

Devoted to Evangelism, Missions, and Bible Doctrines.

The Baptist Examiner

The Paper With a National Circulation

"Go ye into all the world and preach the Gospel."

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

WHOLE NO. 191

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Learning From Life's Difficulties That "This Thing Is From Me".

Are you in difficult circumstances, surrounded by people who do not understand you, who never consult your taste, who put you in the background? "This thing is from Me." I am the God of circumstances. "Thou can'st not to thy place by accident, it is the very place God meant for thee." Have you not asked to be made humble? See, then, I have placed you in the very school where this lesson is taught; your surroundings and companions are only working out My will.

Are you in money difficulties? Is it hard to make both ends meet? This thing is from Me, for I am your pursebearer, and would have you draw from, and depend upon Me. My supplies are limitless. Phil. 4:19. I would have you prove My promises. Let it not be said of you, "In this thing ye did not believe the Lord your God." Deut. 1:32.

Are you passing through a night of sorrow? "This thing is from Me." "The Man of sorrows and acquainted with grief." I have let earthly comforters fail you, that by turning to Me you may obtain everlasting consolation. II Thes. 2:16, 17.

Has some friend disappointed you? One to whom you opened out your heart? "This thing is from Me." I have allowed this disappointment to come, that you may learn that.

I want to be your confidant. Has someone repeated things about you that are untrue? Leave them to Me, and draw closer unto Me, thy shelter, out of reach of "the strife of tongues," for "I will bring forth thy righteousness as the light, and thy judgment as the noonday." — Psal. 37:6.

Have your plans been all upset? Are you bowed down and weary? "This thing is from Me." You made

(Continued on Page Two)

12 Signs Of Backsliding

1. When you grow bolder with sin, or with temptations to sin than you were in your more watchful state — then be sure something is wrong.
2. When you make a small matter of those sins and infirmities which once seemed grievous to you and almost intolerable.
3. When you settle down to a course of religion that gives you but little labor, and leave out the hard and costly part.
4. When your God and Saviour

(Continued on Page Two)

THE HOME FIELD

She wanted to go across the sea
And work in foreign land,
But she quite forgot as she sighted each day
Of the many tasks at hand.

The flowers to be watered — the beds to make,
And the table that must be spread.
And the snowy loaves to be baked each week
That her hungry ones be fed.

The nodding grandmother in her chair,
The sick ones across the way —
The raged lad in the windblown streets,
For these she forgot to pray.

Her eyes were fixed on the distant shore
And a far off ocean tide,
Forgetting that in the tasks at home
Her Lord might be glorified.

O! Father teach me to understand
That before afar I'd roam,
I must leave no smallest task undone
In the sacred realm of home.

—D. Wood.

Brother D. Wood was a pastor and missionary in the Greenup Association for forty-five years, 1886-1931. He served as Moderator for twenty years. His life and influence has meant much to the Association.

"NA, NA! I AM AFRAID NAE MAIR"

"I was sitting in my study one Saturday evening, writes a Scotch minister, when a message came to me that one of the godliest among the shepherds, who tended the flocks upon our Highland hills, was dying, and wanted to see his minister. Without loss of time I crossed the wide heath to his comfortable little cottage. When I entered the low room, I found the old shepherd propped up with pillows, and breathing with such difficulty that it was apparent he was near his end.

"'Jean,' he said to his wife, 'give the minister a stool, and leave us for a bit, for I wad see the minister alone.'

"As soon as the door was closed, he turned the most pathetic pair of grey eyes upon me I ever looked into, and said, in a voice shaken with emotion, 'Minister, I am dying, and I'm afraid!' I began at once to repeat the

strongest promises with which God's Word furnishes us; but in the midst of them he stopped me.

"'I ken them a,' he said mournfully, 'I ken them a; but somehow they dinna gie me comfort.'

"'Do you not believe them?'

"'Wi' a' my heart,' he replied earnestly.

"'Where, then, is there any room for fear with such a saving faith?'

