

The Way To Preserve The Peace Of The Church Is To Preserve The Purity Of It.

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

The Baptist Examiner

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Devoted to Evangelism, Missions, and Bible Doctrines.

"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).

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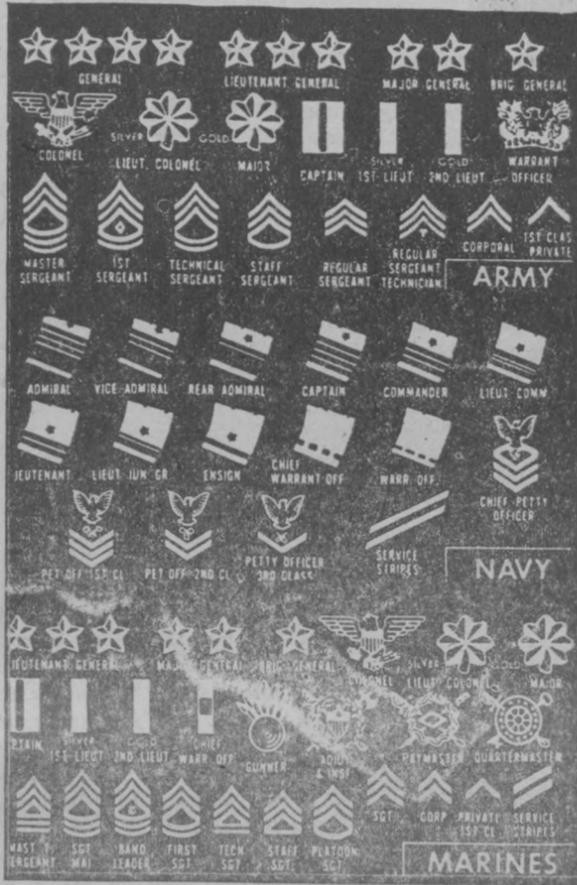
What God Thinks about Heresy

By R. L. POWELL, D. D.

In recent years, there has been carefully and shrewdly planned psychology with reference to any attempt to curb heresy among the Lord's people. There has been a cry of contempt toward those who would ask for a standard of doctrine, and it has been a common battle cry to call all as look for expressions of faintly as doctrine "heresy centers." This has an euphonious sound, pleasing to the ears of some people. It is the favorite indoor sport of all those who fear to state their doctrines to hide behind some inactive phrase of contempt or rebuke, thus calling attention to something which may be considered a fault in those who want to know their stand. In the light of a spirit, there has come a sort of feeling that all who have positive and uncompromising convictions, and who may be for the same clarification on the part of others are nothing but doctrinal prudes, always butting into other people's business. That is just another one of the devil's tricks to avoid the real issue. Just the sly old fox runs into the herd of cattle to throw the hounds

(Continued on page two)

Official Insignia Of The U. S Armed Forces



When Hitler Meets God Alone

In a striking article in her "Listen World" column, Elise Robinson addresses herself to Herr Hitler.

She says in part "I'm wondering about you tonight, Adolph, and how you feel when you've left the balcony and gone away from the shouting mob into your own bedroom at night — alone.

"I wonder what happens to you when you take off your false front and face your real self, Adolph? Does something catch up with you . . . grab you by the throat . . . something that even your body guard sleeping outside your door, can't foresee or prevent?

"Do you think of your toppling dreams then, Adolph . . . those dreams of world power which warmed you through your frustrated youth . . . those dreams which once seemed so near to glorious consummation but which are so bloodied and best today?

"Or does arrogance still wrap you in delusion until you sleep? But when you sleep — what then, Adolph? Sleep's a queer thing — perhaps you've found that out.

POOR DEPRIVED OF BREAD

"We can hold off reality by day . . . but when our eyelids drop, something happens. Then our front fails us . . . then we face the truth

we've submerged all day. Do you face that Truth when you sleep at night, Adolph?

"Once you were poor. Do you remember, in your sleep, the countless poor you have deprived of their last bit of bread? Do you see the dead wagons of Greece carting off their dreadful, daily toll of skeletons — poor bones covered with tattered skin?

"Do you see your own starving German peasants — their sunken eyes staring dumbly after the truck which robbed them of their last ounce of harvest?

DO YOU RECALL CRIES?

"Once you were humiliated, Adolph. You had not known that you were not like other boys. You had not guessed that you were born nameless. Then the other boys told you — sneered at you — hinted, even, that you had Jewish blood. Maybe you crept off and cried as any little child will cry under cruelty.

"Do you recall those cries now, Adolph — when you hear the screams of the thousands of helpless innocents you have mutilated — murdered? Do their terrible faces circle around your bed?"

Continuing, she confessed: "Queer thing, Adolph — once I wanted to kill you: I was a big husky then,

(Continued on page two)

Rebuke Over the Pastor's Grave

I stand here by the magnificent monument that stands above our pastor's grave and think of the man who was buried there. He was a good man, faithful and true. He was not the world's best preacher, but if he had been he could not have kept him. He was a good pastor — far better than we deserved. We are giving him the praise now; he never got it in his lifetime. He has the thorns now, then he had the thorns. He died of a broken heart. It was we who broke it, but we eulogize him now; and I reckon the Lord will forgive us. We always criticized everything he did when he was living. To hear us talk, we would think that he never did anything right, and yet we kept rebuking him down with details that we should have looked after

(Continued on page four)

A Dangerous Calling

WILLIAM J. MOORE

Chaplain in the U. S. Army

Paul knew, as any tyro knows, that exercise is by no means the most important aspect of the training process. "Even man that striveth in the games exerciseth self-control in all things" (9:25). An athlete must submit himself to rigid discipline and self-control. He must learn to buffet his body and bring it into bondage (9:27). Many people who have never won a prize nor even entered into an important athletic contest are good athletes. They have learned to control their bodies and direct their energies so that the maximum output is achieved. On the other hand, many with magnificent physical endowments do not last long in the field of sports because they fail to discipline self, to buffet the

body and bring it into bondage.

