

THE DEVIL IS WILLING FOR ANYONE TO PROFESS CHRISTIANITY SO LONG AS HE DOES NOT PRACTICE IT.

PREMILLENNIAL -o- BAPTISTIC -o- CALVINISTIC -o- BIBLICAL

The Baptist Examiner

The Paper With a National Circulation

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

HOLE NO. 347

RUSSELL, KENTUCKY, SATURDAY, DEC. 9, 1944

VOL. 13, NO. 36

SUPPOSING ROMAN CATHOLICISM CAME INTO AUTHORITY AGAIN?

Should Like To Know . . .

1. Do you think the American Legion is a Godly organization? It is a shameful celebration held in Louisville, Ashland, and elsewhere are certainly a disgrace to Kentucky. Men shot craps in the streets and women and men drank whiskey openly and did shameful things under police protection.

2. Do you think the American Legion is wholly worldly. That means that it is wholly under the control of Satan. The Bible says, "We know that we are of God and the whole world lieth in wickedness." I John 5:19. The American Legion and all lodges and clubs are worldly orders. John says: "The whole world lieth in wickedness." The Revised version says, "lieth in the evil control of Satan. Either version means that the American Legion and all orders of that kind are wholly worldly and that means that they are wholly evil. Baptists who love the Lord Jesus and His churches, which are Baptist churches, should come from among all such orders and be separate and touch not the unclean thing. The price we pay for fellowshiping such institutions is a silent heaven

when we try to pray. That is some price at the death bed of one you love best.

2. Did not the soldiers, as a whole return from World War I skeptical and, generally speaking, with an atmosphere of ungodliness?

Many of them did.

3. Do you think Baptist deacons should be guilty of any of the following:

Hauling stock on Sunday.

Taking part in a Sunday steamboat excursion.

Suing in court a fellow church worker when a small amount of money is involved?

Winning a prize for attending one hundred Rotary meetings when he has not been to prayer meeting 100 times in fifteen to twenty years, and while attending lodge conventions, never goes to his Baptist gatherings.

A man who hauls stock on Sunday or goes on steamboat or automobile or train or any other kind of Sunday excursions or sues a brother at law, whether the amount involved is little or much is not fit to be a deacon in any church. A Rotarian is as bad as a member of the American Legion and I expressed my

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Would she lord it over kings and governments?

"The pope, by divine right, has full power over the whole world both in ecclesiastical and political affairs." — Bellarmine's Disputations.

"He is likewise the divine monarch and supreme emperor and king of kings." — Ferraris's Eccles. Dict. 1899.

Would she tolerate religious liberty?

"It follows that it is quite unlawful to demand, to defend, or to grant unconditional freedom of thought, of speech, of writing, or of worship." — The Great Encyclical Letters of Pope Leo XIII., published 1903.

Accursed from Christ. — "Those who assert the liberty of conscience and religious worship. Also all such that assert the church may not use force." — Pope Pius IX., Dec. 8, 1864.

Would she compel assent to her doctrines?

"Religious liberty is merely endured until the opposite can be carried into effect." — Bishop O'Connor, U. S. A.

"The church has decided upon various punishments for heretics: The secular government must at the command and by the direction of the church inflict the punishment of death." — Father Luca, Jesuit, Rome, 1901.

Would she persecute and oppose?

"But will the Catholic Church give bond that she will persecute at all? ... The Catholic Church gives no bonds for her good behavior." — The Western Watchman (R. C.) December 24, 1908.

"Heretics, schismatics and rebels to our said lord, the pope, I will to my utmost persecute and oppose." — Extract from oath of allegiance required of cardinals, archbishops and bishops.

Would she seek to destroy Protestant governments?

"He (the pope) hath power to depose heretical kings, princes, states, commonwealths and governments, all being illegal without his sacred confirmation, and that they may safely be destroyed." — Extract from Priest's Oath.

"Why, if the government of

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STAND AND BE COUNTED

This is an ancient fable of a bat. His aimless circling was interrupted one evening by a bird who said, "Bat, the birds and beasts are about to have a great war. Will you join us?"

The bat shook his head sadly and said, "I cannot join you, for I am a f-a-s-t."

Shortly afterwards a beast spoke to the bat, "We are about to do battle with the birds. Will you join us?" "No," said the bat. "I am a bird."

Just before the war began, to everyone's surprise, the birds and beasts reached a peaceful settlement of their dispute and there was no war. The bat flew to the birds and said, "How happy I am that we won without fighting." But the birds said, "You are not one of us," and they almost destroyed him with their beaks.

The bat then joined the beasts, saying, "If there had been a war, I know we would have won." The beasts answered with growls and sprang upon him. The bat barely escaped with his life.

The modern version of the ancient moral would be something like: No one respects a man who will not stand and be counted when the issue is drawn.

In view of the drift of Baptists everywhere, — North and South — the editor wants the world to know that he is on God's side, and that he still believes the Bible from Gen. 1:1 to Rev. 22:21 as the inerrant, infallible, indestructible Word of God. He wants "to stand up and be counted" on God's side. How many of you want to stand with him? You can help us greatly by sending us a liberal contribution toward our new printing equipment. God grant that we may count on you.