"'For a' that, minister, I am afraid — I am afraid.'

"I took up the well-worn Bible which lay on his bed, and turned to the Twenty-third Psalm. 'You remember the Twenty-third Psalm?' I began.

"'Remember it!' he said vehemently. 'I kenned it lang afore ye were born; ye need no rad it; I've conned it a thousand times on the hillside.'

"'But there is one verse which you have not taken in.'

"He turned upon me a half-re-

(Continued on Page Two)

Does 1 Cor. 12 Mean "The Universal Church" Or A Local Baptist Church

(Elder Arthur W. Pink)

For almost ten years after his regeneration the writer never doubted that the "body" spoken of in I Cor. 12 had reference to "the Church Universal." This was taught him by those known as "Plymouth Brethren," which is found in the notes of the Scofield Reference Bible, and is widely accepted by evangelicals and prophetic students. Not until God brought him among Southern Baptists (a high privilege for which he will ever be deeply thankful) did he first hear the above view challenged. But it was difficult for him to weigh impartially an exposition which meant the refutation of a teaching received from men highly respected, to say nothing of the personal humiliation of confessing he had held an altogether erroneous concept so long, and had allowed himself to read 1 Cor. 12 (and similar passages) through other men's spectacles. However, of late, the writer has been led to make a prayerful and independent study of the subject for himself, with the result that he is obliged to renounce his former view as utterly untenable and unscriptural.

The A. V. of 1 Cor. 12:13 reads as follows: "For by one Spirit are we all baptized into the body" — concerning this we shall have more to say lower down. On 1 Cor. 12 Dr. Scofield, in his Reference Bible, has this to say: "Chapter 12 concerns the Spirit in relation to the body of Christ. This relation is two fold (1) The baptism with the Spirit forms the Body by uniting believers to Christ, the risen and glorified Head, and to each other (vs. 12, 13). The symbol of the Body thus formed is the natural, human body (v 12), and all the analogies are freely used vs. 14-26. (2) To each believer is

(Continued On Page Four)

Who Is To Drink It?

The following is the report of an actual dialogue which took place between two American citizens, one of them a business man and the other a clergyman, to whom the business man spoke frankly as one does to a good friend:

"Well," said the layman, with an air of finality, "Prohibition is a failure, and we must get used to the idea of making America 'wet' again."

"But who is to drink the liquor?" queried his friend. "Will you?"

"Why no," he replied, "you know

(Continued on Page Two)

The First Baptist Pulpit

"HELL"

"Escape for thy life." — Gen. 19:17.

As I begin my message to you on the subject of Hell, I make no apology for it nor for my plain speaking. I once heard of a minister who said: "If you do not love the Lord Jesus Christ, you will be sent to that place which is not polite to mention." My opinion is that he should never be allowed to preach again. If I saw a house on fire, I would not say, "I believe the operation of combustion is proceeding yonder." Rather I would shout, "Fire! fire!" It is not the ministers business to mince the Word of God but to speak the words of Truth in love. That, I propose to do tonight.

(Continued from Page Three)

The Baptist Examiner

JOHN R. GILPIN EDITOR

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"GET ONE" CAMPAIGN

With this issue, we are launching a "get-one" campaign for THE BAPTIST EXAMINER. We are asking each of our readers to get one new subscriber within the next thirty days. To do so means that you will help the new subscriber to be a better Christian and a better Baptist, and at the same time, you will render an invaluable assistance to THE BAPTIST EXAMINER.

It would truly make our hearts glad to receive one thousand new subscriptions within the next month.

Don't forget our dollar a month club whereby we send THE BAPTIST EXAMINER to twenty-five of your friends each week for a year at the small cost of only one dollar per month to you. Many of our friends invest small portions of their money in THE BAPTIST EXAMINER by way of gifts. We invite you to make a similar gift to this paper today.

Don't forget to renew your subscription.

Above all else, daily remember us in prayer.

