

"If The Devil Were As Lazy As Most Christians, He Could Count His Converts For Each Year On His Fingers."

PREMILLENNIAL...BAPTISTIC...CALVINISTIC...BIBLICAL

The Baptist Examiner

The Paper With A National Circulation

"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).

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WHOLE NO. 283

Devoted to Evangelism, Missions, and Bible Doctrines.

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

Man Turns To The Word Of God!



A fighting man speaks from the floor of a storm tossed raft . . . "Is there a Bible among us?" Like these men on the raft, through generations past, in the search of peace, man has turned to the Bible. These men have found help for their deepest needs; comfort for their shattered spirits; light for their darkest hour; inspiration for the most sublime actions; and salvation for their souls, for is it not written: "Where with shall a young man cleanse his way? by taking heed thereto according to thy word." — Psalm 119:9. "So then faith cometh by hearing, and hearing by the Word of God." — Rom. 10:17.

The Conversion Of Ruth Wyatt

By the late Evangelist
T. T. MARTIN

She had been reared in an earnest Christian home, by pious, Godly parents, and when Providence first brought our lives together, she had for years been a consistent, active church member.

My first fear that she was mistaken as to her salvation was aroused by her asking me, "Mr. Martin, do you think that only real Christians desire to see other people saved?" I was at once impressed that she was troubled concerning her own salvation, and let her know that I was impressed. She at once changed the subject at my suggestion, and I saw that she was either pained or offended at my suggestion. Some days after this she said to me, "Mr. Martin, I wish you would suggest some Scriptures on assurance for me to read." I was impressed that it was the time for me to speak plainly, and I replied, "Miss Ruth, I don't think you need any Scrip-

tures on assurance: I think you need to lose what assurance you already have, for I fear you have made a mistake, and that you are not saved, that you are not really a Christian." I saw that the delicate, refined nature was stung by my abrupt reply, and so the subject of conversation was immediately changed.

It was several days after that she came to me and said, "I very much fear that you are correct in regard to my condition. I have never told anyone, but ever since I united with the church I have been troubled. I have never been at rest. There has always been a hollowness in my religious life. I have tried to do my duty, but there has been no peace in my life. All the sermons on the way of salvation that I have ever heard have been cloudy and confused to me. I yearn for peace and to realize that I am surely going to Heaven." After some moments I

(Continued on page four)

A Foreign Missionary Disapproves Sampey's Position On Creation

Supposed Cataclysm

Those who believe that the creation days were indefinite periods of indeterminate time also believe a cataclysmic change took place between verse one and two of Genesis 1. Outstanding Bible scholars such as Scofield, Torrey, Henserson, and many others believe thus. Mr. Sampey, believe thus. There are many reasons why I think this to be false. Romans 5:12 teaches there was death on earth until Adam sinned. If there were no death until Adam sinned, then there were no fossils; for you could not have fossils without death. If there were a cataclysm, then there were two creations millions of years apart and not one as the Bible teaches. If there were two natural creations, then by analogy the Armies are right and there can be no spiritual creations and apostles. (Continued on page four)

Why He Didn't Join The Campbellites

(The following told by Bro. T. U. Fann, shows how an experience of grace kept a converted man from acting a lie and joining a Campbellite church.—Ed.)

His sister was dying and motioned him to her side after others had talked to her. This was in 1906. "Milford, I am soon going to heaven. I have a hope of meeting everyone there but you. You have always been wild and rowdy. If you would promise me, I would die happy."

But the man made no promise. However as he, an hour later, was reclining in a chair to rest, tired from much "sitting up" with his sister, the thought suddenly took hold of him, "What are you going to do about it? When will you do something about it? Do

you want to go to hell?"

His answer, for the first time thinking soberly about the matter, was, "I don't want to go to hell. I should change now; and here and now I do accept Christ's offer to save me."

"From that moment," he told me, "a brightness, a newness of life was about me. For the first time in life I seemed to be awake and to see the sunshine, hear the birds, appreciate my dying sister, and I have lived in this experience ever since. I knew I was accepted of the Lord. There was no doubt in my mind, and has never been, that the Lord saved me. By faith I took Him at His word and He has kept His word. Then going to my sister, I said,

"Are you awake?"

"She opened her eyes and feebly nodded her head.

"Sister, it is settled. I am saved now. I will meet you.

"She died within fifteen minutes, clapping her hands happily.

"What church should I join? I had heard much preaching, mostly Campbellite. They said I needed to be baptized in order to be saved. But I was saved now and I knew it. So I wanted to join the church whose doctrine corresponded with my experience of salvation. I now remembered once hearing a Baptist preacher who lived many miles away preach a doctrine. Him I hated because of that doctrine until now.

"So I hunted him up, found him closing a revival and ready to baptize. (Continued on page two)

Creation Days

One of our foreign missionaries writes: "Please send me a booklet that will give me the necessary information about how to combat the error taught in Dr. Sampey's book about the age of the world and the length of the days of creation. It seems nearly all of our teacher - training books contain some error. I find always in them some statements, which need modifying somewhat. In Dr. Sampey's book I see that he agrees with the evolutionists, that the earth is millions of years old and was not created in six days."

We have no such booklet but give what the Bible says about creation days.

1. Creation days had an evening and a morning. That statement can be explained only in the light of 24 hour days.

2. Creation days were the same kind of days that the Sabbath was, that God commanded Israel to rest. (Continued on page four)

QUEER! !

