

"You've Tried Your Own Way; Now Try Jesus' Way In 1944."

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

# The Baptist Examiner

The Paper With A National Circulation

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

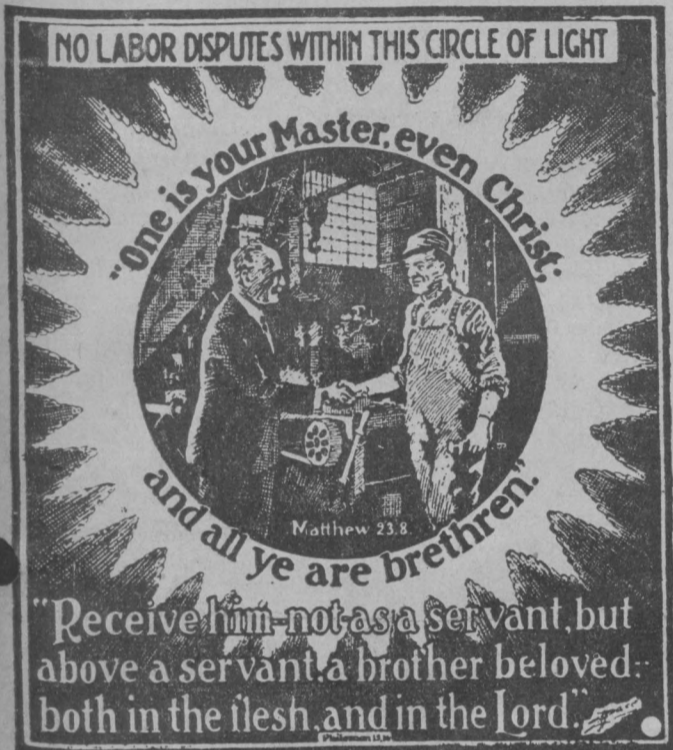
"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isa. 8:20).

WHOLE NO. 308

RUSSELL, KENTUCKY, SATURDAY, JANUARY 8, 1944

VOL. 12, NO. 49

Solved.....



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## Sink Holes

We found that this was the name given to some strange holes found in certain parts of southern Minnesota. The water from the rains flowed down the hillsides, ran into these holes, and disappeared. What made them or where the water went after disappearing down into these holes, no one seemed to know. We asked many different people about them, but received very little information. One farmer discovered that he was losing his little pigs and found that they were going into these holes never to return again.

All about us today we have sink holes into which many of our young boys and girls are disappearing. These sink holes are found in restaurants, hotels, on the prominent corners of our cities, and dignified by the high sounding names of Tavern. The Taverns must have one million boys and girls recruited every year to take the place of one million drunkards who have perished in hell. Yes, every drunkard goes to hell for God says, "No drunkard shall inherit the kingdom of heaven." (Continued on page four)

## HE LEADETH ME

"In pastures green? not always; sometimes He Who knoweth best in kindness leadeth me In weary ways where heavy shadows be.

Out of the sunshine, warm and soft and bright; Out of the sunshine into darkest night, I oft would faint with sorrow and afright.

Only for this -- I know He holds my hand. So whether in the green or desert land, I trust, although I may not understand.

So whether on the hilltops high and fair I dwell, or in the sunless valleys where The shadows lie -- what matter? He is there!

Where'er He leads me I can safely go; And in the blest hereafter I shall know Why in His wisdom He hath led me so."

## Hard To Believe, But Could Be True

Some of you heard me tell re- of Bro. Schatzman, one of members who is up in Ohio. He wrote and told me of the de- sion of conditions as related to by his next door neighbor, works in an aircraft factory. neighbor told of men and ashen crowded into cars, arriving work, staggering from the in- ness of liquor. He told of the gness of the women -- many All them married and with homes children. He said he was ed in the line that was mov- up to the pay window, when a these women crowded in between as and a negro. She punched the st like familiarly to attract his at- ion, and he looked back at and said, "Hello Babe! How at me taking you home like I last Saturday?" And the wo- said, "alright." Now that is about as low-down a thing d a can think about, but it is just ed of ten thousand incidents just (Continued on page two)

## Starting A Revival

Someone asked Evangelist Gy- Smith how to start a revival, th, he replied, "Brother, go home, nedan yourself in your room, kneel all in the middle of the floor. d of a chalk mark all around the self and ask God to start the are Jeral inside that chalk mark. a He has answered your pray- s in the revival will be on." He zealous that which all of us recog- that a revival begins with their individual. Other lives are set (Continued on page two)

## An Open Letter To The Courier Journal

Russell, Kentucky  
January 1, 1944

The Courier Journal  
Louisville, Kentucky  
Gentlemen:

For a little better than sixteen years I have been a daily reader of your columns, yet this is the first time that I have ever written to you.

Within the past month (Dec- ember, 1943), in your column en- titled "Answers to Questions," you carried the following question and answer:

Q— Where and when was the Baptist Church established?

A— The Baptist Church orig- inated in London, England, in 1612.

Talk about Homer nodding! Well, he took a nap when he wrote the answer to this question. There is not an historian, either sacred or secular, of any degree of rep- utation whom he could quote in

justification of this answer.

