

# The Baptist Examiner

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

Volume 17, No. 37 Russell, Kentucky, Oct. 23, 1948 Whole Number 543

## SHALL BOB JONES OR JESUS CHRIST CONTROL GREENUP ASSOCIATION OF BAPTISTS?

At a recent session of the Greenup Association, the following paper was distributed to all who were in attendance. I didn't attend this meeting. A few years ago, the First Baptist Church of Russell withdrew the hand of fellowship from a group of unruly covenant breakers who were determined to wreck the ministry of this editor. At once these disorderly, excluded members were taken into the fellowship of various churches in the association and were encouraged in their attempts. Immediately, I was forced out of the association since the fellowship was definitely broken. I haven't been back since, and it will be a long time before I am back. The attitude of some of the preachers and churches of this association toward the pastor and members of the First Baptist Church of Russell is too well known to need elaboration here. Well, since then I haven't gone to the association. However, I am reproducing the paper that was thus distributed as a matter of information.

The crowd that has fought my ministry and my doctrine for years is now the Flatwoods Baptist Church. At least it is called a church by the world, though it is made up of excluded members. This article will reveal several facts.

The type of pastor they now have.

Their continued opposition to the First Baptist Church of Russell. In this respect it is amusing that at this recent meeting delegates from this Flatwoods organization said that he had done everything to secure reconciliation with the church at Russell but get down on his knees and that we ignored his efforts. He surely should sleep well for he lies easily.

The encouragement which all these excluded folk have received from preachers of the association.

The utter lack of ethics on the part of the pastor of the Flatwoods Church. I might add in this respect that he has even welcomed members of our church of recent date—not more than one to a house. Furthermore they drive by our church twice each Sunday to haul people from our field to Flatwoods. I agree, that

sheep-thieves have mighty little conscience.

Eastern Kentucky, particularly Greenup Association, is suffering from a plague of Bob Jonesitis. It began with the calling of Donald Wells as pastor of Pollard Baptist Church and has spread by way of Ketner, Grenell, Michael, Howell, Perkins, Bob Jones College band, and others.

This influx is not good and the influence of Bob Jones College in our churches is bad. While Bob Jones College may claim a high standard of morality, their doctrine must have come from Denmark—it's rotten—it smells.

Donald Wells has lead Pollard Baptist Church in a definite departure from The Faith.

On February 4, through his urging, Pollard Baptist Church voted to allow women equal privilege with men in the Sunday School, Training Union, etc.; also to pass collection plates to receive the offering; and to use the church property for social functions.

To say the least, this is unscriptural, modern, and worldly.

I Cor. 14:34.

I Cor. 11:22.

While this was adopted on Feb. 4, 1948, it was rescinded on March 2, 1948, and on the following Sunday, at Donald Wells' insistence, the church "rescinded the rescind." This was done by declaring the business meeting of March 2 out of order.

Donald Wells is doctrinally wrong in his attitude toward the mourner's bench. In the recent meeting which resulted in the Wildwood Baptist Church, Millard Michael preached one evening and gave three altar calls, Donald Wells being present.

In a revival near Fullerton, Kentucky, Mr. Ketner (Flatwoods Baptist Church), who was conducting the meeting, urged the practice of the mourner's bench. Afterwards, Bro. Stanton Dowdy asked him to explain his position, but received no satisfaction from him—

Ketner merely evaded the issue.

The use of such a bench definitely denies that salvation is the free gift of God and is rank heresy.

Rom. 6:23.

Donald Wells is not a Baptist and does not love Baptist churches. He has said from his pulpit that he is sick and tired of hearing about a New Testament church.

When Clarence Reynolds was superintendent of the Junior Department of the Pollard Baptist Church, he told his department that "Jesus established a Baptist church while on earth and that all others were started by men and that the Devil was their father." Clarence Reynolds was condemned by Donald Wells and his assistant, Henry Mayhan, the latter even wanting to fight Clarence Reynolds over his statement concerning the church. No real Baptist should object to such a statement and any Baptist preacher, who is any part of a Baptist, ought to be thankful to have a Sunday School department superintendent who would stand up for the truth concerning the church which Jesus built.

Donald Wells' truthfulness cannot be depended upon. Again and again in the Pollard Baptist Church, he has promised publicly to do thus-and-so, and has added the expression "on my word of honor." For example when the business meeting of March 2, 1948, was held he stated that so far as his recommendations were concerned, he would never bring them up again. He said, "I give you my word of honor that if the recommendations are never taken up again until I do so, that they will never be brought up again." Yet in less than one week he asked that the action

### Mused Uncle Mose

Peoples ain' goin' to lak dat new pahson. He talk too much 'bout whut de Lawd done fo' dem an' not 'nuff 'bout whut dey doin' fo' de Lawd.

## The First Baptist Pulpit

### "BEHOLD THE MAN"

"Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!" — John 19:5.

Some of the old historians tell us that at the time Jesus was crucified, it had been insinuated against Pilate that he was in league with Jesus to set up a new monarchy in opposition to Caesar. Just how much truth there may be in that statement, I am not able to say. Yet, it is possibly true that Pilate's motives had been misunderstood. It is highly possible that Pilate's enemies may have circulated just such a rumor, that he and Jesus were in league together, and that they were going to set up a new monarchy opposing the Roman government. I say, beloved, I don't know just how much truth there may be to that statement which some historians have made, yet, I think there is possibly some truth to it.