OUR FUTURE POLICY CONCERNING THE RADIO

It is our desire to comply with the many requests which we have had relative to our radio ministry by thus returning to the air as early as possible.

We want each of those who are thus interested to know, though, that it costs money to broadcast week after week, and thus carry on the financial burden of the broadcast. In over four years preaching over the air, we never one time asked for a penny, or made any appeal for help. We are asking our readers today who would like to see us begin again these gospel programs, to send at once your contribution toward this work. If we receive one hundred dollars (\$100) within the next fifteen days for the radio, it will be our delight and joy to broadcast to you during the month of October.

WHO IS TO DRINK IT?

(Continued from Page One)

I am a teetotaler."

"Will your son drink it?"

"No, that shall not be!"

"Would you want it to come back for the sake of your clerks?"

"No, it is my practice to discharge any clerks who drink liquor."

"Do you want your customers to

drink it?"

"No, I would much rather not; I am sure that those who use strong drink will not buy so much from me or pay their bills so promptly."

"Would you want the engineer on your train to use it?"

"No, I admit I don't want to ride on a drunkard's train."

"Ah, then, you want this liquor for the men whom you meet driving cars on the public highways?"

"No, of course not; that is a danger to everybody."

"Well, then, who is to drink this liquor in America, pray tell me?"

"I am not sure that anybody should drink it. I guess we are better off without it." — Exchange.

12 SIGNS OF BLACKSLIDING

(Continued from Page One)

grows a little strange to you, and your religion consists in conversing with men and their books and not with God and His Book.

5. When you delight more in hearing and talking, than in secret prayer and the Word.

6. When you use the means of grace more as a matter of duty, than as food in which your soul delights.

7. When you regard too much the eye of man, and too little the eye of God.

8. When you grow hot and eager about some disputed point, or in forwarding the interests of some party of Christians, more than about those matters which concern the great cause of Christ.

9. When you grow harsh and bitter towards those who differ from you, instead of feeling tenderly towards all who love Christ.

10. When you make light of preparing for the Lord's Day, and the Lord's Table, and think more of outward ordinances than you do of heart work.

11. When the hopes of heaven and the love of God do not interest you, but you are thirsting after some worldly enjoyment and grow eager for it.

12. When the world grows sweeter to you and death and eternity are distasteful subject.

ALL THESE ARE SURE SIGNS OF A BLACKSLIDING STATE.

(Reprinted from Bishop Oxenden's Pathway of Safety).

Re-Read and Ponder Over these on the Knees Alone With God.

"NA, NA! I AM AFRAID NAE MAIR"

(Continued from Page One)
proachful and even stern look.

"Did I na tell ye I kenned it every word lang afore ye were born?"

"I slowly repeated the verse. 'Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me.' 'You have been a shepherd all your life, and you have watched the heavy shadows pass over the valleys and over the hills, hiding for a little while all the light of the sun. Did these shadows ever frighten you?'"

"'Frighten me?' he said quickly. 'Na, na! Davie Donaldson has Covenanter's bluid in his veins; neither shadow nor substance could weel

frighten him.'

"'But did those shadows ever make you believe that you would not see the sun again — that it was gone for ever?'"

"'Na, na! I could na be sic a simpleton as that.'"

"'Nevertheless, that is just what you are doing now.'"

"He looked at me with incredulous eyes.

"'Yes,' I continued, 'the shadow of death is over you, and it hides for a little the Sun of Righteousness, who shines all the same behind it; but it's only a shadow; remember, that's what the psalmist calls it — a shadow that will pass; and when it has passed, you will see the everlasting hills in their unclouded glory.'"

"The old shepherd covered his face with his trembling hands, and for a few minutes maintained an unbroken silence, then, letting them fall straight on the coverlet, he said, as if musing to himself, 'Aweel, aweel! I ha' conned that verse a thousand times among the heather, and I never understood so afore — afraid of a shadow! Afraid of a shadow!' Then turning upon me a face now bright with an almost supernatural radiance, he exclaimed, lifting his hands reverently to heaven, 'Ay, ay! I see it a' now. Death is only a shadow — a shadow with Christ behind it — a shadow that will pass. Na, na! I'm afraid nae mair.'"

