, the last one of you would have gone to a Devil's Hell. If God had waited on you to do anything for yourself, you would have been going in the wrong direction still, to get away from God. I tell you, God made provision for Adam and Eve, and God has made provision in Jesus Christ for you and me, through the Son of God who died for our sins.

I want you to notice the clothing that God gave to these two required a sacrifice. It is interesting just to notice that the clothing that God gave to Adam and Eve required the death of an animal.

Listen:
"Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." — Gen. 3:21.

You don't take a skin off an animal unless you take his life at the same time. So for God to take the skin of this animal, and use this skin in order to cover Adam and Eve, the animal had to give its life. I say, beloved, an innocent animal had to die in order that a man and woman might be clothed.

I come down the avenues of time and stand by the Cross of Calvary, and I see the Lord Jesus Christ giving his life. Why? For the same purpose that you find the animal dying back there in the Garden of Eden. That animal died that Adam and Eve might be clothed. That animal gave its life that Adam and Eve might be fully clothed from their sins, and Jesus Christ gave His life on the Cross of Calvary in order that you and I might be clothed from our sins.

Doesn't that thrill your heart and soul just to know that God's clothing required a sacrifice? An animal had to die for Adam and Eve to be clothed, and Jesus Christ had to die that you and I might be clothed. The interesting thing about it all is, that Jesus Christ died in the mind of God before you and I were ever born into this world. Listen:

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the LAMB SLAIN FROM THE FOUNDATION of the world." — Rev. 13:8.

When was the Lamb of God slain? From the foundation of the world. I say, beloved, Jesus ac-

tually died two thousand years ago, but in the mind of God, He was slain before the foundation of the world. What a blessed privilege it is just to realize that the Lord Jesus Christ died in the mind of God for you and me before this world was, and before you and I were ever born.

Yes, beloved, as God's clothing required a sacrifice, so the clothing that you and I have, wherein God sees us clothed from His wrath, required the sacrifice of the Lord Jesus Christ. He had to die for our sins.

I want you to notice also that all Adam and Eve did was to accept what God did. When you come to realize this, doesn't it put you on shouting ground just to realize that all that Adam and Eve did to be clothed was to accept what God had done for them? God killed the lamb. God made the coats of skin. God clothed them. All that Adam and Eve did was to accept what God had done for them.

Beloved, if I understand the Word of God, that is all that a sinner does; he just receives what God has done in his behalf. Listen:

"For the wages of sin is death; but the GIFT OF GOD is eternal life through Jesus Christ our Lord." — Rom. 6:23.

"Thanks be unto God for his unspeakable GIFT." — II Cor. 9:15.

There was n't anything that Adam and Eve had to do to be clothed with God's clothing. I thank God so far as the sinner is concerned, all that a sinner can do is to receive or acknowledge what God has done in his behalf in Christ Jesus.

In the light of this, I would like to give you some illustrations in the Word of God of individuals who were clothed, unclothed, and clothed properly.

JOSHUA.

We read:

"Now Joshua was clothed with filthy garments, and stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by." — Zech. 3:3-5.

What a marvelous illustration this is! Joshua, the high priest, was clothed with filthy garments.

God said, "Take away those filthy garments from him, and clothe him with clean garments, and put a fair mitre upon his head."

Beloved, doesn't that illustrate the sinner to perfection? Isn't the sinner pictured perfectly here? Isn't it true that the sinner stands in God's sight, clothed filthy before the Lord? Listen:

"But we are all as an UN-CLEAN THING, and all our righteousnesses are as FILTHY RAGS; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." — Isa. 64:6.

That certainly isn't very becoming when I say that you are clothed in filthy rags in God's sight, but that is exactly what God says about every one of us. He says that all of our righteousnesses are but as filthy rags. Brother, sister, if your righteousnesses — the best things about you, look like dirty, filthy, repulsive rags that you wouldn't want to touch, then pray tell me what your sins and iniquities look like in the sight of God?

Joshua was clothed in filthy rags, and you and I are clothed in the rags of our own self-righteousness. They took away those filthy rags from Joshua, and God clothed him with clean linen and put a fair mitre upon his head. As God took away the filth and clothed Joshua, so God has to take away the filthy garments of our self-righteousness and God has to clothe us in the righteousness of His own Son. Listen:

"For he hath made him who knew no sin to be sin for us; that we might be made the righteousness of God in him." — II Cor. 5:21.

This literally says that God took Jesus Christ, who didn't have one single sin, and put our sins on Jesus Christ at the Cross. When Jesus died at the cross, Jesus died for borrowed sins, as He had no sins of His own. The only sin that the Son of God has was your sin and my sin. Our sins were put on Him at the cross. Then the day that you came to know Jesus Christ as your Saviour, on that blessed day, God took the righteousness of Jesus Christ and put it over on you, so that when God sees you, He sees you clothed in the righteousness of His Son.

Can you tell me of anything that is more wonderful than that? Jesus got my sins at Calvary; I get His righteousness. Now when God looks for my sins, He sees my sins on my substitute, Jesus Christ; and when God sees me, He sees me clothed in the righteousness of His Son.

I note that when Joshua was clothed, he didn't clothe himself. Joshua stood there unable to do anything at all himself. He stood there absolutely helpless. But God took the filthy garments off of him, and God put fresh linen upon him.

Beloved, I say to you, if God didn't take the initiative, then every last one of us would go to Hell — clothed in our own garments of self-righteousness.

III

THE MANIAC OF GADARA.

We read:

"And they come to Jesus, and see him that was possessed with the devil, and had the legion, sit-

ting, and clothed, and in his right mind: and they were afraid." —

This is the story of the maniac of Gadara. You remember, I am sure, the man that had a legion of demons in him. He stayed out in the tombs of the cemetery, and you could hear him cry day and night as he cut himself there in the cemetery. The Word of God says that ultimately Jesus Christ came by and cast the demons out of him, and the demons went into a herd of swine that drowned themselves in the sea.

Notice this: up to that time, the Word of God says that this maniac hadn't worn any clothes. He lived out there in the cemetery and went about naked. You could hear him as he would cry, day and night, as he would cut himself on the stones. The Word of God pictures to us a horrible situation so far as this man was concerned. Ultimately, Jesus came into his life, and when the Son of God came into his life, the Word of God tells us that there was a change that came over him entirely — so much so, that when they see him, he is clothed and in his right mind.

I am just wondering about some of these women that run around clothed only with good intentions, or maybe not even with good intentions, in the summertime. I am just wondering about them in the light of this passage of Scripture, for this passage says that when this man was saved, he was clothed and in his right mind.

Brother, sister, listen, if an individual is saved, he has his right mind for the first time. Do you realize that nobody is in his right mind until he is saved? The Word of God says that no man has his right mind until he comes to know Jesus Christ. Listen:

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." — II Tim. 1:7.