Has The Editor Mis-Represented Professor Carver?

From various sources it has come to us that Prof. Carver of the Western Watchman says that the editor of THE BAPTIST EXAMINER has abused him and misrepresented his position as to the Scriptures.

To mis-represent any brother in the farthest from the purpose of this paper. If I have, I am ready to openly apologize as soon as Prof. Carver shows me wherein I have misrepresented his position, AND HEREBY THE COLUMNS OF THIS PAPER ARE OFFERED HIM TO STATE JUST WHAT HE DOES BELIEVE CONCERNING THE SCRIPTURES.

The trouble with Prof. Carver

is that nobody ever knows just what his words do mean. For dextrous dodging, his artful words have Hudibra's snake beat better than a mile:

"He winded in and winded out And left the people all in doubt, Whether the snake that left the track

Was going north, or coming back."

And that is Prof. Carver!

A few years ago he appeared on a program of a big union missionary meeting in Lexington, Kentucky, and was quoted as saying:

"We must break down the competition between the denominations in the missionary field with the realization that we are all members of God's army, to"

(Continued on page two)

Our Influence As to Masonic Lodge

Here is a question we've answered many times privately of recent date: "What effect have our articles in THE BAPTIST EXAMINER against secretism and lodgeism had on lodge members themselves?"

That's a good question, and here's my answer:

It has made some of them feeling mad.

It has caused three Masons who were paid subscribers to THE BAPTIST EXAMINER to continue their subscriptions.

It has caused one of our chief supporters to write me that he no longer support me if I persisted in my attacks on Masonry.

It has caused over thirty Masons to write me endorsing every

(Continued on page four)

-- The First Baptist Pulpit --

"WHERE GOES THE SOUL AT DEATH?"

(Read Luke 16:19-31)

The varied answers to this question evidence wide differences of opinion. There are some who say that the soul sleeps, while others talk of a purgatory. In addition to these two most common opinions, there are many other theories which likewise are advanced, yet all of them are without Scriptural foundation.

This past week, a man who claimed to be one of "Jehovah's Witnesses" but who, in reality,

was actually a Russellite, did so-called mission work through our town. He went from door to door with his portable victrola and gave to those who would listen to it a message, as he said, from Jehovah. In his conversation, he stated that he believed that the soul was now resting and at a later date all souls would be called up before God to be given a second chance, and all who did believe would then enter paradise and all who failed to do

so would be completely annihilated. In his conversation, he denied an eternal, literal, burning Hell, but stated rather that through a second opportunity which would be granted to all unredeemed, practically all would be saved.

In the light of his efforts and because of the falsity of his message, I preach this sermon. In answer to the question as to where the soul goes at death, I

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Louisville Church Departs Farther From The Faith!

In a paid advertisement which appeared in the Courier-Journal recently, the West Side Baptist Church of Louisville, Kentucky announced a revival meeting which would be conducted by twelve different ministers representing ten different denominations. Their announcement follows:

Monday 14 — A. J. Muench (Interdenom.) — "Second Coming From Old Testament"

Tuesday 15 — J. W. Averitt (Methodist) — "The Gospel of Jesus Christ"

Wednesday 16 — Julian Price Love (Presbyterian) — "The Christian's Cross"

Thursday 17 — Geo. E. Long (Episcopal) — "Practical Christianity"

Friday 18 — Roger G. Imhoff

(Lutheran) — "The Eyes of the Lord"

Saturday 19 — G. Horace Jenkins (Negro Meth.) — "The Inescapable Question,"

Sunday 20 — Gordon Craig Whiteley (Baptist) — "Life's High Points"

Monday 21 — Joseph Rauch (Jewish) — "Some of Our Common Aims"

Tuesday 22 — Theo. S. Schlundt (Evangelical) — "Preparing for the Kingdom"

Wednesday 23 — Geneva Cooper will sing. — Speaker to be announced.

Thursday 24 — Geo. H. McLain (Christian) — "Religion"

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NBC Book Teaches Universal Church

The departures of Northern Baptists from the Faith are many and varied. The convention itself is shot through and through with Unitarianism, Modernism, Arm-inianism, Unionism, and Feminism.

At their meeting in Atlantic City, this year, they even elected a woman as president. I know that men are scarce, due to the war, but surely not scarce enough as to make necessary the election of a woman to this position, — especially a woman who is modernistic and hetrodoxical to the core.

Yet bad as all this may be, now they teach the God-dishonoring heresy of the universal church. Just listen:

"In the midst of all the diverse

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THE BAPTIST EXAMINER

JOHN R. GILPIN - EDITOR

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RAMBLING WITH THE EDITOR

"I am renewing my subscription to THE BAPTIST EXAMINER, which I think is the finest paper published. I am also sending in names of some of my neighbors. I give them my paper and they think just like I do about it. I look forward to it each week, so that I can sit down and feast with the Lord. I want you to know that I stand 100 per cent for your church doctrine. I pray for more men who are not afraid to stand four-square for the Gospel," so says Mrs. George Dolin of Charleston, W. Va. In the same letter, she not only renewed her subscription, but subscribed for some of her neighbors, and sent us a subsidy too.