A school board hired a teacher, paid him \$75 a month to teach the school, filled the coal cellar with fuel; everything was in readiness in September to open school. The taxpayers paid the taxes, which were used to pay the teacher's salary. School opened, a week went by and there were no students. When making inquiry, the teacher informed that he had the building and was receiving a salary to teach school, and it was up to him to get the pupils there. "Would that be a queer community?" A young woman was hired as

(Continued on page two)

The First Baptist Pulpit

"Even Death Itself"

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

Death is an ugly monster even viewed at its best. Undertakers and funeral directors do their utmost to make it beautiful. With artificial grass and with the skill of their trade, they do their best to remove the sting therefrom. In like measure, the preacher treads softly and deals as kindly as possible with the deceased in order to spare the feelings of the surviving relatives.

Even friends attempt to give their sympathy by reminding the living relatives that death surely must be for the best. Even in spite of all these attempts, death remains a grim, ugly, hideous monster for each of us to face.

None of us like to think of death. I confess frankly that I don't myself. I have refused consistently to even talk of funeral arrangements

for myself with my friends and loved ones. I just don't like to think about death nor to consider it. Yet, of recent date I have found myself thinking much as to death and the hereafter. As the poet has said:

"One sweetly solemn thought Comes to me o'er and o'er; (Continued on page three)

RUSH OR HUSH

Prevailing prayer brings restfulness. We rest from ourselves, and from our burdens, as we ask God to undertake the entire responsibility for them, and as we believe that He—not only will do so, but—is doing so. A prayer-hour invitation of the Moody Church Tabernacle, Chicago, recently published in its paper "Good News," is headed,

"Out of the rush—of life Into the hush—of prayer. 'Come ye apart and rest awhile.' The invitation continues: 'One (Continued on page two)

THE BAPTIST EXAMINER

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EDITORIAL BRIEFS

Miss Charlotte Elliott was visiting some friends in the West End of London, and there met the eminent minister, Cesar Malan. While seated at supper, the minister said he hoped that she was a Christian. She took offense at this, and replied that she would rather not discuss that question. Dr. Malan said that he was sorry if he had offended her, that he always liked to speak a word for his Master, and that he hoped that the young lady would some day become a worker for Christ. When they met again at the home of a mutual friend, three weeks later, Miss Elliott told the minister that ever since he had spoken to her she had been trying to find her Savior, and that she now wished him to tell her how to come to Christ. "Just come to Him as you are," Dr. Malan said. This she did, and went away rejoicing. Shortly afterwards she wrote this hymn, "Just As I Am, Without One Plea." It was first published in "The Invalid's Hymn Book" in 1836.

"In all my preaching," said her brother, the Rev. H. V. Elliott, "I have not done so much good as my sister has been permitted to accomplish by writing her one hymn, 'Just As I Am.'"

"A large number of those who stay away do so because they are plain pagans; their education is defective, their breeding is below the standard. They are just plain heathen. No well-bred, well-trained, modern, up-to-date, and otherwise normal man stays away from church services. The bum, gambler, fraud, embezzler, outcast loafer and the scum of the earth stay away from church. Behold the crowd with which the non-churchgoers can be classed." — Mark A. Matthews.

Mark Matthews is said to be pastor of the biggest Presbyterian church in the Northwest. Wonder in which one of the above classes Bro. Matthews would put the fellow, who does not go to church because he don't like the preacher. Is he a "bum" or "scum" or one whose "breeding is below the standard" or just a "plain pagan?" Maybe he is one of the "heathen at home" that the Hardshells talk about.

An Italian widow, of Washington, who made \$900 last year doing laundry work for Congressmen paid \$600 of it to the treasury of the Baptist church of that city of which she is a member. She is greatly interested in the salvation of her people. Who can surpass this?

Bob Jones, evangelist, who holds meetings in 30 states, said in Literary Digest of June 23rd: "Unclean movies and unclean actors and actresses have about damned our young folks. The unclean pictures are creating an appetite for every kind of unclean literature."

So says every preacher we know who is interested in the morals of the young people and isn't a moral coward.

John Livingstone spent the whole night prior to June 21, 1830, in prayer and conference, being designated to preach next day. After he had been speaking for an hour and a half a few drops of rain disconcerted the people, but Livingstone asked them if they had any shelter from the storm of God's wrath and went on another hour. There were 500 converted on the spot. — Livingstone of Shotts.

I once knew a minister who had a revival fourteen winters in succession. I did not know how to account for it, till I saw one of his members get up in a prayer meeting and make a confession, "Brethren," said he, "I have been long in the habit of praying every Saturday night till after midnight, for the descent of the Holy Ghost upon us. And now, brethren," and he began to weep, "I confess that I have neglected it for two or three weeks." The secret was out. That minister had a praying church. — Chas. G. Finney.

"I had rather die leaving nothing to my boy but his religion, than to die leaving him a fortune with no religion." — Edgar A. Guest, in the American Magazine.

WHY HE DIDN'T JOIN THE CAMPBELLITES

(Continued from page one)
tize. I requested baptism. He knew my reputation of being a rowdy, and hesitated. I then assured him, received baptism and had him begin a meeting in my neighborhood."

M. B. Whitt is the man, preaching since 1916 in Morgan county, Ky.

"All have sinned and come short of the glory of God." Rom. 3:23.

"The wages of sin is death." Rom. 6:23. Col. 3:6.

"Christ Jesus came into the world to save sinners." I Tim. 1:15.

"Believe on the Lord Jesus Christ and Thou shalt be saved." Acts 16:31.

"Thy faith hath saved thee; go in peace." Luke 7:50.

QUEER!

(Continued from page one)
a servant in a home. Plenty of food was purchased, she was a good cook and prepared excellent meals. The first day she prepared breakfast, dinner and supper. The father and mother and nine children were absent from the table. She stood it fairly well the first day, but the second morning she inquired why her meals were untouched. The family replied: "We furnish the house and the food, and pay you a salary; now it's up to you to get us to eat." Would that be regarded as a queer family?