When you are saved, God gives you a sound mind. Up to the time that you are saved, you don't have a sound mind. If you have never come to Jesus Christ, you don't have a sound mind. In other words, you can't have a sound mind until you come to know Jesus Christ as your Saviour.

Look at this man. Now that he is saved, he has his right mind, and he is clothed. Beloved, I say to you, every individual that has come to Jesus Christ and is a saved man, has his right mind now for the first time. He can think God's thoughts, he can follow God's Word, he can live in the light of God's Book, because he has his right mind, and he is clothed in the righteousness of God's Son.

IV

HYPOCRITES.

We read:

"Beware of false prophets, which come to you in SHEEP'S CLOTHING, but inwardly they are ravening wolves." — Mt. 7:15.

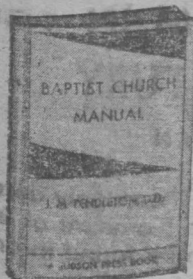
Not everybody that comes to church has on a sheepskin. Not (Continued on page 6, column 1)

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THE BAPTIST EXAMINER

MARCH 22, 1963

PAGE THREE

The Baptist Examiner FORUM

"Please explain Acts 9:7 and Acts 22:9. There seems to be a difference?"

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



We may be sure that the writer of Acts — writing under divine inspiration, would not contradict himself, so there must be another explanation.

The plausible explanation is that those with Paul heard a sound — a noise — but did not hear the words that were spoken. Sometimes in talking over the telephone I "hear" and yet I do not hear. My phone was in that condition the other day. I heard but I didn't actually hear what was said. I finally shouted above the frying noise the phone was making, and said, "Louder, I can't hear you." I was involved in a technical contradiction. I could hear, yet I couldn't hear what was being said. I later reported to the operator and said, "Something is wrong with my phone. I can't hear those who call." She understood that I was hearing a voice, but that I wasn't actually hearing what was said. I believe that the situation was similar on the Damascus Road that day.

L. G.
COOK

701 Cambridge
Birmingham, Ala.
BIBLE TEACHER
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Baptist Church
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Many a Bible hating person has rejoiced over these two verses of Scripture. And many a Bible loving and Bible believing person has been puzzled and bothered over them. The Bible hater is convinced that he has found a clear, undeniable contradiction. And many Bible believers are equally convinced that there cannot be any contradiction between these two verses, but at the same time they are unable to harmonize them. And we are forced to admit that the great majority of the translators have completely failed to be of any real help to these troubled souls.

In Acts 9:7 the noun "voice" is in the partitive genitive case and that means that these people heard the sound of the voice, that is, they heard something. In 22:9 the noun "voice" is in the accusative case which means they did not understand the voice, that is, it had no meaning to them. If you know nothing of the French language and someone should say to you, Bonjour, mon ami, comment allez-vous aujourd'hui?, you would hear the sound of that person's voice, but what

he said would have no meaning at all whatever to you. To the person who was familiar with the French language this person would be saying, Good morning my friend, how are you today? But to others it would be meaningless. So it was with Paul and his companions. Paul heard and understood what was said. But his companions heard the sound of the voice in 9:7, but in 22:9 we see they did not understand what they had heard.

The Amplified version is pretty good on Acts 22:9, but Wuest is the best on this verse of this verse. "And those with me saw indeed the light but did not hear the voice of the One speaking to me so as to understand the words, but heard it merely as a sound." Why not copy this translation on the page on which you find Acts 22:9 in your Bible? I believe it will help you in the days to come. It has been a great help to me.

JAMES
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Let us picture the events as they occurred that wonderful day on the road to Damascus. Here we see Saul of Tarsus with his servants and assistants making this long journey. A terrible journey, because he was making it for the sole purpose of trying to find all the Christians and having them put in prison or to death. I say that to us it was a terrible journey, but to him it was one borne of necessity. He was a very devout man bent on stopping a movement which he believed to be against his God. Even though he was wrong he was sincere in doing what he thought to be right.

It was not God's will for him to succeed in this purpose and so He stopped him. This was also the time when God had appointed for him to see the Lord as his Saviour. While they journeyed they all saw a great light. "And as he journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven." (Acts 9:3) "And they that were with me saw indeed the light, and were afraid . . ." (Acts 22:9). Notice that I want you to realize that all of them saw the light, but only one felt the power of it. "And he (Paul) fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?" (Acts 9:5). The rest of the caravan saw the light and were afraid, but only one was "knocked down" by it.

Now, let us get to the voice.

Just as all of them saw the light, they all heard the voice. I repeat, they all heard the voice, but only Saul heard it. Does that sound contradictory? No! Let me cite some examples. The blind person who was healed by Jesus when questioned again by the Pharisees said, ". . . I have told you already, AND YE DID NOT HEAR . . ." (John 9:27). The book of Jeremiah speaks of this. "Hear now this, O foolish people, and without understanding; which have eyes, and see not; WHICH HAVE EARS, AND HEAR NOT." (Jer. 5:21).

Perhaps, I can explain it another way. Let us picture a meeting in church. The preacher preaches a message about the Lord. Everyone in the building hears the same message, but when the invitation is given only one person comes forward confessing Christ as Saviour. We can tell that he has definitely experienced a work of grace. All of the lost people in the congregation heard the same message, yet only one heard (understood) it. This is the way it was on the road to Damascus, they all heard the voice (just as they saw the light) but they did not all hear (understand) the message.

AUSTIN
FIELDS

610 High Street
Cool Grove, Ohio
PASTOR,
Arabia Baptist
Church
Arabia, Ohio



These two verses refer to the same event, but from two different angles. One view pictures what the natural man can see and hear. The other view pictures what he cannot see nor hear.

In Acts 9 the natural man hears and understands the words of Saul. Then they become confused because they could not hear or see to whom Saul was speaking. Thus, the Spirit says, "And the men which journeyed with me stood speechless, hearing a voice, but seeing no man." Acts 9:7. The mystery of a man hearing, and yet not hearing, and one seeing and not seeing, is explained by Jesus Christ when He explains to us why He spoke in parables.

"Therefore speak I to them in parables; because they seeing see not; and hearing they hear not, neither do they understand." — Matt. 13:13.

From this verse I gather that they could see and hear the voice of Jesus as a man, but not as God. The men accompanying Saul to Damascus were the same class of people to whom Jesus was referring in Matt. 13. They were Scribes and Pharisees — sinners who heard only the voice of Saul.

In Acts 22:9 Paul is referring to the voice of God which no sinner can hear. To hear the voice of God and to understand it, one must be regenerated by the Spirit, and be partakers of the nature of God, which enables one to hear God's voice.

"He that is of God heareth God's words; you therefore hear them not, because you are not of God." — Jn. 8:47.