Attorney B. C. Eakle of Clay, W. Va., recently secured a copy of the editors tract "The Security of the Believer." He says that he read it at one sitting, and "I can heartily approve of every thing contained in it." He immediately entered his subscription to THE BAPTIST EXAMINER and ordered a good supply of these tracts for his friends. Since then he has sent us about 25 new subscriptions. Praise the Lord!

Mr. and Mrs. Archie Staley of Prichard, W. Va., continue to send us contributions. In their last letter, containing a five dollar bill, they said, "How we do thank God for a preacher who stands for God's Word regardless of what the world says or does. May the BAPTIST EXAMINER still be an inspiring light to those that are blinded by false teaching. Will send more money as He provides."

"Keep me about Thy business, Lord,
That I may ever see
Within the humblest, lowliest task,
Something to do for Thee.
No greatness in a worldly work,
No human wealth, or fame;
Just this I ask—that all I do
May glorify Thy Name.
Help me to be more loving, Lord,
Whatever be my task,
Keep me about Thy business, Lord
No other work I ask."

"I have read your tract 'The Security of the Saved' and think it is wonderful. I have read many discourses on the subject from the pen of outstanding evangelists and theologians, but none better than this one," so says L. G. Whitehorn, Dardanel-

le, Ark.

"I have been worried a great deal about Masonry by Masons, and have taken my stand against it for some time, and your paper (B. E., June 3, 1944) is the best thing that I have found to refute it. I will do all I can to distribute it," so writes Evangelist Everett C. Lerch, Morristown, Florida.

All of which reminds us that we have about 1,000 copies of this particular issue of THE BAPTIST EXAMINER, exposing Masonry, on hand. We will be glad to send any number to any of our readers who may wish to distribute them. Let us hear from you if you want to do some mission work for our Lord in this manner!

"Are you still giving them the Bible?" inquired one servant of Christ of another. "Yes," was the prompt reply. "I have nothing else to give." Thereupon another friend chimed in, "Ah, that reminds me of the parable of the old mother herring saying to a young one, 'Remember, child, you are restricted to the ocean.'" — King's Business.

I SHOULD LIKE TO KNOW

(Continued from page one)

self on that in my answer to question 1. The Bible says a deacon should be filled with the Spirit. No Rotarian is filled with the Spirit, for no man can be filled with the Spirit and filled with the world at the same time.

4. Should a pastor shove men like this to the front at the services and make pets of them?

The best answer I know to question 4 is Paul's answer, when the question asked was unthinkable. Paul said, "God forbid."

5. Can a church with this kind of deacons expect to have a revival?

No, nor any other blessing from a Holy God until they clean house.

6. Whom did the Lord call to preach, men or women?

Men only. The 12, the 70 and all other New Testament preachers were men. Paul says in I Cor. 14:37, that if anyone is spiritual they will recognize the command for women to keep silence in the churches as the command of God and obey it. In I Tim. 2:8 Paul commands men (males) Thayer says as contrasted with women and children to do all the praying in mixed assemblies.

7. Will salvation by grace be the only reward of God's children?

Salvation by grace is not a reward, but a gift. Salvation is a gift. You work for a reward. Only those will be rewarded whose works track the Scriptures and glorify Christ Jesus our Lord. No lodge or club man will ever get any reward for any work they ever did, because they do not do it because they belong to Christ. Matt. 10:42; 25:40. "My brethren," "because ye belong to Christ," "in the name of a disciple of Christ" are three very searching tests of our works.

8. What makes Baptists hold close communion?

Because it is close communion or none at all. Paul says in I Cor. 11:18-20 (R. V.) that if there is division or heresy present, "it is not possible to eat the Lord's Supper." You can not have open communion except where there is division or heresy. Open communion is the taking of members of different sects of what they call communion. If they are divided into different sects, somebody is teaching heresy, and both division and heresy are present. Paul says under those circumstances and conditions it is not possible to eat the

Lord's Supper. It is close communion or none. Read I Cor. 11:18-20 in the Revised Version.

ASLEEP IN HIM

Mr. Joshua Myers, Delray Beach, Florida, one of the editor's helpers, friends, and prayer-partners passed to his Heavenly home on July 18. For many, many months he had been deeply interested in the welfare of THE BAPTIST EXAMINER.

It was not the joy of this editor to have ever known him in life personally, yet it was a joy indeed to have known him by correspondence. He was a real Christian and a strict Baptist. For many, many months he had been deeply interested in THE BAPTIST EXAMINER.

His oldest son was with him at the time of his death and said that "one could almost see the angels hovering about." Blessings on the memory of this saint of God.

REVIVAL MEETING AT RICHMOND, KENTUCKY

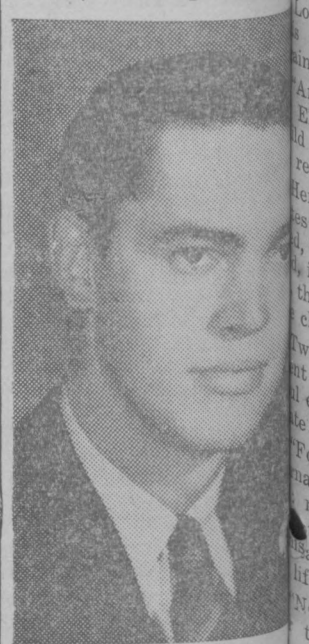
The first two weeks of October, the editor spent with Pastor Raymond Kays and his people of the Calvary Baptist Church, of Richmond, Kentucky. To say that it was a season of spiritual rejoicing from the standpoint of pastor, church, and evangelist is putting it mildly, as it was a time of spiritual rejoicing for all.