A church hired a preacher, gave him a good building, paid him a salary. He prepared his messages, went to the church each Lord's day, morning and evening, but the people were not there. Upon making inquiry among the member-

ship, he was informed that he was furnished a good building and given a good salary, and that it was up to him not only to prepare sermons but to go around and induce those paying him to come to the church. Would that be regarded as a queer church?

There are a lot of them in the world. The community hiring the school teacher and the family hiring the servant girl are not more queer than the church in following this procedure—Exchange

RUSH OR HUSH

(Continued from page one)
hour of prayer — just prayer," naming the time and place. And then: "Could ye not watch with Me one hour—one short hour out of the 168 hours of the week? One hour to rid yourself of every human burden, and to take upon yourself His burden of intercession for revival in the body of Christ." One of the best blessings God gives us, as a result of our dropping the rush of life and entering into the hush of prayer is that we may go back into the routine and heavy responsibilities of life and still continue, moment by moment, in the precious "hush" of His presence and power and peace and victory. If we "pray without ceasing," — that is, live continually in remembrance of our supernatural union with Christ and in the spirit of prayer — we shall live continually free from that mistaken and impotent spirit of "rush" in which Satan would like to keep every child of God. — Sunday School Times.

ON THE INSTANT

There had been a discussion on "Sudden Conversion."

"Never could believe it myself," said Harry. "Tisn't reasonable."

"When you press down the electric switch," said Tom, "doesn't the light flash out at once?"

"Of course."

"And when a driver pulls out his lever, how long does it take before the engine moves?"

"It starts right away."

"Well, then," Tom continued, "why is Jesus Christ unreasonable when He says, 'He that believeth

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? The Query Box ?

1. Where are the dead?

The righteous dead are in paradise with the Lord. Luke 23:43; 2 Cor. 5:8; Phil. 1:23. The spirits of the wicked or lost dead are in torment in hades, but have not yet received the full reward of their iniquity. They are finally to be resurrected and cast both body and soul into the lake of fire. Luke 16:23; Acts 24:15; Rev. 20:11-15; Matt. 10:28.

2. Where is paradise?

Paradise is the third heaven that Paul speaks of, which, among the Jews, meant the heaven that we commonly refer to as the place of God's throne. 2 Cor. 12:1-4. This is confirmed by Rev. 2:7, which shows that the tree of life is in paradise and by Rev. 22:1,2, which shows that the tree of life is by the throne of God.

3. Are the dead conscious?

Yes. Rev. 6:9-11; Luke 16:23. Other passages dealing with the state of the dead, such as 2 Cor. 5:8 and Phil. 1:23, imply and confirm this.

4. Will the wicked be completely destroyed or annihilated finally?

No. Destruction is affirmed of the wicked in a moral and spiritual sense only. The primary meaning of "destroy" is "to bring to ruin." Ruin means "total destruction of value or usefulness; in morals, the loss of character, chastity, or honor, seduction; corruption." A form of the word often translated "perish" with reference to the lost is translated "lose" with reference to the coin in Luke 15:8 and lost with reference to the prodigal son in verse 24 of the same chapter. Throughout eternity the lost are to suffer consciously. Rev. 14:11; 20:10.

5. Was the Sabbath of the Old Testament changed to Sunday for New Testament believers?

No. There is not one word or fact to lead to such a notion. New Testament believers keep Sunday, in accordance with the custom of New Testament churches (Acts 20:7), to commemorate the resurrection. The Old Testament Sabbath was given to the Jews, not Gentiles (Ex. 31:17). The commandment concerning the Sabbath is the only one of the ten commandments not repeated and confirmed

in the New Testament. The Jewish Sabbath was not a day of worship. Rest was the primary idea. While Sunday, the Lord's day, is primarily a day of worship. Rest is secondary. The Jews were not to depart from their dwelling on the Sabbath (Ex. 16:29). Thus, if the Old Testament Sabbath were still in force, the propagation of the gospel would be greatly hindered. The fact that the Jews were forbidden to kindle fires (Ex. 35:3) on the Sabbath shows that the Sabbath was given to local people, people who lived in a warm climate. These commandments are just as binding as the fourth commandment of the decalogue. If we were under the Sabbath law of the Old Testament, we should be obligated to keep them.

In the New Testament there is no evidence that Gentile churches ever observed the seventh day in any way. However when we properly observe the first day of the week as the Lord's day, though we are not keeping the letter, we are keeping the spirit of the law, "for the letter killeth, but the spirit giveth life" (2 Cor. 3:6). New Testament believers are not under the law of Moses as such, but under the law of Christ (Matt. 23:23; I Cor. 9:21), which includes as much of the law of Moses as is of permanent value and universal application.

The Sabbath was a shadow (Col. 2:16, 17), a shadow of the rest of the believer in Christ (Heb. 4:1-9). The proper observance of the Lord's day lies not in observance of rules, but in being "in the Spirit" on the Lord's day" (Rev. 1:10). Under the Spirit's leadership the day will be spent as far as possible in worship, service, and rest.

6. Why was the offering of Cain rejected while that of Abel was accepted?

Because Abel made his offering by faith (Heb. 11:4), the offering of a bloody sacrifice prefigured Christ, while Cain's unbelief and self righteousness offered the work of his own hands. The offerings of Cain and Abel represent the true and the false way of salvation, salvation by grace and salvation by grace through faith.

on Me hath everlasting life?" To believe is to receive spiritual life and energy.

"Just what do you mean?" Harry asked.

"Why," said Tom, "when I believed that Jesus died for my sins, I saw in a flash I was free—that's light. And when I understand that He lives again to help me, I felt I could conquer temptation. There's power. Light and power—that's everlasting life." — Selected.