The same is still true in this age, sinners can easily understand and hear the voice of man, for his flesh is of the earth and it understands the things of this earth. Whereas the spiritual man is from above (Heaven) and hears the voice of God. The man in the flesh can no more hear the voice of God than the Pharisees who were traveling with Saul. The cause of all the confusion in this world today religiously, is that the natural deaf man declares he hears God's voice, and then tries to declare (Continued on page 5, column 4)

The Questions Asked At Bougainville Ordination

ALL QUESTIONS AND ANSWERS FIRST IN ENGLISH, THEN THE SAME IN THE SIWAI LANGUAGE.

NOTE: I have attended quite a few ordination services and some with questions perhaps more complicated than the following, but considering the background of these two preachers and comparing their level of understanding with that of all the other preachers that I have assisted in ordaining, I have never heard anyone give a more comprehensive account of the knowledge of the Scriptures than these two preachers did. Actually, with only a very limited formal education, they would make many Baptist preachers hang their heads in shame when it comes to the knowledge of the Scriptures. No doubt but what Brother Doty had to change his original plans many times in the system he would use but what ever it was that he finally settled on it certainly worked. For only one year's training these preachers possess an excellent knowledge of the Word of God.

1. Give experience of salvation.
2. What is salvation?
3. What are the things necessary for Scriptural baptism?

4. If a man went for baptism to a Methodist preacher what would he then be?
 5. If a man went for baptism to a Lutheran preacher what would he then be?
 6. What kind of a preacher did Jesus go to for baptism?
 7. What would Jesus then be?
 8. Did the church start on the day of Pentecost?
 9. (a) When did the True church start? (b) Who started it?
 10. What orders did Jesus give to His church?
 11. What three things did Jesus command His church to do?
 12. Who started the Methodist church?
 13. Who started the Lutheran church?
 14. Who started the church known today as the Baptist church?
 15. What is the Lord's Supper?
 16. Who may scripturally take the Lord's Supper?
 17. What elements are used in the Lord's Supper?
 18. Why is unleavened bread used?
 19. (a) What do you believe about creation? (b) Evolution?
 20. What is man's condition before salvation?
- (Continued on page 5, column 1)

New Guinea Photo Story



In this picture can be seen the two brethren that were ordained as Baptist preachers on February 23, on Bougainville Island. On the left as you look at the picture is Elder Jesse Pahake, Pastor of Jordan Baptist Church. On the right is Elder Isaac Uming, Pastor of New Canaan Baptist Church. Brother Uming is a fine man and a good pastor. Likewise Brother Pahake's character is unquestionable and he is a Pastor-teacher. Brother Pahake has unusually good qualities as a teacher and will, no doubt, carry on the task of the teaching ministry on Bougainville. The New Canaan Baptist Church forms the background for this picture.

Let me ask you to remember these brethren in prayer often. Their churches are small and they are compassed about on every side with all sorts of opposition. They are going to be shot through with all sorts of questions from their Catholic and Methodist friends, but praise God they have the answers now.

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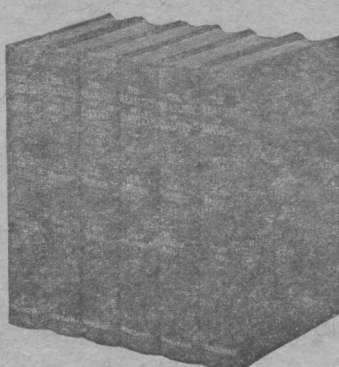
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Ordination

- (Continued from page 4)
21. Can a man do anything to make himself better?
 22. Can a lost man do anything good in the sight of God?
 23. Before a man can be saved what must he know?
 24. Before a man will trust on Jesus what must the Holy Spirit do?
 25. What are always the results of regeneration?
 26. (a) What does repent mean? (b) What will he change his mind about?
 27. Once a person is born again can he ever be lost?
 28. What Scripture teaches this?
 29. (a) Who may scripturally send out missionaries? (b) What about boards, societies, associations?
 30. Who did Jesus tell to do all the mission work?
 31. The church that Jesus started has a "line" in the world today. What kind of churches are they?
 32. What happens when a lost man dies?
 33. What happens when a saved man dies?
 34. When Jesus returns will He come alone?
 35. What happens to the lost at this time?
 36. What will Jesus do on the earth?
 37. During this thousand years where will Satan be?
 38. What will happen after the thousand years pass by?
 39. What will happen to the wicked dead?
 40. What will the world be like at the time Jesus returns?
 41. What do we mean by the Trinity?
 42. What do we mean by the term election?
 43. When was this election made?
 44. Why did God choose some and not others?
 45. Was there a difference between Jesus' birth and our birth?
 46. What was the difference?
 47. Why was it necessary for

MORE PICTURES FROM BOUGAINVILLE



The scene in this picture is really unique. This is Brother Pahake standing with the man, who only seconds later, he baptized shortly after the ordination service. Brother Pahake is the first native to baptize a man on the island of Bougainville. It was a most impressive service. It was in this same pool of water, about three years ago that I baptized Brother Pahake.



Here in this picture is Brother Isaac Uming, on the left, and another Brother carrying the pig, that looks so untidy now but will taste so good for the Sunday dinner. These folk on Bougainville do not go in for pig feasts to the same extent that they do here in the highlands but they do have them occasionally and they prepare them much better.

- Jesus to be born of a virgin?
48. Why was it necessary that Jesus not have a sin nature?
 49. What do you believe about the origin of the Scriptures?
 50. Are all of the Scriptures inspired?
 51. What does sanctification mean?
 52. What are some signs of sanctification?

All of the above questions were asked by Brother Doty and after I had listened to their answers, many of which were backed up by Scriptures, I could only think of one other question that needed to be asked so question number,

53. Are you brethren prepared to carry out such a ministry as you have witnessed to in this group of questions, even in the face of persecution and the possible threat and danger of death? Without hesitation the answer from both of them was in the affirmative.

Fred T. Halliman

(Continued from page one)

on to Australia that day he took a different airline and left about an hour later than I did. We both went down to the airport together and in just about an hour I was ready to leave. We said goodbye there at Rabaul but since he would have to change planes at Lae I figured I would see him there. I got to Lae about 9:30 that morning, got checked in where I was to stay and went and picked up the motorcycle and was back at the airport to see Brother Doty again before he took off. I had not been there long though when the announcement came over the intercom that his plane was ready to de-

part. We said goodbye again and this time I was to see him no more in the Territory.

As the pilot of the plane he was on started up the jet engines I took a position beside the fence that separates the apron of the airport from the parking bays and runways. Before long the big plane had pulled out on the runway and as it started down the runway for takeoff it was only a matter of seconds before they were airborne. I stood there and watched the plane until it had disappeared over the horizon and I guess it was several minutes later when I realized that everyone else had gone inside and the airport terminal was almost deserted.