Brother Kays has only been pastor of this church during the last year, but he has the devotion and respect of his people in a remarkable way. He is one of the finest yoke-fellows with whom I have ever labored. He is thoroughly informed as to the great doctrines of God's Word and is one of the soundest and most orthodox Baptist preachers I have ever known. His people love him for his consecration, his Bible expositions, and his daily ministry unto them. It was truly a bene-

diction to my heart to be associated with him in this. I stand ready to offer a prayer that in the future he will greatly heard from re the Lord's work.

He is blessed with a wonderful wife for an help-mate to them God has given to boys.

Brother Kays is blessed being pastor of a wonderful church, made up of God-



Elder Raymond Kays

who love Him and His Word. They made the stay of the Lord most happy and their many personal kind words and by their attention Word of God. I have never seen any pastor nor people with I was more completely ed and entranced than with Pastor Kays and his

Previous to Brother Kays coming pastor in Richmond, the Calvary Church was pastored 11 years by Elder William He and his family supported a revival in a wonderful way. Our old friend and brother, Brandenburg, for years was the outstanding preachers in the south but now retired and in Richmond added much to the meeting by his presence and encouragement.

The outstanding event of the revival was the conversion of Brother W. N. Wheeler, who has been one of the outstanding preachers of that section for many years. He came to their church for over forty years on his seventy-seventh birthday he came forward professing in Christ and asked for baptism. While it was a wonderful sight to see others saved and added to the church, our greatest joy was in our experience with Brother Wheeler.

Since coming home, Brother Kays writes saying, "We had a wonderful baptismal service and the building was packed. Baptists and Campbellites came from the surrounding churches to witness the tizing of Brother Wheeler. The meeting has indeed been a blessing to our church, and as pastor. I have loved the more, and you have made it even bolder in the Truth."

"You are the very best of the tian somebody knows."

"It is not enough to bear the crosses of other people, we must bear His cross."

The world will know the truth until it knows the peace.

UNRATED

Rations of meat, rations of cheese,
Rations of bacon and ham;
Rations of margarine, rations of milk,
Rations of sugar and jam;
Rations of fruit, rations of lard,
Rations of butter and tea;
Rations of clothes, rations of boots,
Come and go shopping with me!
Unrationed sky, unrationed sea,
Unrationed sunshine and breeze;
Unrationed stars, unrationed clouds,
Unrationed beauty of trees;
Unrationed peace, unrationed power,
Unrationed pardon and love;
Unrationed faith, unrationed grace,
Free from our Father above.
—From an English magazine

NOTICE

Many thousands of people have been drawn to the west coast to work in war plants and



Eld. J. Albert Maples

for the duration. Being strangers and with restricted gas, they have no chance to locate an orthodox Missionary Baptist Church.

The reader can render inestimable service to the cause of Christ if you will send such names to J. Albert Maples, 157 So. Catalina St., Los Angeles, 4, Calif., and regardless of their location in the West, he will get in touch with them.

There are several of our missionaries and pastors true to the faith between Long Beach, California and Seattle, Washington who are anxious to help save our Brethren from being lost to the cause either by being misled by wolves in sheep clothing or becoming cold and indifferent from not attending Divine worship.

If the reader is already in the west and not in touch with an Independent Missionary Baptist Church, write Brother Maples, Interstate Missionary.

"When in Rome, do as the Romans ought to do."

"Without consistency there is no moral strength."

"Empty buckets are the fittest for the well of divine grace."

"When one sells principle for popularity, he is soon bankrupt."

DECEMBER 9, 1944

WHERE GOES THE SOUL AT DEATH?

(Continued from page one)

us to study as to what says Word of God.

I

WHEN ONE DIES, HIS SOUL ENTERS UPON A DISEMBODIED STATE. That the soul leaves the body when one dies is clearly seen from the experience of Elijah in raising to life the widow of Zarephath.

And he stretched himself upon the child three times, and called unto the Lord, and said, Lord my God, I pray thee let the child's soul come into him again.

And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived." — I Kings 17:21,22.

Here is a Scripture which indicates that when the child had died, the soul had gone out of him, in response to Elijah's prayer, the soul did return again into the child.

Two verses in the New Testament likewise indicate that the soul enters in upon a disembodied state at death.

For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

Now he that hath wrought us from the selfsame thing is God, who also hath given unto us the earnest of the Spirit.

Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

(For we walk by faith, not by sight;) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." — II Corinthians 5:6,7.

The words "unclothed" and "absent from the body" indicate that when one dies, the soul immediately leaves the body.

While it is true that the old man goes back to mother earth when it came, the soul does not immediately upon death, though you stand by the bed to watch one die, you do not see the soul take its departure.

Immediately when the pulse ceases to beat and the blood ceases to flow, and breath comes no more again,—immediately the soul enters in upon a disembodied state.