In view of the fact that Pilate had Jesus scourged, it would seem to me that doubtlessly Pilate was making an effort to repudiate and to refute this accusation that has been brought against him. Thus having Him

of this business meeting be declared out of order. Those who have heard him speak so often as to his "word of honor" are wondering if perhaps it is not all words and no honor. It seems strange that Bob Jones College, while boasting of its high moral standards, never taught Donald Wells the meaning of truth and veracity.

Donald Wells' ministerial ethics are utterly lacking. He and Ketner have rounded up all of the excluded members of the First Baptist Church of Russell and have organized them into a so-called "church" in Flatwoods.

For any church to accept into its membership those who have been excluded from another church, or to encourage excluded members in their opposition to the church from which they have been excluded is a breach of ministerial ethics and the church or preacher who does so, shows that he is thinking only in terms of his own glory.

Donald Wells and Ketner, even to this day persist in visiting some of the best members of the First Baptist Church of Russell, hoping to induce them to leave their church and join the Flatwoods organization. This is not only un-ethical—it is sheep-stealing; the preacher who does so is as low and common as any man who ever stole a buck or an ewe.

Both Wells and Ketner may excuse themselves on the grounds that Gilpin doesn't support the cooperative program. That may satisfy them (sheep-thieves have a conscience that is easily satisfied anyway), but how will Wells explain his actions in the light of other churches?

How can Wells explain his actions with reference to the Fairview church, since he goes into that community and hauls members from under the very door of that church over to Pollard?

Furthermore, how can he explain his attitude toward the Unity Baptist Church? No one has ever accused Bro. Tipton of disloyalty to the cooperative program. Even though Gilpin doesn't support the cooperative program (which is his privilege) both Bro. Tipton and Bro. Felty do support it.

This just proves that Donald Wells, Ketner and the balance of the Bob Jones satellites are more anxious to build up a work for themselves than they are to build up the cause of Christ. It would appear that they are more interested in putting a feather in their own cap than they are in putting a crown on the head of Jesus Christ.

Such actions on their part prove that they are utterly devoid of ministerial ethics.

The bulletin of the Unity Baptist Church of Aug. 22, 1948, has this to say of the action of Donald Wells:

### ONE WAY TO STOP US

For the past few years the Unity Baptist Church has been growing in every way. There was a net increase of 113 members this past year. BUT—

Our church field is being invaded and some of our members have been induced to organize with others into another church. Unity is the mother of many churches but she likes to decide for herself when her children are to be born.

"The relations between neighboring pastors in the same city should be governed by laws of honorable and gracious behaviour. To coax away the members of another man's church is despicable. It is usually an unfair procedure for a minister to call on people who have been attending his services but whom he knows to be members of a church of the same faith in the same city. If such people have decided to change their church affiliation, and express their intentions to the pastor, he should give them a hearty welcome, but the initiative should be taken by them, not by him. He should be careful not to invade the field of another pastor.

"No vocation is so lofty as that of a minister of Jesus Christ. No minister, in any of his functions or offices, should condescend to methods which are unethical or in the least degree questionable. The utmost sincerity, the kindest sympathy, the strictest honesty, and the bigness of heart which is always and wholly admirable, should characterize every phase of the minister's relationship with his fellow-laborers in the work and fellowship of the kingdom. Ministerial fellowship should be marked with mutual consideration and the highest Christian unselfishness alone can make this possible." — Curtis Lee Laws.

It is a dangerous presumption when one pastor and church in an association assumes the right to decide where and when new churches are to be organized, regardless of the wishes of the other churches. This looks to me like the spirit of dictatorship.

This kind of procedure will disrupt building programs. Who knows just what field will be invaded next?

These words from Bro. Tipton are indeed words of warning. Wells has invaded the field of the Russell Baptist Church, the Fairview Baptist Church, and the Unity Baptist Church. "Who knows just what field will be invaded next?" An unethical minister seeking selfish glory will invade any man's field. Donald Wells may be "tenting" on your field before night.

In addition, there is a doctrinal (Continued on page four)

### NOTICE

The November meeting of the Tri-State Baptist Fellowship will be held with the Baptist Church at Vanceburg, Ky., on Friday, November 5, at 7:30 p. m. Elder Bruce Lunsford is pastor of the entertaining church.

In accordance with the request of the Vanceburg church the editor will bring the message.

All readers of The Examiner who can are urged to attend.

### IT MUST BE GOOD!

From all over the nation have come orders for "A Systematic Study Of Bible Doctrine."

It is indeed amazing how many more than a single copy copies to give to their friends. Two, three, four and even as many as eight copies have gone to individuals.

There is no finer gift that you might make than this. Why not order a copy today for your- self and one for your dearest friend — only \$3.00 postpaid.



Most churches would be filled to overflowing if each active member would live "Christ-like" seven days every week.

## THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

PUBLISHED WEEKLY

Editorial Department, RUSSELL, KENTUCKY, where communications should be sent for publication.

SUBSCRIPTION PRICE  
Per Year in Advance 50c  
(Domestic and Foreign)

Send Remittances to Russell, Ky.

Entered as second-class matter May 11, 1941, in the post office at Russell, Ky., under the act of March 3, 1879.

Paid circulation in every state and many foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuation.

### "BEHOLD THE MAN"

(Continued from page one)

placing a crown upon his head, Pilate in mockery presented Him unto the crowd and in the words of our text said: "Behold the man."

If I have any desire this morning as I have read to you this great chapter and as I have read this text, it is, beloved, that I might be able to present Jesus unto you and as I hold Him up before you, I might say to you like Pilate: "Behold the man."