As I stood there that morning and watched the plane that carried Brother Doty away many thoughts ran through my mind and had my thoughts been recorded some of them would have been like this. "Lord, I just don't understand this. This makes the third time I have had to watch preachers board planes and leave for America, leaving behind what appears to me as one of the greatest mission fields in the world today. Lord, I just don't know how I can bear all this burden alone." Then the Lord reminded me that Paul received a "thorn in the flesh, lest he should be exalted above measure," and how that Paul had "besought the Lord three times that this thing might depart from him," but his only reply from the Lord was "My grace is sufficient for thee, for my strength is made perfect in weakness." Then it was that Paul had real-

ized the power of weakness for only then did he say "Most gladly therefore will I rather glory in my infirmities (weakness) that the power of Christ may rest upon me." II Cor. 12:7-9. As I slowly turned and walked away, through the airport and on to where my motorcycle was parked, the words of Job 1:21 ran through my mind and then after I had quoted Romans 8:28 to myself a couple of times it seemed as though suddenly the Lord spoke peace and assurance to my heart that things were exactly as He wanted them here in New Guinea and that my duty was to get on with the task that lies before me.

Bro. Doty's Ministry in New Guinea Will Bear Fruits in Eternity.

Actually the bulk of Brother Doty's ministry was on Bougainville but we refer to it as being in New Guinea because Bougainville is in the Trust Territory of (Continued on page 6, column 2)

The Forum

(Continued from page 4)

what God is saying, yet he has no ears to hear God's voice with, and only confusion can come from it. To hear God's voice one must have the ears of a sheep (regenerated one) and these ears are given to the sheep by the Shepherd.

"The hearing ear, and the seeing eye, the Lord hath made even both of them." Prov. 20:12.

Because the Shepherd hath made the ears to hear His voice with we hear Him say, "My sheep hear my voice, and I know them, and they follow me." — Jn. 10:27.

The natural man's state before God is a state of spiritual death (separation), and we know that the dead do not hear. Those who were traveling with Saul were spiritually dead, thus they could not and did not hear the voice of God. The only one who heard was Saul, and he was quickened by the Spirit ere he was struck down, for we read: "And the Lord said, I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks." Acts 9:5.

From this verse it is revealed that Saul was troubled in his heart ere Jesus revealed Himself to him, which gives to us evidence of the work of grace in his heart before he was struck to the ground.

The two verses under consider-

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

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Territory, Papua, New Guinea

ation also reveal how that the rapture can be secret and yet very noisy. Many oppose the secret rapture on the basis that it is much too noisy to be secret. Brethren the sinner has no ears to hear the blowing of the trumpet or the Lord as He shouts. At the rapture there will be noise, but the sinners will be like the ones with Saul on the road to Damascus — they will not hear the voice of Him who speaks to His children, saying "come up hither."

I thank God for my ears to hear His voice with, not only my ears — but also my eyes to see and understand His word, for they are the God-given evidences of spiritual life.

"But blessed are your eyes, for they see; and your ears, for they hear." Matt. 13:16.

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"Easter Clothes"

(Continued from page three) everybody has a genuine sheepskin. I think there's many an individual that comes to church, who on the inside is just a ravening wolf, and he has on the outside, for sham and deceit, a sheepskin to cover over the impurity of his blackened soul.

I remember several years ago two individuals in the same church who never could get along, and who were always fussing and quarreling among themselves. I remember one day that I said I wondered what was wrong with those two men, why they never could get along. One man said, "Brother Gilpin, it is easy enough to know why they can't get along. Each one of them is trying to show that his 'goatskin' is just a little bit whiter than the other one." He said, "Actually, they are just wolves at best." I think he pretty well summed it up. Each one was just trying to prove that his "goatskin" was a little bit whiter than the other, but in reality, they were nothing but wolves.

Listen to me, God does not respect the individual who is clothed with merely a sheepskin. He is supposed to have a sheep's nature in order to wear successfully a sheepskin. As I read these Scriptures about clothing, I say to you, God pity the individual that has never yet been saved, that has never yet come to a knowledge of Jesus Christ, who may be a member of a church and may be trying to parade around on Sunday with a sheepskin on! What that individual needs first of all is the nature of a sheep before a sheepskin is going to fit him properly, or look right even in the eyes of the world.

CONCLUSION

Let me remind you of those, as recorded in the book of Revelation, who come clothed in white robes with palms in their hands, singing the praise of the Lamb. The Word of God says concerning them:

"After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, CLOTHED WITH WHITE ROBES, and palms in their hands. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."—Rev. 7:9,13,14.

I ask you, has your robe been made white in the blood of the Lamb? Are you clothed in the righteousness of Jesus Christ? Are you clothed in rags or in robes? Do you have on a robe, or are you clothed in your own rags?

I'd like to call attention to that fellow who went out and lived in a far country and came home, and the old father put a robe on

his back. God is represented by the old father, and the old father came out and put a robe on the son's back when he came home.

I'd like to tell you about how when Israel finished their forty years in the wilderness, God pointed to their shoes and said, "They haven't worn out, have they?" He pointed to their clothes and said, "Your clothes are still good, aren't they?" Forty years before, God clothed them, and they went through the wilderness, and their clothes never wore out, and their shoes never wore out.

Beloved, that is the kind of clothing that God gives to an individual. The kind that Adam and Eve made for themselves would dry up in a few days, and that would be the end of it, but the kind that God gave to them would last, and the kind that God gives to us will last. I thank God for this blessed truth.

In closing, I ask you, do you have your new Easter clothes yet? Well, I have mine. I am going to be frank with you: I have my Easter suit. I have had it for a long time. I am not talking about the kind I am going to wear for that will be the same one I have had for several Easters, but I have my Easter clothes bought and they didn't cost me a thing. My Easter suit, my suit for seven days a week, 365 days out of the year, is the same thing, for I am clothed in the righteousness of God's Son. May God help you to be clothed in that same righteousness!

May God bless you!

Fred T. Halliman

(Continued from page five) New Guinea. While Bro. Doty's ministry on the island of Bougainville was a relatively short one, the results of it will not be short. While I was there I looked over several of the note books of some of the preachers that he taught and I saw more Bible, and therefore Baptist teaching in those notebooks than you would find in the ordinary scholar's notebooks that had attended a Seminary. If those preachers that he taught forget everything that he said while there, so long as they don't forget those notebooks they can refer to them and have enough good preaching material for the rest of their lives. In answering their questions in the ordination service they were as sharp as any two preachers I have ever helped to ordain.

The Catholics and the Methodists were quite unhappy to see Brother Doty come to Bougainville for they felt that things might be disrupted, and they were. As for the Methodists, I could not say what their attitude towards his leaving was, but it was reported that the Catholics hated to see him leave worse than they did to see him come. Why? It is quite obvious. You see when he left there were two churches that had been organized, two pastors ordained, and one of them had already administered baptism. Now they can operate as any other Baptist church without

the supervision of a white missionary. The Catholics say as long as he was there the other natives would think nothing of this but now that he is gone and they see the Jordan Baptist Church and the New Canaan Baptist Church fully operating without the assistance of a white man, well the thing is likely to spread and cause the Catholic preachers to want to do the same thing. For this reason they had rather Brother Doty had stayed on. Yes, Brother Doty has come and he has gone but his ministry will live on among the natives of Bougainville long after he has passed from this earthly life. I do not know of a single soul that was saved under his ministry while he was there and none was baptized but he left a ministry behind that will bear fruits of salvation and baptisms until Jesus comes.

