

No Man Ever Repented of Being A Christian On His Death Bed.

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

The Baptist Examiner

The Paper With A National Circulation

Devoted to Evangel-
ism, 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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WHOLE NO. 320



"Bring ye all the tithes into the storehouse that there may be meat in mine house and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." — Mal. 3:10.

Florida Woman Shows Contempt For God's Word, Though Calls Herself Famous

Kentucky friend, vacationing in Florida, sent me a clipping from a Miami paper concerning Ethel R. Willits, who advertises herself as a "Famous Bible Preacher," and who says in her advertisement that "power and glory falls in every service."

I don't know "Rev. Ethel" personally. I don't know anything about the "power and glory." However, I do know that she is "famous."

She is "famous" for her heresy and "infamous" in showing her contempt for God's Word. Listen:

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law" — I Cor. 14:34.

She is "famous" as a deceiver. Every day she deceives the public into thinking that she is a God-called preacher. The Scriptures say:

"A bishop then must be . . . the

A QUESTION

1. Is it all right for women to get in pulpit and preach?"

Answer: I never heard a woman preach. Oh, I've heard them rip and snort, and rant and cavort, and holler and beller and yell and swell. But I never heard one preach.

I never heard a woman preach, either, for a woman CANNOT PREACH. One cannot preach (continued on page four)

Ministerial Oddities

When John McNeill, the Scotch evangelist, was holding revival services at Cardiff, a young man, thinking to perplex the preacher, sent a note to the platform with the request that his question might be answered publicly. The note read, "Dear Mr. McNeill, if you are seeking to help and enlighten young men, kindly tell me who was Cain's wife?" McNeill read the note and then said, "I love young men, enquirers for truth especially and I should like to give this young man a word of advice. It is this, don't lose your soul's salvation looking after other people's wives."

One night, in England, Torrey, the American evangelist, received a note for the question box to this effect, "If you are so good as you pretend to be, can you walk on water?" Scrawled across the note were the words, "Don't you dodge this." Dr. Torrey read the ques-

(Continued on page two)

WAKE UP, AMERICA

Dr. Barnhouse in Revelation quotes a seminary professor's study of churches which has caused some church leaders to strongly object:

"5 percent of reported church members do not exist; 10 percent cannot be found, 20 percent never pray; 25 percent never read the Bible; 30 percent never attend church services; 40 percent never give to any cause; 50 percent never go to Sunday school; 60 percent never go to church Sunday night; 70 percent never give to missions; 75 percent never engage in any church activity; 80 percent never go to prayer meeting; 90 percent never have family worship; and 95 percent never win a soul to Christ."

Dr. Barnhouse suggests that if the published statistics of the denominations are taken and the annual additions divided into the total membership it will be readily seen that not 2 percent of the members ever lead a soul to Christ in any year. — Christian Monitor.

In her advertisement, she calls (Continued on page four)

SHIMEI'S CURSE

By Eld. A. B. Simpson
Read II Sam. 16:5-12

THERE are flowers that bloom only in the glaciers of the Alps and the wild sirocco of the Sahara desert. And so there are virtues and graces that only appear in the wintry atmosphere of obloquy, calumny and sorrow. No man can be sure that he knows himself or is proved and tried until he has passed through the experience of cruel misunderstanding and shameful wrong. The Son of Man was made perfect through sufferings, and in the perfecting of the Christian character, patience is the last of the graces. Even charity, the queen of all graces, reaches her maturity in the school of sorrow. The first feature in her portrait is, she "suffereth long," and the last, "she endureth all things."

And so we see the highest qualities of David in the hour of his keenest trials and in the face of the most humiliating experiences. It is one thing to bear the cool treachery of such a son as Absalom. It is another thing, and in

some respects a little harder, to endure the taunts and scoffs of a creature like Shimei. There is a sense in which the bite of a sandfly is more annoying than the artillery of a battalion. And so the present subject speaks to our own life in a place which many have found to be intensely irritating and often intensely hard.

I. The Curse of the Wicked

1. Primarily it is the curse of the devil. This is his peculiar business. His very name means "accuser." It is natural for him to throw stones, hurl epithets and utter curses. This alone should arm us against his bows. When we know they come from him we need not greatly mind them as they are almost certain to be found unjust and in the end harmless. The spirit of fault-finding, sarcasm, criticism and calumny are all Satanic, and every one who indulges in them is voluntarily wearing the devil's livery.

2. But the devil has some human voices to repeat his curses— (Continued on page two)

An Answer To Brother Ragland's Editorial Praising The Relief And Annuity Board

Elder George Ragland, the distinguished editor of The Sling and Stone (Lexington, Kentucky) under the caption "A Trip to Texas" tells in a most interesting way of a recent visit to Texas and of the joys in meeting old friends of days gone by.

Yet almost half of the article had to do with complimentary phrases concerning the Relief and Annuity Board, located at Dallas. That part of the article is as follows (type emphasis ours):

"Dallas is a great Baptist center and the home of the Relief and Annuity Board of the Southern Baptist Convention. The magnificent Baptist Building which houses the Relief and Annuity Board and various agencies of the Baptist General Convention of Texas is a building of beauty in which

Southern Baptists may well find pleasure.