I desire to categorically aver and unconditionally assert that Baptist Churches were founded by Jesus, during the time of His ministry in the country of Pales- tine. With Jesus as their founder and the Bible as their text-book Baptist Churches have existed since the day of Jesus' memorable ut- terance, "I will build my church and the gates of Hell shall not pre- vail against it" (Mt. 16:18).

Ypeij and Dermout, eminent historians of the Dutch Reformed Church, say, "The Baptists may be considered as the only Christian community that has stood since the days of the Apostles, and as a Christian society, has preserved pure the doctrines of the Gospel through all ages."

Alexander Campbell, who hated Baptists perhaps more than any man within the past century wrote "The Baptists can trace their or-

igin to apostolic times and produce unequivocal testimony of their ex- istence in every century down to the present time . . . public mon- uments of their existence in every century can be produced."

Robert Barclay, a Quaker, says of Baptists: "We shall afterwards show the rise of the Anabaptists took place prior to the Reforma- tion of the Church of England, and there are also reasons for be- lieving that on the Continent of Europe, small hidden Christian societies, who have held many of the opinions of the Anabaptists, have existed from the times of the apostles. In the sense of the direct transmission of Divine Truth, and the true nature of spiritual relig- ion, it seems probable that these churches have a lineage or success- ion more ancient than that of the Roman Church."

Even Cardinal Hosius, a Catholic (Continued on page four)

## Filthy Weeds And Stinking Testimonies

By Sam Morris

I am speaking to you on the subject, "Filthy Weeds and Stink- ing Testimonies." The message suggested by a friend who writes from over in North Carolina, and says:

"Brother Sam, I am one of the Billy Sunday members of Syracuse N. Y. Why don't you tell folks about the good you did there by your lectures and the revival you conducted in Mr. Downey's church in that city?"

"I hear you about every morning Here where I board I asked the other men to put in and we took up a collection; we want to help you keep on keeping on—."

This man then tells how friends wanted him to go fishing with them on Sunday and he refused with the consequent result that four men were saved and that they have been going to church instead. That's what standing true to God did.

(Continued on page two)

## Things To Think About

"It is possible that prejudice against illegitimate children will give way before the desire to in- crease and better the population," according to an article entitled "Morals in the Wake of War" ap- pearing in Fall issue of the maga- zine "Predictions."

The article adds that "it is con- ceivable that martial relationship rather than the first years of mar- riage will be the test of the qual- ities of both partners." It suggests (Continued on page four)

## The First Baptist Pulpit

### "Are There Few That Be Saved?"

"Then said one unto him, Lord are there few that are saved? And he said unto them,

Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." — Luke 13:23,24.

No one believes more strongly in the doctrines of election, predesti- nation, foreordination, and the sovereignty of God than I. Espec-

ially in the realm of salvation do I believe that our relationship with God depends entirely upon what He did for us before the foun- dation of the world. I say this in view of many Scriptures. Lis- ten:

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit

should remain." — John 15:16.

"As many as were ordained to eternal life believed." — Acts 13: 48.

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." — Eph. 1:4.

"But we are bound to give (Continued on page three)

## THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

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Subscriptions are stopped at ex-  
piration unless renewed or special  
arrangements are made for their  
continuance.

Brother James M. Carmichael of  
Cameron, West Virginia has just  
sent us six new "subs" and for his  
trouble, we have sent him a copy  
of "A Systematic Study of Bible  
Doctrine," by Simmons and "Why  
Be A Baptist" and "Bible Briefs  
Against Hurtful Heresies," by Tay-  
lor. By this act, Brother Carmich-  
ael helps himself, his six friends,  
and THE BAPTIST EXAMINER.  
"Go thou and do likewise."

And then, there's Brother D. A.  
Beam of Springfield, Missouri, who  
sends us seven "subs" and his  
check for \$3.50. We also sent him  
the same list of books we mailed  
to Bro. Carmichael. Don't forget,  
these books and THE BAPTIST  
EXAMINER will do good in other  
states besides West Virginia and  
Missouri.

REMEMBER! We only have  
thirty copies of Simmons' book left.  
They are not for sale. Yet you can  
have this book, along with the two  
by Bro. Taylor (blessings on his  
memory) if you'll send us six  
"subs" at their regular price, plus  
twenty-five cents for packing and  
postage (\$3.25 in all). Better rush  
your list in today!

"THE BAPTIST EXAMINER is  
a real source of spiritual truth,  
fearless and uncompromising. May  
the Lord bless you in your work."  
So says Erwin K. Deuchle, Baden,  
Penna. Thank you Bro. Deuchle.

And thanks also to Mrs. Phoebe  
Gwinn of Paint Lick, Kentucky,  
who sends in her "sub" saying, "I  
have been reading THE BAPTIST  
EXAMINER through the kindness  
of Elder L. W. Arnold, Versailles,  
Ky., and must say that I enjoy  
every sentence in it. Oh! How we  
need more pure sound Gospel in  
this wicked world."

Ditto to Mrs. J. W. Jones of Loy-  
all, Kentucky who says, "I have

been reading THE BAPTIST EX-  
AMINER for over a year and I like  
it very much. If ever I am near  
Russell, I am coming to your  
church." Come along, sister, we'll  
be happy to have you; and that  
invitation goes for all of you dur-  
ing 1944.