—The Upward, Scripture Press, Chicago.

LEARNING FROM LIFE'S DIFFICULTIES THAT "THIS THING IS FROM ME."

(Continued from Page One)

your plans, then came asking Me to bless them, but I would have you let Me plan for you and then I take the responsibility, for "This thing is too heavy for thee, thou art not able to perform it thyself alone." Ex. 18:18. You are only an instrument, not an agent.

Have you longed to do some great work for Me, and instead been laid aside on a bed of pain and weakness? This thing is from Me. I could not get your attention in your busy days, and I want to teach you some of My deepest lessons. "They also serve who only stand and wait." I want you to sing

"I am not eager, bold or strong.

All that is past;

I am ready not to do

At last; at last!"

Some of My greatest workers are those shut out from active service, that they may learn to wield the weapon of all-prayer.

Are you suddenly called upon to occupy a difficult and responsible position? Launch out on Me. I am trusting you with the "possession of difficulties," and "for this thing the Lord thy God shall bless thee in all thy Works, and in all that thou putt'st thine hand unto." Deut. 15:10.

This day I place in your hand this pot of holy oil, make use of it freely, my child. Let every circumstance as it arises, every word that pains you, every revelation of your own weakness, be anointed with it. Remember, "interruptions are divine instruc-

tions" (. A. Fox). The sting will go as you learn to see Me in all things. Therefore, "Set your hearts unto all the words which I testify among you this day. . . for it is not a vain thing for you; because it is your life, and through this thing yet shall prolong your days in the land." Deut. 32:46, 47.

"AND WE KNOW THAT ALL THINGS WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD, TO THEM WHO ARE THE CALLED ACCORDING TO HIS PURPOSE." ROM. 8:28. DO WE BELIEVE GOD?

—Union Tabernacle, Racine, Wis.

ECHO COMBINES WITH THE BAPTIST EXAMINER

HERE IS BIG NEWS FOR ALL ECHO SUBSCRIBERS. You are now to receive your paper weekly instead of monthly. For sometime we have been contemplating combining with a dynamic, spiritual weekly paper published in Russell, Ky., known as "The Baptist Examiner." We have regarded this paper as one of the foremost religious journals published today. We are happy to announce now that arrangements have been made for "THE BIBLICAL ECHO" to be combined with "The Baptist Examiner."

The editor and publisher of the "Examiner" is Pastor John R. Gilpin, of the First Baptist Church, Russell, Ky. God has greatly blessed his work as editor. He will be able to give the needed time to make your paper the very best. Your present editor has been so rushed in other duties that he could not always get the paper out on time, nor do his best work with it.

Your Money Refunded

The "Examiner" stands for all that the "Echo" has stood for. We are positive that every Echo Reader will be doubly glad for this new set up. However, if after you have received three or four issues of "The Baptist Examiner" you are not more than satisfied with the change WE WILL GLADLY REFUND EVERY CENT OF YOUR SUBSCRIPTION PRICE for unexpired time. We want every subscriber to feel free to write and tell us if you are not satisfied. We would like to hear from every subscriber about their reaction to the new set up.

The editors of the "Echo" will continue with their interest in the work, and promote it as before in every possible way. The BIBLICAL ECHO BOOK NOOK will continue to serve subscribers with the best books and Bibles at 15 per cent discount.

Every subscriber will have his subscription set up so that he will receive full number of issues to take care of this small combined July-August issue.

And now let us thank every reader for your wonderful support during these years that we have published this paper under the name of "The Biblical Echo." We look forward to a greater fellowship through the weekly visits of "The Baptist Examiner."