The Relief and Annuity Board of the Southern Baptist Convention is a GREAT INSTITUTION. Executive Secretary T. J. Watts, Associate Secretaries Walter E. Alexander and Robert S. Jones, Treasurer Orville Groner and others are doing A GREAT AND GROWING BUSINESS for Southern Baptists and doing it in a fine way. It was a privilege to see at first hand the care which is used in the conduct of the business and the accuracy which is exercised in the keeping of the many varied records. Individual records and church records and board records are kept with painstaking accuracy. No business firm can boast of a better system. The Board is fortunate likewise in its actuary Mr. George A. Huggins who spares neither time nor effort in knowing and giving the best actuarial advice."

Brother Ragland says that the Relief and Annuity Board is a (Continued on page four)

MORE QUESTIONS

1. "Is there really very much difference between Baptists and others?"

Answer: "There is just as much difference as there is between Jesus and founders of other churches."

2. "How is it, that church members, who have been faithful tithers, when they get an out of town job, feel that the obligation to (Continued on page two)

= The First Baptist Pulpit =

'PAUL'S GOSPEL'

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." — Galatians 1:8,9.

A short while ago I was talking

to a man of another denomination who said: "My denomination does not accept the Old Testament on the same plane as the New Testament. In fact, we do not even care to accept the four gospels on the same plane as that of the apostle Paul. 'Back to Paul' is my slogan."

Well, I certainly do not agree fully thereto. My conviction is that the Old Testament is to be read,

studied, and heeded today just the same as the New Testament. Listen:

"Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." — I Cor. 10:11.

I certainly would not want to throw away the teachings of the (Continued on page three)

THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

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Ministerial Oddities

tion and replied, "Yes, my friend, a great deal better than I can on whiskey."

While Spurgeon was still a boy preacher, he was warned about a certain virago, and told that she intended to give him a tongue lashing. "All right," he replied, "but that's a game at which two can play."

As he passed her gate one morning she assailed him with a flood of billingsgate. He smiled and said, "Yes, thank you, I am quite well, I hope you are the same." Then came another burst of vituperation to which he replied, still smiling, "Yes, it does look rather as if it is going to rain. I think I had better be getting on." "Bless the man," she exclaimed, "he's as deaf as a post, what's the use of storming at him?" So her ravings ceased and were never repeated.

Bishop Watterson of Nebraska, was once mistaken for a traveling salesman by a man whom he met on a train. "Do you represent a big house?" he was asked. "Biggest on earth," replied the bishop. "What's the name of the firm?" "Lord and Church," said the bishop. "Lord and Church. Never heard of it. Got branch houses anywhere?" "Branch houses all over the world," said the bishop. "That's queer. Never heard of 'em. Is it boots and shoes?" "No," said the bishop. "O, dry goods, I suppose." "Yes, they call my sermons that sometimes," said the bishop.

"BACKSLIDERS OF THE BIBLE"

Here is a new book from the pen of my old friend, D. B. Eastep, pastor of the Calvary Baptist Church, Covington, Kentucky. Everything which Brother Eastep has ever produced has been highly worth reading, but this is his best.

There are seven sermons in this new book, as follows:

- Naomi — A backslidden Mother-In-Law.
- Jonah — A backslidden Missionary.
- Peter — A backslidden Minister.
- Lot — A backslidden Mayor.
- Samson — A backslidden Magistrate.
- David — A backslidden Monarch.
- Mary — A backslidden Mother.

It was the editor's profound joy to hear these messages as they were delivered by Brother Eastep. It is now indeed a pleasure to commend this book to our readers. Every Christian ought to read it, and thus be kept from backsliding. Surely under God, it will be used of Him to reclaim many backslidden ones for His glory.

The book costs .50 cents and can be ordered directly from the author at Kentucky Bible Depot, Covington, Kentucky, or from THE BAPTIST EXAMINER. Regardless of where you order it, be sure to order a copy today.

SHIMEI'S CURSE

(Continued from page one)

the critic, the calumniator, the backbiter, the passionate and profane. These are all of the race of Shimei and the business is not by any means wound up. No man or woman can pass through life without having to face the detractor and feel the keen wound of the slanderer.

3. It is a comfort to know as Solomon has so well expressed it "the curse causeless shall not come." Unjust accusations and false calumnies can never harm us in the end.

4. The curse of the wicked almost always comes in the hour of calamity. It made it doubly hard for David because Shimei took advantage of the darkest hour of his life. It was mean and cowardly. If ever there was a time when common humanity would have looked in respectful silence upon so great a sorrow as his, it was the hour when his own child was seeking his father's life. But this was the time when the cowardly Shimei chose to strike his defenseless king and add sharpness to the wound which was already stinging him to death.

5. It was made still harder by David's own sensitive conscience and the sense of his own sin for which God was doubtlessly chastening him. At such a time it is so easy for the great adversary to inject into our hearts, his most cruel poison and to make our own errors seem darker and more malignant. It is a very dark hour in human life when, with circumstances arrayed against us and calamity overwhelming us with its angry billows on every side, our own heart turns against us and the devil tries to make us seem worse than we are and to undermine even our confidence in the mercy of God and our very right to call Him our Father. At such a time the curse of the wicked seems to the sensitive and morbid conscience like the very voice of Divine judgment and the great accuser loves to play the part of a divine messenger and torture us with his reproaches and forebodings.