A VISIT TO LOUISVILLE

The editor had to make a business trip to Louisville recently and since it is a very definite habit of my life to go to God's house on Wednesday night, I naturally sought a place of worship since I had to be in Louisville on Wednesday evening.

It was a most helpful service which I enjoyed, worshipping with the Franklin Street Baptist Church of which Brother I. Ferd Graves is pastor. I think Brother Graves said there were 88 present in the service, and I can truly say that it was a deep spiritual hour

which I enjoyed. Through Brother Graves' kindness, I spoke to his prayer meeting group and greatly enjoyed the spiritual reception which the Word of God received and also the kindness shown by the members of the church. Then the next day it was my joy to take lunch with Pastor and Mrs. Graves in their home. There is no finer pastor nor pastor's home mate could exist. I don't know when I have ever enjoyed being in any pastor's home or church more than the home and church of Brother Graves. God's blessings be upon them.

HOW TO BUILD YOUR CLASS

1. Run your legs off visiting prospects and absentees.
2. Pour your heart out in prayer.
3. Study your head off preparing your lesson.
4. Shake your hand off welcoming those who come.

— Adapted from "How to Build Your Class" by Brother Graves.

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DEATH ITSELF

(Continued from page one)
nearer home today,
I have ever been before.

my Father's house,
many mansions be;
the great white throne to-
day,
the crystal sea.

the bound of life,
if the burdens are laid down;
to leave the cross today,
nearer to the crown.

near me when my feet
slipping o'er the brink;
I am nearer home today,
deeper, than now I think.
by home, Nearer my home,
my home today, today,
I have been before."

I
sickness, trouble, and death is
evidence of the Lord's dis-
pleasure. I realize that the major-
ity have grown up with the philos-
ophy that these reverses are but
signs of God's displeasure
with the individual.

realize that sometimes death
comes prematurely as chas-
tisement. This was true of many
in the church at Corinth. God had
punished them with sickness and
death because they at-
tempted the ordinance of the Lord's
Supper. Listen: "For this cause
many are weak and sickly among
you, and many sleep." (I Cor. 11:
34)

is the teaching of the Lord
Himself, for He declared
that death sometimes comes as
chastisement. "Every branch in me
that beareth not fruit he taketh
away, and every branch that bear-
eth fruit, he purgeth it, that it
may bring forth more fruit." (Jn.
15:2).

no good illustrations of this
out in the Old Testament.
is Moses who smote the
Achan instead of speaking to it. This
was a definite sin on his part—a
disobedience. Yet in spite of
this, God caused the rock to
bring forth water for the thirsty
people. Finally God took him
up to Mt. Nebo and there, though
his strength was not abated, and
his eyes had not grown
dim, he died and God buried him.
His death was purely a disciplin-
ary measure and came as chastise-
ment from God for his sin.

there is Uzzah who was
one day to haul the ark upon
wheels, pulled by a yoke of oxen.
He had said that none but Levi-
tians were to touch the ark
because it was to be carried al-
ways by the Levites. This idea of
the ark brought displeas-
ure to God to the extent that He
made the oxen to stumble thus
causing the cart and causing the
ark to rock backwards and for-
wards as though it might fall off.
Uzzah thus saw it, not want-
ing the ark to be destroyed for
it was in his custody and care, he
put forth his hand to steady it, but
God smote him. He was not a Le-
vite and had no right to touch it.
God killed him as chastise-
ment for his sin.

thus, beloved, that some-
times death does come as chastise-
ment. However, the case of Lazarus
shows us that this is not always
the case. Listen: "Now Jesus loved
him, and his sister, and Laz-
arus." (John 11:5). Instead of his
sin and ultimate death and
subsequent trouble which came
upon him and Martha being a result
of Christ's displeasure with this
sin, actually we read that He

loved them. Hence, there must be
another purpose or reason for
this catastrophe which befell this
home. It isn't hard to find this
reason. Listen: "Then said Jesus
unto them plainly, Lazarus is dead.
And I am glad for your sakes that
I was not there, to the intent ye
may believe." (John 11:14,15). You
will notice from this Scripture that
Jesus allowed Lazarus to become
ill and die in order that He might
teach His own disciples a lesson
in faith.

All this reminds us of the man
who was born blind that Jesus
dealt with in the early part of His
ministry. The disciples saw this
blind man and asked, "Who did
sin, this man, or his parents, that
he was born blind?" In answer to
this question, Jesus said, "Neither
hath this man sinned, nor his par-
ents: but that the works of God
should be made manifest in him." (John 9:3). Thus you will note
that this man's blindness was not
as a result of sin nor was it because
of God's displeasure with the man
or his parents; but in order that
Christ might be glorified through
the work of healing which He ac-
complished in behalf of this indi-
vidual.

I say then, beloved, that though
it is true that sometimes these mis-
fortunes of life come to us as chas-
tisement, and though sometimes
they are a sign of God's disciplin-
ary judgments, yet they are not
always the evidence of His dis-
pleasure. Many, like Lazarus, suf-
fer, and even death results that
lessons in faith and obedience
might be taught to Christ's disci-
ples.

II

It is rather interesting to note
the reaction of Mary and Martha
in their hour of need. The Scrip-
tures tell us that when Lazarus
became sick they immediately cal-
led for Jesus. Hear God's Word:
"Therefore his sisters sent unto
him saying, Lord, behold, he whom
thou lovest is sick." (John 11:3).
They did not send for doctors
nor did they commit their brother
to a hospital; but rather their
thoughts were centered upon the
Lord Jesus Himself. Even though
Jesus failed to come in time to
heal Lazarus, and after Lazarus
had died and Jesus did come to
the City of Bethany, both Mary
and Martha said, "Lord, if thou
hadst been here my brother had
not died." (John 11:21, 33).