"I do thank God for THE BAP-  
TIST EXAMINER and pray that it  
might continue to glorify Him,  
long after our mortal life is over,"  
so writes E. L. Kiser of Columbus,  
Ohio. This is my prayer too, and  
the only way it can be is for all  
of us to work hard at the task  
NOW. Send in your "subs."

HARD TO BELIEVE,  
BUT COULD BE TRUE

(Continued from page one)  
as bad, that goes to show how  
mortals are down in the gutter,  
and how homes are going to  
pieces. — Roy Mason.

Filthy Weeds And  
Stinking Testimonies

(Continued from page one)  
That's using your influence for  
Christ instead of the devil. If  
church members didn't go to pic-  
ture shows, it would close about  
half or two-thirds of them. If church  
members didn't drink booze  
or compromise with it, we never  
would have repealed prohibition.  
If church members didn't play  
cards and bet on horse races and  
buy lottery tickets and bite on  
public drawings, we could rid this  
country of gambling. If church  
members among the fair sex did  
not parade around half-naked and  
in men's breeches following the  
latest fashions of Paris, Hollywood  
and the bathing beaches, there  
wouldn't be so many degenerates  
and immoral crimes over this coun-  
try among boys and little girls  
hardly old enough to get out of  
the cradle.

Do you say Amen to that?  
Well, just remember that when  
you say Amen to Sam Morris, it's  
just like saying sic-'em to a bull-  
dog.

People say, "I don't want to be  
different."

Well, mister, God wants you to  
be different.

He says, "Be not conformed to  
this world."

You say, "Everybody's doing it."  
That's why you ought not to do  
it. Be different. Don't be a polly  
wog. Don't be a chameleon chang-  
ing color and taking on the look  
of every log and stump and vine  
you get against.

"Everybody's doing it" doesn't  
make it right.

Everybody was wicked in Sodom  
and so old Lot went with the  
crowd and he ruined his family  
and went to the devil.

Everybody was wicked and vile  
and their hearts were evil in No-  
ah's day, but he walked with God  
and God spared him.

God can use us when we have  
backbone enough to be different.

A professing Christian that al-  
ways runs with the crowd is a dis-  
grace to God and a plaything of  
the devil.

This man's name is Sheridan.  
Mr. Fred V. Sheridan of Fontana  
Dam, North Carolina. He wants to  
know what I think about using  
and growing tobacco. Well, neigh-  
bors, I think the same thing about  
growing it that I do about using

it.

Tobacco is a filthy weed  
Old Satan sowed the seed;  
It drains your pockets,  
Stinks your clothes;  
And makes a smoke stack out  
of your nose.

Tobacco has about 10 poisons in  
it. That's why it makes you sick  
when you first chew or smoke it.  
That's why it makes people who  
are not used to smoking, sick to  
be shut up in room with a ring  
of pipe, cigar, and cigarette puff-  
ers. Smoking, in spite of what the  
advertisers say, is harmful to your  
teeth, your throat, your internal  
organs, your blood, your eyes, your  
hearing and your heart. It's bad on  
your nerves. It's bad on your  
lungs. It's habit forming. It's ex-  
pensive and hard on your pocket-  
book. It's filthy.

I see men stalking around with  
a lighted cigarette in their mouths  
— a fool on one end and a spark  
on the other.

Cigarette smoking women crowd  
our hotels, pack and jam in our  
busses and trains, overrun our ca-  
fes and our restaurants. They are  
miserable and make other people  
miserable. I always feel sorry for  
a boy or man when I see him bow-  
ing down as a slave to a little old  
weed. It's bad enough for men to  
smoke, but God have pity on us  
when our women have nothing  
more important to do than to sit  
or stand around, and suck a cigar-  
ette.

I wonder how many of you are  
saying Amen to that?

Then send me a gift to the ex-  
pense of this work and help me  
keep on saying it.

People frequently say, "If God  
had not meant for men to smoke,  
He wouldn't have created tobacco."  
I think that's one of the devil's  
weeds. That's what a lot of people  
say about booze. If God hadn't in-  
tended for men to drink, He  
wouldn't put grapes in the world  
and corn and hops and other pro-  
ducts out of which beer, wine and  
whiskey are made.

That sure is a bright idea.

Why don't you say that and  
start drinking carbolic acid?

Why don't you say that about  
rattle snakes and buzzards and  
hornets and pole cats and start  
kissing them and associating with  
them?

It would be just as simple.

That's what the libertine and  
the advocate of free love and com-  
panionate marriage says. God made  
men and women with powers of  
sex in their bodies, and therefore  
it's not wrong to use them.

Every old filthy, stinking, lust  
of the flesh is excused and exer-  
cised by that same old threadbare  
excuse that God made it and meant  
for it to be used that way.

That's the biggest lie the devil  
ever told.