II. The Spirit in Which David Endured This Trial

1. He saw God in it above the devil and the devil's miserable instrument. "The Lord hath bidden him curse," he said, "let him curse." This is the highest ground that faith can take in the most trying hour. This was the way Joseph was able to look back over his distressing experience. "It was not you," he could say, "but the Lord who sent me before you to preserve life." When we can look over the devil's head and see our

blessed Master ruling and overruling we can endure anything that He may permit. God does allow the wicked to assail us and the devil to tempt us. Sometimes it is to teach us deep spiritual lessons. Sometimes it is to make manifest their wickedness and allow them to fill their cup of judgment. Sometimes it is to glorify Christ by our example of patience and gentleness.

2. David overlooked the petty trials of Shimei's cursing in the light of the greater trial of Absalom's crime. "My own son," he said, "is seeking my life, why should I be unduly tried by this trifling nettle that seeks to sting my hand?" Nearly all our troubles would become trifling and seem unworthy of our notice if we looked above them to the greater issues of life. At the very time that we are fretting over some petty wrong there is a graver issue pending that needs our whole attention perhaps some child or friend in great temptation, danger or sin, perhaps some great peril threatening our life and work, perhaps some duty that we are neglecting in the pursuit of this miserable side issue, perhaps the very crown of our eternal future is being risked while we let the devil pre-occupy us about our reputation, our rights, or the punishment of some petty slanderer whom we might better leave to God. I have known a minister of the Gospel spend years of his life in hunting down petty adversaries and following up contemptible assaults upon his character while his work suffered continued distraction and finally destruction and he came out in the end as a man always comes out who goes in to fight all the dogs in the street. He may succeed in defeating the dogs but he will bear away scratches to last him for a lifetime and find he has lost his time in the bargain.

That was wise advice that Abraham Lincoln gave to his son. "My boy," he said, "men will tell you to be slow to quarrel but when you do quarrel make your quarrel so strong that you will not need to quarrel again for your enemy will respect you for life. My boy, do not take their advice. My counsel is, never quarrel. Even if you succeed in your contest you make an enemy and you lose more than you gain." Let us be so pre-occupied with the great issues of life that ye shall pass by all these trifling things and with a wide estimate of life's real value shut our eyes to the devil's side shows and treat him and his emissaries with that which he least can stand, silent contempt.

3. David refused to avenge himself. He would not allow Abishai to cut off Shimei's head as he easily might have done, but he left his cause unvindicated and he committed his case to the hands of his faithful Creator as we are commanded likewise to do.

4. Better still, he even took Shimei's curses as the promise of blessing and said with deep ingenuity and lofty faith, "It may be the Lord will requite me good for his cursing." That is a fine view to take of the devil's unkindness, to ask the Lord to enter a credit in our account and balance the books with a blessing for us in consideration of his curse.

God does requite His children for the devil's cruel blows. He gives them grace and strength through the trial and He makes

up to them for every blow by His loving kindness and His faithful providences. A dear friend once remarked to me respecting a child of God who had met with a terrible affliction and borne it with Heavenly patience, "It seemed to me that ever afterward her God was trying to make up to her by His goodness for the sorrow that she had borne."

And so God does make up to us now. "As one whom his mother comforteth so will I comfort you." And by and by we shall find in the reversion yonder a chain of gold for every chain of iron Satan forged; a crown of glory for every curse, teardrops transformed to diamonds and thorns and thistles blooming as myrtles in the Paradise of God. So when the devil rages, scolds, strikes and blasphemes let us calmly look up and say, "Lord, remember his wrong and give me judgment against mine adversary."

III. The Issue of Shimei's Curse And David's Trust

1. David was vindicated. His trial at length passed away, the sunshine came again, the rebellion was suppressed, the king was restored and the millions of Israel came to pay their homage at his feet and Shimei found himself in the cold minority, an object of contempt and helplessness, obliged even to plead for his own worthless life.

2. Nay, more. The punishment that he so well deserved came at last upon him through his own folly and recklessness. David never lifted his hand to touch him, but when Solomon came to the throne he called him to account for his former wickedness, but gave him a chance for his life and promised him perfect immunity while he remained in his own house in Jerusalem. But Shimei broke his parole, disregarded his solemn covenant and one day on a trifling pretext he left the safeguard of his home and returned to find himself condemned by his own folly to the execution that had waited so long for his wicked old head. So if we leave our enemies in the hands of God they will bring upon themselves the judgment that we would avert from them if we could. Could we only see the sorrow and ruin that await many of those who have often wronged and tried us we would weep with compassion and we would kneel at their feet and implore them to save themselves from retribution and ruin. There are laws of inexorable consequence by which the bitter word which we send forth against another, and the unjust act by which we strike an innocent head, after describing their parabolic course through our mingled lives, come back in the end and strike our own head with all the accumulated force they have gathered on their way. These things can afford to wait, but the issue is as certain as the eternal laws of God. "It shall be done to thee as thou hast done" is the principle that has been inscribed on every page of human history and stands blazing on the records of God's providences and the pillars of the judgment throne.

