

Devoted to Evangelism, Missions and Bible Doctrines.

# The Baptist Examiner

The Paper With a National Circulation

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

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

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## Loyalty To Christ, Or To=?

BUELL H. KAZEE,  
Morehead, Ky.

### A Few Reasons Why The Editor Is Unalterably Opposed To Easter

That is a good question. If Baptists do not observe Easter, they ought to let folk know why they don't. This is a good time to tell why they don't. Every Baptist preacher and teacher in this country should have told on Easter Sunday why they do not observe Easter and show where the other folk get their Easter frolics and fashions. Like everything else that came from the Catholic church, it repudiates the Bible and teaches the commandments and precepts of men. Here are 12 heresies connected with Easter—the Bible.

1. It repudiates the Bible as the only rule of faith and practice and follows the Catholic church.
2. It makes void spiritual work and substitutes a combination of heathenism and ritualism.
3. It is an observance of days, which the Scriptures forbid.
4. It makes the Lord's Supper a sacrament, with saving grace conferred.
5. It rejects the God-ordained way of testifying to the resurrection of Jesus, namely, in baptism and substitutes therefore the

invention of the Roman church.

6. It destroys the other testimony of the resurrection, namely the Lord's Day and substitutes therefore Easter, a yearly observance, instead of a weekly obedience.

7. It is heathenish in all such things as Easter eggs, Easter rabbits, dances, bon-fires, tapers, etc.

8. It is modernistic, if not atheistic, in its teachings as to the origin of life.

9. It is a gross perversion of New Testament Christianity, in that it is a form of godliness and denies the power thereof. It leaves the impression upon the minds of millions that observing Lent and Easter is religion and that they can live as they please the balance of the year. In that alone it has damned millions.

10. It is formalistic in that more and more are folk becoming obsessed with the notion that Easter is the stylish time to join the church. Watch the papers any year as to the large numbers of folk who were taken into the churches on Easter. A magnifying of forms and externals with no new heart and no life.

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I began preaching as soon as I was seventeen. I was eager to do all I could at once. A boy raised on a hillside farm was self-sufficient at that age, but I had not been far away from home. I had passed one year high school in a Baptist Home Board school, and was entering my second year when I began to preach in the old church up Mash Fork in Magoffin County, Kentucky.

But even before this I had had some literature from the Baptist Sunday School Board at Nashville, and studied the blueprint of a Baptist Young Peoples' Union. (It was just for young people then, and this was the first alphabet institution I had heard of up to then.) I began to train my young friends in the machinery of a B. Y. P. U. We even got the badges and wore them. But the one thing I tried to do above the others was to get the folk to sing the song, "Loyalty To Christ," which was then regarded as the theme song of the B.Y.P.U. Our union didn't last long, but that was my first experience in trying to be loyal.

Soon came the Seventy-five Million Campaign, and I began to tell the churches around there that if we could raise \$75,000,000, we could "take the world for Christ." That's what the literature said, and all the letters from the boys who were leading Southern Baptists then, and I wanted to be loyal to Southern Baptists. I raised some money and pledged. My brother pledged, then died, and I paid his pledge. I was loyal.

In college I tried to support everything the denomination initiated or fostered, and went through all the "chairs" in all the organizations. As soon as I

### Mused Uncle Mose

"Sist' Lillie Jones say she jes soon de Lawd come an' fin' her at a cahd pahty as at chu'ch. An' wid fo'ks lak her, hit don' make no diffunce wid de Lawd, needer."

### Why Are There So many Spiritual Babies Within Our Baptist Churches

ROY MASON  
Tampa, Florida

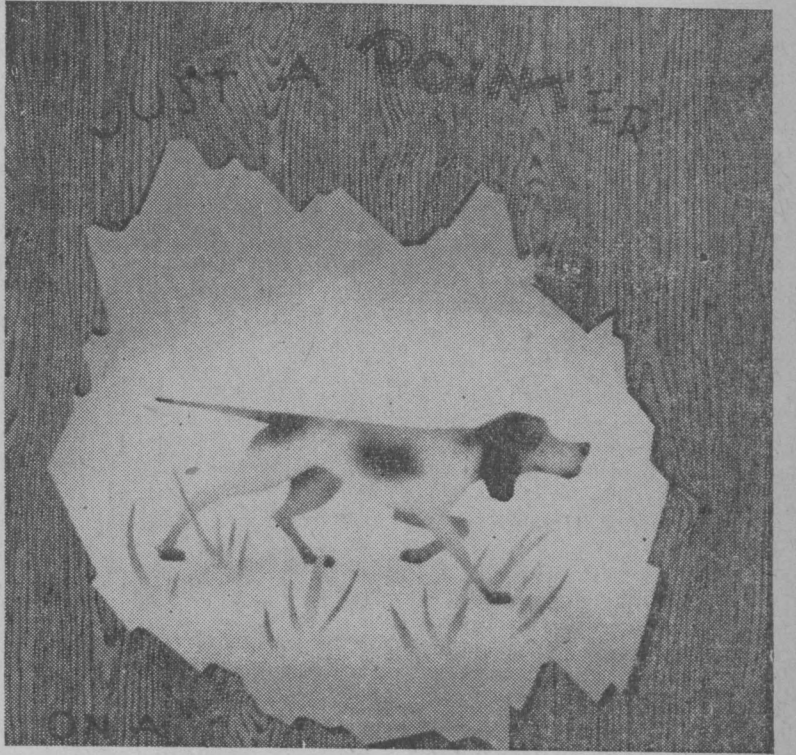
We are assuming here that there are a great many spiritual juveniles in our churches. This assumption will be admitted as correct by anybody who knows anything about church life. What are some of the evidences of spiritual babyhood? Turn to I Cor. 13:1-4 for a Scriptural answer.