Thus, when their brother had
died, these sisters sought the Lord
and unburdened their hearts to
Him. This is the tenure and teach-
ing of all of God's Word. The
Psalmist most beautifully uttered
this sentiment: "God is our refuge
and strength, a very present help
in trouble." (Psa. 46:1). Even in
the New Testament the writer of
the book of Hebrews urges us
likewise to unburden our souls to
the Lord Jesus. Listen: "For we
have not an high priest which can-
not be touched with the feeling
of our infirmities; but was in all
points tempted like as we are, yet
without sin. Let us therefore come
boldly unto the throne of grace,
that we may obtain mercy, and
find grace to help in time of need."
(Heb. 4:15, 16).

There are many good illustra-
tions of this truth in God's Word.
When Moses was leading the chil-
dren of Israel through the wilder-
ness, many difficulties had to be
encountered. Along with the lack
of food and water, was the con-
stant complaining on the part of
the people. On one occasion when
they murmured, we read concern-
ing Moses that "He cried unto the

Lord." (Ex. 15:25). In other words,
you find that Moses sought the
Lord and unburdened his heart to
Him.

This is the way Hezekiah react-
ed when Sennacherib with his
great Assyrian army threatened
the city of Samaria. Hezekiah re-
alized that his feeble army was
no match for the trained Assyrian
army, and therefore he took the
matter entirely to God. Listen:
"And Hezekiah received the letter
from the hand of the messengers,
and read it: and Hezekiah went
up unto the house of the Lord,
and spread it before the Lord." (Isa. 37:14). What a beautiful in-
stance of one seeking the Lord
and committing the desires of his
heart unto Him. Hezekiah knew
that the only hope he had was
in God.

In the New Testament we have
the tragic story of the death of
John the Baptist. He was behead-
ed because he dared to face King
Herod to declare, "It is not law-
ful for thee to have her." (Matt.
14:4). Later, at the request of King
Herod's paramour, Herodias, he
had John the Baptist beheaded.
Immediately the disciples of John
the Baptist claimed his body. Lis-
ten to this Scripture: "And his dis-
ciples came, and took up the body,
and buried it, and went and told
Jesus." (Matt. 14:12). You will no-
tice that just as soon as they had
buried the headless decapitated
form of John that they "went and
told Jesus." This was the reaction
of Mary and Martha in their hour
of need, and it should be the way
in which all of God's children re-
act in times of trouble such as
sickness, death, and bereavement.

III

In studying the death of Laza-
rus, you will note that Jesus re-
ferred to death under the figure
of sleep. Listen: "Our friend La-
zarus sleepeth; but I go, that I
may awake him out of sleep." (Jn.
11:11). This figure of sleep is
used many times in describing
death. Listen: "But now is Christ
risen from the dead, and become
the firstfruits of them that slept.
Behold, I shew you a mystery; We
shall not all sleep, but we shall all
be changed." (I Cor. 15:20, 51).

"For if we believe that Jesus
died and rose again, even so them
also which sleep in Jesus will God
bring unto him." (I Thess. 4:14).

"Who died for us, that, whether
we wake or sleep, we should live
together with him." (I Thess. 4:14).

The song writer also has given
expression to the feeling of his
soul, using the same figure of
speech—namely, death being lik-
ened unto sleep.

"Sadly we sing and with tremu-
lous breath

As we stand by the mystical
stream;

In the valley, and by the dark riv-
er of death,

And yet 'tis no more than a dream.

Why should we weep when the
weary ones rest

In the bosom of Jesus supreme?

In the mansions of glory prepared
for the blest

For death is no more than a dream

Naught in the river the saints
should appall

Though it frightfully dismally seem

In the arms of their Saviour no
ill can befall

They find it no more than a dream.

Over the turbid and on-rushing
tide

Doth the light of eternity gleam,
And the ransomed the darkness
and storm shall out-ride.

To wake with glad smiles from
their dream.

Only a dream, only a dream,
And glory beyond the dark stream;
How peaceful the slumber, how
happy the waking,
For death is only a dream."

IV

Since death is referred to under
the figure of sleep, we naturally
wonder what comparisons may be
drawn between sleep and death; or
in other words, why was it that
Jesus referred to death as sleep.

Sleep itself is harmless. It is a
friend and is no foe. In like mea-
sure, death is also harmless. This
the Psalmist taught us long ago.
"Yea, though I walk through the
valley of the shadow of death, I
will fear no evil: for thou art with
me; thy rod and thy staff they
comfort me." (Psa. 23:4).

The Apostle Paul made much of
this truth when he wrote to the
church at Corinth. Hear him: "O
death, where is thy sting? O grave,
where is thy victory? The sting of
death is sin; and the strength of
sin is the law. But thanks be to
God, which giveth us the victory
through our Lord Jesus Christ." (I
Cor. 15:55-57). You will notice
that he refers to death as carry-
ing a sting; yet for the child of
God, the sting is gone.

I remember years ago visiting a
friend who was a keeper of bees.
A little while before I arrived, he
had been stung by one of his hon-
ey-gatherers with the result that
his face was horribly swollen. He
comforted himself though on this
basis, that the bee would never
sting anyone else; for, as he said,
a bee only produces one stinger
and when that stinger is lost, he
can never produce another. Though
he may light on hundreds of peo-
ple, he will never again be able to
sting. Well, death is just like that.
It alighted on Jesus, and Jesus
took the sting out of death, and
though death may alight upon
hundreds and thousands of God's
own, it is as harmless as sleep be-
cause the sting has been taken by
the Lord Jesus Himself.