I IN THE PHYSICAL REALM

As a minister you are in a profession or calling that is most exacting. You need to be an athlete because of the severe physical strain of the ministry.

Some men live long and healthy lives in very strenuous ministries, but they are in the minority. My guess is that, first, they are endowed with iron constitutions and, second, they have a rigid control over their bodies; i. e., they are athletes who have learned how to use and not to abuse their physical endowments.

Of course, it is possible for you to avoid the strenuous phases of the ministry. Some dodge the most exacting responsibilities. They sleep half the morning and spend the

afternoon on the golf course. Their heaviest contribution to the ministry is in helping to make it the second or third best risk with life insurance companies. There are many drones in the ministry. If the minister has a mind for it he can be very economical with his energy.

There are three courses open to you: First, enter the ministry and be another drone, another parasite. You'll have plenty of congenial company. Second, enter the ministry, assume its back-breaking responsibilities, and expect to die in middle age of a heart attack, or linger on a physical wreck in a small church at the time when you should be doing your best work. You might be one of those favored few who continue in a large church

(Continued on page four)

MOST LICENTIOUS NATION

In a sermon at his Tremont Temple Baptist Church in Boston, Rev. Dr. C. Gordon Brown declared the United States to be the most licentious nation in the world. If Americans were to be victors in the war today, he asserted, they would be losers in the peace as a consequence of their disregard for God.

American civilization is under the condemnation of God for its decadence and sinfulness, he said, warning that if the American people

(Continued on page four)

"Hell--God's Penitentiary For Sinners"

By Evangelist John L. Bray, Jacksonville, Florida

As men in this life must have jails, prisons and penitentiaries in which to put those who break the law, so God in His infinite wisdom must have a prison-house for sinners, a penitentiary for the unsaved dead. In the Bible this place is called Hell, though many other descriptive names are given to it. Let us notice several things about this place. First, the inhabitants of Hell. Second, the torments of Hell. Third, the inhabitants of Hell

and fourth, the way to keep out of Hell.

I. The Certainty Of Hell

People nowadays serve a weakened, compromising, paper-doll God, one who has all love and mercy, and no justice — one who will wink at sin and let sinners have their own way. Modern-day teaching is that God has changed — that though He at one time did show forth His wrath against sin, no longer is He the same God who lived in those days.

But this is not the God of the

Bible! The God of the Bible is the One who must punish sin. God has not changed; though men may lift Him up as one whose hatred for sin has been exhausted, yet He is still the same. "For I am the Lord, I change not." (Mal. 3:6). The God who rained fire and brimstone on the wicked cities of Sodom and Gomorrah is the same God who lives today! The God who broke up the fountains of the deep and opened the windows of heaven and sent a flood upon a corrupted world of

(Continued on page three)

Why A Baptist And Not A Methodist

The only good reason for belonging to any church is because they teach as doctrines the "all things" commanded by the Lord Jesus. Matt. 28:18-20. "To obey is better than sacrifice." Stubbornness is as bad in God's sight as wickedness or idolatry. I Sam. 15:22-23. The all-sufficient reason why every child of God ought to be Baptist and not a Methodist is because Methodists "teach for doctrines the commandments of men" (Matt. 15:9); while Baptists teach for doctrines the commands of the Lord Jesus.

PROOF

1. Methodists teach three baptisms — sprinkling, pouring, immersion; Baptists and the Bible teach and practice only "one baptism." Eph. 4:5.

(Continued on page two)

NAPOLEON AND CHRIST

Let us put in the testimony not of a theologian nor of an arm-chair professor, but of one who rose to the summit of fame by his knowledge of men and things — Napoleon Bonaparte. In his exile at St. Helena he said one day to Count Montholon, "Can you tell me who Jesus Christ was?" The answer was "No."

"Well, then," said the Emperor, "I will tell you. Alexander, Caesar, Charlemagne and I myself have founded great empires. But upon

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WHEN HITLER MEETS
GOD ALONE

(Continued from page one)

tall, blond and strong as any of
your vaunted German frauleins.
In the Far West, when I was born,
I had learned about guns and var-
mints. One well-aimed shot, I
thought, would rid the world of
the vilest varmint it has ever
known.

ALONE WITH GOD

"Yes, I wanted to kill you once.
But I'm different now. I know
that a Straighter Shooter than I
can ever be, will take care of you
in His own good time.

"For some day you're going to
face a reckoning from which no
Storm Trooper or armored car can
protect you . . . and you'll face it
alone. You rstruts won't avail you
then, Adolph—nor your oratorical
shrieks and sobs. The world you
ravished will have dropped away
and you'll be alone with God—and
your millions of dead! And even
I pity you when that hour comes!"

Do you suppose Elise Robinson
was thinking of such words as:
"God shall bring every secret
thing" (Eccles. 12:14).

"As I live, saith the Lord, every
knee shall bow to me, and every
tongue shall confess to God:

"So then every one of us shall
give account of himself to God"
(Romans 14:11-12).

"The wicked shall be turned into
Hell, and all the nations that for-
get God" (Psalm 9:17).

We too pity Herr Hitler and all
others who will stand alone before
God in their sins.

CAN CLEANSE ALL SIN

If any reader of this article is
unprepared to meet God, we has-
ten to inform such that there is
power in the precious blood of the
crucified and risen Saviour to
cleanse from all sin (I John 1:7).

Forgiveness is proffered through
faith in the Lord Jesus Christ. "To
him give all the prophets witness
that through his name whosoever
believeth on Him shall receive re-
mission of sins" (Acts 10:43).