Paul deplores the fact that he cannot address the Corinthians as spiritual people, but as people dominated by the flesh—as babies spiritually. Now what does he present as evidence of this?

1. (v. 2) INABILITY TO TAKE

STRONG DOCTRINE. What does he mean by "milk?" He means the common simple doctrines that are foundational to Christianity. Such as the way of salvation; the way of baptism, and things of that sort. What is "strong meat?" Such doctrines as election, preservation of the saints, the return of the Lord and events connected with it — and all of those things that we find the more juvenile believer unacquainted with. Churches are full of people who can't take strong doctrine. Especially will the members of the average church blow up on election today. Why? Spiritual

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### Vital Theme

John was a preacher. Mt. 3:1.

John was called a Baptist. Cf. Mt. 3:1. Hence a Baptist preacher.

John was sent of God—a missionary—John 1:6.

Therefore a Missionary Baptist Preacher!

### Three Disloyalists Discovered In Our Churches—Exposed and Rebuked

"For a clergyman to remain within the membership and even the ministry of a church whose doctrines he repudiates, is evidence of a lack of stamina which must fall beneath the contempt of all normal-minded men and women. To be willing to take advantage of the opportunity for a hearing afforded by such profession and at the same time to use it for the purpose of subverting or destroying the institution to which he ostensibly yields allegiance, is a violation of the tenets of common honesty. It is about time for the rank and file of the churches of this country to rise up and demand that their dis-

loyalists be required to do what honorable men need not be asked to do—get out under their own flag and fight from the side of breastworks on which they belong rather than to seek betrayal of the camp from within. Unless such rebellion is raised, vast injury is sure to be done to the cause of religion within the next few years."—The New Republic.

The New Republic is a secular paper. Wise words does it speak to Baptist churches, as well as others. There are three classes of disloyalists in Baptist ranks. THE DENOMINATIONAL MACHINES ARE ALL DISLOYALISTS. This is true, because they

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### THE FEDERAL COUNCIL

The Federal Council is communitistic to the core. United States Naval Intelligence states: "It is always active in any matter against National Defense." Sworn testimony before the Dies Committee stated this: "A huge political machine . . . appears to intermeddle with radical politics. It possesses a strategical position from which to direct radical political trend of thought."

Since the war the Federal Council has taken other action. This account from the "Christian Beacon" tells the story: "The Federal Council of the Churches of Christ in America at last has opened an office in Washington, D. C., for the express purpose of influencing legislation in behalf of the new, 'near-communistic' social order advocated by the Federal Council."

## -- The First Baptist Pulpit --

### "The Sinner At The Judgment"

"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"—I Peter 4:17, 18.

This text is one of God's soul-searching and thought-provoking questions. It is unlike the questions often asked by man. Many of man's questions are ambiguous, complexing and confusing. This is not true with God. Whatever God says and especially the

questions he asks are always directly to the point. As an example of this it is to be observed in all the Bible that God's questions are very pointed.

"And the Lord God called unto Adam, and said unto him, 'Where art thou?'—Genesis 3:9.

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"—Mark 8:36.

"How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."—Hebrews 2:3.

"He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"—Hebrews 10:28, 29.

This pointed soul-piercing question which I use for my text leads us directly to the thought of the sinner at the judgment, which judgment occurs for the unsaved

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### CAMPBELL AND BAPTISM

As Campbell was baptized by a Baptist minister long before the first person baptized by one of this new order with a view of obtaining salvation, he puts himself in a dreadful dilemma when he says:

"Remission of sins cannot be enjoyed by any person before immersion . . . Without knowing and believing this, immersion is a blasted nut—the shell is there, but the kernel is wanting" (Christian Baptism, p. 531).

As Campbell did not discover that the "novel" gospel put baptism in order to obtain salvation until AFTER he was baptized, therefore he could not have known and believed it then, evidently his baptism was a "blasted nut"—a shell without the kernel!

—American Baptist

THE BAPTIST EXAMINER

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"WHY ARE THERE SO MANY SPIRITUAL BABIES IN OUR CHURCHES?"

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babies—that's why. They want a "pacifier"—want to suck wind, instead of learn the deep things of God.