My intentions were to complete the trip home with this article, but have decided that I will make one more article out of it. So next week we will travel from Lae to Mount Hagen and from there on to the Mission Station.

May God's blessings be upon you.

Punishment

(Continued from page one)

Organized religion ex-communicated Martin Luther and John Calvin. Organized religion persecuted and tortured the godly Puritans and Dissenters. Organized religion killed thousands of our Baptist forefathers. Organized religion has a history, a long history of being wrong, dead wrong on many, many issues. The Lord Jesus Christ tells us in Hebrews chapter 13 that just as

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He suffered outside the gate of Jerusalem, the seat of organized religion, so must we, "go forth therefore, unto Him outside the camp, bearing His reproach." (Hebrews 13:13). Yes, we will gladly take our place outside the camp of organized religion to uphold His Word, His Law, His blood - stained substitutionary atonement for guilty, depraved, hell-bound sinners.

To read some of the statements by ministers in this area regarding their ideas on capital punishment is amazing. One said, "Capital punishment is abolished in the light of Jesus Christ who fulfills the law of God" and then goes on to quote the incident of the woman taken in adultery. He also stated that Christ's gospel of forgiveness wiped away the Old Testament tradition of harsh judgment. Another statement tells us that "At first glance the Old Testament seems to adopt capital punishment as a form of justice . . . but instead of that, capital punishment was adopted to restrict vengeance." Because those in favor of capital punishment have quoted verses from the Old Testament you would think they were quoting from the Koran or some other uninspired book. So the first thing

we wish to emphasize is:

I. The God of The New Testament Is The God of The Old Testament.

The historic Christian position of God is that of Trinitarianism. God the Father, God the Son, God the Holy Spirit, co-equal, co-existent, co-eternal. They made all things, they sustain all things, and they certainly are not opposed to one another at any time or in any dispensation. Liberals teach that when Christ came He announced a higher standard of spirituality than when God gave the Old Testament. They inform us that Christ introduced a more merciful code of conduct than that which was required during the Old Testament economy. But God is the author of old and new covenant alike. When we say this and contend for the doctrinal and practical unity of the entire Scriptures, we do not mean that there is not a difference between the Law and the Gospel. But do not forget that in Galatians 3:8 we are told that the Gospel was preached unto Abraham, and Abraham is found in the book of Genesis. In Hebrews 4:2 we are instructed that the Gospel was proclaimed to Israel in the wilderness, and Israel's wilderness wanderings are found in Exodus and Numbers. The whole 11th chapter of the book of Hebrews makes it clear that Old Testament saints were saved in precisely the same way and on exactly the same ground as we are, by Divine sovereign grace. Let me read you a verse of Scripture, "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink; For thou shalt heap coals of fire upon his head." You say that sounds like the New Testament, that sounds like something Christ would say. That verse is very similar to Romans 12:20, but believe it or not that verse is in the Old Testament, Proverbs 25:21, 22. The law of love is not expounded more spiritually in any other precept either by Christ or His apostles than in this exhortation. Let me quote again, "If, Thou Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared." That's Old Testament again written hundreds of years before the Son of God revealed Himself in flesh. On the other hand listen to these words, "It is a fearful thing to

fall into the hands of the living God." "For our God is a consuming fire"; "Ye generation of vipers, how can ye escape the damnation of hell" — that's New Testament!

Those last words are the words of Christ who liberals tell us did away with Old Testament laws. Nothing could be further from the truth. The very words of our text from Matthew 5:17 "Think not that I come to destroy the law, or the prophets; I am not come to destroy, but to fulfill" refutes such wishful thinking. When Moses asked God what reply he would give the children of Israel who they asked him, What is God's name? he was told "I AM THAT I AM." "Thus shalt thou say unto the children of Israel, I AM has sent me unto you." The Lord Jesus Christ in the New Testament assumes that great "I AM, again and again. The God of the Old and New Testament are the One and the Same attributes, character and action.

The only two passages I have found that the liberals and letter writers to the newspaper keep using over and over to and prove that we should away with capital punishment are Matthew 5:38, 39 "Ye have heard that it hath been said, eye for an eye, and a tooth for a tooth; but I say unto you that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also." And John 8:7 "He that without sin among you, let him first cast a stone at her." I will examine these two passages in detail.

II. Christ And The Law.

Matthew 5:17; Matthew 5:38,

Before we discuss this second point, Christ and the Law, let me say emphatically that God's law for capital punishment does not stem from Moses or the Ten Commandments given on Sinai. The law of capital punishment goes back to God's dealing with mankind immediately after the flood when Noah came forth from the ark. In the prescriptions given to man concerning his use of meat there was added a prohibition against eating of blood. God then said, "For your lifeblood I will surely require a reckoning; of every beast will I require it and of every man's brother man will require the life of man. Whoever sheds the blood of man, by man shall his blood be shed." (Continued on page 7, column 1)



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Punishment

(Continued from page six)

by man shall his blood be shed; for God made man in His own image." This law has never been abrogated, and nothing but woe can come from any attempt to do away with it as figures are beginning to show in the United States. Just as Christians tithe and the Jew tithed under the Old Testament and had instructions under the law concerning tithing, the Christian knows that Abraham and Jacob tithed in the book of Genesis long before the law was given by Moses. So it is with capital punishment. God gave command about capital punishment hundreds of years before Moses reaffirmed capital punishment to Israel. I believe many have tried to confuse the issue of capital punishment by bringing in many of the laws concerning other crimes beside murder that were given to Israel by Moses. Let me repeat, given to Israel. Israel in the Old Testament was a theocracy and today we are not living in the United States under a theocracy, but a republic. The basis for capital punishment in many of our states goes back beyond the law of Moses, it goes to this command of God in Genesis 9 "Whoever sheds the blood of man, by man shall his blood be shed; for God made man in His own image." Let us remember the words of the Bible, Matthew Henry, who said, "No man needs to be more merciful than God. The benefit that will accrue to the public from this severity will abundantly recompense it. Such exemplary punishment will be warning to others not to attempt such mischiefs."

Now what about the law, "an eye for an eye and a tooth for a tooth"? These words are found 3 times in the Pentateuch. These judgments or statutes recorded therein were so many rules whereby the magistrates were to proceed in the courts of Israel when trying a criminal. The execution of these statutes was not left to private individuals, so that each man was free to avenge his own wrongs, but they were placed in the hands of public administrators of the law. This can be easily seen if one will read carefully Deuteronomy 19:18 where it is "the judges shall make diligent inquisition." Now these divine statutes had been

grossly perverted by the scribes and Pharisees. They had changed its design by giving it a false application. Instead of confining it to the magistrates in the law courts, they are making it out that an individual had a right to take the law in his own hands to avenge his wrongs.

