

Calling On The Name Of The Lord

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Detroit, Michigan

Romans 10:12 says "—that there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him." In verse 13 we are told "—that whosoever shall call upon the name of the Lord shall be saved." Then in the fourteenth verse, "How then shall they call upon him in whom they have not believed." What does it mean to "call" on him? Some say that this means that a sinner needs to pray, repent and have faith. But prayer is not a condition of salvation, and these scriptures do not teach that it is. The sinner is told to repent and believe. Romans 10:14 plainly teaches that one cannot "call" on him in whom he has not believed. No calling without faith, no faith without hearing, no hearing without preaching and no

preaching without being sent. In Acts 22:16 Paul is told to be baptized and wash away his sins "calling" on the name of the Lord. We know that Paul was saved before he was baptized, so this "calling" is not a condition of salvation, yet the word for "calling" is the same Greek word for "call" in Romans 10:12-14. In Acts 7:59 we see Stephen when he was dying "calling" upon God, etc. But Stephen was already saved and this is the same word used in the other scriptures. In Acts 25:11 Paul says, "I appeal to Caesar." See the word "appealed" in Acts 25:21 and 26:32. These words "appeal" and "appealed" are from the same Greek word that is translated "call" in the other verses. Now when we look up the meaning of the word we see that it means "to invoke," "to entitle," to "appeal unto" and "call upon or on." In Acts 25

when Festus wanted to do the Jews a pleasure, he asked Paul if he would go up to Jerusalem and there be judged, and Paul said I "appeal" to Caesar or I "call upon" Caesar. Now note that Paul was a Roman citizen and he had a right to "appeal" unto or "call" upon Caesar. But the "appealing" to Caesar did not make Paul a Roman citizen, he was already a Roman citizen before or he could not have "appealed" to Caesar. This makes the matter clear as to what it means to "call" on Christ. It is an act of faith. It is an inward act. It may or may not be accompanied by words of the mouth. When I exercised faith in Christ I "appealed" unto him; I "called" upon his name; I "invoked" his name. I could not "appeal" to myself; I could not "appeal" to some preacher or some other man, because—"there is none other name under heaven given

among men whereby we must be saved!" Just as Paul appealed to Caesar, we appeal to Christ or the supreme court of heaven, not to be made a citizen of heaven, but because we are already a citizen of heaven and have a right to appeal or call.

So we cannot call before we believe. Romans 10:14 plainly says so. Read it and believe it. It is wonderful to be so privileged as to have the right to "call" upon His blessed name. Salvation is of the Lord. Truly, "grace" is amazing. That is why we sing "Amazing Grace How Sweet the Sound That Saves a Wretch Like Me." If a sinner could be saved by praying then he would be saved by his own works. Remember that both repentance and faith are gifts and the sinner exercises each only when they are given to him. Someone says how then can a sinner repent and be-

lieve? Just like the man with the withered hand in Mark 3:5 "stretched it forth." Jesus told this man which had a withered hand to "stretch forth thine hand" and he "stretched it out." The one who told him to do it gave him the power, or enabled him to do it. So the Lord tells the sinner to repent from his sins and exercise faith in the Lord Jesus Christ, and the same one who tells him to repent and believe gives the power or enables him to repent and believe. Salvation is of the Lord. Altogether so. I believe it and I often "call" or "appeal" unto the Lord. When Satan seems to about have the upper hand, then is the time to "invoke" the name of Christ. Yes, whosoever shall "call" upon the name, "appeal to" or "invoke" His precious name shall be saved. In short it is another way of teaching what it means to believe in Christ.

EVIDENCE AS TO BUTTRICK'S HERESIES

To understand Mr. Buttrick, a former President of the Federal Council of Churches, (1940-1942) who was brought to Louisville to deliver special lectures to the students two years ago, and later was carried down into Georgia to speak to Baptists, we should read his most popular book: *Christian Fact and Modern Doubt*.

On page 162, he speaks thus of the Bible:

"Literal infallibility of Scripture is a fortress impossible to defend—there is treason in the camp. Probably few people who claim to believe every word in the Bible really mean it. That avowal, held to its last logic, would risk a trip to the insane asylum."

Or take the passage in this book, pages 284-285. Here we find this highly esteemed Southern Seminary lecturer referring to the resurrection of our Lord and using the following language:

"The future is hidden; we must be faithful to our ignorance. Apparently Jesus won a victory over death. We do not know. Why pretend we do? We do not wish to know. We would be robbed of our chance to say to God hereafter, if God there be, 'Lord it was a grand thrill to stake life on a Grand Perhaps.'"