Furthermore, Jesus referred to
death under the figure of sleep
since sleep comes as a welcome re-
lief after the sorrows and toils of
the day. Listen: "The sleep of a
labouring man is sweet, whether
he eat little or much; but the
abundance of the rich will not suf-
fer him to sleep." (Eccl. 5:12). "It
is vain for you to rise up early, to
sit up late, to eat the bread of
sorrows: for so he giveth his be-
loved sleep." (Psa 127:2).

Certainly it is true of death, for
after the sorrows, the toils, and
the difficulties of life today have
passed, death itself comes as a
welcome relief to God's pilgrim.
"There are many hills to climb up-
ward,

I often am longing for rest;
But He who appoints me my path-
way,

Knows just what is needful and
best.

I know in His word He hath
promised

That my strength shall be as my
day;

And the toils of the road will seem
nothing,

When I get to the end of the way."

Furthermore, death is referred
to as sleep since in sleep we lie
down to rise again. Regardless of
what hour of the day or night we
retire to rest, we anticipate that
we shall rise again after we sleep.
How marvelously true it is that
when we lie down in death we ex-
pect that there shall be a resurrec-
tion. In this we shall not be disap-

pointed for God's Word has al-
ready taught us this glorious truth.
Hear the prophet Daniel: "And
many of them that sleep in the
dust of the earth shall awake,
some to everlasting life, and some
to shame and everlasting con-
tempt." (Dan. 12:2).

Furthermore, death is referred
to under the figure of sleep since
sleep is a time of rest. There comes
a time in the life of each of us
when the body becomes worn, the
nerves become jaded, the eyes
grow dim, and we need to sleep
in order to rest. Well, the same is
true of the soul. Death is a time
of rest for the soul. When the
Presbyterian preacher lectured to
the boys of the Seminary recently,
he told them that no preacher
ought to preach more than once
a day and that he himself took
off three months each summer as
a time of rest. Of this I am posi-
tive that this speaker was wrong.
Yet, I am ready to grant you that
God's people do need rest, for ev-
en Jesus Himself said, "Come ye
yourselves apart . . . and rest a
while." (Mk. 6:31). However, there
is a time of rest coming for God's
people in the hour of death. Lis-
ten: "Blessed are the dead which
die in the Lord from henceforth:
Yea, saith the Spirit, that they
may rest from their labours,"
(Rev. 14:13).

Still again, the Lord Jesus used
the picture of sleep to illustrate
death in that sleep emphasizes the
ease with which God will quicken
us. Nothing awakens one so quick-
ly as being addressed by name.
Regardless of how deep in slumb-
er the sleeper may be, when call-
ed by name, he can be awakened
more readily than in any other
manner.

Well, some day God is going to
call each of us by name. "For the
hour is coming, in the which all
that are in the graves shall hear
his voice." (Jn. 5:28). What a glori-
ous day this shall be when, as
Lazarus of old was commanded to
come forth from the tomb, so each
of us shall be called by name and
shall arise from the dead.

Finally, this figure of sleep is
used to illustrate death because
sleep is the time when the body
is fitted for the duties of tomor-
row. Well, God's people are going
to have some duties in the world
to come. It shall not be all the
matter of playing upon the strings
of a harp nor shall all the future
bliss of Heaven be that of associa-
tion with the redeemed and the
angels of God. There will be much
for us to do. Listen: "And his ser-
vants shall serve him." (Rev. 22:3)
Therefore, since sleep fits the body
for the duties of tomorrow, then
death, in like measure, prepares
us for the duties that shall be ours
when we enter in upon that glori-
ous tomorrow—our future experi-
ence in the realm and final abode
of the redeemed.

Yet, how vastly different from
all this will it be for the one who
dies in his sins. Death will be a
frightful nightmare. There can be
nothing more horrible than for
one to die without knowing the
Lord Jesus. For a Christian, death
is no more to be dreaded than the
taking of a nap; but for one un-
saved, it is the most hideous night-
mare that one can imagine.

Let me remind you that death
will soon be upon each of us. It
is only a brief walk until each of
us shall be folded in the arms of
death. May you be warned by the
statements of God's Book: "Tru-
ly as the Lord liveth, and as thy soul
liveth, there is but a step between
me and death." (I Sam. 26:3).

"For I know that thou wilt bring me to death, and to the house appointed for all living." (Job 30:23)

"And as it is appointed unto men once to die, but after this the judgment." (Heb. 9:27).

In view of these warnings that death is near, then why you receive the Lord Jesus Christ and be ready when the hour of death approaches. May God richly bless you as you trust Him as your Redeemer.

THE CONVERSION OF RUTH WYATT

(Continued from page one)

said, "Miss Ruth, tell me about what you thought was your conversion you have had." She replied, "Well, a noted evangelist was conducting a meeting here. Many were deeply interested. I felt no special concern, but as many of my friends were seeking salvation, and I always did want to be saved, I went with them night after night to the front seats to be prayed for. One night at the close of the meeting, the evangelist said, 'Here is a large river. On each side of it there is a city. In one city they are having dancing and theatres, and card-playing, and all forms of pleasure, but there are no Christians there, and none of them are going to Heaven. In the other city they are having none of these pleasures, but churches, prayer-meetings, and many hardships. But all in this city are going to Heaven. Now, all of you who would rather live in this last city are converted, and you ought to join the church.' Of course I preferred to live in the second city and to go to Heaven than to live in the first and go to Hell, and so I went forward and united with the church." I asked, "Miss Ruth, is that all the conversion you have had?" She replied, "Yes, sir; I thought that I must be converted and the preacher said that all who felt that way were converted. I didn't know, and so I depended on what he said."