In the Sermon on the Mount Christ does not tell us in verses 17 and 18 of Matthew chapter 5 that He has come to fulfill the law and then in the same chapter in verses 37 and 38 do away with the law or replace it with other statements. We maintain that our Lord had no reference whatsoever to proper and just prosecution before civil authorities. His statement is not in conflict with the Mosaic law in any sense, but rather it fully supports that law as opposed to individual anarchy. To insist that Christ's words are opposed to capital punishment and to what civil authorities can do is to insist that prosecution be laid aside for all crimes, nor merely crimes involving the death penalty. Furthermore it would prohibit resisting aggression by other nations. Let me ask my liberal friends if they would have come to this verse on the morning of December 7th, 1941 when the Japs hit Pearl Harbor? Or would they much rather have sought out Romans 12:18, "If it be possible, as much as lieth in you live peaceably with all men." Remember that is in the New Testament! It was impossible that day and for the next few years to live at peace with the Japanese nation. Liberal ministers applying this statement to civil authorities do not know the Bible or the customs of that time and the perversions of the Pharisees or else they are deliberately deceiving the people of our day.

III. Christ And The Woman Taken In Adultery.

John 8:1-11.

Please turn to John chapter 8 verses 1-11. This is the key passage of all those who are opposed to capital punishment, but the liberals are on shaky ground when they come to this passage for a number of reasons. In the first place this passage is not even in some of the most ancient manuscripts of the Bible. The 1901 Revised Version of the Bible has this passage in parenthesis and there is a footnote about it in the Scofield Reference Bible. I personally believe it is

the recorded Word of God and the only reason I'm bringing this technicality up, is because the liberal clergy attack the snake handling cults on the same ground. The snake handlers find their proof text in Mark 16:18 and modernists are quick to point out that the last 12 verses of Mark's gospel are not found in the two most ancient manuscripts, and yet liberals take a passage with some questions about it to bolster their attack on capital punishment.

Why did the scribes and Pharisees bring an adulterous woman to Christ? He was not the official judge of Israel, He was not even a member of the Sanhedrin, and they knew that the death penalty was not in the hands of the Jews now that they were under Roman power. This was nothing but a trap to try and catch Christ. They did not bring this woman to Christ because they were shocked at her conduct, still less because they were grieved that God's holy law had

justice and mercy could be harmonized. The law of righteousness imperatively demands the punishment of its transgressor. To set aside that demand would be to introduce a reign of anarchy. Moreover, God is holy as well as righteous; and holiness burns against evil, and cannot allow that which is defiled to enter His presence. What then is to become of the poor sinner? A transgressor of the law he certainly is; and equally manifest in his moral pollution. His only hope lies in mercy; his salvation is possible only by grace. But how can mercy be exercised when the sword of justice bars the way? How can grace flow forth except by slighting holiness? Human wisdom could never have found an answer to such questions, these scribes and Pharisees thought there was no answer.

Now notice what Christ did. He wrote with His finger, the only time recorded in the New Testament that He wrote anything. But this was not the first time He had written with His finger. —Exodus 31:18 tells us that two tables of stone containing the law were written with the finger of God. When Christ wrote on the ground it was as though He had said, You remind Me of the law! Why, it was My finger which wrote the law! I came not to destroy but to fulfill the law, but these Pharisees were so blind they could not discern the significance of the writing of the Son of God. Verse 7 tells us they continued to ask Him; they no more got the significance of His writing on the ground than did Belshazzar in the book of Daniel when this same Hand was writing on the walls of his palace. When they kept pressing Him, Christ lifted up Himself and said unto them, "He that is without sin among you, let him first cast a stone at her." The reply of Christ was a revelation of His divine wisdom and grace. By this utterance, Jesus Christ lifted the question out of the sphere of mere legal technicalities into the realm of moral realities. He showed Himself to be qualified to judge rightfully all men; He silenced and condemned His enemies. If the Pharisees were to be self-appointed executioners of Divine Justice, if they had bypassed the legal authorities to bring this woman to Him, then they should be like God in the purity of their lives. The Lord Jesus does not here call in question the right of human governments to inflict penalties upon offenders, but He teaches that men who wish to assume for themselves the function of official judges must themselves be pure. When preachers try to use this passage to prove that Christ was against capital punishment they show their ignorance. What would you do with a man who steals, embezzles, forges a check? Would you be guilty of being without sin or sinless if you were an officer of the law, a jury, a judge and sentenced that man to jail?

Christ upheld the law of Moses, but He convicted His proud accusers of being themselves worthy of condemnation. What did He write when He stooped down and wrote the 2nd time? Why did He write the 2nd time? Remember the first tables of stone with the law written by His finger were broken. In the book of Exodus we learn that they were rewritten. Where then were they placed? They were

laid up in the ark of the covenant, and covered by the blood sprinkled mercy-seat. Christ was here giving more than a hint of how He would save those who were, by the law, condemned to death. It was not that the law would be set aside, His first stooping down and writing with His finger intimated the law was established. The 2nd writing tells us that He Himself would be the reason this adulteress could be forgiven. He would be the sacrifice for sin, her very sin of adultery would be paid by Him on the cross in a few months.

I believe this woman was saved. You ask why? She called Christ, Lord, just as the dying thief did on the cross. That was more than Judas Iscariot ever did and he was an apostle. That was something these proud Pharisees wouldn't do, look at verse 4 for proof. Notice Christ did not say, "Neither do I condemn thee" till they were left alone. Why? The law required two witnesses before its sentence could be executed according to Deut. 19:15, and yet those witnesses must assist in the carrying out of the sentence according to Deut. 17:7, but now not a single witness was left to testify. The law was powerless to touch her. Now Christ could act in grace and truth. He could say, "Neither do I condemn thee" because in a short while He was to be condemned in her stead. In the words of Jesus Christ to the sinful woman He practically made for Himself a claim of sinlessness. He implied that He could have pronounced the sentence which the Pharisees feared to pronounce, but He did not destroy the law.

IV. Capital Punishment And The New Testament.

Now let us look at another charge by the liberal clergy that only the Old Testament is being used to bolster the cause of capital punishment. Turn with me to the 13th chapter of Romans and read the first four verses. I'm reading these verses from the Amplified version of the New Testament because it is closer in language to the original Greek in which the New Testament was written. "Let every person be loyally subject to the governing civil authorities. For there is no authority except from God — by His permission, His sanction; and those that exist do so by God's appointment. Therefore he who resists and sets himself up against the authorities resists what God has appointed and arranged—in divine (order.) And those who resist will bring down judgment upon themselves —receiving the penalty due them. For civil authorities are not a terror to people of good conduct, but to those of bad behavior. Would you have no dread of him who is in authority? Then do what is right and you will receive his approval and commendation. For he is God's servant for your good. But if you do wrong, you should dread him and be afraid, for he does not bear and wear the sword for nothing. He is God's servant to execute wrath (His punishment, His vengeance) on the wrongdoer." If that is not teaching submission to authority and to obeying the law of the land what is it teaching? But instead we have actually seen and heard the clergy advocating to go contrary to the law.