I

BEHOLD THE MAN WHO FULFILLS ALL PROPHETIC UTTERANCES CONCERNING THE MESSIAH. I haven't time to read to you all the statements in prophecy concerning the Messiah, nor have I time to show you how that Jesus fulfills every one of these. Yet, beloved, I do want this morning for you to notice a few of these prophetic utterances in the Old Testament given about Jesus. Listen:

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." — Gen. 3:15.

Here's a verse, beloved, that was written fully four thousand years before Jesus Christ ever came to this world. Yes, beloved, forty centuries rolled by between the time that this utterance was given by Moses and the time that Jesus was born in Bethlehem. In all these four millenniums of time that passed by, there never was one person born of whom it could be remotely said that he fulfilled this portion of God's Word. There never was one born in those four thousand years of earth's history that could be called the "seed of woman." Every Jewish girl and every Jewish boy that was born would of necessity be said to be the result of the combined seed of man and woman. Yet, beloved, Jesus Christ when He was born was not born with an earthly father, but with the Holy Spirit as his father and with Mary, a Jewish virgin, as His mother. Jesus Christ was born in Bethlehem purely the seed of the woman.

Whenever I read this prophecy which certainly is the first prophecy in the Bible and which might be truthfully called the fountainhead of all prophecy, — when I read it, I turn then immediately to the early chapters of the New Testament and I see how that Jesus perfectly and completely fulfilled this portion of the Word of God. This prophetic utterance found its complete fulfillment in the life of Jesus Christ. But let us notice other of these prophetic statements that we might see how that Jesus fulfilled them completely.

"The sceptre shall not depart from Judah nor a law-giver

from between his feet, until Shiloh come; and unto Him shall the gathering of the people be." Gen. 49:10.

The Shiloh, beloved, was the Lord Jesus Christ and the prophecy was that Judah should never fail until the Lord Jesus Christ should be born. I am ready to grant that during the time that the children of Israel were in Babylonian captivity and that during the dark ages, sometimes the light of Judah seemed mighty dim, — sometimes during the period of those dark ages, particularly in the four hundred years between the Old and New Testaments, — sometimes during that period, the light of Israel and the light of Judah shined but dimly. Yet, my brethren, there never was a time — there never was a day that there wasn't some form of Jewish government. I say, brethren, from the day that this prophecy was given in the book of Genesis until Jesus Christ was born, there never was a time, no never an hour that the sceptre departed from Judah and that a law giver failed from Judah.

Notice another prophecy as to how completely Jesus Christ fulfilled Old Testament predictions:

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet OUT OF THEE SHALL HE COME FORTH UNTO ME THAT IS TO BE RULER IN ISRAEL; whose goings forth have been from of old, from everlasting." — Micah 5:2.

Even the very place where Jesus Christ was to be born is named in this prophetic statement fully seven hundred years before the Son of God came to Bethlehem. Can anything, beloved, be more emphatic than this? Seven hundred years before Jesus was born, the very place of his birth is named within the Word of God, and, my brethren, God saw to it that this verse was gloriously fulfilled. In the Gospel of Luke we read how that Cyrenius in getting ready for a taxation, commanded that all people go to their home city for the assess-

### WHICH WAY?



Jesus said, "I am the way, the truth, and the life." — John 14:6

ment looking forward to a taxation that was to follow. This meant, that in order for Joseph and Mary, who were to become the foster father and real mother of Jesus, — for them to be assessed for taxing, it was necessary that they go to the city of Bethlehem. Mary was soon to be delivered of the child Jesus. Had Cyrenius not passed this law demanding immediate action, Jesus Christ would have been born in the city of Nazareth. Prophecy would have failed and the Word of God would have proven worthless. Yet, my brethren, Cyrenius, not knowing anything about prophecy, passed a law commanding

## Assignment With The Military Forces

By Chaplain Henry Gerecke

I entered active duty in August, 1943. After completing the chaplain's course at Harvard I was assigned to the 98th General Hospital. From March, 1944, we spent 14 months in England tending the sick and wounded before and after D-Day. In June, 1945, we crossed the channel for France, taking a month to arrive in Munich, Germany, where the 98th is still going

everybody to go to his home city for the assessment which meant that Joseph and Mary make the laborious journey to the city of Bethlehem, and there within that city, Jesus Christ was born. How marvelously God uses the plans of worldly rulers and worldly minded monarchs to fulfill the prophecy of His Word. My brother, you can read again and again through this Bible and see how Jesus Christ completely fulfills every prophetic statement that was made concerning Him in the Old Testament.

Before I turn from this portion of the Word I want you to notice how He fulfills that which was said of Him concerning His crucifixion.

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed; all we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on Him the iniquities of us all." — Isa. 53:5-6.

Friends, you can see in this prophecy how Jesus fulfilled it when He came to calvary. Our sins were laid on Him. He had no sins of His own. But with imputed, borrowed sins Jesus Christ came to the cross and died for the sins of the world. Thus, I say from these Scriptures, we can see how that Jesus fulfilled the prophecy. Therefore, I point to Him this morning as He hangs upon the cross of Calvary and I say in the words of Pilate, "Behold the man." Behold Him who fulfills every scriptural prophetic utterance that was made concerning Him.