—The Biblical Echo

"HELL"

(Continued from Page One)

I

It is a fact that Hell actually exists. Someone says, "I don't believe in Hell." Well, your denial does not put the fire out nor close its doors. To deny its existence is to deny one of the plainest teachings of the Word of God. The New Testament alone declares 239 times that there is a Hell. Many such statements as these occur in the Scriptures. "That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath." (Job 21:30). "The wicked shall be turned into hell, and all the nations that forget God." (Ps. 9:17). "Hell from beneath is moved for thee to meet thee at thy coming." (Is. 14:9). "But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council but whosoever say, Thou fool, shall be in danger of hell fire." (Mt. 5:22). "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." (Mt. 10:28). "And thou, Capernaum, which are exalted unto heaven, shalt be brought down to hell." Mt. 11:23). "Woe unto you scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two fold more the child of hell than yourselves. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Mt. 23:15, 33). "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched." (Mk. 9:43-48). "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." (II Pet. 2:9). "And death and hades were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20:14, 15).

II

Since the Scriptures declare that Hell actually exists, they like-wise tell us the duration or the length of Hell. There are those who offer a purgatory in which the soul is punished for a while and through the fires of Hell is thus purified, permitting him eventually to leave purgatory and thus enter Heaven. They would thus make purgatory to be a great and successful reform school

wherein the incorrigibles of this earth are made pure and perfect. Then there is that group known as the Russellites who teach that men will have a second chance wherein they might be made perfect. Both thus teach that the fires of Hell shall eventually burn out.

I want to declare in contrast on the authority of God's Word that the duration of Hell is eternal and that the soul who goes there can never get out. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (II Thes. 1:7-9). Note the expression: "punished with everlasting destruction." In Rev 14:10, 11 we read that punishment for the wicked will be forever and ever, day and night. "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." (Rev. 14:10, 11). In Mt. 25:41 we read of "everlasting fire." "Then shall he say also unto them on the left hand, depart from me ye cursed, into everlasting fire, prepared for the devil and his angels." (Mt. 25:41). "If the clouds be full of rain, they empty themselves upon the earth; and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be." (Eccles. 11:3). What Solomon says concerning the tree he might say also concerning the soul. Whereas it is impossible for the tree to move after it falls, so it is impossible for the destiny of a soul to change after death.

Here are three individuals; the first is \$250.00 in debt, the second is sick of a fever, the business of the third is failing. Each hope for a change. In Hell though, there is no hope. All who enter abandon all hope; they are forever lost. On each chain is written, "forever." The fires blaze out the words, "forever." They are pained with the thoughts that it is "forever." Can we imagine a bird carrying a grain of sand from this earth to the North Star? Suppose it required a million years for him to transfer one grain of sand. By the time this world had been carried away, lost souls would just be in the morning of the first day of eternity. Hell will never be burned out — it is "forever."

III

A question is often asked concerning hell; namely, is the fire literal? Suppose for a moment that the fire is only a figure of speech and that it only prefigures the suffering of the lost. Do you not realize that a figure can never equal a reality and

that a figure is only a shadow of the real thing? Since this is true, what then must Hell be like? If the fire is only figurative, then what intensity must there be to the reality of Hell!

However, I believe that the fire is actually literal fire such as we know today. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." (Rev. 20:10). In the text that we read at the beginning, "Escape for thy life." (Gen. 19:17), this exhortation was spoken at the time of the destruction of Sodom and Gomorrah. The destruction of these cities was by literal fire. Their destruction is usually considered as a type of Hell. Undoubtedly Hell then will be a place of literal, actual fire.

IV

Since there is a Hell of literal fire which shall never be burned out but shall continue "forever," the question logically follows, who is going there? First and before anyone else, the devil. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." (Rev. 20:10). At the Judgment of the great white throne, the unredeemed of the earth shall be cast into the lake of fire. When they arrive there, they will find it already occupied by Satan. Many think that Satan is the one who punishes the lost. Not at all! Hell for the Devil will be punishment just the same as Hell for the unsaved.