2. (v. 3) ENVYING AND STRIFE. Churches are full of this. It is the exception, rather than the rule, for churches to be at peace. One has a place higher and more prominent than another—result—envy. Strife arises about the most trivial things, until the unsaved see that there is more peace in the world than among church people. Especially are the smaller churches filled with strife.

3. (v. 3) DIVISIONS. How many church splits have you known? These result from spiritual babes. Most times splits are not over great doctrines or principles but over personal matters.

4. (v. 3) CARNAL. That means "fleshly." The person of this kind is dominated mainly by the desires and impulses of the flesh. Why are professing Christians set on dancing? The answer is—carnal. Why on smoking? Answer: carnal. Why on drinking? Answer: carnal. The difference between a spiritual life and a carnal life is this—the spiritual person lets the spiritual have chief place; the carnal lets the appetites and desires of the body have sway.

5. (v. 4) FACTIONALISM OVER HUMAN LEADERS. These Corinthians were all split up in their allegiance to preachers. And some people will take out, when the preacher who baptized them moves to another field. Or if some preacher disappoints them, they are all flabbergasted and ready to quit everything. Their eyes are not on Christ, but on the minister. Read what Paul says in answer to such a characteristic: (verse 5-8.)

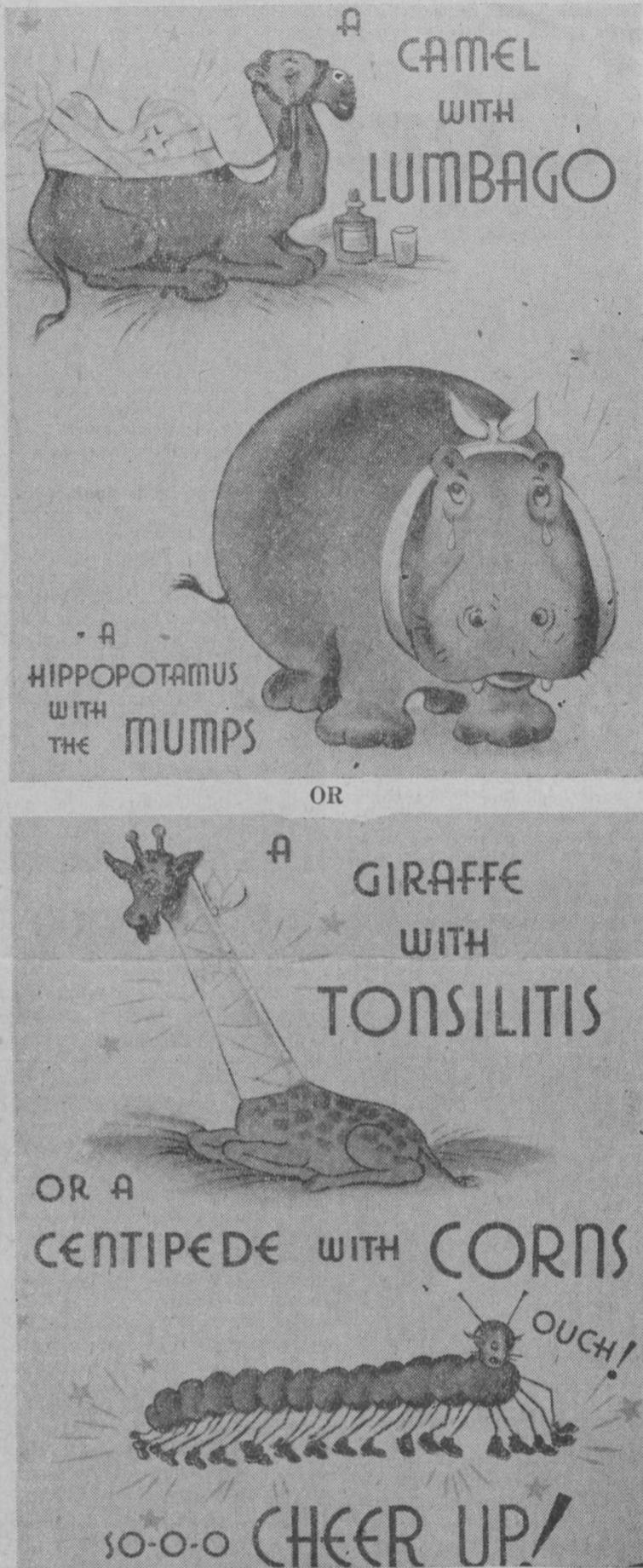
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"THE SINNER AT THE JUDGMENT"

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at the end of the Millennium.

**DUE NOTICE OF THIS JUDGMENT HAS BEEN SERVED ON ALL SINNERS.** As you well know, all legal matters and that which pertains to the courts of our land are valueless and null and void unless due and proper notice of the same has been given. Such notice of this judgment has already been served on

**Grandma Grump**  
You Could Be Worse Off If You Were . . . .



"In everything give thanks: for this is the will of God in Christ Jesus concerning you."—I Thes. 5:18.

all sinners by God Himself.