II

WHILE THE SOUL ENTERS UPON A DISEMBODIED STATE, IT IS, NEVERTHELESS, A STATE OF REAL EXISTENCE. The soul is not asleep. It is not resting until the judgment. While the body is dead to this world, the soul is dead to God.

For he is not a God of the dead, but of the living: for all that are in the graves shall come forth. — Luke 20:38.

That you may note that it is a state of real existence, observe the text. Listen:

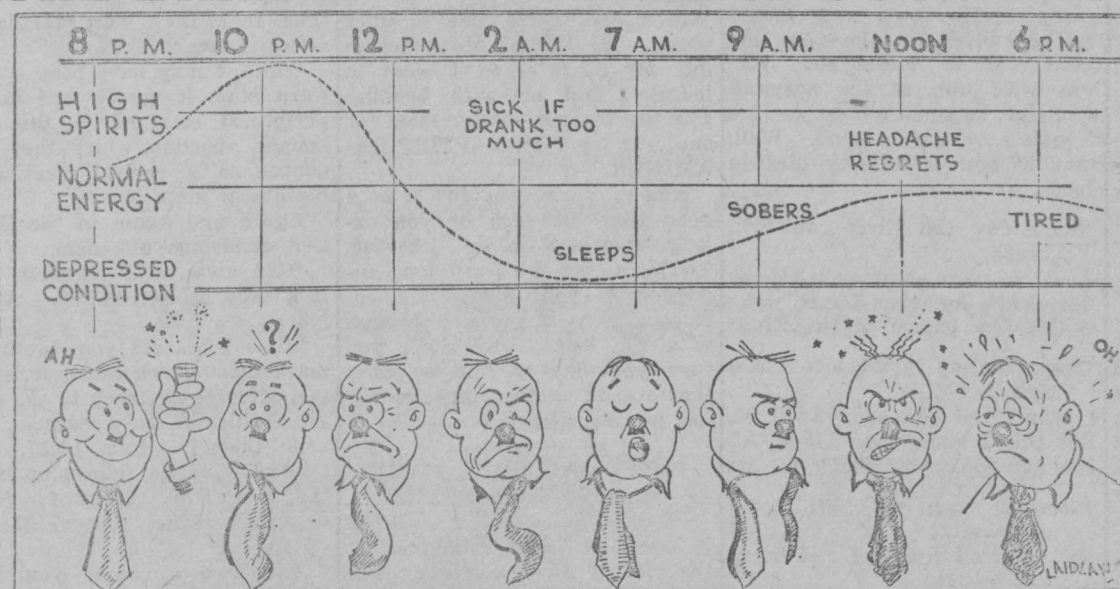
... the rich man also died,

and was buried: And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." — Luke 16:22-24.

There was one who died, then, and once the sufferings of Hell

THE DRINKERS EXPERIENCE . . .



We are indebted to Clark Irvine, Hollywood Publisher, for this illuminating cartoon.

Reprinted from the Liberator, Glendale, Cal.

began with him. The Scriptures say that he was "in torments" and he himself said, "I am tormented in this flame." This then would indicate that the soul was still existing and that its existence is a very real one after it leaves the body.

III

VERY CLOSELY AKIN TO THE FACT THAT THE SOUL IS IN A STATE OF REAL EXISTENCE, LET IT ALSO BE NOTED THAT THE SOUL ENTERS IN UPON A CONSCIOUS STATE AT DEATH. It is not one of sleep; is not one of complete forgetfulness; but rather each one who dies, either saved or unsaved, is in a very conscious state. In our text, we note that two men lived—the rich man and Lazarus. Both of these individuals died and both of them lived on after death. Both of them experienced a conscious state after death. Listen:

"But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented."

Certainly both of these individuals were conscious. Of the one it was said that he was "comforted," and of the other it was said that he was "tormented." Certainly to be comforted or tormented indicates a state of consciousness.

The "no-Hellite" or Russellite preacher who visited here in town this past week with his portable victrola declared that the soul at death was in a state of rest, forgetfulness, and unconsciousness until the time when a second chance would be offered. Our Scripture completely proves that he was a false prophet, and a liar from beginning to end. The soul does not sleep, it is not in a state of forgetfulness, but rather it is most conscious, being "comforted" if saved, and "tormented" if lost.

IV

AT DEATH THE SOUL ENTERS IN UPON A STATE OF RECOGNITION AND REMEMBRANCE. God's Word very carefully takes into consideration both the fact of recognition and the fact of remembrance as belonging to the soul after death.

"And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."

"But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou

art tormented." — Luke 16:24,25.

Here you have a lost soul crying, "Father Abraham." That, of course, indicates recognition. It is likewise said that this soul "seeth Abraham afar off and Lazarus in his bosom." The fact that he saw Abraham and Lazarus—even though afar off—would indicate recognition. When Abraham spoke to him, it was with these words, "Son, remember." He was to remember that he had once lived and that in previous existence he had good things while Lazarus had had nothing but things that were evil. Thus he was called upon to remember his previous life and the previous life of Lazarus. This then would prove that a soul is surely in a state of both recognition and remembrance.