3. David also got his blessing as well as Shimei his curse. The best of it was, not the deliverance of David from the calamities that Shimei prophesied, but the fact that this little chapter could be written with its beautiful story of meekness, Christliness and Heav-

enly patience. It gave David an opportunity to be a truer type of Christ and to leave a portrait in the galleries of eternity for which it would have been worth while to live. This, after all, is the greatest meaning of life. Our situations come to us not so much that we may get out of them or get into them but that they may furnish occasions for our exemplifying the Christian spirit. Like the dummies in the shop windows that are there to hold the various wares and robes that are exposed for exhibition and sale, so we are called to show forth the excellencies of Christ before a careless world. Our various circumstances come to us in the providences of God as opportunities for us to exhibit the life of our Master to a world that can only see Him through us. When circumstances smile upon us we are to exhibit the spirit of humble gratitude and unselfish joy. When sorrow comes we are to show a spirit of patience and trust. When others revile and wrong us we are to exhibit the character which David displayed under the circumstances of our text. Everything is to be looked upon as an occasion for testimony and service for our Master. "It shall turn to you for a testimony" was the Master's intimation to His disciples as they went forth to witness for Him and to be imprisoned and persecuted by their fellowmen. He did not say, "You shall be delivered, you shall be protected," but He said rather, "You shall find the prison a pulpit and the judgment hall an auditorium where you can preach My Gospel and set forth My character before sinful men."

Thus we are making our eternal records and by and by we shall find that God has kept the record correctly and completely, and that while we have been endeavoring to represent Him He has been standing for us weaving our sorrows into chaplets and crowns of eternal recompense.

The little pearl oyster recording accidentally into its shell a fragment of rock or sand tries in vain to expel the intruding and irritant substance and only suffers in the struggle until rasped and bleeding it gives up in agony and helplessness. Then a new force comes into play. From its peculiar physiological system the little mollusk sends forth a crystal fluid which covers and coats the rough piece of rock with a soft crystalline cushion and as this grows and hardens it becomes a beautiful pearl. It ceases to irritate and soothes and rests the wounded side of the little creature until the curse has become a blessing, and some days later the pearl fisher discovers the hidden treasure, opens the shell and takes forth a gem of purest luster and boundless value which is worn in the coronets of kings and adorns the highest rank and grandest occasions. So some day our sorrows, irritations and wrongs, having first been sweetened by the Holy Spirit into Heavenly virtues will become the jewels of an immortal crown and will shine in the diadem of Jesus and perhaps adorn our brow forever.

Beloved, don't let us be turned aside by sandflies, barking dogs and biting thorns from the glorious possibilities of a life of sweetness, righteousness and victory, and a crown of glory that never shall fade away. — The Christian and Missionary Alliance, 1897.

"PAUL'S GOSPEL"

(Continued from page one)

our gospels. However, I am content tonight to adopt our brother's slogan. I shall be content tonight to preach only Paul's gospel and shall be most happy if I can get some soul to accept Paul's gospel.

I

There are many other gospels preached today. Of course, actually they are not true gospels, yet Paul, though he realized that they were false gospels, refers to each of them as "any other gospel."

There is the gospel of the emotional revivalist. Some of his stock in trade statements are: "Give God your heart." (What in the world does God want with the old dirty, filthy, depraved, deceitful, sin-cursed heart of man!) "Hit the trail," "Make a full surrender," "Pay the price for full salvation," and "Weep your way to Calvary."

I have heard numerous evangelists of this type who make a play on emotions. When Evangelist Hyman Appleman spoke to the Greenup Association sometime ago, he said that he had won more people to Christ through his tears than through his preaching. It is just this teaching and such practices that have filled our churches to overflowing with unsaved church members. When such an evangelist comes to a church for a revival meeting it can be known of a certainty in advance that another revival will be needed later to convert those who got into the church under the preaching of such an emotional revivalist.

Then there is the gospel of the evangelist who is seeking numbers. There are plenty of these who delight particularly in counting noses and nickels. Their chief exhortation is that the sinner join the church. Sam Jones stopped preaching and leaned on the pulpit stand out in Waco, Texas, picking his teeth all the time with a tooth pick. He was saying: "Look here, the thing to do is to join the church and then get religion; join the church whether you have any more religion than a horse." Personally, I'm convinced that many individuals have accepted advice from such evangelists. In fact, many church members act as though they did not have any more religion than a mule.

Likewise, there is the modernist's gospel of salvation by character. Just a little while before S. Parks Cadman, the leader of the Federal Council of Churches, died, he said: "Character and character alone is the only passport into heaven's bliss." This is rank, blatant, blasphemous, and damning modernism. If this be true, then Christ died in vain. If salvation is by character and character alone, then not one of us would ever go to Heaven, for the Word of God declares that each of us are devoid of character because of sin. Listen:

"For all have sinned, and come short of the glory of God." — Romans 3:23.