This judgment has been definitely revealed in the book of nature. In the light of many Scriptures, it is evident that this universe is a revelation of the power, might, and majesty of God. If the sinner had never seen a Bible and if not a single sermon had ever been preached, in the light of that which we can see of God in nature, then the sinner stands without excuse. Listen:

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation

of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead so that they are without excuse."—Romans 1:18-20.

A similar Scripture is found in the Psalms.

"The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun."—Psalm 19:1-4.

How marvelously this portion of God's Word confirms God's testimony through nature. In

these verses He tells us that both day and night, the heavens are showing forth the glory and wisdom of God. Most folk can only speak one language or at best a very few. This is not true of the heavens or God's firmament since these speak all languages. David thus says that there is no language where God's voice has not been heard through nature.

In the days of Paul's missionary journeys, on two occasions he declared this truth as to the revelation of God in the book of nature.

"Who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."—Acts 14:16, 17.

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring."—Acts 17:24-28.

This last Scripture indicates most clearly that God may be known through nature. Paul even declared hereby that God through nature is never far from the sinner.

Thus, beloved, in the light of these Scriptures I repeat that the existence of God, man's responsibility, and the coming judgment have already been revealed in the book of nature.

Not only has God served notice of this coming judgment through nature, the responsibility and the fact of a judgment is also written on men's consciences.

There is within man an inward monitor known as his conscience. Even if the individual had never heard of God and even though he might be blind so that he could not see God's revelation of Himself in the book of nature, even then he would still be responsible, for God has imbedded within his conscience the fact of a judgment. Listen:

"For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another."—Romans 2:14, 15.

In this Paul speaks of pagan Gentiles who have never heard the Word of God. Though they knew nothing of Him from a revelation of His Word, still the fact that they accuse and excuse themselves is sufficient proof that God has revealed Himself to man through his conscience. Therefore, since man's conscience, apart from any other revelation, acts and reacts as it does, the sinner is definitely liable to God at the judgment.

The fact of this judgment also has been fully revealed within the Bible. Since some have never seen the Word of God, it is wonderful that God has revealed the judgment in the book of nature. Likewise, it seems most

marvelous that the fact of judgment is written on men's consciences. However, the greatest notice of this coming judgment has been served on man by God's revelation in the Bible.

Many times within the Word of God we are brought face to face with the fact of the judgment. It is an indisputable, clearly revealed, and forcefully pressed truth which stands out in many of the pages of the Word. Listen:

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall come forth; and they shall be judged by their voices. And shall come forth they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John 5:28, 29.

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes: but know thou, that for these things God will bring thee into judgment."—Eccl. 11:9.

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."—Eccl. 14.

"But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."—Matt. 5:22.

"And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts 17:30, 31.

"And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call thee."—Acts 24, 25.

"And I saw a great throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."—Rev. 20:11, 12.

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

You would think that in the light of all of these Scriptures that no one would doubt the fact of the judgment. However, in spite of God's revelation many doubt the judgment. Though God has revealed the coming judgment in the book of nature and has shown the facts of it on man's conscience and has also revealed it within His Word, in spite of this many still doubt the judgment.

Not only do men doubt the fact of the judgment, but many times they laugh at it. Some laugh and scoff at the idea of judgment. However, though they may do so, sooner or later judgment will come. They laughed at Noah when he prophesied a judgment of water, they laughed at his ark, his sermons, his 120 years of patient service of God, yet eventually they came. Yes, it is true that they laughed at his prediction of judgment but they didn't

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## THE SINNER AT THE JUDGMENT

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the judgment away. They did likewise in the days of Lot when he attempted to warn his children as to the destruction of Sodom and Gomorrah. He was met with sneers and laughed at. Ultimately those cities were burned just as he had predicted. Though they laughed at his message of a judgment, they couldn't laugh it away. Jeremiah pleaded with the people of God of his day that they turn from their sins. He wept much over the sinfulness of his people. They laughed at him when he spoke of the coming judgment and yet however within a little while Nebuchadnezzar destroyed the city of Jerusalem, killed many of the people thereof, and carried away a great number of Jerusalem's population to become slaves in Babylon. Though they made fun of Jeremiah's tears and made fun of that which he said concerning the coming judgment, they couldn't laugh it away.

Jesus spoke of the judgment which was to befall the city of Jerusalem. As we look backward His Word seems perfectly plain. Imagine that His hearers understood well all that He said concerning the judgment, still they laughed at Him; they laughed at Him! they rejected His message and ultimately crucified Him. Scarcely had He returned to Heaven for 40 years when this judgment came to pass. Titus, a Roman general, marched against the city of Jerusalem, battered down its gates and walls, killed thousands of its inhabitants, and carried still further thousands to the slave markets of Egypt. Though they laughed at Jesus' predictions, they could not laugh away this judgment.