Second, all unsaved church members are going there. "But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." (Mt. 8:12). The children of the kingdom spoken of in this verse are professors and not possessors. We have the same thought in Rev. 20:15, "And whosoever was not found written in the book of life was cast into the lake of fire." Church record books, baptismal certificates, and all paraphernalia of religion will be valueless. Then the only book that shall count will be the Book of Life. Many have gone to church very sanctimoniously with a hymn book and a Bible under their arm, yet with no grace in their heart and no Christ in their life. These shall be cast into Hell.

Third, along with the Devil and unsaved church members, are many unsaved preachers who will find their eternal destiny in Hell. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Mt. 7:21-23). The word "prophecy" in this text literally means "preach." Thus there will be many preachers who shall hear Him say, "Depart

from me for I know you not." Personally I feel that the number of preachers who go to Hell will be tremendous. Why if we are to judge by what they preach then Hell will be "chuck full" of preachers, for nine-tenths of all the preachers preach salvation by works, or salvation by the city's water-works, instead of salvation by grace as taught in the Bible. Surely if they believe what they preach, there is only on thought as to their future — they must spend their eternity in Hell.

Fourth, all vile sinners are going to Hell. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and scorers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 21:8). "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." (Rev. 22:15). "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." (Jude 14, 15). A man and his daughter were riding along on a train. When the father returned from the smoker, he found his daughters in tears because of the language which she had heard in the seat next to her. Profanity and vile obscene language had fallen upon her ears. As a Christian parent, desirous of his child's salvation, he said to his daughter, "But you are planning to hear such throughout eternity, for you have just passed through a revival meeting, rejecting Jesus Christ."

All of the moral offscourings of the earth shall congregate in Hell. One will gnash his teeth at his companion saying, "I was lead to Hell by you; you taught me to drink." The other will gnash at him in return saying: "What if I did, you made me worse than I would have been." A child will gnash his teeth at its mother saying, "Mother, you trained me up to vice." While the mother will reply, "I have no pity for you for you led me into deeper sin." The seducer shall meet the one he has ruined to hear her gnash at him and hear her say, "I am glad you are here; you deserve it for you led me here." How unhappy one would be if all his time must be spent associating with the vilest. Yet this must be true of the one who dies unredeemed.

Fifth, the moral man who leaves out Jesus Christ will spend his eternity too in Hell. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36). I can see that one whose life has been moral, refined, and cultured as he arrives at the gates of Heaven. Justice says, "There he comes; there he comes; he spurned a father's prayers; he mocked a mother's tears; he

has lived morally but always his rejected Jesus; and now Gabriel, take your man." The angel binds him hand and foot and holds him for a single moment over the chasm. He bids him look down. There is no bottom. Up from the abyss come sullen moans, hollow groans, and screams of tortured ghosts. He quivers as the marrow quakes within his bones. Where is his boasting and bragging now? Can't you hear him begging, pleading, and crying for mercy as the angel hurls him down into Hell?

The Sodomites laughed at Lot when he preached to them relative to the destruction of the city. They said he was old and cranky. This was the last warning that came to them. The next day their city went up in smoke and fire. Perhaps some one tonight through this message will hear his last warning.

A Watchman at a bridge saw the bridge swept away by a flood. In two hours the midnight train would come thundering by. Taking his red lantern he walked up the track to meet the coming train. As the head-light flashed its flood of light upon the rails, he waved his lantern. No answering whistle came. Stepping off the track, his fevered brow fanned by the train, he hurled the lantern full in the face of the engineer and cried, "For God's sake, stop." I take the position of that watchman — a watchman for your soul — and throw this message across your path and cry, "For God's sake, stop." Your home, your church, your wife, your friends, and the angels join in this cry, "For God's sake, stop."

And how can you stop? "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John 5:24). How simple! how easy! and how secure!