There is also another gospel which is quite common in many so-called churches today, which is the gospel of baptism. Alexander Campbell was the foremost apostle of this heresy. He said: "It was not until He (Jesus) was born again in the Jordan that the Holy Spirit in the form of a dove, descended upon Him and ever abode in Him." This quotation is from "Christianity Restored," page 373. This

sounds a great deal like the majority of his followers and spiritual progeny of today. One of these Campbellite "sputters" stood in front of our church building some time ago and said: "Why, brother, if Jesus Christ had not been baptized, He would have gone to hell for sure."

Then there is also the legalist's gospel of good works. This is a common gospel. It is preached in practically every pulpit. Its exponents declare that all one needs is to live a good moral life; practice the Golden Rule; live up to the Ten Commandments as best you can.

Such preaching is merely another gospel. Good works can never save. Practicing the Golden Rule and observing the Law will never bring salvation. Paul declares:

"Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." — Romans 3:20.

Finally, there is another common gospel, namely: **Saved today — lost tomorrow.** I heard a man right here in town who exercises perhaps more religious influence than anyone else, declare that even Christ Himself could have sinned and could have lost His salvation. His conclusion was that since this was true of course, all of us could do likewise.

All of these are but other gospels. They are not the gospel of the Old Testament, nor the gospel of Jesus, nor the gospel of Paul. They are those concerning which Paul spoke when he said:

"As we said before, so say I now again. If any man preach any other gospel unto you than that ye have received, let him be accursed." — Galatians 1:9.

II

In contrast to these so-called gospels, which are, in reality, false gospels, we find in the New Testament, Paul's gospel.

Paul's gospel began with the solemn fact that we are all sinners. I remember a few years ago that I visited in a home where a guest confessed that he was troubled as to his salvation and asked how to be saved. I instructed him, as I always do when I deal with the unsaved, that the first thing he needed to know was that he was a sinner. This is Pauline theology. Listen:

"As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. For all have sinned, and come short of the glory of God." — Rom. 3:10-12, 23.

"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." — Eph. 2:12.

"But the scripture hath concluded all under sin." — Gal. 3:22.

About the time I first became pastor here, I read of a nurse in Switzerland who died after a brief illness which culminated with excruciating agony in her abdomen. A post mortem examination revealed a snake inside her stomach. She had taken a vacation in the mountains a month before and it was presumed that in drinking from a mountain stream she had either swallowed a very small

serpent which had just been hatched, or else a serpent egg which was in the process of hatching. At any rate, it had entered her system in some manner and had fastened itself to her vitals and had lived and grown by sucking her blood until it finally brought her to an excruciating death. This is just a natural reproduction of that which has happened to each of us spiritually, for all of us have been bitten by the old serpent, Satan. All of us are sinners. Paul's gospel began with this solemn fact.

Paul's gospel not only taught that all are sinners, but further reveals the fact that the sin whereof we are guilty produces death. There is nothing taught more unmistakably clear in God's Word than that sin produces death. Listen:

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." — Rom. 5:12.

"For the wages of sin is death." — Rom. 6:23.

On the cross Christ prayed, "My God, my God, why hast thou forsaken me?" Then it was that He was forsaken by the angels, the disciples, and His Father. It is enough to grieve one's very soul to read of a babe being forsaken by its mother, or to read of a wife forsaken of her husband; but here we have Christ forsaken of God. Well every man who rejects Christ as Saviour, will be eternally forsaken of God.

This is the meaning of spiritual death. Death actually means, when spiritually considered, separation from God. What Christ suffered on the cross in being separated from the Father, is what every sinner will suffer eternally in Hell. Thus you see that Paul's gospel not only taught that we are all sinners, but also that sin produces death.

Paul's gospel taught that we have a substitute for our sins in the person of the Lord Jesus Christ. Over and over again in his epistles, Paul declares this to be true. Listen:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures." — I Cor. 15:3.

"For he hath made him, who knew no sin; to be sin for us; that we might be made righteousness of God in him." — 2 Cor. 5:21.

"Grace be to you and peace from God the Father, and from our Lord Jesus Christ, Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." — Gal. 1:3, 4.

"Who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works." — Titus 2:14.

On the night long ago when the first passover was held in the land of Egypt, the Paschal lamb was substituted for the first born son. God had pronounced a curse upon the first born son in all the land, and then told the Jews that if they were to kill a lamb and with the blood thereof were to strike the lintel over the door and the side posts of the door of their homes, that the first born son therein would be saved. Thus, the lamb was substituted for the son.

What a night it was when God passed through the land and slew all the first born in every home where the blood had not been

sprinkled. Yet that night cannot begin to compare with the time when Jesus died on the cross. Ten thousand times ten thousand times greater was the scene of Calvary when Christ was nailed to the cross. Blood dripped from each wound in His body. Those five wounds, in His hands, feet and side, as well as the forehead that was bruised with a crown of thorns, gave forth the blood of God as a sacrifice for sin. See Him on the cross as the pain leaps along the very arteries of His body. See His bosom as it heaved and fell beneath the weight of the pain which He felt. See the blood as it drops on His cheeks and as it falls to the foot of the cross, and then hear Him whisper:

"I gave My life for thee
My precious blood I shed,
That thou mightst be ransomed be,
And quickened from the deed."