II

BEHOLD THE EVIL NATURE OF SIN IN JESUS. Look at Him when He is crucified. See Him, beloved, as He hangs upon that cross and note the dropping of His own gore as His blood and flesh mingle together, dropping from His body down to the ground below Him. Note the scars that were already there as a result of His scourging in Pilate's judgment hall. See the markings of misery as they are plain to be seen upon His face, His beard having been plucked from His face, His body having been beaten to a pulp so that, beloved, He does not even resemble the man that had been known by His disciples hitherto. Listen:

"His visage was so marred more than any man, and his form more than the sons of men." — Isaiah 52:14.

No man ever suffered at the hands of men to have his body mistreated, maltreated, and torn and left emaciated, and no individual ever suffered in all the annals of all ages like Jesus Christ. Look at that lacerated back, see those eyes sunken back within their sockets; see that crown of thorns upon His brow with the blood flaked cheeks resulting therefrom; see the spear-

(Continued on page four)

strong. We arrived there on July 15. It was my joy to visit the sick until November 12, 1945, at which time I was ordered to Nuernberg and assigned to the 6850th Internal Security Department to be the spiritual advisor to the high Nazis there on trial.

Chaplain Carl Eggers was waiting for me to take over the work. He introduced me to the high Nazi leaders who were in their cells, being watched continually by the guards posted at their doors. How could I meet these men who had caused the world so much heartache, men who were the leaders in a world conflict that cost millions of lives? After all, our two boys were in this thing, with millions of other young men of our country. How could I work with these men without hindering the work of God's Word in their hearts? What would they be like? The chaplain suggested that we start our visits with the chief of the

group. He led me to Mr. Goering's cell. I had to speak German to these men. The problem of conversing with them in another language, a language once knew as a boy, was an easy matter.

Upon our entering his cell, Mr. Goering jumped to his feet and clicked his heels, I offered my hand. After introductions all the others, we called it a day. This happened before November 20 court sessions began. That night I had to have a little talk with Jesus, asking Him to do something special for me. I felt a great need, just what I knew God could give me. From that moment I decided to love the sinner to hate his sins. I recalled, that God loves sinners. The men must be told about the Saviour blessing, suffering and dying on the Cross for them.

There were twenty-one defendants. Six of them claimed

(Continued on page three)

## THE GREAT TRIBULATION IN A NUTSHELL

By Roy Mason  
Tampa, Fla.

The Bible seems to teach very clearly that there is to be a terrible time of tribulation or trouble, that is to occur down at the close of this present age. There are many things about this period of time that we would like to know, but which hasn't been revealed unto us. But, there are certain things that we can know, and therefore let us search the Scriptures that we may find out the things that are revealed concerning this time.

Reference is made to the events of the "Great Tribulation" all the way from the second Psalm, clear on down thru the book of Revelation. Chapters 11 to 18 seem to deal particularly with this period of time.

### Some Things Of Interest About The Great Tribulation

It is the period of three years and a half . . . the last half of the reign of anti-Christ. Indeed it is the reign of Anti-Christ which produces the tribulation. (See Dan. 9:24-27; Rev. 11:2, 3). These passages require careful study. See also Rev. 13:15 as to the duration of the tribulation.

It is the last awful punishment decreed upon the Israelitish people for their wickedness, especially their rejection of their Messiah. (See Daniel 9:24 and note that "seventy weeks are determined.") That is, seventy weeks of prophetic years according to the Hebrew expression. This period has all been fulfilled except the last "week" of years, as a careful study will show. The tribulation

will take place during the last half of the last week.

It is the time of "Jacob's trouble" mentioned in Jeremiah 30:7.

It is a time typified by the destruction of Jerusalem in A.D. 70, in which the Jews were sorted to cannibalism, and which they suffered untold miseries.

It is to be a time of such a full distress as has never been known in the history of the world. (See Matt. 24:15-22).

The effect of this period shall be felt throughout the whole world, but the Jewish people shall bear the brunt of the suffering.

This period shall be terminated by the personal return to earth of Jesus Christ, and His acceptance on the part of the Jewish people as a whole. (See II Thess. 2:8).

Bible scholars believe before the Great Tribulation begins, that saved people shall be caught away from this earth. They believe that the events of I Thess. 4:14-17 shall first take place. This would seem to be indicated inasmuch as before Anti-Christ comes to manifestation, the "Hinderer" (persecution of the Holy Spirit) must be taken away. (See 2 Thess. 2:7). This will necessitate the taking away of the people of God whom the Spirit dwells.

Thus the world will be devoid of Christian people at the time and only the people of the Devil and evil influences exist. This will make for a veritable hell on earth. However, the Bible seems to teach that a great number shall be saved during the tribulation. (See Rev. 7:15).

(Continued on page four)

## "The Seal Of God And The Mark Of The Beast"

What is God's seal? What is the mark of the beast? Has the Devil imitated God's seal to brand his doomed victims? Read about these in my book.

Price 60 cents postpaid. Order from the author . . .

Clarence O. Baker

2810 Denver Blvd.

PUEBLO, COLORADO



## ASSIGNMENT WITH THE MILITARY TRIBUNAL

(Continued from page two)

The Catholic Church as their religious preference while fifteen of them claimed preference of the Protestant faith in the Lutheran Church. Four of the six were Catholic, and seven of the fifteen were communicant members of the Lutheran Church. Streicher, Hess, Rosenberg never attended services, although all claimed to believe in a God. It should be stated that no defendant was ever ordered to the chaplain in to talk with him. We usually asked whether he might visit with them. We often found notes in our office, placed there by the guards, that certain men wished to see us on our next visit through.