"Well," said I, "let's see what God's word says about it. Jesus in talking with Nicodemus said, John 3:14, 15, 'As Moses lifted up the serpent in the wilderness, even so much the Son of Man be lifted up, that whosoever believeth in Him should not perish but have eternal life.' Here you see that it is not how you feel, or where or how you prefer to live, but your believing in the Lord Jesus, trusting your salvation completely to Him, that saves you; and that makes it sure, for God says that if you believe in Him you should not perish but have eternal life." "But," said she, "what about my being born again?" I replied, "That is not your work, and with that you have nothing to do, for it is the Holy Spirit's work, and He never fails to do His work. Here is what the Savior said about it, John 3:8: 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth, so is every one that is born of the Spirit.' " "How may I know, then," she inquired, "when I am born again?" "Let God answer that question, I John 5:1, 'whosoever believeth that Jesus is the Christ is born of God.' " "One must repent before he can believe, for Jesus said, Mark 1:15, 'Repent ye and believe the gospel,' and again, Matt. 21:32, 'And ye, when we had seen it, repented not afterwards, that ye might believe Him.' But notice, it is the act of repentance and not the word repentance that God re-

quires. And much that is called repentance is not real repentance.

It is true, that God says, Isa. 55:7, 'Let the wicked forsake his way, and the unrighteous man his thoughts,' but God also says, Heb. 6:1, 'Repentance from dead works,' and in Heb. 9:13, 14, we see that dead works are the works that men do in order to be saved. So that persons have not really repented until they have not only turned from their way and thoughts, but also from their trying to do any works in order to be saved. To get what our Savior meant by repentance, let's go back. He said, 'As Moses lifted up the serpent in the wilderness even so—that the occurrence back there illustrated the way we are saved. The people bitten by serpents, realized that they had sinned against God, that they deserved punishment, were justly condemned, that they were helpless, and in their helplessness they turned to God for relief. That is repentance; and then God provided the easiest, simplest, surest way possible. Num. 21:8, 'Make thee a fiery serpent, and set it upon a pole; and it shall come to pass that everyone that is bitten, when he looketh upon it shall live.' How easy, simple, sure! One looks and God's promise was that he 'shall live.' Now Jesus says, 'Even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish but have eternal life.' If the bitten Israelite looked and did not live, it was because God failed to keep His promise; even so, if you believe in the Lord Jesus, trust Him to save you, and then do not go to Heaven, it will be because the Lord Jesus fails to keep His promise. Now take the case of the jailer at Philippi, Acts 16:19-34. The jailer asks Paul and Silas, 'Sirs, what must I do to be saved?' And they said, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' They did not tell him to get himself born again; that was the Holy Spirit's work and He would attend to that. Neither did they tell him to repent; yet repentance must come before we can trust the Savior to save us. But notice, the jailer had repented. He had realized that he had sinned against God, that he deserved punishment, that he was helpless, and now he turns in his helplessness to God for relief. And their answer was simple, and plain and positive. 'Believe on the Lord Jesus Christ and THOU SHALT BE SAVED.'"

"But I fear I do not really understand," she replied, "what believe on the Lord Jesus Christ means. I know I shall be saved if I do it, for God says so, but what does God mean by 'Believe on the Lord Jesus Christ?' " "We are told," I answered, "that the Savior came to seek and to save that which was lost, Luke 10:10. Notice, not to help save, but to save, to do all the work of saving Himself. If, then, He is to do the saving, all of it, what we have to do is to leave it entirely to Him, to trust the whole of our salvation to Him. Here is what God says about it, Rom. 4:5, 'To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.' He says that Christ will justify the ungodly; hence, it is not a question of your getting good enough to be saved, or to go to Heaven. If you were a million times greater sinner than you are, He would save you as willingly and as surely as if you were the best woman

in the world, for He justifies the ungodly. And then He justifies them. You remember that Jesus said, 'Even so must the Son of Man be lifted up.' It was the only way we could be justified. Hence, God tells us, Isa. 53:6, 'All we like sheep have gone astray; we have turned every one his own way; and the Lord hath on Him the iniquity of us all.' And again, Titus 2:14, 'Who gave himself for us that He might redeem us from all iniquity.' Hence, we are told that we are 'justified by His blood,' Rom. 5:9. Now then God says, 'To him that worketh not, but believeth on Him.' Here is the work of our being saved, to be done by some one. The Savior came to save, not to help save. He says for you not to try to do the work, not to try to help do it, but to believe on Him, leave the entire work of your being saved to Him, trust Him to save you. Now the question comes, Will you do it? Have you confidence enough in Jesus to trust your being saved entirely to Him, to go into eternity resting solely on Him for your salvation?"

After a few moments' thought, she answered, "But what if I should not live hereafter as He wishes me to live?" "You may lose your reward by not living as you should, but not your salvation. God's Word makes a clear distinction between your salvation and your reward. The Savior said, John 10:28, 'I give unto them eternal life and they shall never perish'; but he also said in Matt. 6:30, 'Lay up for yourselves treasures in Heaven,' Paul adds, I Cor. 3:8, 'And every man shall receive his own reward according to his own labor.' And Jesus adds further, Rev. 22:12, 'And, behold I come quickly; and my reward is with me, to give every man according as his work shall be.' Your salvation depends upon what your Savior did for you, and you accept, but your reward depends upon what you do for your Savior, and He accepts. Now what depends on you, you can lose, your reward; but what depends upon Christ you cannot lose, your salvation. Hence Paul says, I Cor. 3:15, 'If any man's works shall be burned, he shall suffer loss, but he himself shall be saved, yet so as by fire.' But again, if you do not live as you should, God will chasten you as a father whips his child, Heb. 12:5-8. 'My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him; for whom the Lord loves He chasteneth and scourgeth every son whom He receiveth.' A disobedient Christian will be chastened, chastened severely, scourged, but not sent to Hell, for the Lord Jesus promised, John 6:37, 'Him that cometh unto Me I will in no wise cast out.'"