Paul's gospel further taught that Christ finished once and for all the plan of salvation. When Jesus died at Calvary, you hear Him say, "it is finished" (John 19:30). Well, this is the teaching of the apostle Paul for he declares again and again that Christ has done everything that should be done, that ought to be done, or that could be done in the realm of salvation. Listen:

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins: But this man after he had offered one sacrifice for sins for ever sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified." — Heb. 10:10-14.

What a marvelous Scripture this is. It takes us back to the Old Testament when the Jewish High Priest offered his sacrifices for sins. In the economy of Jewish worship, there was a brazen altar, a laver wherein the priest might wash his hands and feet, a golden altar of incense, a table of shew bread, a lamp, and the ark of the covenant. These were the pieces of furniture that appeared in the tabernacle. **There was no chair, stool, nor bench where the priest might sit down.** In fact, these articles of furniture were conspicuous by their absence. The reason is not hard to find nor do we have to search long to ascertain the occasion for their absence. The priest of the Old Testament never finished his work, and therefore never had an opportunity to sit down. He must offer again and again the same sacrifices. What a contrast between the priest of the Old Testament and our High Priest today, for Jesus offered one sacrifice for sins and then sat down on the right hand of God. Truly it is marvelous that Christ has done everything needful for our salvation and thus has finished our redemption.

I heard a good while ago of a Christian farmer who attempted on various occasions to talk with an unsaved carpenter about his soul. The latter contended that there was something for him to do and that he could not depend entirely upon the finished work of Jesus, whereas this Christian farmer insisted that Christ's finished work was sufficient for anyone's

salvation. Later, this Christian man had this unsaved carpenter to build a gate for him. When it was hung, the farmer stood by with an axe saying he was going to add a few cuts to the gate. The carpenter remonstrated that this was not necessary as he had already finished it, and ere he could stop the farmer, the latter cut the gate to pieces with the axe. Looking at the spoiled gate, the carpenter said, "You've ruined my work." Well, beloved, that's just exactly what the sinner does when he tries to add his miserable works to the finished perfect work of the Lord Jesus.

How we do rejoice that Christ has finished once and for all the plan of salvation and that there is nothing left to do on our part. Our works cannot help in any wise for our salvation is completely finished in Him. Listen:

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." — Rom. 4:5
"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." — Eph. 2:8.

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit." — Titus 3:5.

Paul's gospel did not embrace baptism. There are many today who have a feeling that if they are baptized then surely they are on the road to Heaven. Yet, there is not an instance wherein the apostle Paul has said for anyone to be baptized in order to be saved. In fact, the apostle Paul did just the opposite, for you hear him say:

"I thank God that I baptized none of you, but Crispus and Gaius. For Christ sent me not to baptize, but to preach the gospel not with wisdom of words, lest the cross of Christ should be made of none effect." — I Cor. 1:14, 17.

This verse in itself is sufficient to teach us that baptism is not necessary for salvation and that Paul's gospel did not embrace baptism, for if baptism be necessary, then Paul thanked God that he failed to do that which was necessary for our salvation.

The only direct question as to salvation to be found in all the Bible is that of the Philippian jailer. In the darkness of the midnight hour, he cried, saying, "What must I do to be saved?" Then it was that Paul said, "Believe on the Lord Jesus Christ and thou shalt be saved." Still later he was baptized, just as every new born babe in Christ should be. Yet, he was not baptized in order to be saved, but because he had been saved. There was not one hint nor one word spoken by the apostle Paul telling this man to be baptized as a condition of salvation.

In a Central Kentucky community several years ago, a preacher of the Campbellian persuasion insisted repeatedly on baptizing a wealthy retired farmer who always walked with a large hickory cane. On the day the baptismal services were to be held, this man came to the pool and went out into the water with the preacher. Then it was that before he was immersed he said to the preacher: "Are you sure that when I come out of this water I'll be saved and the sin and rebellion of my heart will be gone?" The preacher assured him

that this was true. Then this man said: "Well, if it isn't true, I'll wear this hickory cane down to a toothpick on your back." The preacher dropped the man's hand immediately and turned his back on the candidate for baptism, walked out of the pool and left the man standing there. He was not willing to risk his religion to the prospect of a thrashing such as was promised him. Everyone who has been genuinely saved, knows, like the apostle Paul, that it isn't baptism which removes the guilt of one's sin, but rather, the blood of Jesus Christ.

Paul's gospel said absolutely nothing of a mourner's bench.

Although never heard of until perhaps about 150 years ago, the mourner's bench is making vast inroads in Baptist circles today. Frank Norris boasts of the fact that he uses one in each of his churches at Ft. Worth and Detroit. All over the country there are many hundreds who make the same claim, and yet in doing so, it is used without one single scripture to warrant it or to justify its advocates. In fact, every scripture in the Bible is against it. Listen:

"For God is not the author of confusion, but of peace, as in all churches of the saints." — I Cor. 14:33.