### Communion

My first communicant was the Labor Chief, Mr. Sauckel. Like all the others, he was very courteous to me at all times. Mr. Sauckel was the father of eleven children, ten living; one had fallen in the war. After a brief talk in which he would tell me many nice things about his faithful wife and about the loyalty of his children, we would come to the spiritual business at hand. We would read the Bible together and have a short prayer. We generally went together alongside his bed prayers. That's the way he wanted it. He would often tack the end of his prayers the remark of the publican who said, "God be merciful to me, a sinner." I believe he meant

The next to talk to me were Fritzche, Von Schirach and Goering. I am convinced that God worked a change in their hearts through the Word that had been preached to them, and they were ready, as every penitent Christian is ready, to ask the forgiveness of sins for their sake.

Another communicant was Goering, the former head of the German Navy. He was an ardent Bible student and would generally have questions out of the Scriptures for me when I visited his cell. He read the gospel portions for the coming Sunday in advance and would participate certain thoughts in relation to this reading.

The Chief of Staff of the Wehrmacht, Keitel, was always emotional in his bearing when called to visit with him. I found him deeply Christian, a man who led his own devotions. He was so thankful for the fact that someone in our Army or Navy thought enough of spiritual guidance to assign a chaplain to the defendants. At the time he asked me to convey his thanks to the Christian people of America for sending chaplains to them. He was ashamed to kneel at his bed together with me make confessions of his sins. With tears in his voice he said, "You have helped me more than you know. May Christ, my Saviour, lead by me all the way. I shall love Him so much."

### Christian vs. Patriot?

Mr. Ribbentrop was very friendly to my cause so long as I stayed off the subject of Christianity and the church. The moment I struck that note I found him rather cool concerning the meaning of true religion and the fundamentals of Christian faith and service. However, as we moved along in our daily visits he began to ask questions. The one all-important question which seemed to trouble him most was the following: "Can a man be patriotic and Christian at the same time?" My usual answer to this question was something on the following: "Of course you can be patriotic and Christian, provided you do according to Romans 13 until you come into conflict with Acts 5:29. The former will tell you what you owe your government and how to be loyal to it as a Christian. The latter will emphasize its application to Christian patriotism and tell you that you must obey God rather than man." After several months, Mr. Ribbentrop began reading and studying the Bible and learning the meaning of the Christian life.

### Await Verdict

At the end of the trial the eight judges went into secret session for several weeks. During this session the defendants, having nothing else to do, were permitted to take their daily walks and to attend a devotional service every evening after supper. Thirteen met with me in these devotional sessions every day, and the thirteen always included Goering. It was gratifying to see the working of the Holy Spirit on some of these men.

Permission was granted for the families to visit their men before the final verdict should be spoken. The first visits were indeed hard to take. The arrangement was such that there wasn't a possible chance to pass anything through. During these visits the little ones became dear to us. It was my privilege and delight to speak to some of them about the Saviour. Many of them knew the same bedtime prayers that I had learned as a child at my mother's knee. Our hearts were heavy as we bade these families farewell at the end of their visits.

### Sentenced

The following men received the death sentence: Goering, Von Ribbentrop, Keitel, Kaltenbrunner, Rosenberg, Frank, Frick, Streicher, Seyss Inquart and Sauckel. The following received life imprisonment: Hess, Funk, Raeder, Von Schirach and Speer each received 20 years, Von Neurath, 15 years and Donetz, 10 years of imprisonment. Von Papen, Schacht and Fritzche were declared free men by the Military Tribunal. The men took the verdicts like soldiers and as far as I could see, not one flinched when he heard his sentence. This day was called "Judgment Day" in the records of the Tribunal. This was October 1, 1946.

And now a surprising arrangement was made. By permission of the big four control council, the condemned men, upon their request, should have one more opportunity to visit their wives. Those were difficult hours for the convicted and their loved ones, and for the chaplains. I heard Mr. Ribbentrop plead with his wife that their children should be kept in the church and be brought up in the fear and admonition of the Lord. This statement, coming from Mr. Ribbentrop as it did, was especially interesting to me because at the beginning of our work we discovered that the whole family had withdrawn from the church. Goering had asked his wife what their little daughter Edda had said about this whole situation. She replied that Edda had said she wanted to meet her daddy in Heaven. By this time Goering was on his feet turning to leave and I saw tears on his cheeks for the first time. As I met with him a little later in his cell, he said that he had died when he left his wife up-

## AMERICA NEEDS A KNEELING, AS WELL AS A STANDING ARMY



stairs.

From that day on we were with the men almost day and night. Some of the men asked me to stop in to visit with them four and five times a day. Von Ribbentrop read his Bible most of the day. Keitel was especially interested in certain Bible portions and certain hymns which spoke of the love of God in the redeeming blood of Christ. Sauckel was much disturbed. He was so unstrung that I feared he would not hold up under the pressure. He would pray aloud and always end our devotional sessions with "God be merciful to me, a sinner." God had changed these hearts along the way and now in the face of losing all material things, even their lives, they could hear the promises of God to penitent sinners through the lips of Jesus who received sin-burdened souls.