"But," came the objection, "it looks as if people would become careless, if they are certain not to be lost." "If they do, God is certain to chasten them. But you forget, Miss Ruth, the great motive power in the real Christian life. The night before the Savior was crucified He held up a cup and said, Matt. 26:28, 'This is my blood of the new testament, which is shed for many for the remission of sins.' His blood, then, settled for our sins; as Paul says, Eph. 1:7, 'In whom we have redemption through His blood.' Our Lord then said, John 14:15, 'If ye love me, keep my commandments,' not 'if ye are afraid of Hell,' not 'if ye desire to go to Heaven,' for both of these questions were settled by His blood; but 'if ye love Me.'"

"Oh, I see! He suffered and died for my sins, and if I accept Him as my Savior and trust Him to save me, that saves me, and then I serve Him the rest of my life because I love Him for suffering and dying for me and saving me, and not because I am afraid of being lost." "Exactly," I replied. "Now then, if the Savior were here in bodily presence, you would at once accept Him as your Savior and trust your being saved entirely to Him, and you know He would keep His promise and save you. Well, He knows your heart, and the very moment you believe on Him, trust your salvation to Him, He knows it, and it is settled forever. Will you here and now, just as if He were here, accept Him as your Savior and trust your salvation entirely to Him forever, to go into eternity on His sacred promise, 'Him that cometh unto me I will in no wise cast out?'"

"Yes, sir, I will." "Thank God! Now, Miss Ruth, one step more. If tonight God should send an angel to you, and you should be convinced that it was no delusion, but a real messenger from Heaven, and He should deliver a written message to you from the Lord Jesus, which should read as follows: 'To Ruth Wyatt: I, the Son of Man, send you this to tell you that you have a home in Heaven, and when your life on earth is finished you will surely be with me in Heaven,' would it not bring joy and peace to you?" "Indeed it would." "And ever afterwards when tempted to think that you might not be saved after all, would you depend on the way you felt about it, or on His message to you?" "Oh, His message to me would be all I would need. I could rest on that and be satisfied." "Now are you sure that you have accepted Him as your Savior and have trusted your salvation completely to Him?" "Yes, sir." "Then please read this." The passage was John 6:47, "Verily, verily I say unto you, he that believeth on Me, hath everlasting life," and please read this: "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. "Is not that just as good as if it were a message sent from Heaven to you? For it is the message of the Lord Jesus to you, and it says you already have everlasting life." I shall never forget the expression of quiet peace and joy that came over her face. It was on her face when she came before the church to tell them of her fearful mistake, and of her peace in believing in the Lord Jesus. It is on her face in Heaven today. —Courtesy Baptist Sunday School Board.

CREATION DAYS

(Continued from page one)

member and keep. Ex. 20:11, 31:17. The Sabbath was a 24-hour day.

3. Creation days were days that had night and day. Gen. 1:5, 14:18. It is nonsense and foolishness to talk about a night a million years long and a day a million years long.

4. In Genesis 1 the word "day" is said to be that period of time "ruled by the sun" and the night that period of time ruled by the moon. It is confusing worse confounded to talk about that kind of days as any other kind of days except 24 hour days.

5. The word "day" never occurs

with a numeral in the Bible in any other sense than 24 hour days. Gen. 1 is full of the word "day" used with numerals.

6. They object that you cannot have a day without the sun. They ought not to betray their ignorance that way. The sun does not make the day; it only lights it. The day is made by the earth turning upon its axis. That could have been started without the sun shining as well as with it shining.

7. The days of Genesis 1 could not possibly have been periods, because there was no death upon the earth until man sinned. The Bible plainly says that death entered into the world by Adam's sin. If the days of Genesis 1 had been millions of years long as the ignorant scientists tell us, the earth would have run over with animals; because there was death in the world until after man sinned. Man was not created until the sixth day. It was a sinless world and a deathless world until after he sinned. All this talk about the various geological or biological ages before man's creation is but false and foolish. Some day the smart alecks will find out what colossal fools they have been to believe God's Bible.

8. In Gen. 1:14 it is plainly stated that the days talked of in the creation days, are exact days, the same kind of days that make up our sons and years. It makes the Bible a bundle of contradictions from the beginning to end to make creation days any kind of days, except 24-hour days.

9. If creation days were periods of time, then Adam lived for millions of years; for he lived during the sixth and seventh days any how.

10. The creation-days could not have been periods of time because the Bible was written for the common people and not for scientists. To the common people Genesis reads like a 24-hour day. God doesn't fool the folk by saying things He didn't mean. The Bible says that He hides things from the wise and the prudent and reveals them unto babes. The Bible is the common people's book on science and the most natural meaning of the language of the Bible is always the correct one, unless it is something in the context that shows that it means otherwise.

SUPPOSED CATAclysm

(Continued from page one)

tasy is true. The idea of a cataclysm is contrary to all Bible teaching. Bible history shows there is a remnant left by God of His creation. If there were a creation millions of years before Adam, it was such a colossal failure that no trace of it was left.

No pre-historic man. Adam was the first one. I Cor. 15:45. If pre-history man, then no sin, death; no cataclysm, no fossils.

Pink's main argument is drawn from the word "replenish." The word translated "replenish" in Genesis 1:28 is translated "fulfill," or "to be full" 246 times in the Old Testament. Creation was never finished until Gen. 2:4.

The Dallas News is responsive for the wise suggestion that impound the dogs to save the babies, imprison the bootleggers to save the boys and close the exchanges to save the girls. — Exchange