The Bible emphatically and re-  
peatedly, time and again, warns  
us against fornication, adultery,  
illicit sex relations, and says that  
"the abominable, and murderers,  
and whoremongers, and sorcerers,  
and idolaters, and all liars, shall  
have their part in the lake which  
burneth with fire and brimstone;  
which is the second death." That's  
Revelation 21:8. And Revelation 21:  
27 says that nothing that defiles  
or makes abomination shall enter  
into that pearly white city, where  
the angels sing and where the  
streets are made of gold.

Some of you say, "But Chris-  
tians and preachers smoke and use

tobacco." I don't deny that. But I  
am not discussing that, I'm tell-  
ing you what the Bible says about  
filth and abomination.

The Bible teaches that a believ-  
er's body is the temple of the Holy  
Ghost. It also says that if any man  
defiles the temple of God, him  
shall God destroy. Tobacco is habit  
forming. It makes slaves out of  
men. It puts them under bondage.  
It is a lust of the flesh, just like  
booze drinking. It is filthy. Nobody  
can deny that. You can smell a  
tobacco user across the room. His  
breath stinks. His body stinks. His  
clothes stink. The Apostle Paul  
wrote in II Cor. 7:1, "Let us clean-  
se ourselves from all filthiness of  
the flesh." James wrote for us to  
lay aside "all filthiness" — James  
1:21.

The Holy Spirit dwells in the  
body of believers. How do you sup-  
pose He enjoys living in a body  
that reeks with nicotine, stinks like  
a tobacco factory, and rots and  
decays with filth?

I know how He feels.

The Bible tells us He is grieved.  
It urges us not to grieve the Holy  
Spirit of God whereby we are  
sealed until the day of redemption.

I don't think any Christian ought  
to use tobacco in any form. And  
especially a preacher or choir lead-  
er or member of an official board  
in a church. Such a church leader  
is a mighty poor example of the  
grace of God that has brought sal-  
vation and which teaches us that  
"denying worldly lusts, we should  
live righteously, soberly in this  
present world looking for the  
blessed hope and glorious appear-  
ing of the great God and our Sav-  
iour Jesus Christ."

I don't consider tobacco as bad  
as booze.

But that's no recommendation  
for tobacco.

I don't consider a yellow jacket  
as bad as a hornet, but I have no  
patience with yellow jackets.

Christians ought to be clean.

They ought to set high examples  
before the world.

I have walked in summer meadows  
Where the sunbeams flashed and  
broke,

But I never saw the cattle nor the  
sheep nor horses smoke.

I have watched the birds with won-  
der

When the world with dew was  
wet.

But I never saw a robin puffing on  
A cigarette.

I have fished in many a lake and  
river

Where the sucker crop was ripe.

But I never caught a catfish puff-  
ing on

A briar pipe.

Man's the only living creature  
Parading in this vale of tears

Like a locomotive engine  
Pouring smoke from nose and  
ears.

If God had intended that he should  
smoke

When first He created man

No doubt He would have made  
him

On a widely different plan.

He would have fixed him with a  
stove-pipe,

And a damper and a fire grate;

He'd had a wonder smoker  
That would have been up to date.

When I was conducting a meet-  
ing with Ford Porter in the First  
Baptist Church in Princeton, In-  
diana, a man, all broken up, came

forward weeping and said, "Bro-  
ther Morris, pray for me, I sm-  
I have since I was a little  
Pray that God will take away  
taste and I'll quit smoking."

I said, "Shore." Who would  
Do you think a blind man w-  
keep on getting up for the  
shine. Do you think a wooden  
ged man would keep on going  
a dance? If God took the  
away, of course you would  
Who wouldn't? Taste or no  
throw them away and give  
up because they dishonor a  
tian and shame God and hu-  
believer's influence." That  
hasn't smoked one from that  
to this.

I make the same appeal to  
listening Christian friends.

Put away your old pipe,  
old cigars and cigarettes, and  
old snuff boxes and stinking  
They are bitter weeds and  
make your testimony stink  
God and men.

Live for Christ and put away  
filth and lusts of the flesh.  
will look better, feel better  
better. You will glorify God  
your body as well as your s-

Several years ago there w-  
school house fire down here  
state of Kansas. A little school  
was badly burned. They took  
to the doctor who treated h-  
bandaged him up but sho-  
head and said, "He'll never  
again."

But that little boy wasn't a-  
ter. He wasn't whipped. He  
give up. He worked and  
and kept on trying. He go-  
where he could hobble ar-  
Then he could walk. He went  
to school. He began going o-  
track. He took the track  
and went to Madison Square  
den in New York and thrilled  
tiplied thousands by his ast-  
ing and marvelous record of  
They wanted him to run a-  
the world record on an a-  
track at Dartmouth College  
dover, Massachusetts.

He agreed under one co-  
They accepted his condition  
ran that mile on that indoor  
in four minutes and four  
tenths seconds. He is the  
fastest mile runner. Nobody  
topped that record. He's never  
beaten.

And as a little badly  
school boy in Kansas, they  
would never walk another st-

Do you know who he is?

He is Dr. Glenn Cunningham.