This is very different from the heterodoxy and the heretical statements of this false apostle, who visited our town recently. His "message from Jehovah" on his portable victrola declared that the soul was asleep, but God declares that instead of being asleep, the soul is in a state of recognition and remembrance.

V

AT DEATH THE SOUL ENTERS AT ONCE UPON THIS DISEMBODIED STATE OF REAL, CONSCIOUS EXISTENCE AND RECOGNITION AND REMEMBRANCE. Two Scriptures would indicate that this state is entered in upon at once.

"And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise." — Luke 23:43.

"And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame."

"But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented." — Luke 16:24,25.

These verses would indicate that no long period of time elapsed, but rather at once the soul was immediately real and conscious in its disembodied state. There was no long season of forgetfulness. There was no period wherein the soul rested ere becoming conscious. There was no time that was wasted whereby the soul was asleep. The Words of Jesus when He said, "Today shalt thou be with me in paradise," should settle at once and for all the fact that immediately when the soul becomes disembodied, it enters in upon this state of conscious existence.

IV

THIS DISEMBODIED STATE OF THE SOUL IS ONE OF BLESSING FOR THE BELIEVER AND ONE OF SUFFERING FOR THE UNGODLY. What a tremendous difference there is in the state of saint and sinner when the soul leaves the body. For the believer, his greatest blessings, joys, aspirations, and hopes are just begun. The believer is then present with Him Whom he has loved and Whose fellowship he has desired and Whose presence he has yearned for from the hour of his conversion. Listen:

"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." — II Corinthians 5:8.

That it is a state of blessing for the believer is clearly indicated in that Paul himself declared that the believer's death is a gain.

"For to me to live is Christ, and to die is gain."

"For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better:" — Philippians 1:21,22.

Any Christian is better off dead than live. Death for every child of God is a gain. Death for every believer ushers him into a far better state than he has ever known in life. I say then, beloved, that when a believer enters this disembodied state, his greatest blessings, privileges, fellowships and associations have just begun.

"There is a land of pure delight, Where saints immortal reign; There everlasting spring abides, And never-with'ring flow'rs; Death, like a narrow sea, divides This heav'nly land from ours."

"Oh, could we make our doubts remove, Those gloomy doubts that rise Could we but climb where Moses stood, And view the landscape o'er, Not Jordan's stream nor death's cold flood Should fright us from that shore."

In contrast, while it is a state of blessing for the believer, this disembodied state is one of suffering for the ungodly. Throughout the length and breadth of God's Word, we are taught that when one dies outside of Jesus Christ, he immediately enters in upon a state of suffering, anguish, and woe, the like of which he has never known in all this world.

"And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."

"And he cried and said, Father Abraham have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." — Luke 16:23,24.

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

"In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

"Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;" — II Thessalonians 1:7-9.

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the Lamb:

"And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." — Revelation 14:10,11.

"And whosoever was not found written in the book of life was cast into the lake of fire." — Revelation 20:15.

Life is made up, in the main, of a series of contrasts. In birth, childhood, middle age, and entire maturity—life is just one contrast after another. Yet no contrast is more vivid or more real than that which exists between the believer and the unbeliever after death. While the disembodied state brings the believer into blessings, it brings the unbeliever into agonies, torments, and suffering, such as he has never known in this life.

VII

THIS DISEMBODIED STATE FOR THE BELIEVER IS ONE OF WAITING FOR THE RESURRECTION GLORY, AND FOR THE UNBELIEVER IS ONE OF WAITING FOR THE RESURRECTION JUDGMENT.

When a Christian dies, the old body is laid away and the next step for that body is the resurrection. How wonderful it shall be when the Lord shall raise the dead bodies of the believers, transform them into the image of Himself, and give them back to the soul with a resurrection glory that they had never known before.

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

Here is one who has been racked with pain and who has suffered indescribably for many years on a bed of illness. This saint of God has suffered untold physical anguish. As a result of those sufferings and pains, the body is twisted, the face is distorted, and the entire physique is disfigured. But look yonder on the morning of the resurrection! That same individual is clothed with a resurrection glory.

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed.

"For this corruptible must put on incorruption, and this mortal must put on immortality.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written

Continued on next page)

"WHERE GOES THE SOUL AT DEATH?"

(Continued from page three)
ten, Death is swallowed up in victory." — I Corinthians 15:52-54.

Thus the soul of the believer, when it is disembodied, is immediately in a state of waiting and doubtlessly longing for that hour when the resurrection glory shall become a reality.

But what a contrast to the unbeliever. The soul of that unbeliever has already entered upon intense suffering, regardless of how much the individual may have suffered of physical pain in life. No pain that he ever felt could begin to compare with his present anguish, now that he has died. No sooner does the pulse cease, the heart flutter, and the breath leave the body until the soul begins to suffer. In fact, Hell is such a reality to the unsaved that many of them evidence the intensity of the soul's sufferings, even though yet alive and in the flesh. Yet, when that unsaved one has died, greater sufferings begin and are increased and heightened with the thought that ultimately there is to be a resurrection judgment.

"And whosoever was not found written in the book of life was cast into the lake of fire." — Revelation 20:15.