### Goering's Suicide

There was much excitement on the 16th of October. The chaplains went from cell to cell and stayed a few moments with each man, listening as he unburdened his heart because he felt he was soon to go into eternity. That evening at 8:30 p. m. I had a long session with Goering. I tried to keep him on the subject of eternal values, and how a man can be prepared to die, to meet his God. In the course of our conversation I found him making sport of the Bible story of the creation of man. He ridiculed the idea of the divine inspiration of the Scriptures and refused to accept the great gospel fundamental doctrine that Jesus died for sinners. There was an outright denial of the power of the Cross and the meaning of that holy innocent blood that was shed upon the Cross for the salvation of sinners. He said he thought that when one is dead that is the end of everything. Then I asked him to remember what his little daughter had said about wanting to meet him in Heaven, but he only answered, "She believes in your Saviour, but I'll take my chances." But he said nothing more, and I

left him for the last time. At 10:30 or thereabouts a guard appeared at the guard office and with an excited voice declared that Goering was having a spell. He was on his back with his right hand lying on the floor. I spoke with him, and although his heart seemed to be beating, he gave no answer. A little empty cartridge was lying on his chest. That is the way he went!

### Death

At midnight the indictment and the sentence were again read to the convicted men in death row. They were offered their last meal. Few of them ate. Since Goering had taken his life, the march to the gallows started with Mr. Ribbentrop. Before leaving his cell. I spent a few minutes with him in prayer and meditation and heard him say that he put all his trust in the blood of the Lamb that taketh away the sins of the world. While yet in his cell, he asked that God have mercy on his soul. Then the signal was given to start down the corridor toward the execution chamber. He walked between two guards and the chaplains walked just ahead of him behind the commanding officer. We passed through the door, through the courtyard, and walked into the execution chamber with the prisoner. His hands were tied. He was promptly marched to the first gallows where he paused a moment at the foot of the 13 steps. Upon request of the officer in charge, he gave his name and was marched to the top of the trap door facing cold spectators who had assembled as witnesses to the executions. A guard tied his legs, while an officer asked whether he had a last word to say, after which he turned to me for the final prayer. The moment the "Amen" was pronounced, the big black hood was pulled over his face, the large knot of thirteen coils adjusted behind his head, and he dropped through the trap. The chaplains returned to the prison corridor where we waited for the signal to come with the second man. This was Keitel,

chief of staff of the Wehrmacht. In his cell there was a brief devotion and prayer before we started the final march. As we came into the execution chamber Keitel's eyes took one swift glance at the first gallows. That look told me that he knew his friend Ribbentrop was hanging there. We ascended the steps of the second gallows. Keitel had a final word, followed by my closing prayer. He responded with the statement, "I thank you with all my heart." The Catholic chaplain accompanied the next man to the gallows while I stayed near by, just inside the door. Both chaplains made ten trips, walking the last mile with each man. When the signal was given to bring in Mr. Sauckel, I found my heart missing a few beats. This man had been somewhat nervous during the previous day and especially the evening before, and it was apparent he found it rather difficult to compose himself. While standing on the trap door, he said something concerning his eleven children and their mother. This gave my heart a severe jolt, and for a moment or two I felt that I could not go on. I managed to have the final prayer, after which he quickly went into eternity. While I was in Mr. Frick's cell conducting a brief devotion, and showing signs of exhaustion, Frick assured me that he had found his Saviour while attending our simple services. He said he believed that the blood of Jesus had washed away his sins. While on the trap door, he had little to say, and we closed his life with a short prayer for his soul. The last one of my group was Mr. Rosenberg, who had consistently refused all spiritual helpfulness. He had no final word to say and when I asked him for permission to have a final prayer, he smiled and said, "No, thank you." He lived without a Saviour, and that is the way he died!—The Army and Navy Chaplain.



## "BEHOLD THE MAN"

(Continued from page two)  
as it's pushed rudely into his side and pulled out again until blood and water flows out of the riven side of Jesus Christ. When you look at Him, when you see Him, when you behold Him, you can say: That tells us how desperately vile sin is.

Beloved, it was sin that caused the murdering of the Saviour Jesus Christ. If man kills man, that is homicide. If one kills his father, that is patricide. If one kills his mother, that is matricide. Beloved, in this case sin killed God, that is Deicide. My brethren, when I see Him hanging there, I say the vilest deed that sin ever did, was the murdering of the Son of God, Jesus Christ, my Saviour. When you look at Him you can behold the evil nature of sin.

Go back yonder to Eden's garden six thousand years ago. See that garden blasted and withered! That is the picture of sin, beloved. See that human pair banished from the Garden of Eden. See that cherubim at the entrance with a flaming sword turning in every direction to keep the way of the tree of life. Sin did that!

Look at a drowning world with even the stoutest swimmers perishing. Look how that Noah and his family alone survived when all the stoutest and strongest swimmers in the world perished. Sin did that.

Look, my brethren, as smoke goes up in the sky at Sodom and Gomorrah and hear the cries of the people in that city as the city and themselves are burned and destroyed therein. My brethren, sin did that!

Look into Hell and hear the cries that come from the doomed and the damned. Hear the shrieks that come from the damned within Hell. Brethren, sin did that. My brethren, forget about the Garden of Eden, forget about Sodom and Gomorrah, forget about a drowning world, forget about Hell, and look to Calvary. Sin never did a viler deed than it did in murdering Jesus Christ. You want to see the evil nature of sin? You will not see it in Sodom and Gomorrah; you will not see it, beloved, in the destruction of the world in the day of Noah; you will not even see it in Hell, but the evil nature of sin is never manifest so greatly as when you see God's son die for the sins of the world.

### III

**BEHOLD THE INFLEXIBILITY OF DIVINE JUSTICE.** God is Just. He is so just, beloved, that sin has to be punished. So just that sin cannot go unpunished. So just is God that all sin must be punished. God, my brethren, punished sin in the person of His Son, so just was God that even His own Son wasn't spared, though the sin for which he was dying was imputed or borrowed sin. Listen

## THE "GREAT TRIBULATION" IN A NUTSHELL

(Continued from page one)  
For a picture of the awful horror of this period of tribulation, read Revelation 16:9-10.