I know him personally. W-  
lunch together and he told m-  
thrilling story of that race. I  
know what his one condition  
which he would run in that  
track against the world's  
was? He said, "I'll run it a-  
beat it if you won't let an-  
smoke a cigar, pipe, or cig-  
in that building before I star-  
race." They agreed, and he

When you smokers can p-  
as thrilling a story as that  
personal achievement, then  
will have something to talk

## Starting A Revival

(Continued from page of)  
afire by the touch of one w-  
had his own heart filled w-  
vival fires. The church will  
a revival when a sufficient  
of individuals are willing  
"inside that chalk mark"  
God answers prayer and sta-  
revival in their own hea-  
Herald of Holiness.

## Hotel Directory

Charleston, W. Va.

DANIEL BOONE HOTEL  
341 ROOMS — ALL WITH BATH

W. E. Ivey, Manager  
Rates \$2.50 Up

Charleston, South Carolina

ST. JOHN HOTEL

No Liquor Served

JANUARY 8, 1944

# ARE THERE FEW THAT SAVED?

(Continued from page one)

always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through justification of the Spirit and belief of the truth." — 2 Thess. 2:13. And yet, beloved, I believe also there must be an active, earnest, vigorous, persistent effort on part of man. My belief rests on the one word of our text — "STRIVE," which literally means "agonize," or make a strenuous effort such as one might in athletic contests which call forth every physical exertion possible.

It does not mean that one is to strive in the sense of laboring to be saved, for the Word of God makes clear that salvation is entirely dependent of the efforts of man.

But we are all as an unclean garment, and all our righteousnesses as filthy rags." — Isa. 64:6.

Therefore we conclude that a man is justified by faith without deeds of the law." — Rom. 3:28.

Knowing that a man is not justified by the works of the law, but the faith of Jesus Christ, even if he have believed in Jesus Christ, he might be justified by the works of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." — Gal. 2:16.

In other words, there is both a human and a Divine view as to salvation. The human view is to strive for the Divine view is that of election based upon foreknowledge and the sovereignty of God.

I first of all, our text speaks of the "strait gate." Of course, it would be obvious and quite apparent that Jesus is the gate to Heaven. It is through Jesus that we are either let in, or else kept

out. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." — John 10:9.

In fact, Jesus is not only the way to Heaven, He is the only way to Heaven. Of this we have abundant assurance in the Scriptures.

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." — John 14:6.

This is the stone which was set at the foundation of you builders, which shall become the head of the corner. Whether there is salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." — Acts 4:11-12.

There is nothing more clearly taught in all the Word of God than that the only gate through which one may pass to enter Heaven is the Lord Jesus Himself.

When the ark was built, it had only one door. Human wisdom might have suggested that a tall one be built for the giraffe and a wide one for the elephant and a low one for the

serpents and reptiles, and a hole be built in the side of the ark that the birds might make their entrance and exit therefrom.

However, when Noah came to build the ark according to Divine command, it was constructed with only one door, showing that there

birds, reptiles, and man to come into the ark.

The ark is symbolic of the salvation we have in Jesus. Well, Jesus is the only way whereby all classes can come to Heaven.

Therefore, one wants to be exceedingly sure and certain that he is striving at the proper gateway, or entrance into Heaven. No matter how much one does, nor how much he strives and exerts himself he will never get to Heaven unless he strives to come by and through the atonement and redemption of the Lord Jesus Christ.

"And without shedding of blood is no remission." — Heb. 9:22.

II Having thus seen that the only gate and only way of entrance into Heaven is Jesus, then the question which Jesus was asked becomes quite pertinent: "Are there few that be saved?"

It is apparent from His answer that but very few who claim Heaven will ever be able to enter. Listen to His words again:

"Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." — Luke 13:24.

Throughout all ages there have been many types of religion and many who have made professions of faith espousing all these various religious tenets and creeds. There have been a very great multitude who have claimed Heaven in every age, and yet, in the light of Jesus' own words, only a very few of them have ever been able to enter, — only a very, very few have ever come by the proper gate.

In fact, in all ages, very few have even been saved. In the days of Noah there were only eight who were saved. Out of all the Antediluvian civilization, which must have run into a tremendous number, only Noah and his family were saved. Doubtlessly those dwellers before the flood were a very great civilization as to number. When the flood came they had had nearly two thousand years wherein to reproduce and whereby the human family might become very great in number. Yet, in spite of this multitude, only eight were saved.

"Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah while the ark was a preparing, wherein few, that is, eight souls were saved by water." — I Pet. 3:20.

Then in the days of Abraham, he was the only one that was saved. If you will visit in the Ur of the Chaldeans from whence he came, you will find that it was in reality the cradle of early civilization. You will find that culture and civilization rose higher there than any place else at that date. Yet out of all the great masses that peopled that section, when God saved Abraham, he saved him and him alone. None of the balance of the civilization of that day knew the Lord.

"Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him." — Isa. 51:2.

That you might see that very few have ever been saved, you can notice that in the days of Lot that he himself was the only one saved when God destroyed Sodom, Gomorrah, and the other cities round about. It is true that his wife and two daughters went out of the city with him, but his wife turned into

a pillar of salt and his two daughters having accepted the morals of the city of Sodom, therefore only Lot was saved. There was a tremendous population living in Lot's day. Sodom, Gomorrah, Zoar, and the other cities round about, were heavily peopled, yet Lot himself was the only one who became a recipient of God's grace.