If God is not the author of confusion, then God certainly is not the author of the mourner's bench, for there is nothing but absolute confusion around a mourner's bench. This past summer I had to meet a friend in a town not far away, and while waiting for him, I observed from the outside, a holiness meeting in progress wherein the one penitent was praying at the mourner's bench while a half dozen or more were praying about him, pounding him on the back, and shrieking at the top of their voices. All one would have needed to have had a little hell there would have been the fire and brimstone, for they already had the weeping and the wailing. Certainly it was confusion of the rankest type of which Paul declares that God is not the author.

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

This verse declares that salvation is to be received as a gift. Why beg for that which God has already promised us. Suppose that I offer to give you my watch, and in making the offer, I say that all you have to do is come up and accept it. Immediately you get down on your knees before me and begin to beg me to give it to you. There for an hour's time for several days duration you thus implore and intreat me to give you the watch which I have already promised unto you if you would only accept it. Why that would be an insult to me, and whenever a man gets on his knees and begs God to save him after God has already offered him salvation as a free gift, he is merely insulting God. In all of his writings, Paul said nothing about a mourner's bench in connection with his gospel. Rather, salvation is presented as a free gift which God stands ready to give.

Paul's gospel furthermore was apart from Church membership. When the Philippian jailer asked as to salvation, Paul declared that it was by simple faith. He said nothing about church membership. What a good opportunity he had in

answering that question to tell the Philippian jailer that he ought to join the church, but he didn't. All of which proves that the church is the home of the saved and is not the Saviour.

Going into a garage does not make an automobile out of a man. Neither does going into a zoo make a monkey out of one. Likewise, going into a store does not make a sardine nor a salmon nor a cake of soap out of a man. In like manner, going into a church does not make a Christian of one.

On the day that Jesus died, a thief died too. Jesus said to him, "Today shalt thou be with me in paradise." Here was a man who was saved yet he was never a member of any church and never had any kind of baptism. In debating a preacher of the Campbellian persuasion a few years ago, I cited this example of one who was saved without church membership and baptism, whereupon the debator retorted that if I wanted to go to heaven like a thief that was alright, but that he preferred to be saved like a gentleman. I am impressed with the fact, beloved, that the Lord does not save gentlemen, but rather, those who realize their sins. It isn't perfection, but conscious imperfection which recommends us to God's mercy. It is this mercy which saves us and not membership in any visible body.

Finally, Paul's gospel appears to be eternal in its results.

"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." — Rom. 8:38, 39.

"Being confident of this very thing, that he which hath begun a good work in you will finish it until the day of Jesus Christ." — Phil. 1:6.

"For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." — 2 Tim. 1:12.

This is a blessed truth that whenever God saves one, He saves him eternally. Our salvation is not for time, but for eternity.

We are redeemed from past, present, and future sins. All of our sins were paid for when Jesus died for us. Listen:

"Having forgiven you all trespasses." — Col. 2:13.

"Who gave himself for us, that he might redeem us from all iniquity." — Titus 2:14.

"And the blood of Jesus Christ his Son cleanseth us from all sin." — I John 1:7.

I realize that there are many who declare that they understand how that Christ saves from past sins and present sins, but they are unable to see how that Christ's death could save from future sins. Well, actually, beloved, when Christ died for us, all our sins were future sins, so in reality, the only sins He died for in our behalf were future sins.

What a blessed truth that this gospel which Paul preached, which began with the solemn fact that we are all sinners and that that sin produces death; and that Christ died for our sins; and that by His death He finished the plan of salvation so that baptism, the mourner's bench, and church membership are not any part of the plan of salvation — what a blessed

truth this is that this gospel brings to us an eternal salvation.

In conclusion, notice the ultimate outcome of other gospels in contrast with Paul's gospel. Another gospel will send souls to hell. Listen to Paul's Words:

"If any man preach any other gospel unto you than that ye have received, let him be accursed." — Gal. 1:9.

Paul's gospel, believed, will take one to Heaven. May you therefore renounce all other gospels and cling to the Christ whom Paul preached, with full assurance of salvation now and a home in Heaven after a while. May you say today with the poet:

"Upon a life, I did not live
Upon a death I did not die,
Another's death — Another's life
I cast my soul eternally."

AN ANSWER TO BROTHER RAGLAND'S EDITORIAL PRAISING THE RELIEF AND ANNUITY BOARD

(Continued from page one)

"great institution," and that it is doing a "great and growing business" for Southern Baptists.

No one doubts in the least the truth of these statements. The question is: Does God approve of this "great and growing business?"

Everybody knows that this is merely the "insurance business" of the denomination. It is an attempt of the denomination to keep up with Washington's social security program.

There is just about as much Scripture for the Annuity Board as there is for infant baptism, sprinkling, union meetings, the Red Cross, and the W. P. A.

Instead Jesus said:

"But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself." — Mt. 6:33,34.

Measuring my words, I say, that the Relief and Annuity Board is an extra-Scriptural and anti-Scriptural organization.

It is an indication of down-right worldliness on the part of the ministers of the denomination. Worldliness, sloth, greed, and a lack of faith as to old age go hand in hand together.

It is a parasite which needs to be killed.

It is a sucker (like tobacco or corn suckers which need to be broken off that the plant may get the life) and needs to be pruned out of the denomination.

There are a few questions which I want to ask Brother Ragland about this "great and growing business."