The world seems to be headed straight in the direction of that time now — headed towards Anti-Christ, the tribulation, and Armageddon.

Believers are headed for the rapture, their rewards, the return with Christ, and His reign over the earth for a thousand years.

to this scripture:

*"The Lord is long suffering and of great mercy, forgiving iniquity and transgressions, and BY NO MEANS CLEARING THE GUILTY, visiting the iniquities of our fathers upon the children unto the third and fourth generations."*—Numbers 14:18.

You notice that this scripture declares that God will by no means clear the guilty. God is just.

Drive along beside a courthouse today and oftentimes you will see the words inscribed in stone "Temple of Justice." A farce if ever there were such! It would be an impossibility, beloved, for any human being circumscribed by the limitations of the flesh, to ever deal entirely in justice in regard to all cases. Yet, my brethren, Jesus Christ was dealt with justly. God, beloved, deals only in justice.

The Roman law was noted in view of the fact that it spared no one. Of all the Roman emperors of whom it could be said that the law was administered justly, it was Brutus. Why, beloved, history tells us how that Brutus had his own friends put to death, his closest companions killed, showing no favoritism, demanding justice of all on the part of the law. Before Brutus came to the end of his reign in Rome, his two sons violated the law. Everybody said, "Surely, he will spare them. They are sons, surely Brutus will show mercy toward his two sons." The Roman king said that they had broken the law of his country and that they should die and Brutus saw to it that his two sons were beheaded, still dealing in justice.

As far as justice is concerned, my brother, look at Calvary. God said in Numbers 14:18 that he would "in no wise spare the guilty." That means that you and I and everyone else are guilty of sin in the sight of God. That means that God will not clear us. We all have to suffer for our sins. We all have to go to Hell. That would tell us, my brethren, that since God will not clear the guilty, every person that has been born since Adam must suffer eternally in Hell. I say he must unless a way can be devised whereby God can be just and still at the same time be merciful. That way was devised, and my beloved friends, God took Jesus, His own Son, His own darling Son,—God took Jesus Christ, perfect and entirely without a single sin-stain resting upon him, God took his own son and accepted Him for a substitute for the sinner. Though God loved his Son, God allowed the sinners' sin, so far as punishment is concerned, to fall upon the person of His own Son. Do you want to see this morning the inflexibility of the justice of God? See Calvary where God's Son was crucified. Sinner friend, I say to you particularly, as God didn't spare His son who had only imputed or borrowed sin, then surely God will not spare you when you come before Him with your own individual sins resting upon you. Numbers 14:18 declares that God will not clear the guilty. I say, this morning, that if that verse of scripture is true, either Jesus Christ has to suffer as a substitute acceptable to God for you for your sins, or else you have to go to Hell to pay for those sins. God is just. When you come to Calvary and see Jesus with His head bowed, his life gone from him, you see the justice of God. That shows how inflexible is God's justice.

### IV

**BEHOLD THE LOVE OF GOD.** I'm sure that you know that it was love which sent Jesus down to this world. I

know it was love, beloved, that caused him to unloose those golden sandals; it was love that caused him to lay aside that golden crown; it was love that caused Him to announce to all Heaven that He did not disdain the womb of a virgin. It was love that caused Jesus to lay aside all the glory He had in Heaven. It was love that caused Him to be born a helpless babe in the city of Bethlehem. One day he was the infinite God, the next day He was the infant man. It was love that caused Him thus to come to earth. It was the love of God I say which brought him to Gethsemane. When he prayed in Gethsemane with such agony that bloody perspiration stood out on His face, it was love. Love prompted that praying in Gethsemane. It was love that led Him over to Pilate's judgment hall at the time when His body was scourged and he wore that crown of thorns and robe of purple in mockery. It was love that brought Him ultimately to Calvary. When you stand there and see Him crucified, you can say,

*"God so loved the world that he gave His only begotten Son, that whosoever believeth in Him, shall not perish but have eternal life."*—John 3:16.

When you see Him, you can go further and say that John 3:16 never meant so much as it does when you come to Calvary. As the song has said:

"See from His head, his hands,  
his feet  
Sorrow and love flow mingled down.  
Did 'ere such love and sorrow meet  
Or thorns compose so rich a crown?"

He might, beloved, with justice, have cast the last one of His accusers into Hell. He might have hurled that blood thirsty mob into the pit of Hell if He had chosen to do so. I would surely have been with justice that God, for he was God, should have cast the last one of them down into a devil's Hell, but He did not do it. God so loved that He gave Himself. I like that old song that Brother Lewis Stephens used to sing here for us so much. It always thrilled my heart to hear him sing it:

"Could we with ink the ocean fill  
And were the skies of parchment made,  
Were every stalk on earth a quill  
And every man a scribe by trade,  
To write the love of God above  
Would drain the ocean dry  
Nor could the scroll contain the whole  
Though stretched from sky to sky."

My brother, if you want to see God's love in the fullest, look at it at Calvary. Surely God's love never meant so much to man as it does when he sees God's son suffering for his own sin.

### V

**BEHOLD THE VICARIOUS SAVIOR.** He wasn't dying as a martyr. He wasn't dying because He had to die. He wasn't dying because it was impossible for him to escape death, but He was dying as a vicarious Saviour. That is, He was dying as a substitute for you and for me. Listen:

*"Christ died for our sins according to the scriptures."*—I Cor. 15:3.