"And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; And delivered just Lot, vexed with the filthy conversation of the wicked." — 2 Pet. 2:6,7.

It was thus in the day of David. His kingship was so resplendent with glory that we naturally lose sight of all the others who lived at that time while looking at him. Yet, David himself tells us that there were very few in his day who were serving the Lord. Listen to his words:

"Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men." — Psa. 12:1.

In view of the fact that he declared that "the godly man ceaseth" and that "the faithful fail," then it is obvious that there were very few saved in his day.

Likewise, 250 years after David's day when Isaiah was prophet, there were only a few who were saved. Listen to the words of the prophet:

"And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." — Isa. 1:8,9.

He declared that the remnant which God had left was so small that it could be compared to the cottage wherein the keeper of a vineyard resided. In fact, he declared that the number redeemed was just a little better than the number redeemed at Sodom and Gomorrah. As we have already said, Lot was the only one who was saved in Sodom and Gomorrah, and in Isaiah's day, in view of his statements, we are led to believe that only a very small number were redeemed.

This was true in the days of practically all the prophets. Jeremiah himself declared:

"Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it." — Jer. 5:1.

Long years ago, Diogenes went about the streets of his city with a lighted lantern in broad daylight scanning the features and facial expressions of those whom he met, looking, as he said, for a man. Jeremiah's experience was somewhat similar, for he indicated that though you might go to and fro through the city of Jerusalem and though you might seek in all of the city that it would be impossible to find any one who might be able to execute judgment and seek the truth. Certainly this is a glaring declaration as to conditions of his day thus indicating that there were but few saved when he was prophet.

One of my favorites among the minor prophets is Micah. He de-

clared that he practically stood alone. Listen to his words:

"Woe is me! for I am as when they have gathered the summer fruits, as the grapegatherings of the vintage; there is no cluster to eat: my soul desireth the first-ripe fruit. The good man is perished out of the earth: and there is none upright among men. They all lie in wait for blood; they hunt every man his brother with a net." — Micah 7:1,2.

What a striking description he gives as to spiritual conditions in his day. He declared that as far as having others whom to fellowship, he stood practically alone. Up in the top of a tree, too far for the gleaners or the grape gatherers to reach, there might be a few scattered grapes which have been overlooked at the time of the harvest. He declared that that was true with him, — he practically stood alone, and that "the good men perish out of the earth."

Thus, you can see that though many have claimed Heaven, and though countless multitudes have espoused some religion which they hope might eventually take them to Heaven, yet through all ages we can see that it has only been a very few who have been saved.

As we have noticed, in the days of Noah there were only eight. In the days of Abraham as well as in the days of Lot, there was only one saved in each instance. In the days of David, Isaiah, Jeremiah, and Micah we have seen by their expressions that there was a very, very small remnant who really knew the Lord and it could be said of only a few that they were really saved.

Some one may object that all these instances to which we have referred and those from whom we have quoted, lived in the Old Testament. Well, the same was true in Jesus' day. Listen to His words again:

"Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." — Luke 13:24.

Then just about the end of the New Testament, the apostle John said:

"And we know that we are of God, and the whole world lieth in wickedness." — I John 5:19.

While he personally belonged to the Lord, he realized that the majority were living in wickedness. He even went so far as to say "the whole world." Thus from these references, taken from both the Old and New Testament, as well as from the words of Jesus Himself, it is easily apparent that though many claim Heaven only a few in each age have been saved. We thus have not only Jesus' answer to the question, "Are there few that be saved," but we also have the history of God's Word concerning the past, which would lead us to believe that the words of Jesus are true not only in His day, but in all days past, and to come.

III

In view of the fact that Jesus is the only gate unto Heaven, and that very few in all ages have found this gate, therefore, only a very few have been able to enter. A question logically arises: Who is there who will not be able to enter? Of all the vast multitude who have laid claim to Heaven but who will fail in their entrance there, I think that they can be divided into three classes.

There are first of all, the wicked,

the profane, the immoral, and the ungodly. God's Word declares that none of these will be able to enter Heaven.

"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" — I Pet. 4:14.

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." — I Cor. 6:9,10.

"The wicked shall be turned into hell, and all the nations that forget God." — Psa. 9:17.

"And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." — Rev. 21:27.

Thus from these Scriptures it is easily seen that those who live vile, wicked, and ungodly lives will not be able to enter Heaven.

When Adam and Eve were expelled from the Garden of Eden, God placed at the entrance thereof a flaming sword. Listen:

"So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." — Gen. 3:24.

As that flaming sword kept man from making an entrance back into the Garden of Eden, the sword of Divine justice prohibits man in his immorality, wickedness, ungodliness, and profanity from making an entrance into Heaven.

The Word of God even goes far enough as to note several particular classes of wicked and profane folk who will not be able to enter Heaven.

The sinner who is guilty of both stealing and profanity will not be able to enter it. Listen:

"Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it." — Zech. 5:3.

The covetous sinner as well as the immoral sinner, will likewise be shut out.

"For this we know, that no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God." — Eph. 5:5.

The drunkard can have no entrance into Heaven.