It is true that men of this modern mind still laugh at the judgment. Those who are worldly often laugh and mock at the Word of God judging the world. Remember they did this in the days of Noah, Lot, Jeremiah, and Jesus. Though they laughed then, the judgments prophesied by these individuals came. Even though men may laugh at the Word of God judging the world at some future date, they can never laugh away the judgment away. Soon or later it must come to pass. Both in the book of nature as well as in the conscience of man this judgment has been revealed. Certainly in the light of this three-fold revelation we can say with definite positiveness that the notice of this judgment has been served on all sinners.

IN VIEW OF THE FACT THAT JUDGMENT IS POSITIVE AND CERTAIN THEN WHAT QUESTION ARISES: ON WHAT BASIS WILL JUDGMENT BE PRONOUNCED? First of all, everyone will be judged on the basis of the deeds done in the body. "For we must all appear before the judgment seat of Christ: that everyone may receive the things done in his body, whether it be good or bad" (1 Cor. 5:10). You will note that the things done in the body and not the things done in the grave. Since that is true, Russellism and the preachers who are preaching that man will have a second chance are liars. Truly, the issues of eternity will be determined by things done in the flesh. The man living in drunkenness, the woman living in frivolity, the man who

makes money his god, the man who knows the truth, the libertine, and the corrupt politician will have to answer for things done in the body.

Then too, the secret things will all be judged. There are no secrets hidden from the eyes of God. "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me" (Ps. 139:7-10). This verse thus declares that whether in Heaven, Hell, or in the uttermost parts of the sea, God is present to see our every act. "Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord." Jer. 23:24, "And she called the name of the Lord that spake unto her, Thou God seest me" (Gen. 16:13). This was Hagar's testimony. Truly He is a God who sees us. The deeds done in the dark, the things done when no one saw—but God, these secret things will all be judged. Every secret dishonest business transaction, every ill treatment of your wife or husband, and all secret lies, thefts, adulteries, will be brought to light. There is doubtlessly someone listening to this broadcast tonight who has committed some nefarious deed. Since no one has said aught about it, he has lived in ease thinking no one knows anything about it. Unless he repents, the whole world will know about it for every secret thing shall be judged. There may be many a woman who has some secret infatuation. Since no one has accused her, she lives at ease thinking all is well. Unless she too repents, at the day of the judgment the whole world will know of her sin.

Some time ago an Associated Press Dispatch told an interesting story growing out of a secret sin of 20 years standing. More than 20 years ago a man and his wife murdered her father for his money in a New England state. They drove a nail into his skull while he was sleeping. The flesh closed over the wound and no one ever knew the cause of his death other than it was reported that he died while asleep. Twenty years passed by. The daughter of this murdered man and her husband lived at ease in the palatial home which they had inherited from her father. In the course of the development of the city it became necessary that the graves be moved to a new cemetery that was being built. As the grave-diggers were moving the bones where this woman's father was buried, they noticed a metallic rattle of the skull and on examination they found the nail driven through the man's head. These grave-diggers wisely put the matter in the hands of a detective who investigated the matter. Somehow suspicion pointed to this daughter and her husband and the detective decided upon a bold stroke with the hope of good luck. One evening he went to the home where the guilty couple lived and in a cursatory manner brought up the subject of the exhuming of the cemetery which in turn led to the death of her father and the peculiar circumstances surrounding it 20 years before. Then in a moment when their minds were dwelling upon the awful deed they had done, he pulled from his coat the skull of her father and dropped a nail through the hole in the skull. Quick as a flash the woman leaped to her feet and cried, "Charlie, they've found us out!" More than 20 years had elapsed

but the secret sin was found out. Every sin must be accounted for.

Again, judgment will be pronounced on the basis of our words. "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Mt. 12:36, 37). The words of slander, gossip, and tale-bearing about your neighbors are all recorded. The unkind cutting remarks concerning some person's character are being registered. All mocking, scoffing, and jeering at religion and the Bible are being entered in the record books of the Lord. All the words which one uses whereby men may be discouraged and where one stands in the way of a sinner shall have to be accounted for.

Some time ago I heard an ungodly sinner in an ungodly manner scoffing at a preacher friend, and at religion in general. Some day he will have to give an account for every word which he has spoken.

The final basis of judgment is what you do with Jesus. "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:18, 19). It isn't a question of whether you are a church member or whether you have been baptized, or how good you are, or whether you try to live up to the Ten Commandments, or whether you keep the golden rule, but the question is: What have you done with the Lord Jesus Christ? Have you actually trusted Him to save you from all sins? Remember the Scriptures say, "The blood of Jesus Christ cleanses us from all sins." (1 John 1:7). Have you fully trusted the blood to redeem you?

You may be getting along pretty well in this world but remember that God hasn't called you yet to give a full accounting of yourself. An infidel wrote an editor of a religious paper that he had plowed his ground and cultivated part of his crop by Sunday work. The balance of his ground he plowed and cultivated during the week. He said that although the land which he cultivated on Sunday was poorer than the land he cultivated during the week, that the land cultivated on Sunday was far greater in its yield than the balance of the land. Then he said, "How do you account for this in the light of your editorials?" The editor wisely turned the letter over on the reverse side and wrote: "God doesn't make a full settlement in October." Though you may be getting along well (so you think) without Jesus, God hasn't made a full settlement yet with your soul.