"Come now and let us reason to-
gether, saith the Lord, though your
sins be as scarlet, they shall be as
white as snow; though they be
red like crimson, they shall be as
wool" (Isaiah 1:18).

The believer does not dread be-
ing alone with God, for he can
say: "Where God with man delights
to meet — There He has met with
me."

And ever since meeting Him at
Calvary where his sins were for-
given, the believer delights in
spending time alone with God in
praise, prayer and meditation.

— Condensed from "Now"

WHY A BAPTIST AND NOT
A METHODIST

(Continued from page one)

2. Methodists teach infant bap-
tism; Jesus and the Baptists bap-
tize none but "disciples" or saved
people' Jno. 4:1, Matt. 28:18-20. (R.
V.).

3. Methodists have a graded min-
istry — big preachers (Bishops)
bossing little preachers. Jesus and
the Baptists have no grades in the
ministry. Matt. 23:8.

4. Methodist preachers receive
and turn out members; Baptists in
Bible days and today let the churches
receive members (Rom. 14:1,
Acts 9:26) and exclude them. I
Cor. 5:11-13.

5. Methodists teach salvation by
works; Baptists and the Bible
teach salvation wholly by grace
and apart from works. Rom. 4:5-8,
Eph. 2:8-10, Tit. 3:5.

6. Methodists teach the possibil-
ity of apostasy. The devil first
taught apostasy. Job. 1:11, 2:5, God
denied it then. The Bible and the
Baptists have taught the impossibility
of apostasy ever since the
days of John the Baptist. Jno.
3:36, 5:24, 10:27-29, 11:26, Rom.
8:28-39, Heb. 6:17-20, 10:10-18.

7. Methodists teach sacramental
grace is bestowed in the Lord's
Supper. Baptists and the Bible
teach that the Lord's Supper is a
commemorative ordinance but that
it is not a sacrament and confers no
grace on anyone. Lu. 22:19-20, I
Cor. 11:23-26.

8. Methodists teach the universal
fatherhood of God; Jesus taught
that only the born again are the
children of God. Jno. 1:12, 3:3-7,
8:41-44, Matt. 13:36-43. Baptists fol-
low the Master and the Bible in
teaching universal total depravity.
Eph. 2:3, Rom. 9:7-8, Ps. 51:5, 58:
3, Job 14:4.

If you love the Lord you "ought
to obey God rather than men;" and
you can't obey the Lord Jesus in
the "all things" He has command-
ed and not be a Baptist. — H.
Boyce Taylor.

NAPOLEON AND CHRIST

(Continued from page one)

what did these creations of ours
depend? Upon force. Jesus alone
founded His empire upon love, and
to this very day millions would die
for Him . . . I think I understand
something of human nature; and
I tell you all these were men, and
I am a man. But none else is like
Him; Jesus Christ was more than
man.

"I have inspired multitudes with
such an enthusiastic devotion that
they would have died for me . . .
but to do this was necessary that
I should be visibly present with
the electric influence of my lips,
of my words, of my voice . . . Christ
alone has succeeded in so raising
the mind of man toward the Un-
seen that it becomes insensible to
the barrier of time and space . . .
All who sincerely believe in Him
experience that remarkable super-
natural love towards Him. This
phenomenon is unaccountable; it is
altogether beyond the scope of
man's creative powers. Time, the
great destroyer, is powerless to ex-
tinguish this sacred flame; time
can neither exhaust its strength
nor put a limit to its range. This
is what strikes me most; I have
often thought of it. This it is
which proves to me quite convinc-
ingly the Divinity of Jesus Christ."
—The Bible and Modern Research.

HIGHER ALTITUDES

When ballonists want to go high-

er they empty the bags of sand
which they have taken with them
for ballast. And by the same token
we must throw aside the weights
that hold us down if we are to
soar to new heights in Christian
experience. Most of us are carry-
ing an overload of worldliness, yet
wonder why we do not rise higher
in spiritual things. There is a law
of gravitation in the spiritual
realm as well as in the physical.
If we are to rise with Christ we
must set our affections on things
above, and cut loose from the
things of the earth. — Otterbein
Teacher.

WHAT GOD THINKS
ABOUT HERESY

(Continued from page one)

off the track, so these shrewd
foxes of modernism will try to dodge
all honest discussion of their
sincere positions, except in their
secret conclaves.

But how does God feel about
this compromising business? Is
there any room in God's program
for playing with disloyalty? Let
us see what God had to say to the
Israelites about such matters:

"If there arise among you a proph-
et, or a dreamer of dreams, and
giveth thee a sign or a wonder,
and the sign or the wonder come
to pass, whereof he spake unto
thee, saying, Let us go after other
gods, which thou hast not known,
and let us serve them: Thou shalt
not hearken unto the words of that
prophet, or that dreamer of dreams
for the Lord your God proveth
you, to know whether ye love the
Lord your God with all your heart
and with all your soul. Ye shall
walk after the Lord your God, and
fear him, and keep his command-
ments, and obey his voice, and ye
shall serve him and cleave unto
him. And that prophet, or that
dreamer of dreams shall be put to
death: because he hath spoke (re-
bellion against the Lord) to turn
you away from the Lord your
God, which brought you out of
the Land of Egypt, and re-
deemed you out of the house of
bondage, to thrust thee out of the
way which the Lord thy God com-
manded thee to walk in." (Deut.
13:1-5).

There can be no sort of mistake
about the purpose and intent of
this passage of Scripture. With
God there is no sort of compro-
mise with error and sin. The proph-
et who leads his people astray
is worthy of death. He may have
power to perform miracles, speak
great words of persuasive logic,
play upon the emotions of the
people and do wonders in many
different directions, but if there
is a flaw in his loyalty to the Word
of God, he is a false prophet. And
the Word of God makes it plain
that he is among the greatest of
criminals. It is considered a capi-
tal crime to take the physical life
of our fellowman, but isn't it a far
greater crime to delude the souls
of men?