Where is there one Scripture, Brother Ragland, just one, which indicates that a preacher is to be cared for when he gets old any more than any other member of the church? There are thousands of Baptist laymen which have meant far more to the cause of Christ than most of us preachers have. Some of them may be in need when they get old. If there is to be a board to take care of old preachers, why not old laymen as well?

Again, Brother Ragland, where is the fairness and equity of the Relief and Annuity Board? Brother A. has received a salary of \$3000 yearly, whereas Brother B. has received a salary of \$1200. Both get old and retire. Do both

get like amounts from the Relief and Annuity Board? Brother A. has had a salary two and one half times that of Brother B., and should be in a far better position to take care of himself, but instead he'll draw a check more than twice the size of that drawn by Brother B.

And Brother Ragland, will you please tell us what right a preacher has to retire. I thought we were called for life-time service. Please tell us at what age any of God's servants in the Bible ever retired.

Finally, Brother Ragland, isn't there a promise, which ends by saying: "Lo, I am with you always, even unto the end of the world". Hasn't He promised that if we are faithful in preaching His Word, baptizing those whom we have lead to Christ, and have honestly instructed them in the "all things" of the Bible, that He will take care of us even to the end of this age?

Personally Brother Ragland, you can depend upon this "great institution", which is doing "a great and growing business" if you wish, but as for me, I'll still cling to the blessed promises of Gods Word.

FLORIDA WOMAN SHOWS CONTEMPT FOR GOD'S WORD, THOUGH CALLS HERSELF FAMOUS

(Continued from page one)

attention to the special prayers she offers in behalf of the sick. This is another heresy, whereby she is "famous," for God says concerning public prayers:

"I will therefore that the men (Gr. the male sex in opposition to the female) pray everywhere." — I Tim. 2:8.

Finally, "Rev. Ethel" may be famous today, but what a sad tomorrow is in store for her, when God fulfills His Word concerning her and all other like heretics! Listen:

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." — Mt. 5:19.

She may be "famous" today, but she'll be a mighty "little potato," if ever she gets to Heaven.

In this connection, it would be well for a lot of heretics in Baptist ranks who have women to lead in prayer in public, to hold public office whereby they must make reports, to conduct devotional services, and to teach in mixed S. S. classes — it would be well for these heretics to take notice also as to what God says. If any of that group get to Heaven, what an hour of sadness the "bema" (judgment seat) will bring to them! As for me, I'm content to abide by God's Word. I want His approbation in that day, as well as today. I can never forget His words in this connection (as to women speaking in public) when He says:

"If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." — I Cor. 14:37.

A QUESTION

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unless he be sent (Rom. 10:15) and YOU KNOW VERY GOOD AND WELL THAT GOD NEVER DID AND NEVER WILL, CALL A WOMAN TO PREACH. Therefore

a woman cannot preach.

Paul says that an elder (presbyter) must be "The HUSBAND of one wife." (Titus 1:6). I come as near to being my grandmother's niece as a WOMAN could a HUSBAND.

Women are to "keep silence in the churches," "it is not permitted them to speak." — I Cor. 14:34.

You say, "Oh, that was Paul's idea, and he was an cranky bachelor."

Then in the light of II Timothy 16, somebody around here is a liar — either God or you, — and brother, its you. Selah and Amen!

—Ralph W.

MORE QUESTIONS

(Continued from page one)

tithe has ceased?" They make more money than ever, but God of it.

If that is the case, then even man or woman who was too much of a miser to obey God and tithe could just go out of town and get a job, and he would save money instead of giving it to the Lord.

Dear friends, the Bible is true even if you are not in town any more.

3. "How is it that people are not well enough to come church, are well enough to go to the movies, even on Sunday?"

Reader, you ought to be ashamed to stick your head out of the house, if you are in the groove above (and some of you are). God have mercy on you!

—Ralph W.

RAMBLING WITH THE EDITOR

We have a fine letter from Ralph Norman of Lucasville, Ohio, who sends us a subscription for one of his friends. He says: "This friend is a Christian and is seriously trying to decide which is the true church. I know your paper is a help to him as it has to me. This is a good suggestion. Many others would do well to send THE BAPTIST EXAMINER to their friends, and at the same time pray that the Lord might direct them to the church that He built."

A few days ago in Lexington, Kentucky, we ran into our old friend, Wayne Jordan, whom the editor lead to Christ and baptism nearly fifteen years ago, and who is now secretary of the Lexington YMCA in Lexington. In order to keep THE BAPTIST EXAMINER coming through the mails, he had sent us a new crisp five dollar bill. This might be construed as a bribe to you to do likewise.

Mr. and Mrs. Hiram Jones of Ben Hur, Virginia, write: "I have read THE BAPTIST EXAMINER for over a year and we feel like we should help carry out the command of our Lord Jesus Christ and are making an offering of fifteen dollars for use in this paper."

What editor wouldn't be happy to receive a letter like this? Brother B. W. Daniel of Gladys, Virginia, who continues almost weekly to send us subscription has sent us the name and address of some folk in England. He says: "These folk who are Baptists, have been so kind to my son who is stationed there that I wanted to send this paper to them." We would most happy to send it to your friends regardless of where they may live.