The longer you put off Jesus the more wrath of God you are accumulating against yourself. In my radio audience there may be one who has laughed and mocked at all that I have said. I can imagine this one at the judgment bar of God, when all his friends have fallen away and with profound silence, Jesus, our judge, speaks with a voice of many waters, "Why have you refused me?"

III  
THAT WHICH FOLLOWS THE JUDGMENT IS HELL. It is a terrifying, sickening, and soul-shuddering thought that there is to be a judgment. However, there is that which follows the judgment which is far worse than the judgment itself. I speak

of Hell. I do not speak of Hades but rather H-E-L-L—fire and brimstone, which follows the judgment as logically as night follows the day.

"And death and hell were cast into a lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:14, 15.

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth."—Matt. 22:11-13.

Possibly the most terrifying thought concerning Hell is the degrees of punishment which shall be meted out justly to every unsaved one.

"Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." Matt. 11:20-24.

Here is a verse which says that it will be "more tolerable" for some than for others. This could mean nothing other than degrees of punishment. Listen again:

"Which devour widows' houses, and for a pretense make long prayers: these shall receive greater damnation."—Mark 12:40.

He speaks here of others who receive "greater damnation", which likewise would tell us that there are degrees of punishment in Hell.

Then it is that every lost sinner shall confess the Lord Jesus Christ. Of course, it will be too late to avail him anything, yet to the praise of God every tongue shall confess the Lord Jesus. In other words, that which the sinner shrinks from today he shall

then be forced to do.

"Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:9-11.

IV

MAY EACH OF YOU BE INSTRUCTED FROM OUR TEXT THAT THERE IS A TREMENDOUS DIFFERENCE AS TO THE WAY GOD TREATS BOTH THE SAINT AND THE SINNER. The Christian gets his punishment now. Our text declares this, for it says: "Judgment must begin at the house of God." This is the teaching of all of God's Word.

"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Heb. 12:6.

"If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments: Then will I visit their transgression with the rod, and their iniquity with stripes."—Psalm 89:30-32.

This is not true though of the unsaved since the unsaved gets his punishment in the hereafter. Of course, this is the plain teaching of our text.

In view of the fact that the Christian suffers now for only a little while for his sins, whereas the sinner suffers eternally in Hell for his sins, then who is there that would not want to be a Christian. Surely everyone, were he not blinded by Satan, would leap for joy at the prospect of being saved. However, we realize that only the elect of God will ever trust Him and thus be saved.

Since the judgment is a fearful reality and that which follows the judgment still more fearful, then logically the proper question to ask would be, how can I be ready for judgment? There is only one way. Jesus said: "I am the way." (John 14:6). Paul said: "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16:31.) May God help you to see the truth and receive Jesus now as your Saviour.

"Knowing therefore the terror of the Lord, we persuade men"—II Cor. 5:11.

## Trust

Until I learned to trust,  
I never learned to pray,  
And I did not learn to fully trust  
Till sorrows came my way.  
Until I felt my weakness,  
His strength I never knew;  
Nor dreamed till I was stricken,  
That He could see me through.

Who deepest drinks of sorrow  
Drinks deepest too of grace;  
He sends the storm so He Himself  
Can be our hiding place.  
His heart that seeks our highest good,  
Knows well when things annoy,  
We would not long for heaven,  
If earth held only joy.

—B. C. R., Light and Liberty

## LOYALTY TO CHRIST

(Continued from page one)  
got out of college I went to be Educational Director in a large church which had A-1 organizations in everything. I remember at a state convention in that state I was on a program to make a ten minute speech. The subject was "Denominationalizing Our Young People." What a word! But I denominationalized them that day. I even remember the illustrations I used in that speech. I said we ought to produce in our young people a loyalty to our denomination, and that is what we were doing. Experts from headquarters were there to see that everything they had thought up at headquarters was stressed and distressed until we got it, and until we couldn't do anything else when we got back home but run in the groove made for us. Doubtless we were all conscientious.

After a few months, for some unknown reason, my spirit began to rebel against working in a harness that didn't fit me. I had a soul inside me, and the Word of God and the Spirit of God to guide me, and I began to break out. I resigned and went back to my home, where religion had been simple, and where the Spirit was not quenched. I went down the creek to the old church again, and took inventory of the place.

There were larger maple trees now around the lot, and the little church needed some paint, but things were pretty much the same. There I heard preaching once a month, by preachers who knew nothing about adapting the Gospel to children like the specialists in child evangelism do today. They just preached, adult preaching, and somehow, before I was fourteen, the Lord had interpreted the Gospel to me, so that I could trust in Christ the Saviour. We never planned a revival meeting. Saturday was business meeting, and a sermon followed. Saturday night was preaching, and Sunday was preaching. Sometimes we had Sunday School. Sunday morning, at the close of the service, some brother might remark: "I feel the Spirit moving; let's have meetin' tonight." And that night, if the Spirit moved, we announced meeting for the next night. And, if the Spirit kept moving, we kept on having meeting, until revival swept over us, and many were saved.