In this very same chapter, we
have the stronger word of instruc-
tion about one who plays with
heresy. Note the boldness and
power of this amazing statement,
very amazing in the light of modern
compromising among lead-
ers:

"If thy brother, the son of thy
mother, or thy daughter, or the
wife of thy bosom, or thy friend,
which is as thine own soul, entice
thee secretly, saying, Let us go
and serve other gods, which thou
has not known, thou, nor thy fa-
thers * * * thou shalt not consent
unto him, nor hearken unto him:

neither shall thine eye pity him,
neither shalt thou spare, neither
shalt thou conceal him: BUT THOU
SHALT SURELY KILL HIM; thine
hand shall be the first upon him
to put him to death, and after-
ward the hand of all the people."
There is no possible room for ap-
peasement with heresy in this
statement. There is but one atti-
tude for God's people to take to-
ward wrong doctrines or wrong
practices, and that is to utterly
break with them. We do not sug-
gest that this Old Testament ex-
ample is to be taken so literally as
to cause us in this age to kill those
who would teach us the wrong
things, but it certainly shows us
the seriousness of their crime. God
is the judge and avenger under
grace, but we are to be so comple-
tely separated from all the offend-
ers as to be undefiled by their sins
and wrongs. We are admonished
not to receive them in our houses
nor to bid them God speed (2 Jno.
10).

Too long have we been inclined
to excuse those who deny the
open truth of God's Word. The
time has come for all of the child-
ren of God who know the Truth to
come out boldly and uncompromis-
ingly for the right and against
the wrong.

One of our deacons told us the
other night of a man who was saved
in his youth but was given a
tract denying the inspiration of
the Bible. This tract which was
published by some one who de-
sired to blight the souls of men
became the snare of this youth
and brought his life into utter spir-
itual defeat. He is now about eighty
years of age, and confused and
darkened in his soul. This deacon
told him his great mistake was in
not putting this booklet into the
fire as soon as it was given to him.
That is right too. The only way
to deal with heresy is to burn it
at once. I know that some will say
that such a course of action is in-
spired by fear of facing the light

of research. That's the devil's lie.
I would not be willing to feed my
baby poison in order for a demon-
stration to be made as to whether
poison could be tolerated within
the infant's body. Such a course
is not broadness of an investiga-
tive mind but plain insanity or vic-
tious criminality.

Many years ago I made up my
mind that I was not able to learn
all the knowledge of the world in
my short life time, so I decided to
try to learn some things about
God's will, and learn them well.
Then if I had no time to learn
things which may have bearing
on these truths, I would have the
truths by which to measure other
things. Thus I decided to put the
truth of God in my soul as the
first matter of importance in the
realm of knowledge. I have never
ceased to thank God that He gave
me that impulse as a foundation.
That was the same basic impulse
that got the Apostle Paul, except
he approached it from the other
end of experience; having learned
the wrong things first, he had to
count it all dross for the excellen-
cy of the knowledge of Christ.

There is another matter
much in line with this truth, and
that is the matter of our fellow-
ships. If we are as orthodox as the
demons but play into the hands of
the modernists and Bible deus-
ters, we are selling our clarity of
testimony for a consideration.
Some men are apparently bold in
their declarations of faith, yet
they are able to have what looks
like happy fellowship with those
who either deny the truth of com-
promise with heresy. God's peo-
ple are never to have this sort of
a compromise with sin in their
lives. We are told to come out
from among them, be separate
from them. The condition of God's
fatherly care and fellowship with
us is involved right here in this
very matter. Let us break with
all forms of sin and compromise
for Christ's sake.

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— GOD'S PENITENTIARY SINNERS"

(Continued from page one)

is the same God today! God who displayed His wrath against sin in the Old Testament striking men dead with fire, plagues and death, killing unborn children, drowning wicked men in a sea, is the same today! He will punish sin! His justice requires it, His holiness demands it, His uprightness vindicates it. He will not be deceived here — there Hell.

There Is No Hell, Then The Bible And The Prophets And Apostles Were Liars

There is no Hell, as some say, then the Bible is full of lies, the prophets and apostles are to be liars. The Bible is a book of fairy tales, if there is no Hell. Stronger words describing God's wrath against sin cannot be found than those in the Bible which speak of Hell. God is God of judgment, and so much so that He even took the prophets and apostles to speak of the love and mercy of God, and made them utter forth the warnings of Hell. If there is no Hell, God's sermons in the books of the prophets are to be false, and the Bible is

the book of the New Testament are prevaricators of the highest degree if there is no Hell. Jesus, Mark and Luke spoke of Hell, and the apostle John in his Revelation speaks of "the wrath of God" and the book of the Revelation tells of his vision of "the lake of fire and brimstone." Though Jesus did not use the word "Hell" he did speak of "the wrath of God," "the flaming fire" and "everlasting destruction" that come on those who obey not the Gospel. James and Peter both speak of Hell. And if there is no Hell then they are all liars and the Bible they write is a book of lies and wild imaginations.

There Is No Hell, Then Jesus Was A Liar And an Imposter

If there is no Hell, then the blasphemy of Jesus Himself was the biggest lie and the greatest liar of all ages. Jesus spoke of Hell! He talked about it more than He did about Heaven.

Outside the city of Jerusalem is a great valley — called Gehenna. Into this valley the Jews threw the refuse of the city and the carcasses of animals, and the worms would eat them and a fire was kept burning continually. Jesus used this very picture to describe the reality of Hell in His day. He said, "And whosoever offend thee, cut it off: that he may better for thee to enter into Hell, than having two hands thrust into Hell (Gehenna), into the fire that never shall be quenched." (Mark 9:43-44). But if there is no Hell, then Jesus was a liar, for He spoke of Hell.