*"Who his own self BARE OUR SINS IN HIS OWN BODY on the tree."*—I Pet. 2:24.

*"For Christ also hath once suffered for sins, the JUST FOR*

*THE UNJUST, that he might bring us to God."*—I Pet. 3:18.

You can't read these verses without the realization that Jesus Christ died for our sins. I'm glad this morning, beloved, that I have such a Saviour to present to you. I'm glad that I don't have to say to men: turn over a new leaf, join the church, do the best you can, follow the commandments to the best of your ability in the keeping of the law and hope that you will be saved in the end. I thank God that I don't have to say thus to you this morning. But rather that I can come to Calvary and point to Him who died for you, and that I can say to you: behold the lamb of God that taketh away the sins of the world.

My brethren, look at him. He is your vicarious Saviour this morning. Long ago, Pilate said, "Behold the man." Nearly two thousand years this side of Pilate's day, I say, "Behold the Man." What do you see in Him? If you are a critic, you will say: Why, this is only an illegitimate child of Mary. That isn't God in the flesh. If you are an unconvicted sinner, you will declare that He is a good man to follow. If you are a backslider like Simon, you will probably say: Why I can deny him today just like the people of old. Or it may be this morning that you will today take the same position as Pilate, for Pilate said: "I wash my hands of the whole affair." But wait sinner—it isn't your hands that need washing it is your heart this morning. It doesn't make any difference this morning in what condition they are, but be sure your heart is washed this morning not in water but in the blood of God's only begotten Son. Like Pilate I point to Him this morning. May I say again, "Behold the man."

If I were to accidentally kill my best friend, I think I would mourn over that the rest of my life. If I were to be accidentally the means of causing the death of my best friend, I am sure that I would mourn because of it the balance of the days that I might see within this world. Brother, sister, my sins slew Jesus Christ. My sins nailed the Son of God to Calvary. Would to God this morning that you might see yourself as the sinner who nailed Him there, that you this morning might repent of those sins, mourn for those sins and thus repenting turn by faith to Him whom your sins slew and find Him a Saviour to cover every sin of your life! May God bless you!

—  —  
**BOB JONES**

(Continued from page one)  
al looseness in general on the part of these Bob Jones men. One of the preachers of Greenup Association said to Donald Wells when he first came to Ashland, "I never knew a Bob Jones man who was a sound Baptist." Undoubtedly, these were words of wisdom as all the samples of Bob Jones College now on display in Greenup Association are far from Baptist soundness.

On "Good Friday" of 1948, Ketner was on a program at Russell sponsored by the ministerial association of that city. The Nazarene preacher in Russell is a female. Ketner, this Nazarene woman preacher, and all these other heretical preachers of the Methodist and Campbellite churches sat on the rostrum together. Can you imagine Jesus unionizing thus? Can you picture Paul seated with this Nazarene female? While it would be impossible to imagine Paul in this position, it is easy enough to picture the boys of Bob Jones

## ORDER TODAY

A copy of "A Systematic Study Of Bible Doctrine," will be mailed you postpaid for only \$3.00. It is the best investment in good reading you can make.

College in such a compromise. In spite of the standards the profess, there is a doctrine of looseness about them in general. In view of this looseness, to ten to them preach is just like eating tomatoes with rotten specks in them.

In 251 A. D. true Baptists declared non-fellowship against the Baptists of Rome. These excluded Baptists constituted the nucleus of the Roman Catholic Church. Since Rome was constituted of excluded Baptists we say they have no right to administer the ordinances as we reject their baptism.

In 1942, the First Baptist Church of Russell withdrew a hand of fellowship from a group of covenant breakers. Later that group formed the nucleus of the organization of a church in Flatwoods. What right does the so-called church in Flatwoods have to administer the ordinances?

If the Flatwoods church has a right to administer the ordinances, then so have the Catholics — both groups were excluded from Baptist churches.

If a church accepts into membership one who has been baptized by the Flatwoods church, then that church is not consistently refusing to accept any Catholic or Protestant who comes along.

If excluded Baptists of the third century have no right to administer the ordinances, the excluded Baptists of the twentieth century likewise have no authority.

Don't forget: the Flatwoods church is the definite product of Wells, Kentner, and Jones with such seeming harshness.

While we regret to see Donald Wells and Kentner a principle demands it. It is a matter with us of personal ties, but of principles. The question is, "Shall it be Jesus or Bob Jones? Shall it be Baptist Churches or unorthodox, irregular, un-baptistic organizations?"

We would urge both Wells and Kentner and Brother Jones to right the wrongs they have done and to use their influence to store fellowship and peace in the association. Doubtless much they have done has been in ignorance, in view of schooling. We would therefore urge them to become little children and be taught the principles of ministerial and simple doctrines. There surely somewhere in Greenup Association an Aquila, Priscilla, who might teach the Apollos "the way of the Lord more perfectly."

Until, however, these wrongs are righted, we call upon laymen and preachers of Greenup Association to stand as a strong man against these notorious youngsters who are disrupting our association. We would urge all who love the truth which Baptists hold dear to:

1. Reject all Bob Jones membership in the association.
2. Refuse admission to Flatwoods Baptist Church and Flatwoods Baptist Church in association.

This day may be the turning point in Greenup Association. In closing, may we repeat:

"Shall Bob Jones or Christ Control Greenup Association?"