Turn to I Timothy chapter 1 (Continued on page 8, column 3)

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been broken. Their object was to use this woman to exploit her sin and further their own evil designs. This bears out what we have just said about these Pharisees, they were trying to take the law into their own hands. Furthermore, how could you take a woman in the very act of adultery and not have the man? Did they have the same old double standard back in that day that still prevails so many places today, it is alright for a man to sow his wild oats in immorality but quite a sin for a woman?

The Pharisees thought they had Christ on the horns of a dilemma, a perfect trap. If He said, "Let her go" they could then accuse Him as being an enemy against the law of God, and an impostor for He had claimed, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." But if He answered, "Stone her," they would have ridiculed the fact that He claimed to be a "friend of publicans and sinners." Even if He ignored or refused to answer they thought He was trapped for then they could accuse Him of compromising with sin. If He passed sentence on her, what would become of His own words, "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." If Christ was soft on the sin of this woman, where was His respect for the holiness of God and the righteousness of His law; if He condemned her, what about His claim that He had come here to "seek and to save that which was lost." And there was still another point, if He said, "She must be stoned according to the law" that would be rebellion against Rome, for Rome had wrested the death penalty from the Jews, as they admitted to Pilate in the case of Jesus Himself. (John 18:31). If He forbade the stoning, He would be dishonouring the law of God and repudiating His Messianic claims. He must choose Moses or Caesar and in either case be caught.

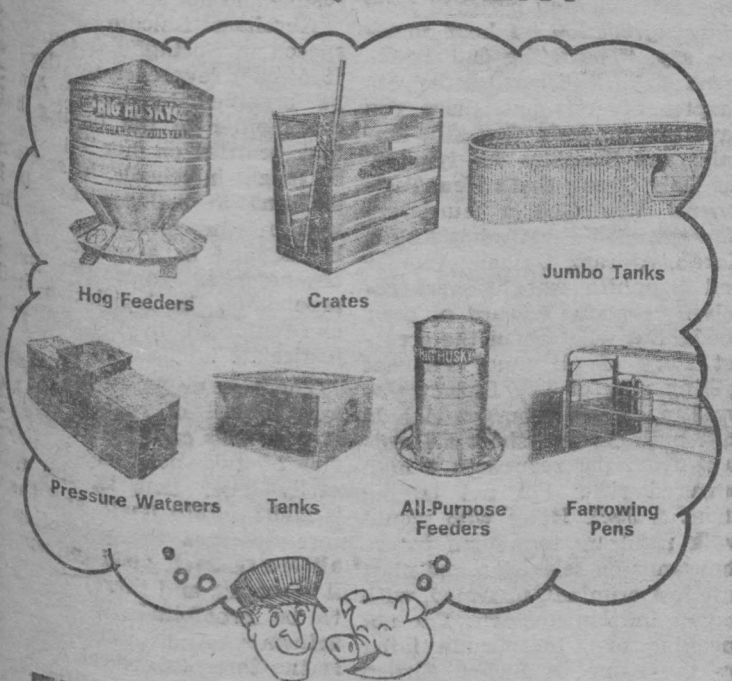
The problem presented to Christ by His enemies was no mere local one. So far as human reason can perceive it was the profoundest moral problem which ever could or can confront God Himself. That problem was how

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Lots Of Faults

(Continued from page one)

imperfect, we should not be in such a fever when we find out our friends' failings; what's rotten will rend, and cracked pots will leak. Blessed is he who expects nothing of poor flesh and blood, for he shall never be disappointed. The best of men are men at the best, and the best wax will melt.

It is a good horse that never stumbles.

And a good wife that never grumbles.

But surely such horses and wives are only found in the fool's paradise, where dumplings grow on trees. In this wicked world the straightest timber has knots in it, and the cleanest field of wheat has its share of weeds. The most careful driver one day upsets the cart, the cleverest cook spills a little broth, and as I know to my sorrow a very decent ploughman will now and then break the plough, and often make a crooked furrow. It is foolish to turn off a tried friend because of a failing or two, for you may get rid of a one-eyed nag and buy a blind one.

Being all of us full of faults, we ought to keep two bears, and learn to bear and forbear with one another; since we all live in glass houses, we should none of us throw stones. Everybody laughs when the saucepan says

to the kettle, "How black you are!" Other men's imperfections show us our imperfections, for one sheep is much like another, and if there's an apple in my neighbor's eye, there is no doubt one in mine. We ought to use our neighbors as looking glasses to see our own faults in, and mend in our selves what we see in them.

I have no patience with those who poke their noses into every man's house to smell out his faults, and put on magnifying glasses to discover their neighbor's flaws; such folk had better look at home, they might see the Devil where they little expected. What we wish to see we shall see, or think we see. Faults are always thick where love is thin. A white cow is all black if your eye chooses to make it so. If we sniff long enough at rose water, we shall find out that it has a bad smell. It would be a far more pleasant business — at least for other people — if fault hunters would turn their dogs to hunt out the good points in other folk; the game would pay better, and nobody would stand with a pitchfork to keep the huntsmen off his farm.

As for our own faults, it would take a large slate to hold the account of them, but, thank God we know where to take them, and how to get the better of them. With all our faults, God loves us still if we are trusting in His

Son, therefore let us not be downhearted, but hope to live and learn, and do some good service before we die. Though the cart creaks it will get home with its load, and the old horse, broken kneed as he is, will do a sight of work yet. There's no use in lying down and doing nothing, because we cannot do everything as we should like. Faults or no faults, ploughing must be done, and imperfect people must do it too, or there will be no harvest next year; bad ploughman as John may be, the angels won't do his work for him, and so he is off to do it himself. Go along, Violet! Gee woa! Depper!



Punishment

(Continued from page 7)

verses 8-11. "But we know that the law is good, if a man use it lawfully, knowing this, that the law is not made for a righteous man but for the lawless and disobedient, for the ungodly, for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers, for fornicators, for them that defile themselves with mankind, for kidnapers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine, according to the glorious gospel of the blessed God, which was committed to my trust."