There Is No Hell, Then Modernism Is Victorious In Its Claims

Modernism, that unscriptural, universalism, that untruthful, truth-denying doctrine, is evildoing if there is no Hell. If there is no Hell, then all men go to Heaven; and all must be saved at last. One of the most current thoughts would be to teach that Christians would have to spend eternity with all the wicked, including Christ-denying and rejecting sinners who would go to Heaven, if there were no Hell. Sleep, another dangerous

doctrine, teaches us that the soul of man must sleep once the body lies in death. But ere this doctrine is looked upon too favorably, let us remember that if it is true, then all the Bible characters are not in Heaven now. Moses and Elijah are not there, even though they appeared with Christ on the Mount of Transfiguration. Enoch is not there, even though he took a walk with the Lord one day and never came back. The thief on the cross did not go to Paradise. None of the Bible characters are in Heaven, if this teaching is true. And Lazarus did not go to Abraham's bosom, nor the rich man to Hell! But God's saints are in Heaven, and the wicked are in Hell. And if there is no Hell — then the soul-sleeping and soul-dying theories are true rather than what Jesus taught us.

If There Is No Hell, Then There Is No Heaven

If there is no Hell, then there is no Heaven, for the same Bible that speaks of a Heaven also tells of a Hell. The same Bible that speaks to me of the glories and the bliss and happiness that some day I shall have with Christ my Saviour, also tells me of a Hell of woe and misery and pain and anguish for those who die unsaved. The same Bible that tells me of a future home in glory tells me of a doom of despair beyond this life for those who die unsaved. If there is no Hell, then there is no Heaven. We are of all men most miserable. We have no hope; we have no joy in looking forward to the future; for if there is no Hell, then there is no Heaven.

If There Is No Hell, Then Calvary Was A Mistake

If there is no Hell, then Calvary was a mistake and Jesus died in vain. It was one great objective that caused the Son of God to leave the portals of glory above and step down to a sin-cursed world, and that was to redeem a sinning world from the jaws of Hell. Hear Him say, "The Son of man is come to seek and to save that which was lost." And hear Him as from Golgotha's brow comes the cry, "My God, my God, why hast thou forsaken me?" From the cross He was taken and sealed in a tomb, and He burst asunder the bands of death, for they could not hold Him, and came forth triumphant and showed Himself able to give life to those who put their trust in Him. Calvary was a success! The atoning work was finished! The way of salvation from an eternal Hell had been paved; but Calvary, with all its cost and sacrifice, was the blunder of all ages if there is no Hell. And in the face of Calvary, I say there is a Hell!

II. The Torments of Hell

If there is a Hell, then, where God will punish sinners and put an end to the rebellious acts of those who refuse Him here, then surely there must be torment in that place. The rich man who died and went to Hell cried out and said, "I am tormented in this flame." So there is torment in Hell — torment by the things that are there, and torment by the things that are not there.

In Hell There Will Be Sense And Consciousness

Men in Hell will see, they will hear, they will talk, they will understand, they will feel. In Hell they will be conscious and will retain their senses.

How would it be to see — but only to see the horrors of Hell? Or to be able to hear, but to hear

nothing but the groans and shrieks of the lost and doomed? Or to talk — but only to pour out pleas for mercy and not be heard? Oh, what a thought! Men in flames, shrieking in agony, crying for mercy, pleading for comfort! They will understand then what sin will bring. They will know then the folly of their way. And across their minds will flash the memories of God's warning, "Whatsoever a man soweth, that shall he also reap."

Fire In Hell

There is fire in Hell. Jesus said that in Hell "the fire is not quenched." The rich man said he was "tormented in this flame." Do you not believe there is fire in Hell? Then you do not believe the Bible. Such phrases as "hell fire," "furnace of fire," "everlasting fire," "fire and brimstone," and "the lake of fire" are all used to tell us of Hell. There is fire in Hell, according to the plain statements of the Bible.

Separation From God

In Hell sinners are separated from God. No stretch of the imagination could lead us to believe that God can have fellowship with sin. He is holy; He is pure; He is good. If men will refuse His fellowship here, then they cannot have it there. A sinner who cannot enjoy a prayer-meeting in this life surely would not be able to delight Himself with the Lord either in Heaven or in Hell. So in Hell there must be separation from God.

In this life even the unsaved rest at ease with the comforts of God's blessings about them. God sends the rain and the sun on both the just and the unjust, and unsaved men partake of His bounties. Many are the favors that God gives to men in order to show Himself to them. God's nature is enjoyed. His creation points to the fact that He wants men to serve Him. "The heavens declare the glory of God; and the firmament sheweth his handywork." (Psalm 19:1). And unsaved men enjoy all these reminders of God. Every tree is a finger pointing to God; every sunrise and every sunset points to Him; day in and day out the world is reminded of the goodness of God. The steeples on every church, the tolling of every church bell, the singing of every hymn, the sound of every prayer, reminds men of God. But in Hell there is none of that! Sinner, I warn you, the thing in Hell to remind you of God will be the display of His wrath against sin and the justice He metes out to every lost soul!

A Set Character

In Hell men's characters are set — never to be changed. Hearts that have become hardened with the passing of days upon this earth find no change in that place called Hell. Men remain the same. "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still." (Rev. 22:11). As cement which is left to itself becomes dry and hardens so that it cannot be broken, so men's hearts will find their fixed places in the corridors of an everlasting Hell.

We hear the cry of the rich man, calling for a drop of water; we hear him call for mercy from the flames of an ever-burning fire; we hear him plead for his five brothers back upon the earth. But not one time do we hear a cry for God to change His heart! It is not a change of heart he wants; it is not a better life he wants; it is not a better disposition he desires. In Hell his character is set!