What a blessing then it is for a believer to die, and what a pity it is for an unsaved person to come to that hour. In the case of the believer, his soul looks forward with longing for the hour of the resurrection glory; yet for the unbeliever, his soul must shrink with horror at the thought of the resurrection judgment which is to come.

VIII

THIS DISEMBODIED, CONSCIOUS EXISTENCE IS AN IRREVOCABLE STATE. No change can take place after death. The false prophet with the portable victrola declared that there was no actual burning eternal Hell and that everybody would be given a second chance. He declared that practically all — if not all — would believe and that those who did not would merely be completely burned and annihilated.

This would be an extremely comforting doctrine, if it could be substantiated by the Word of God; yet what says God's Word?

"And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." — Luke 16:25.

"And these shall go away into everlasting punishment: but the righteous into life eternal." — Matthew 25:46.

"If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be." — Ecclesiastes 11:3.

Here then is an abundance of Scriptures which indicate that when one dies, the state of his soul cannot be changed. Whether saint or sinner — saved or unsaved — whether redeemed or unredeemed — the soul's condition can never be changed.

What blessed truth is this then, which we have studied this evening — at least, it is blessed truth for the believer.

A few days ago one of the best supporters of "The Baptist Examiner" passed on to be with his Lord. I speak of Brother J. Myers of Delray Beach, Florida. It was never my joy to have known Brother Myers in life,

though I had exceedingly close fellowship with him by correspondence. He was a strict believer and lived so close to his Lord that his oldest son who was with him at the hospital, said that he could almost see the Angels hovering around. Well, that is how a believer dies in Jesus.

"Some day the silver cord will break,
And I no more as now shall sing;
But oh the joy when I shall wake
Within the palace of the King!"

"Some day my earthly house will fall,
I cannot tell how soon 'twill be,
But this I know—my All in All
Has now a place in Heav'n for me

"Some day; 'til then I'll watch
and wait,
My lamp all trimmed and burning bright,
That when my Saviour ope's the gate,

My soul to Him may take its flight.

"And I shall see Him face to face
And tell the story — Saved by grace
And I shall see Him face to face
And tell the story — Saved by grace."

I remember a lad several years ago that I led to Christ. A little while after he was saved, he sickened and lingered with a fatal disease for some eight months before death released his suffering. In those months his life was radiantly aglow with Christ. On the day that he died, he turned to his parents standing at the foot of the bed and after testifying to them of Christ said, "All there is between Heaven and me is just this lace curtain." In fact, Heaven was in his very room.

I remember the day that my own father departed to be with the Lord. For fourteen months he had suffered with a terrible disease and for the last several weeks before his death he scarcely knew what it was even to smile faintly, yet on the afternoon that our Lord released him and he became a disembodied soul, the sweetest smile that I ever saw on his face came there just two or three minutes before he died. I remember that those in the room talked about this smile and wondered about it. I told them that he was seeing things that were hidden to our eyes, and that he was looking upon a world of joy that our eyes have never yet beheld.

This then is the way in which we come to the end of the way and will thus be disembodied and begin to live the joyous experience that awaits each child of God.

How sadly different it is with the unsaved. Their lot is too hideous, gruesome, and awful to describe. May God in His grace, open the hearts of those of you who are unsaved that you may receive the Christ of God now and be eternally saved and ready for the hour of death and the disembodied state which follows. May God bless you.

OUR INFLUENCE AS TO MASONIC LODGE

(Continued from page one)
word that I have written as being true.

It has caused the CHRISTIAN CYNOSURE (anti-lodge paper) to re-print my article exposing Masonry, in full, in their July issue.

It has caused one of my brethren to send me \$100 for the new printing equipment we are going to buy.

It has turned many, many dollars into our treasury and many

new subscriptions have been added to our list.

Finally, one ex-lodge member writes: "Psalm 1:1 always came into my heart when I went to lodge. I am herewith sending you the amount of my dues for one year for THE BAPTIST EXAMINER."

And say: why wouldn't it be a good idea for each of you ex-lodge members to do likewise. You've served the Devil long enough with your money and influence. Now if you are through with the lodge, why don't you turn your money into a paper that stands against these spiritual monstrosities!

SUPPOSING ROME CAME INTO POWER AGAIN

(Continued from page one)
the United States were at war with the church (Catholic) we would say tomorrow, to hell with the government of the United States." — Priest Phelan, editor of The Watchman, June 27, 1912.

The extracts are only a FEW available of the same purpose. And it is the boast of Rome that she never errs, never can err, and never did. She claims infallibility, publicly affirmed only 45 years ago, with greater positiveness than ever before.

N. B. C. BOOK TEACHES THE UNIVERSAL CHURCH

(Continued from page one)
elements of the world today, the Christian Church stands out as the one great unifying force that knows no national or racial boundaries. The Christian Church is a universal church, and through it men and women around the world are drawn together by its ties that transcend even battle lines." — ("Woman's Societies of Local Churches" — Page 18).

What a shame that Northern Baptists care so little for God's Word! The New Testament Church is a local church and never universal.

Just one thing remains for Bible-believing Baptists of the North: "Come out of her my people."