With that little old church, once-a-month preaching, and a revival meeting when the Spirit moved, we kept the community saved and baptized in numbers proportionate to the population. The Lord received genuine, unsophisticated praise, and heartfelt prayer and joy and witness went on. As I thought back over my fine training, and my loyalty to the denomination, I began to ask the question, "To what have I been loyal, to the denominational plan, or to Christ?"

If some brother says it is one and the same, I beg to differ. There is nothing in any denominational plan or program that can stimulate a heart spiritually. God works through living flesh and heart and mind and soul. His plan is a man. "There was a man sent from God whose name was John", not a plan sent from God whose name was A-1. Programs take the heart out of loyalties and make them artificial.

I have had to learn that "Loyalty to Christ" is not loyalty to the denominational order and program. When I speak of the denomination, I do not mean here the brotherhood or the fellowship. I love my brethren every-

where, and that in spite of the fact that we disagree on many matters. Nor do I mean the principles for which we stand. To those principles which distinguish Baptists as a people I stand loyal. But there is a wide difference between principles and plan.

In the Scriptures we will find the principles which mark true Baptists as New Testament Christians, but no where in the Scriptures can we find the plan or suggestion for this far-flung denominational structure which is ours. Southern Baptists have followed in the footsteps of the denominational "churches."

We claim the individual church is independent, and that it is the only Scriptural unit recognized in the New Testament. But, while that once marked Baptists as a people, it now is only a theory in our Southern Baptist Convention. There are two ways of controlling people: One is by outright, arbitrary control of force. This Baptists will not tolerate. The other is by propaganda and intimidation. This is the method of Southern Baptists.

Contrary to denominational design, our churches don't all have to be alike, except in principles. These principles are summed up in what we define as a New Testament church. It is a body of baptized believers, united in the Spirit, purpose, and work of our Lord, to give witness to His saving grace by worship, prayer, preaching, witness and fellowship. Its leaders are pastors or bishops, and its servants deacons. Beyond this nobody can set up plans or objectives for a N. T. church. The Spirit, through the body, directs in selecting leaders, and servants, and in the application of His will in our work. No association of churches nor convention, nor any group of individuals, has either the right or the spiritual direction to propose a plan of work or goals of achievement for the church.

The structure of our denomination is not only unscriptural, it is anti-scriptural. It is against the teaching of the Scriptures. The worldliness of our churches lies, not so much in social evils, as it does in the worldly schemes and plans which we have borrowed from the world. God's plan for a church was simple enough for a church of five, and complex enough for a church of five thousand. This complex system which we have developed has long since ceased to be a coordinated service of the churches and has become their dictator. Pastors who don't follow the program laid down by the denomination ARE marked by the machine boys, and prevented from denominational recognition. The fact that there is a structure which can accomplish this is proof of its existence. But even those who disagree with the program set out by this structure are asked constantly to pay its bills. I admit that the program has much good in it, but also much that is not of God.

Loyalty to the denomination (as we speak of it) is the price a pastor or preacher must pay if he would have recognition by Southern Baptist leadership. I care not who says it is not, I insist that it is, and, for me at least, that settles that.

No one but the Holy Spirit, in the church itself—through pastor and people—is qualified to tell a church what it should do. If I were to do all the denomination asks me to do, I would not have time to do what the Holy Spirit directs me and our church to do.

I have no desire to be loyal to the "the denomination." There are preachers who fear this monster, who, when they arise to voice a disagreement with the program, start off with a preface which puts them in proper favor, by saying: "Now, I don't want to be misunderstood; I believe in all our denomination stands for — BUT." Then they will mildly state their disagreement.

I can't say that I am in favor of all the denomination stands for. There is much of their program I am not in favor of, and one thing is the large and ever-increasing denominational structure itself. In stead of curtailing super-organization, which has reared its head above the churches, we continue to bow to its demands, and fear to raise our voices against its tyranny of propaganda and intimidation. I know this is strong language, but we are at that point in our Baptist fellowship.

As a pastor, I advise our church against a loyalty to the denominational structure and program because I do not believe the genius of Holy Spirit direction functions in a set-up, which is not Scriptural. I do admonish them to loyalty to the Word of Christ, and to Christ Himself, for in Him and His Word are the life and principles which mark a New Testament Church.

Our church falls far short of this admonition, and so does their pastor. But denominational plans will not make us more perfect. Only Christ, through the Word and the Spirit, can do this. To Him we look for leadership, in His Word we find His pathway. There are many times when the church, or its pastor, or maybe both, will fail to see the way He leads, but I shall keep on ever trying to bring them back to the simplicity of that life and plan which the Scriptures teach, and to loyalty to Him, while most of the denominational propaganda and pleadings will find their way to my waste basket.