Memory In Hell

Then too, there will be memory in Hell. Oh, the horrors of it! "Where their worm dieth not!" Minds in Hell forever remembering the deeds of the past: remembering too the prolonged mercies of God trying to lead them to salvation — remembering every offer of God's grace in this life. But too late! Too late!

The rich man in Hell remembered! Yes, his mind brought back memories of the good things he had in this life, but now only evil things were his. He remembered that Lazarus had the bad part of things in this life, but now he was comforted in Abraham's bosom. He remembered his loved ones who some day must face death too, but now he could not warn them of a Hell to shun. He remembered his failure to heed the Bible and to take note of warnings from Moses and the prophets. Yes, these things came to mind, but it was too late then. And take heed, sinner, lest you too forget to remember God in this life, and hereafter find an everlasting memory bringing the dim past before your mind.

This rich man remembered his good eyes he had in this life which he could have used to study God's Word and find the way of life, but now they are lifted in torment as he sees Lazarus afar off in Abraham's bosom. He remembered his tongue which he could have used to speak of God's love, now parched with the heat of Hell. He remembered his voice he had with which he could have praised God, and now it is being used to scream for mercy. Oh, the torments of an everlasting memory!

Deeds of the past will spring before the mind, brought up by a conscience that will never die! "Where their worm dieth not!" Never-ending, never-ceasing — but always tormenting — the conscience of every lost man and woman will face him as the horrors of Hell close in.

Things That Are Not In Hell

But not only will the torments of Hell come from the things that are there, but they will come too from the things that are not there.

There will be no light in Hell. Forever men will be shrouded in darkness. Jesus said, "The children of the kingdom shall be cast into outer darkness." But hear Him say now, "I am the light of the world." Light is offered here, but if refused, then God gives that which He cannot help but give — outer darkness forever.

Jesus is the water of life here. He said, "Whosoever drinketh of the water that I shall give him shall never thirst." But in Hell there is no water. The rich man cried out for one drop to cool his parching lips and was refused.

Jesus says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." But in Hell there is no rest. There will be weeping and wailing and gnashing of teeth forever. Cries from tormented souls will ascend from the lake of fire forever. No rest! In Hell there is no Hope! In this life men have hope, but "when a wicked man dieth, his expectation shall perish; and the hope of unjust men perisheth." (Prov. 11:7).

There will be no hope for salvation. God promises to save men today, not some other time. "Behold, now is the accepted time; behold, now is the day of salvation." (II Cor. 6:2).

There will be no hope for Heaven. The rich man saw a great gulch fixed, so that none could pass

from Hell to that better land.

There will be no hope for mercy. Forever cries will ascend to God pleading for comfort, for ease, for mercy. But there will be none.

There will be no hope for escape. For those who have trampled under foot the blessed plan of salvation and spurned God's offers of love, there will be no escape from that from which God attempted to save them. Forever sealed will be the doom of every lost soul. Eternally doomed! Eternally condemned! Eternally damned! No hope for escape! When men turn their backs upon the Saviour here, their destiny is settled for eternity.

Hear the Saviour say, "I am the way;" but in Hell His back will be turned upon every poor lost sinner. Hear Him say that He has the water of life; but because sinners refuse Him here, their tongues will parch and crack from thirst in Hell. Hear Him say, "I am the light of the world," and then hear the shrieks of the lost as they are plunged into outer darkness. Hear the Bible say that Christ "is our hope," and then listen to the cries of the doomed and damned in Hell as they cry without hope for mercy, salvation and escape.

Oh, the horrors and torments of Hell that will come from the things that are not there! Lost soul, accept Christ today who offers you pardon from your sins and a way to keep out of Hell!

III. The Inhabitants Of Hell

Who will be in Hell? Who will inhabit this place of torment? "The wicked shall be turned into hell, and all the nations that forget God." (Psalm 9:17).

Those Who Deny The Existence Of God

All atheists will go to Hell and will inhabit forever that place of torment. Men here may ridicule the thought of a supreme Creator, may sneer at the idea of God, may cast aside the warnings of God's chosen people here, but one day they will awaken to the fact that there is a God! They will see then that the One whom they have denied, the One whom they have cast from their thoughts, is the One who now holds the rod of justice and metes out the just deserts to every God-denying sinner.

There may be atheists here, they may deny God here, but when they get to Hell they will be atheists no longer. Hell will settle the matter; Hell will prove the existence of God.

"The fool hath said in his heart, There is no God." (Psalm 14:1). But he does not reason; he does not think; he does not ponder God's great works. And so it is not a matter of the mind, but a matter of the heart. "The fool hath said in his heart . . ." It is the supremely wicked and sinful hearts of men that cause them to turn against the desire to believe in God. Men's hearts, craving sin, cannot bear with the existence of God at the same time. The fact of a Creator demands that we obey Him. But in order to enjoy sin, men must do away with the One to whom we must give account. And so God is pushed out of the way — and instead comes a denial of all that God is or can be to man. "Men loved darkness rather than light, because their deeds were evil." Men do not want God because they want sin. They do not want light because they want their own way. Atheism is a matter of the heart, and every God-denying atheist will find his place in Hell.

Those Who Deny The Bible

But not only will the inhabitants of Hell be atheists and those who attempt to put God from their thoughts, but Hell will be occupied by those who deny the Bible. Whether good or bad, whether rich or poor, whether educated or ignorant, all those who spurn the words of God's blessed Book will find their place in Hell.

The Bible is life's companion road map leading to Heaven itself, but if it be cast aside surely we cannot find our way. It contains the way of life, and shows to every poor lost soul the way to reach Heaven at last. Many have believed its words and been saved. But if it be not accepted and believed, destruction is sure to follow.