Years ago a preacher friend was holding a revival meeting out in Texas. In the course of his message, he quoted Lu. 16:25, 26, "But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." A wealthy Texas ranchman went home very much disturbed. Neither he nor his Christian wife could sleep. About two o'clock in the morning, he said, "Wife, we've been married nearly 40 years; you've been a Christian and I haven't; do you suppose we'll be separated thru eternity as the preacher said?" She got out the Bible and read him the Scripture again. "Between us and you, there is a great gulf fixed." With that open Bible, before the new day dawned, she showed him Jesus' blood could blot out all of his sins, past, present, and future. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of

Jesus Christ his Son cleanseth us from all sin." (I Jn. 1:7). "Who gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus. 2:14). "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with Him, having forgiven you all trespasses." (Col. 2:13). When he made a public profession of his faith the next day, he said, "Thank God, I'm on my wife's side of the gulf." May God help you tonight to make Him your Saviour too!

DOES I COR. 12 REFER "THE UNIVERSAL CHURCH" OR TO A LOCAL BAPTIST CHURCH?

(Continued from Page One)
given a spiritual enablement and capacity for specific service," etc., etc. In capitalizing the word "body" Dr. Scofield unquestionably has in mind "the Church Universal." Should there be any doubt upon this point it is at once dispelled by a reference to the notes of Dr. Scofield on Heb. 12:23 — "The true Church, composed of the whole number of regenerate persons from Pentecost to the First Resurrection (1 Cor. 15:52), united together and to Christ by the baptism with the Holy Spirit (1 Cor. 12:12, 13), is the Body of which He is the Head." It is to be noted that in both places the Doctor speaks of "the baptism with the Spirit," but in 1 Cor. 12:13 there is no mention made at all of any baptism "with" the Holy Spirit, either in the English or in the Greek; such is merely a figment of the Doctor's imagination.

The R. V. of 1 Cor 12:13 reads thus: "For in one Spirit were we all baptized into one body." We believe this is much better and a more accurate translation of the Greek than the A. V. rendering. But we have one fault to find with the R. V. rendering too. The capitalizing of the word "spirit" (pneumati) is utterly misleading, and while it is retained it is well nigh impossible to get at the real meaning of the verse. For the benefit of those who do not read the N. T. in the Greek, we may say that in the language in which the N. T. was originally written there are no capital letters used, except at the beginning of a book or paragraph. Pneuma is always written in the Greek with a small "s," and it is a question of exposition and interpretation, not of translation in any wise, whether a small s or a capital S is to be used in each instance where the word for spirit is used. In many instances it is translated with a small s—spirit (Matt. 5:3; Rom. 1:4; 1:9; 1 Cor. 2:11; 5:3, etc.). In others, where the Holy Spirit of God is referred to a capital is rightly employed. Furthermore, the Greek word pneuma is used not only to denote sometimes the Holy Spirit of God, and at others the spirit of man (as contradistinguished from his soul and body), but it is also employed psychologically; we read of "the spirit (pneuma) of meekness" (1 Cor. 4:21), and of "the spirit (pneuma) of cowardice" (2 Tim. 1:7), etc.

Again, in Phil. 1:27 we read "stand fast in one spirit." Here "spirit" has the force of oneness of thought, accord, object. Note that in Phil. 1:27 the Greek for "in one spirit" is precisely the same in every respect, as the Greek at the beginning of 1 Cor. 12:13, and in Phil. 1:27 even the translators of the A. V. have used only a small s for "spirit" — as they most certainly ought to have done in 1 Cor. 12:13. One other point concerning the Greek: the preposition translated "by" in 1 Cor. 12:13 is "en," which is translated in the N. T. "among" 114 times, "by" 142, "with" 139, "in" 1863 times. Comment is needless. "In one spirit were we all baptized" should be the rendering of 1 Cor. 12:13. The "baptism" here is not Holy Spirit baptism at all, but water baptism. Note: whenever we read of "baptism" in the N. T. without anything in the verse or context which expressly describes it (as in Gal. 3:27, Eph. 4:5, etc.), it is always water baptism which is in view.

"In one spirit were we all baptized into one body." Into what body? The "Church Universal." Or a local church of Christ? We submit that a careful study of 1 Cor. 12 can furnish only one possible answer—a local Baptist church. Note the following points.