LOUISVILLE CHURCH DEPARTS STILL FARTHER FROM THE FAITH IN AN UNIONISTIC REVIVAL

(Continued from page one)
for a Time Like This"

Friday 25 — W. Augustus Jones (Negro Baptist) — "These Went Away"

Saturday 26 — J. G. Cothran (Baptist) — "The Life Yielded to Christ"

Sunday 27 — Gordon Craig Whiteley (Baptist) — "Our Grounds of Boasting"

What a mixture! Interdenominational, Methodist, Presbyterian, Episcopal, Lutheran, Negro Methodist, Jewish, Evangelical, Campbellite, and Negro Baptist. Bring the smelling salts, please! Quick, let's have the aromatic spirits of ammonia!

Can it be possible that a Baptist Church, under the shadow of the great Southern Baptist Zoological Cemetery (when I speak of the seminary thus, I speak correctly, for more good men have been ruined, lost their convictions, and have been buried there than have gone out therefrom to preach the Truth) — can it be possible that such a church could exist within sight of a school that is supposed to teach preachers the Word of God?

Yet this is to be expected. This is the same church that on September 6, 1942 (B. E., Dec.

19, 1942) voted to receive alien immersion, declaring at that time that they were taking a forward step.

While it may have been a forward step, it surely was not a Scriptural step, nor is this unionistic abortion which they announce as a revival meeting a Scriptural step.

Again and again in the Bible God condemns unionism.

"Can two walk together, except they be agreed?" — Amos 3:3.

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." — Rom. 16:17.

"And have no fellowship with the unfruitful works of darkness, but rather reprove them." — Eph. 5:11.

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." — 2 Thess. 3:6.

"And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." — 2 Thess. 3:14.

"Having a form of godliness but denying the power thereof: from such turn away." — 2 Tim. 3:5.

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." — 2 John 1:10,11.

What else though could be expected since this church has never had any but Seminary pastors. The action of this church is but the culmination of the teachings of nine of these "speckled birds" who have received "mis-instruction" at the hands of the Seminary.

How long, O God, how long, shall Baptists continue to pour their money into a corrupt, unionistic, feminist, alien immersion school! How long shall the rank and file of Baptists who don't believe in "sich doings" continue to be led along with the shout "Great is Diana of Denominationalism!"

Remember: Every penny given to the Cooperative Program helps to promote these errors and heresies. The cure: Designation.

HAS THE EDITOR WRONGLY ABUSED AND MISREPRESENTED MR. CARVER OF SEMINARY?

(Continued from page one)

gether with the hords of Buddhism, Confucianism, Hinduism, and Shintoism." That was published in the Lexington Herald.

Later Bro. Carver wrote the Lexington Herald to correct their statement and in a later issue they did so. Bro. Carver says, "I beg to say that your reporter is wholly mistaken and your headlines totally misrepresent my address. What is featured in your report was not in any way dealt with by me."

That ought to have taught Bro. Carver some sense about the dangers always of misrepresentation when a Baptist goes into any kind of a union meeting, missionary or otherwise. That ought to have taught Bro. Carver some sense about mixing up with all kinds of unionists and heretics, instead of putting the emphasis on missions, where the Master put it. The Master in His great commission put the whole emphasis upon the Baptist program. The Lord Jesus said: "Go; make disciples; make

Baptists; make Missionary tists." Nobody but Missionary Baptists are included in the last commission in 28:18-20. Bro. Carver's action is almost as bad as an offense. In that he said:

"The situation in China so many other parts of the world at this time does call for a restudy of methods and great adventure of faith and courage on the part of Christian people who are committed to the great undertaking of making Christianity the religion of all the people of the world. We shall need to distinguish between essence and between the Spirit, which is alive, and the letter, which is always to deadness and isism. But as to the matter of denominationalism there is a wide difference of opinion as to practice, and I did not address, take up that question at all. It is my firm conviction that far too much is being said of the hindrance which denominationalism imposes upon missionary work of the church."

We do not want to misinterpret or misinterpret anything Bro. Carver said. One of the speakers on a mission program, at Lexington, looks like he had in mind the "restudy of methods" to which he referred to be interdenominational, than Baptist.

His being at that interdenominational meeting would give to that idea and impression. What he said about "distinctions between essence and sounds mightily like a wide difference between a 'wide difference in ion and practice' about the matter of denominationalism, er with his presence as a speaker at a union mission and the further fact that hearers got the impression reported, would all look like a message did not help Baptists any and did not sound kind of note the Lord Jesus in his Baptist communion. Baptists in New Testament times.

Then the Louisville Times, March 9, 1934 quotes him as saying:

"God needs never to be until he has somehow been. Man is naturally religious."

This was a part of his lecture of the Northern Baptist series for 1934. He denied of total depravity, preaching of the father of God. When a friend of mine proached him about this, he claimed again that he had been mis-quoted.

It is too bad that Prof. Carver can't say what he means and the reporters can't quote properly. It's strange that has the same experience respect that all Modernists — they say that folk just understand them. I never anyone mis-understanding I or any Bible-believing say. Nuf sed!

WANTED

One of our readers, much interested in this paper in the work of our Lord, to secure a copy of an religious book which has been of print for some years. book is.

"The New Testament: translated from the Greek of Tischendorf" by G. K. Norton. If anyone has this book will sell it, let your editor act in behalf of our brother who desires it so badly.