The Bible gives words of hope. The Bible shows the light of Heaven. The Bible points men ahead to glory. But just as God has given to us these things for our instruction and profit, just so will He condemn all who trifle with its holy contents. It may be denied, it may be trampled under foot, it may be burned to ashes; but forever God's words are settled in Heaven. And all who spurn it, all who deny it, all who reject it must share the same fate as those who deny the fact of God Himself. "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the tree of life." (Rev. 22:19). Hell will be the lot of all Bible-denying sinners. Regardless of creed, regardless of confession, regardless of faith, if men deny God's inspired record of His great redemption plan, there remains no hope. There is no other way. Hell will be inhabited by those who deny God's words.

Those Who Reject Christ

Those who reject Christ will find their end in Hell. We must go to Christ if we are to find the way to Heaven, and if we do not there is nothing left for us but Hell. He said, "I am the way." When Jesus asked Peter if he would go away, Peter asked Him, "Lord, to whom shall we go? thou hast the words of eternal life." Jesus, and Jesus alone, can be our sufficiency for a hope of a bright tomorrow. No one else will do; no religion will do; nothing of ourselves will do. It takes Jesus. But if He is turned down, there is no alternative but a way that leads to destruction. He said, "If ye believe not that I am he, ye shall die in your sins." Hell alone is worthy to receive those who reject Christ in this life.

Jesus said, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." I hear Him say, "Him that cometh to me I will in no wise cast out." And again, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." But I hear Him say at last, "And ye will not come to me, that ye might have life." And He looks out over Jerusalem, the city which had rejected Him, and cries, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Oh, sinner, hear Him call you. Do not push Him aside, do not stop your ears, do not reject Him, but accept Him now!

IV. The Way To Keep Out Of Hell

Lastly, I say there is a way to

miss this place of torment. Bless keep out of Hell. There is a way God, He made a way possible for every lost, Hell-deserving sinner to find a place of pardon and forgiveness of sins!

The price has been paid for our safety. Nineteen hundred years ago Jesus Christ, the Lamb of God without spot or blemish, suffered, bled and died upon Calvary's cross that we might be saved from sin. Six long hours He hung between Heaven and earth with the guilt of our sins upon Him. He died, the just for the unjust, that we might be brought to God. He gave His life a ransom for all. He died for the ungodly. And God was satisfied with His death! No more can the claims of sin hold one who puts his trust in Jesus! Jesus is the way out!

There is no other way. Religion will not save. Churches will not save. Baptism will not save. Moral life will not save. It takes the blood of Jesus Christ to cleanse from sin. Those who are trusting in their own works, their own righteousness to take them to Heaven, will just as surely land in Hell. Nothing can appease the anger and wrath of God against sin except the death of His beloved Son. And when Christ is accepted into a man's life, God freely bestows upon him all the benefits of pardoning grace and makes him ready for a home above.

And last, this way is open to all. "And whosoever will, let him take the water of life freely." (Rev. 22:17). God's mercy is for all who will take it. No one is left out. Sinner — with all your sins, come to Jesus! He said He would not cast you out! Believe Him today! Receive Him now! Accept Him as your Saviour just now. Never a poor lost sinner came to Christ but that He did not receive him. He will receive you today. Will you let Him?

May God open your heart right now that you may see yourself as He sees you, and then that you might receive the salvation that He offers to you. There is Heaven for you if you will: Hell for you if you do not. Which will you take?

A DANGEROUS CALLING

(Continued from page one) After they have ceased to be efficient purely by the charitable action of the congregation — of course, an undesirable condition. Third, enter the ministry with all its exacting obligations and be an athlete for Christ. Learn to use your strength wisely and to the limit. Fight without beating the air. Make every blow count.

This last is the course that I propose, and which most ministers accept, as ideal. But it is hard to make the ideal a reality. The difficulties in the way of achieving the athletic, the disciplined life are particularly acute for the minister. He is his own boss. He is his own trainer. It's very hard for anybody to regulate life without external controls and the minister has no such controls. If our lives are regulated and controlled as they should be for us to render the maximum service, it is because we have strength of character above the average to enable us to set up controls within.

II. IN THE MORAL AND RELIGIOUS REALM

The minister needs to train himself, to discipline and control himself because his calling is extremely exacting in the sphere of morals and religion. This is what Paul is getting at in these verses in I Cor-

inthians 9. He uses the figure of an athlete in the realm of physical contests to illustrate the soul struggle of a man in the ministry. Paul is saying quite plainly that the ministry is hard on the minister's own soul.

1. It is Hard to be Honest and above Board in Business Dealings In the Ministry.

The parishioners are so kind to the minister — and, indeed, the community generally is — that it is difficult for him to adjust himself to the hard realities of the business world. In his preaching he must emphasize giving and not getting. He preaches that money is not of primary importance in life and he can't be blamed too much if he acts as though that were the case. It is hard for him to save, and to organize his financial affairs.

One of the commonest sins of preachers is failure to pay their bills. Our friend Dr. Abe Cory insists that the churches are more to blame than the ministers for these loose business habits. He says there are two things wrong: first, the churches don't pay the ministers what they promise, and, second, they don't promise enough! However, those facts do not relieve the minister of responsibility. They do, of course, indicate factors in the minister's situation, which, along with other factors, make it difficult for him to pay his bills. And the point I am making is that when a man enters the ministry he puts himself in a situation in which it is hard to live a normal life economically.

2. It is Hard to Live a Normal Sex Life in the Ministry

The minister is exposed to temptations of this sort as other men generally are not. It is his business to cultivate intimacy with people.

An important factor in this situation is that religious experience is pretty largely emotional.

Another consideration is that the minister is usually subjected to a barrage of flattery. Pride is an important factor in the sex life. Flattery in the hands of a skillful and treacherous woman — indeed flattery in the hands of a guileless and innocent woman — is a dangerous weapon against any man. And since the minister is exposed to flattery more than most other men he must maintain the utmost vigilance in guarding his own soul, as well as the souls of others.