## "THREE DISLOYALISTS DISCOVERED IN BAPTIST CHURCHES—OPENLY REBUKED AND EXPOSED"

(Continued from page one)  
put loyalty to a man-made program above loyalty to the Bible and the once-delivered faith. The test of loyalty for Baptists is the inerrant Word of God. If it

## "No Shadows Yonder"

No shadows yonder! All light and song?  
Each day I wonder, and say, "How long  
Shall time me sunder from that dear throng?"

No weeping yonder! All fled away!  
While here I wander, each weary day,  
I sigh and ponder my long, long stay.

No parting yonder! No space of time  
Shall hearts e'er sunder, in that fair clime,  
Dearer and fonder—in friendship sublime.

None wanting yonder! Bought by the Lamb,  
All gathered under the evergreen palm,  
Loud as night's thunder swells out the glad psalm.

is in the Bible, it is Baptist doctrine. If it is Baptist doctrine you can find it in the Bible.

**UNIONISTS ARE ALL DISLOYALISTS.** No exceptions. Unionists all compromise the truth for pay or popularity. Lots of folks talk about the truth as they see it. Two fallacies lurk in that. There is but one way to see truth. That is as the Bible reveals it. If you don't see it the Bible way, you just don't see and don't love the truth. Compromising the truth is like a woman compromising her virtue. The woman who compromises, loses all. The Baptist who compromises, loses all.

**WOMEN'S ORGANIZATIONS ARE NEARLY, IF NOT QUITE, ALL DISLOYALISTS.** They are confessed disloyal to the Bible. Their leaders admit that they can not be loyal to the W.M.U. and B.Y.P.U. programs without being disloyal to the Bible prohibitions in I Cor. 14:32-37, I Tim. 2:8-13, Rev. 2:20-25. No woman can be loyal to the W.M.U. without being disloyal to the Bible. Then they are disloyal to their churches. They put the W.M.U. above the church. They give through the W.M.U. instead of through the church and to the glory of the W.M.U. instead of to the glory of the church and the Lord Jesus, Who is the Head of each church. He is not the head of the W.M.U. Neither is He the Head of the B.Y.P.U. Most W.M.U.s are also disloyalists in denying the headship of their husbands and the headship of men over the women in the churches. We know that to most Baptists this is old-fashioned and old-fogy; but it is Bible all the same and Baptists can neither thrive nor prosper except as they stay with the book.

Grace and Truth well says:

"The idea of woman's subjection to her husband is not well received in these days. The thought is all out of joint with present day thinking. Today we are hearing of 'woman's equality' and 'woman's emancipation.' Many ministers now leave the word 'obey' out of the marriage ceremony and it is not unusual to hear a young woman say 'I'll never obey any man.' Some enthusiastic idealists regard these signs as indications that woman is coming into her own. But they are rather indications of woman's rebellion against the gracious will of God."

When women get to be loyalists—loyal to the Bible and loyal to their husbands, they will vote no more. Equal suffrage is based on equal rights and both are against the Bible from Genesis 3:16 to Rev. 2:20. There are many disloyalists among deacons and Sunday School officers and

teachers, to whom the words of The New Republic apply. To nominalists, nominalists, U. S. W.M.U.s and B.Y.P.U.s the "Disloyalists" can be almost not quite, universally applied.

## "WHY THE EDITOR DOES NOT OBSERVE EASTER"

(Continued from page one)  
11. It dethrones the Lord Jesus as the Lord of men's lives and worship and turns His work into the grossest forms of idolatry.

12. It is a grievous and serious religious abuse of holy things turning things intended to glorify our risen Lord into a day of show and frolic or a day of show and hypocrisy. That Campbellite anybody else, who practices immersion declaring the resurrection of Jesus, should join Catholics in the observance of Easter, which was invented to substitute for the Scriptural observance of the resurrection of Jesus, is the worst sin of observers of Easter. Beware of name to live, they are dead. Their fruits ye shall know.

## SPIRITUAL BABES

(Continued from page two)

## WHAT ARE SOME OF THE CHARACTERISTICS OF BABYHOOD?

Note these, then note that same things characterize spiritual babies.

1. **CHILDREN OFTEN HAVE TO BE COAXED TO DO THINGS.** So with spiritual children—they are often not willing to serve.

2. **A CHILD WANTS ITS OWN WAY.** So with baby Christians "My way or bust!"

3. **TENDENCY TO TALK ON EACH OTHER.** When you find gossipers and biters and blabbers who are always talking about each other you have found spiritual babies.

4. **JEALOUSY.** Children are curably jealous—they look for the piece of pie they get if the piece of pie they get is large as another child gets if not—look out! In church life is almost impossible for a person to have any personal friends because of this jealous tendency.

## THE CURE FOR JUVENILE

The cure is to grow up (Ephes. 4:13-16). And to grow up some things are necessary: (1) **FOOD.** The Word of God is food. (2) **EXERCISE.** Such as prayer—testimony before the world—effort to win others to Christ, etc.

## YOU OUGHT

To Order A Copy Of

## "Definitions Of Doctrines"

which is the new book written by Elder  
C. D. Cole, Morton's Gap, Kentucky.  
The price is \$1.25 and it ought  
to be in every Christian's library.