Paul in the book of Galatians and Romans tells us that the law was good, perfect, but men could not keep it because they were sinners. He says the law was a school master to lead us to Christ. To hear some of the statements about the law and the Old Testament you would think God gave something terrible, harsh, something unkind. Paul the apostle of Grace also says, "Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Galatians 6:7, 8). He warns in the beginning of that 7th verse that there is a danger of deception and God will not be mocked. The public is being deceived, sold down the river by liberal theologians and liberal politicians who advocate the abolishing of capital punishment. Magistrates according to Romans 13 were never ordained of God for the purpose of reforming reprobates or pampering degenerates, but to be instruments of law and order. How? The 4th verse as we have read says, "by being a terror to the evil." We do not realize how bad things are getting in America, how even literature is being used to tear down law and order and release a flood of more violence upon our country and citizens. Listen to a few lines from a paper back book, these books can be picked up at any city or town in the United States. "Maybe he will die. That would mean I murdered him. I smiled, trying the idea on for size. One of the things that always cheesed me was that I had no kills to my credit." The author then reasons that we are alive only for kicks and he describes the kicks of sex, drinking, marijuana, rape: "It makes you feel real big to grab a girl and rip her clothes off. You get kicks from what you do to other people . . . Murder, that was one kick that I hadn't experienced. Taking life — that's living big . . . sticking a knife in a guy, twisting it upward, that must be something." This sort of material is more than salacious, it is inflammatory. It creates a threat to everyone. The authors of such hellish stuff should be jailed as well as the publishers. And TV is almost as bad. The National Commission on the Causes and Prevention of Violence headed by Dr. Milton Eisenhower has just released the fact that based

on an average week of TV programming, an incident of violence is enacted every 14 minutes and a killing every 45 minutes. Unless we get back to the Old Testament and New Testament teaching on law and order and punishment this nation will reap a whirlwind.

V. Capital Punishment And The Balance of Christian Doctrine.

I maintain that a person's attitude toward capital punishment as taught in the Word of God will indirectly have an influence upon many of the other major doctrines of Scripture and the Christian Faith. Why is this? Capital punishment means, "punishable by death." The main, the central theme, the crux of the Christian religion is a death, the death of the Son of God. It is noteworthy how all the doctrines of Christianity seem to dovetail and hang together. One cannot read some of the comments in the two Charleston, West Virginia newspapers the last number of weeks without coming to the conclusion that many do not believe in the Divine inspiration of the Scriptures, many deny the existence of hell, have very little understanding of the book of Romans about the difference between justice and mercy, do not believe that Jesus Christ was God, etc. This may not be true in every case, but usually those who are against capital punishment either reject or hardly ever mention eternal punishment.

That is why this command of God concerning the death penalty is starting to gather more church people who are against it, because the last 50 years the character of God, His holiness, His Sovereignty, His words concerning everlasting punishment have been denied by the pulpits of hundreds of churches in the land.

Now I would like to direct a question or two to some of these clergymen who say a return to capital punishment in West Virginia would be a regression into barbarism, a move back into the Dark Ages, a going back to legalized murder. Was God the Father a murderer when He consumed the two sons of Aaron the High Priest, Nadab and Abihu in the tabernacle for offering up strange fire? They hadn't murdered anyone. What about the incident in the 16th chapter of Numbers when we read of God opening the earth and swallowing up Korah, Abiram and Dathan for leading a rebellion against Moses? No human, executioners in that account, we read, "the earth opened its mouth, and swallowed them up, and their houses, and all their goods, they all went down alive into the pit, and the earth closed upon them and they perished from the congregation." I hear someone say, "That's the Old Testament again." Turn to the 5th chapter of Acts and there you have two funerals. God kills Ananias and Sapphira for lying to the Holy Ghost; that's New Testament! Was God a murderer? Now we know that Nadab, Abihu, Korah, Abiram, Dathan, Ananias and Sapphira were sinners receiving the due reward of their deeds. But what about the greatest story of all time? I'm not talking now of Lee Harvey Oswald, a coward who would hide in a building and shoot a President from the rear with a high powered rifle; I'm not talking about a Jack Ruby who would walk right up to a man before thousands on television and blast a fellow criminal, unarmed, with a gun in the stomach; I'm not speaking of a despicable killer by the name of Sirhan Sirhan who would lie in wait while a United States Senator finished a speech and then rush up and shoot him in the head; I'm not talking about another released criminal, later an escaped criminal, James Earl Ray, who would hide in a boarding house and kill Martin Luther King as he walked out on a balcony of a

motel; I'm not talking about bloodthirsty killer by the name of Speck who would systematically kill 8 nurses in cold blood. I'm not talking about a man who would shoot a relative West Virginia Congressman right here in Charleston, kill him after he murdered him and then get mercy and be released for parole in 10 years; these are the scum of the earth, apparently reprobates, degenerates, whom a Kanawha County Judge said not too long ago, "There are some that you will never change" — I'm speaking of SINLESS, SPOTLESS, PURE, HOLY, PEACEABLE, LOVING, LORD JESUS CHRIST! Was God a murderer when He put Him to death? And make sure to friend that the Bible teaches that God did this, not just evil men. The Bible teaches that the Romans, the Jews were just the means — listen to Acts 2:23, "Christ, being delivered by determinate counsel and foreknowledge of God, ye have taken, and by wicked hands crucified and slain." This was the Lamb slain before the foundation of the world, this is the gospel is all about, this is what in God's plan justice and mercy could kiss each other. This is the story of how Christ became sin for us "who knew no sin that we might be made the righteousness of God in Him." (1 Cor. 5:21). He became adulterous that the woman in chapter 8 John might be justified. He became murder that Moses, David and Paul could be in Heaven if they were murderers. This is the glorious story, the true story of redemption; this is telling more mercy than the humanitarianism the liberal clergy ever dreamed about — but NOT AT THE EXPENSE OF JUSTICE. He, Christ, the Just One, suffered for the unjust. He, Christ, the sinless One, died for the sinner. He, Christ, the Holy One, died for the ungodly.

Conclusion: In conclusion this message I would like to quote from two famous Americans. One was a member of the United States Supreme Court the other, one of the greatest presidents that this country ever had. One quote is a warning, the other is a bit of advice. Woodrow Wilson to God we had those in the office of Justice and President who believed the same thing today. Supreme Court Justice Gray of the United States Supreme Court once said to a man who had appeared before him in one of the lower courts and had escaped conviction by some technicality.

"I know that you are guilty and you know it, and I wish you to remember that one day you will stand before a better and wiser Judge, and that there you will be dealt with according to justice and not according to law."

Abraham Lincoln said in speech in Springfield, Illinois 1838, "Let reverence for the law be breathed by every American mother to the lisping babe that prattles on her lap. Let it be taught in schools, in seminaries, and in colleges. Let it be written in primers, spelling books, and in almanacs. Let it be preached from the pulpit, proclaimed in legislative halls, and enforced in the courts of justice . . ."

There is no grievance that is a fit object of redress by law. In any case that arises one of two positions is necessarily true: that is, the law is right within itself, and therefore deserves the protection of all law and all good citizens; it is wrong, and therefore proper to be prohibited by legal enactments. And in neither case is the interposition of mob law either necessary, justifiable, or excusable."

We wonder what Mr. Lincoln would say today if he could hear pulpits and preachers encouraging mob action, if he could see agitators being trained on college campuses, and if he could examine the decisions of some of the courts!

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