In my humble judgment the percentage of sexual lapses in the ministry is very low, not in comparison with other professions, but in the light of the number and the character of the temptations that come to ministers. Their business is such that they are ruthlessly exposed to temptations of the most subtle kind. It is hard to live a normal sexual life in the ministry. One can do so only by exercising a rigid self-control.

3. It is Hard to be Humble in the Ministry

I think you will agree that this must be so when you see the preachers in public gatherings. "They love the chief place at feasts, and the chief seats in the synagogues, and the salutations in the market places, and to be called of men 'Rabbi.'" (Matt. 23:6-7). One of the familiar features of our church conventions, state and national, is the lordly "big preacher" pose. Unless you heard some of the brethren say so you would never get the idea they that believed that effacing of self is commendable and that humility is the primary

virtue in the Christian system.

Before we pass judgment let us recognize that the minister's job doesn't help him to have a humble and contrite spirit. He is expected to be an aggressive leader in the church life. His people want him to be a forceful, prominent figure in the community in which he lives. For the good of the cause, he ought to seek "the chief place at feasts" and "to be called 'Rabbi.'" If he doesn't adopt such strategy he usually isn't wanted on a field. That is, the very nature of his work makes it hard for the minister to cultivate the spirit of meekness and humility.

It is a rare soul, and only a well disciplined soul, that can overcome the handicaps of the ministry and be genuinely humble and Christlike. The ministry is a dangerous calling!

4. It is Hard to be Sincere in the Ministry

The act of worship and reverent communion with the unseen is an experience that, by its nature, is difficult of achievement. We must climb a high mountain, figuratively speaking, if we want to speak to God. In a sense the place of high communion must always be a Mount of Transfiguration for us. There must be a transforming, a making-over, of the self if we want to stand in the presence of God and hear His voice. We must go to the trouble of taking off our shoes if we choose to stand on holy ground. What I mean, stated simply, is that for most people, great effort is required to commune intimately with the unseen.

Now the preacher is expected to be on the lofty heights much of his time, at weddings, at funerals, at worship services, at prayer-meetings — preaching, evangelizing, exhorting, praying. It's almost impossible for a mortal being to measure up. Instead of admitting it, the preacher often becomes insincere.

5. It Is Hard to be Genuinely Religious

It is difficult for a minister always to be reverent and sensitive to things sacred.

Stating the case bluntly, we ministers are in a business that will give us a calloused soul if we are not very careful. We must develop self-control. We must cultivate habits of private and personal devotion. We must train ourselves to be reverent and sensitive to things holy at all times. More than once when presiding over a worship service, I have almost blushed with shame for my own rashness as I have seen a so-called "uneducated" laborer with roughened features and gnarled hands tiptoe quietly into the house of God, take his seat, bow his head reverently, and display all the sign of a broken and a contrite heart. We must minister to others, but surely it isn't an inescapable consequence that we must be dull and unresponsive of soul ourselves.

CONCLUSION

The world needs the preaching of the gospel as it needs no other thing. "Behold the fields are white unto harvest." The churches must have shepherds. "Feed the sheep." "Feed the lambs." Jesus Christ commands, "Go, preach, teach, baptize." Here and there across the land young men whose lips have been touched by the coal from the altar rise up and cry enthusiastically, "Here am I, send me."

My advice to those who have heard this call to the highest service to God and mankind is: First, enter the ministry with fear and

trembling. It is a difficult, a most exacting undertaking on both body and soul. Second, enter the ministry with the expectation that you will discipline yourself, buffet your body and bring it under bondage. Prepare for the ministry as the boys of the R. A. F. trained and disciplined themselves — to fight, some to die, nobly in that historic battle over England and the channel in the late summer and early autumn of 1940. Third, enter the ministry only if you have the compulsion that Jeremiah experienced: "If I say I will not make mention of him, nor speak any more in his name, then there is in my heart, it were, a burning fire shut up in my bones and I am weary with forbearing, and I cannot contain." (Jer. 20:9). And that which Paul never felt, "If I preach the gospel, I have nothing to glory of: for necessity is laid upon me; for woe is unto me if I preach not the gospel!" (1 Cor. 9:16).

I hope you and I will be able to say at the end of the road, "I have fought a good fight, I have finished the course, I have kept the faith. Although I have preached to others I have saved my own soul."

OUR PASTOR'S GRAVE

(Continued from page one) ourselves. I don't see how I had time to pray or read his poor fellow. We expected him to visit everybody in the community every week, take care of all the correspondence of the church, appear on every program, run all the organizations, take all the sick to the doctor in his car, bury all the dead, take care of all the wedding when and where we chose, then be on time for every service. Of course, we never furnished him gasoline for any of his trips, and we criticized him if he failed at any point. If he did not know Sister Smith was sick, he should have. That was his job.

We never gave him very much money, but were good to our garden with him, when he more than we could use and he practically dressed his family in our old clothes. I don't know how he would have made it if we had not poor fellow. As it was, he got into debt, and we accused him of being dishonest.

I think he would have left us but we kept him so defeated that he never could get up the courage to try to find another pastorate. Then, too, we were on his note and we made it clear that we expected payment in full if he ever left us. We never counted on him going as he did.

I guess we just didn't know that we were breaking his heart. He's gone now, and his family is suffering. You see, he was never able to afford any life insurance. But we will think of his family and pray for them sometimes. It would help them a little in a financial way, but we are now occupied with destroying another good man by degrees.

—The Wayside Missionary

MOST LICENTIOUS NATION

(Continued from page one) ple don't get down on their knees and cry out to God for mercy they will find themselves "in another war that would make the current one look like nothing." — The Midnight Cry.

Lets all go to church Sunday and help our fellowman to start looking to Christ and make the lights come on again all over the world.