"Wot to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine. The crown of pride, the drunkards of Ephraim, shall be trodden under feet." — Isa. 28:1,3.

Even the liar is prohibited from making his entrance into Heaven.

"But the fearful, and unbelieving, and the abominable and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." — Rev. 21:8.

"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." — Rev. 22:15.

Thus we see that God's Word declares that the wicked, profane, immoral, vile, and ungodly, will not be able to enter Heaven. They are missing the gate which is the Lord Jesus Christ.

Then there is a second group who will not be able to enter Heaven, — namely, the professors of religion. This was the crowd that Jesus spoke of in particular. It is only logical that the wicked and profane will be unable to enter, but here Jesus goes so far as to declare that even those who have been outwardly religious will be shut out as well. This is most pointedly brought out in the Sermon on the Mount, when Jesus pictured certain classes coming up to the Judgment unsaved. Listen:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." — Matt. 7:21-23.

First of all, he described the preachers who came saying, "Have not we preached big sermons in your name?" Then He pictured the various types of personal workers who say, "And in thy name have cast out devils." Then He described all kinds of church workers who profess, "And in thy name have done many wonderful works." In spite of all these professions, Jesus gives His answer: "I never knew you."

It is obvious from this Scripture that it takes more than religion and that one must be more than a professor of religion in order to be saved. In the light of this text, I say, as I have often said from this pulpit, that if they believe what they preach, then fully 90 percent of the preachers are certain of Hell, for at least that number preach salvation by works and salvation by baptism, and if they believe either to be true, they are lost. It is thus obvious from this Scripture that one must have more than an air of piety on the outside; he must have genuine piety on the inside, or as we have often said; before a life can be Heaven-bound, it must be Heaven-born.

There are many other Scriptures that likewise make this same revelation that the professors of religion will be lost. In giving His parable concerning the ten virgins, Jesus spoke of five who were wise and five who were foolish. They were all professors, but only five were ready to enter Heaven. Listen to the story:

"And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." — Matt. 25:10-13.

Then also, Jesus, in giving the parable of the marriage of the king's son, spoke of the man who was cast out because he spurned and refused the wedding garment.

"Go ye therefore into the highways, and as many as ye shall find,

bid to the marriage. So those servants went out into the highways and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment; and he said unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." — Matt. 22:9-13.

He was a professor but not a possessor. We have many of them today. Many of them have church-ianity but not Christianity. Many of them have their names on church record books but do not have their names inscribed in the Lamb's book of life. These mere religious professors will never be able to enter Heaven.

Jesus describes this group again in giving the parable of the sower.

"And some fell upon a rock; and as soon as it sprung up, it withered away, because it lacked moisture." — Luke 8:6.

Thus, from these Scriptures and many others which we might offer, it can be seen that it isn't a profession of religion, but a possession of salvation which enables one to enter Heaven, and therefore all those who do not possess salvation in spite of their religious profession will be unable to enter that fair city. In view of the fact that all religious professors who do not possess the Saviour will be shut out, then the exhortation of Paul is in order when he says to each of us,

"Examine yourselves, whether you be in the faith." — 2 Cor. 13:5.

In answering this question as to who will not be able to enter through the gate into Heaven, we can see from Jesus' own words a third group, namely, those who wait too long. Listen to Jesus' words:

"When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us and he shall answer and say unto you, I know you not whence ye are." — Luke 13:25.

This is in keeping with the Old Testament Scripture which says:

"Seek ye the Lord while he may be found, call ye upon him while he is near." — Isa. 55:6.

I'm ready to grant that every one whom God elects to salvation shall be saved, and yet, looking at it from the human point of view, there are those who do put off, procrastinate, and wait too long. It was this group that Jesus was speaking of. Though they had eaten and drunk in His presence, and though He had taught in their cities, yet they had waited too long to be saved.

I found recently a new Scripture in the Old Testament which made a tremendous impression upon me. "How oft is the candle of the wicked put out!" — Job 21:17.

What a Scripture this is. It declares that God lights the candle of conviction and that man puts it out. He lights it again and man again extinguishes it. God continues to light the candle of conviction again and again and man likewise again and again puts it

out. What an apt picture of many sinners who put off and delay and procrastinate until it is too late to be saved.

As an illustration of this, the Egyptians in Moses' day had nine opportunities to repent. As the plagues fell one after another in rapid succession upon them, Pharaoh would promise to let the children of Israel go the next day. His great word was "tomorrow." He thus mortgaged the future and on every occasion of God's dealing with him, he delayed until nine opportunities of repentance passed by. Finally, it was too late, and the first born was slain and the entire armed forces of Pharaoh were drowned in the Red Sea. No one can say that he had not had an ample opportunity, for he had had nine opportunities. No one can say that he had not had plenty of time, for on these nine occasions he had procrastinated, thus ultimately and eventually to be destroyed along with his army in the Red Sea.

Jesus wept over the city of Jerusalem, saying:

"If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." — Luke 19:42.

There might have been a time when the inhabitants could have been saved, but now Jesus said concerning them that it was too late.

Esau stands as a warning example of that same group who waited too long to enter Heaven. He sold his birthright to his brother Jacob for a dish of red beans, and when he desired later to recover it, he found it was too late.

"Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." — Heb. 12:16, 17.

Thus, beloved, it is easily to be seen why that but very few of the multitude who claim Heaven will ever be able to enter there through the gate of the Lord Jesus. The wicked, the vile, and the profane, along with professors of religion who do not possess salvation, as well as those who have waited too long, must, of necessity, be shut out. Though they may claim Heaven, these groups will fail to enter there.

#### IV

It is rather interesting to notice why it is that they are unable to enter. Neither of these groups are permitted to do so because they have no birthright. The only birthright that will permit one to enter Heaven is through the Lord Jesus Christ. We must be born again.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Verily, Verily, I say unto thee, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God. Marvel not that I said unto thee, Ye must be born again." — John 3:3,5,7.

Esau sold his birthright for a momentary gratification of his flesh by way of food. He probably reasoned: "What good will it do me?" Yet, later he found that without his birthright, he lost his inheritance. Doubtless many are

asking today, "What good will a man get by being born again?" Well, beloved, there is no inheritance without it; there is no entrance into Heaven without it; and above all else, be sure you can produce your birthright. Be sure you have been born again. As I have often said, it would be better for one never to have been born, than having been born, not to be born again.

The sorrow which comes to those who are unable to enter Heaven is apparent from this Scripture. Listen:

"There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." — Luke 13:28.

These are the lost, these are those who may have laid claim to Heaven in life but who have failed to reach it. These are the wicked and profane, these are the religious professors who did not possess the Saviour. These are those who have waited too long, and remember that these weep outside of Heaven because they have no birthright.

May God help you to receive the Lord Jesus Christ as your Saviour, being born again and thus you will be ready to make an entrance into Heaven.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." — John 1:12.

#### SINK HOLES

(Continued from page one)

Unless a boy or girl has been nursed at the breast of a drunken mother, the child has no desire for drink. Every drunkard had to learn to love the taste of liquor. No one ever was born with a desire for whiskey, wine and beer. The first drink is sickening, and is worse than a bitter medicine. But after drinking the vile stuff for some time an appetite is created for booze that will last until Christ saves or else is carried off with the lost soul to an endless hell.

What shameful bondage is the state of every heavy drinker. It dumps him into the gutter like the sow; it makes him act like a fool, drooling, staggering and silly, or else releases the pent up hatred of his heart turning him into a murderer; it causes him to rob his family of food, shelter and clothing; it steals away the love of wife, son and daughter; it robs him of his manhood making him a brute; it compels him to fill his belly with stuff that rats have died in, it blinds his eyes to things that are pure, holy and good; it causes him to lose the respect of stable, upright men and women; it may throw him in jail ending up with a long term in the penitentiary; and at the end he dies thinking that snakes are after him causing him to cry out in awful fear of the hell awaiting him for all eternity. He thinks that he is enjoying "personal liberty" where in truth he is a menace to his family, his neighbors and everyone else, and he has become a slave to drink pouring the vile stuff into his body until food no longer tastes good and his body witnesses to everyone, "I am a drunkard."

We have little respect for some Christians who defend the sale and

use of intoxicating beverages. strain a gnat and swallow a camel to defend their own use of liquor. God help the professing Christian who has no higher standard to excuse and fight for this business.

#### AN OPEN LETTER TO THE COURIER JOURNAL

(Continued from page one)

says: "If the truth of religion were to be judged by the readiness and boldness of which a man any sect shows in suffering, the opinion and persuasion of sect can be truer and surer than that of the Anabaptists since they have been none for these two hundred years past, that have more generally punished, or have more cheerfully and steadily undergone and even offered themselves to the most cruel of punishment than these people. This was written in 1560 A. D. by this Catholic historian Bap- can thus be traced back to Fourth Century.

Ludwig Keller of the Reformed Church says: "It can be proved that in the lands mentioned, Baptist Churches existed for many decades and even centuries before the Reformation."

Blupot Ten Cate, a Dutch historian of renowned scholarship of Baptists: "I am fully satisfied that Baptist principles have existed since the times of the apostles to the present, prevailed a greater or smaller portion of Christendom."

John Clark Ridpath (a Methodist), whose works on history are found in almost every library of any importance, and whose authority as an historian is unquestioned said, "I should readily admit that there were Baptist Church then as all Christians were then Baptists."

I thus quote from seven of the greatest historians of the world. I could quote from dozens of others if space permitted. None of these seven are Baptists, yet they all agree that Baptists have existed since the days of the apostles, and that the path traveled by Baptists through the ages has been one of martyrdom and suffering. Surely, we can say the poet:

"Through many dangers, toils, and snares,

We have already come;

'Tis grace hath brought us thus far,

And grace will lead us home."

With every good wish to and for you in this New Year,

Yours most sincerely,

John R. Gilpin, Pastor,

First Baptist Church,

Russell, Kentucky

JRG:SE

#### Things To Think About

(Continued from page one)

that virginity will not long be considered a commodity and it will no longer be possible for a man to be jailed for statutory of a sexually mature girl regardless of her age.

"From all this it seems certain that morality as a will be abandoned..." the author concludes.

Surely, we add, the days of are upon us.