(1) The head of the "body" described here in 1 Cor. 12 is seen to be on earth—vs. 16, 17. Now it would be utterly incongruous to represent the Head of the mystical, universal church (supposing such a thing existed, which as yet it certainly does not) as on earth, for the Head of that church which, in the future, will be the universal Church of Christ, is in heaven, and it is in heaven the universal church will assemble (see Heb. 12:22-24). But it is perfectly fitting to represent (in the illustration of the human body) the head of the local church as on earth, for wherever a local N. T. church assembles for worship or to transact business for Christ, He is in their midst (Matt. 18:20).

(2) In 1 Cor. 12:22, 23 we read of members of the body which seem to be "more feeble," and of those "less honorable," and of "uncomely" parts of members. Now such characteristics of members of the human body accurately illustrate the differences which exist between the spiritual states of various members in a local assembly, but the illustration of the "body" here fails completely if the "Church Universal" is in view, for when the Church Universal meets in heaven every member of it will be "like Christ," "fashioned into the body of His glory," and such comparisons as "more feeble," "less honorable," "uncomely members" will forever be a thing of the past!

(3) In 1 Cor. 12:24 the apostle speaks of what God has done in order that there should be no schism in the body (v 25). Now let any impartial reader ask, In what body is a schism (division) possible? Certainly not in the Church Universal for that is solely of Divine workmanship, into which human responsibility and failure do not enter. When the church of the First-Born assembles in heaven, glor-

ified, "not having spot or wrinkle or anything," there will be no "schism" there. But in the church which the apostle is contemplating in 1 Cor. 12 there was "schism" (see 1 Cor. 11:18, etc.). Therefore it is proof positive that it is the local church, and not the Church Universal, which is in view in 1 Cor. 12.

(4) In 1 Cor. 12:26 we read "and whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." Now is this true of a Universal Church? Certainly not. It is true that whenever a believer in Christ in India or China (of whom I have never even heard) "suffers" that "all the members," all believers in America, "suffer" with it or him? Certainly not. But it is true ideally, and often in experience, that when one member of a local church "suffers" all the members of that local church suffer too. We must refrain from adding further arguments.

Sufficient has been advanced, we trust, to prove that the "body" referred to in 1 Cor. 12:13 is a local church, and that the "human body" is here used to illustrate the mutual dependence and relationship existing between its various members. From this established and incontrovertible fact several conclusions follow:

First, the "baptism" by which one enters "into" a N. T. church is water baptism, for the Holy Spirit does not "baptize" anybody into a local assembly.

Second, no matter what our nationality — Jew or Gentile — no matter what our social standing—slave or freeman—all the members of the local church have been baptized "in one spirit," that is, in one mind, purpose, accord, and there is therefore oneness of aim for them to follow, oneness of privilege to enjoy, oneness of responsibility to discharge. Furthermore, they are said to "drink of one spirit," that is, they one and all appropriate (symbolized by "drink") this oneness of spirit.

Third, there is only one way of entrance into a local church of the Lord Jesus Christ, and that is by "baptism" scripturally performed by a scripturally qualified and scripturally authorized administrator, for we read "in one spirit we all baptized into one body." IT THEREFORE FOLLOWS THAT NONE SAVE THOSE WHO HAVE BEEN SCRIPTURALLY "BAPTIZED" HAVE ENTERED "INTO" A N. T. CHURCH, ALL OTHERS BEING MEMBERS OF NOTHING BUT MAN-MADE INSTITUTIONS. Hence the tremendous importance of "keeping the ordinances" as they have been delivered by Christ Himself to His churches.

The writer would apologize for writing at such length (he has condensed as much as he possibly could) but cherishes the hope that his own personal confession with which he began this article will exercise others to search the Scriptures more diligently and to "prove all things" for themselves, not accepting the teaching of any man, no matter who he may be. Brethren, let us convet to be "Bereans."