That is to say, Mr. Buttrick is not only uncertain of the resurrection, but wishes to stay that way, preferring to stake his life on a Grand Perhaps. And he is not at all certain that

BEER TO BREAD

Gipsy Smith, at one of his missions in the East End of London, was the means of the conversion of an habitual drunkard. This man had ruined his home, beaten his wife, starved his children, to get beer. One day after his conversion, a skeptic he knew taunted him with: "Do you believe Jesus turned water into wine?" and

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

WHAT JESUS SAID ABOUT HELL

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"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.

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How Does God Reward Christians?

By Roy Mason, Tampa, Fla.

The question of rewards is a big question, for it has to do with the eternal future of all Christians. Rewards have to do with the life to come in the main, although, there are rewards here and now in this world and this life. The right kind of a life brings greater rewards for the present, than does the wrong kind of a life. A life of godless dissipation and disregard for the laws of God, inevitably brings sickness, disease, sorrow, regret, and miseries of body and mind. You have all seen illustrations that serve to prove this. But nevertheless, the greatest re-

wards have to do with the life that is just beyond this. We want to study about some of the things that serve to bring reward. What are some of these?

Soul winning. (See Dan. 12:3).

The greatest thing we can do is to win somebody else to Christ. That means for us to be instrumental in securing

Mused Uncle Mose

Hit seem strange dat de peoples dat think it'd he'p so much fo' ouah pahson to move on, cain' nevah see how much it'd he'p ef'n dey wuz to move on.

someone else as a companion for the joys and blessings of the eternal world. What an awful thing to never through all eternity find one single person whom we won to Christ. The devil defeats many a person by getting him to do "church work" instead of winning somebody else to Christ. One person ought to win more people than many whole churches do.

The rendering of even the smallest service for Christ. (Matt. 10:42).

You will observe here that this service must be rendered in the name of a follower of Christ in order to qualify. Many people who do their good

(Continued on page four)



PAUL R. COWLES

hell solemnly but emphatically proclaimed by the Lord Jesus Christ! ALL that we have in the New Testament on the fact of hell came from the Lord Jesus Christ — either directly from His own lips or through the warnings penned by the inspired writers based upon His positive declaration and teaching!

The Lord Jesus Christ had 13 times more to say about hell than He did about heaven. If you don't believe in the un-

(Continued on page four)

THINK ON THESE

The VALUE of a clock is its reputation for accuracy. The VALUE of a wrench is its ability to adjust a problem. The VALUE of a car is its ability to perform well upgrade. The VALUE of a stamp is its ability to stick to the end. The VALUE of a pair of scissors is its ability to cooperate. The VALUE of a Christian is his ability to combine all these virtues.

The First Baptist Pulpit

"MERCY KILLINGS - RIGHT OR WRONG?"

"Thou shalt not kill."

—Exodus 20:13

I would like to begin my message to you tonight by reminding you of the fact that all of us are going to die, that is, unless Jesus Christ comes back to this world and catches us away before the hour of death.

I would like to emphasize the fact that some of these days the Lord Jesus Christ is coming and that when He comes, He is going to catch away all of the redeemed that are alive then and they are not going to die. Yet, beloved, unless our Lord

comes within the next one hundred years, every person in this house will have died and will be in eternity,—either in a devil's hell or an angel's paradise.

I realize that most folk don't like to think about death. I realize that the majority of people would rather not think about the time they are going to die. However, beloved, that's the very thing I want you to think about tonight. I want you to remember that death is sure and that some of these days, unless our Saviour comes

first to catch away the redeemed, every one of us are going to fold our arms for the last time across a pulseless breast and our friends are going to look down upon our cold dead faces to see us for the last time within this world. As the poet has said—

"Oh, why should the spirit of mortal be proud
Like a swift flying meteor, a fast flying cloud;
A flash of the lightning, a break of the wave,
Man passeth from life to his rest in the grave."

'Tis the wink of an eye, 'tis the
(Continued on page two)

The present circumstance which presses so hard against you is the best shaped tool in the Father's hand to chisel you for eternity.

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"Mercy Killings"

(Continued from page one)

draught of a breath
From the blossom of health to the
paleness of death;
From the gilded saloon to the bier and
the shroud.
Oh, why should the spirit of mortal
be proud?"

I would ask you that ques-
tion tonight. Since you know
that some of these days that
will be your experience—since
you know that sometime death
is sure to be yours, then "why
should the spirit of mortal be
proud?"

I

IN VIEW OF THE FACT
THAT SOMETIME ALL OF US
ARE GOING TO DIE—IS IT
RIGHT OR IS IT WRONG TO
END THAT LIFE, AS WE
MIGHT SAY, PREMATURELY
BEFORE GOD'S TIME.

Within the last few weeks,
the entire nation has waited
with expectancy, wondering
what would be the outcome of
the trial that was held in an
eastern city wherein a doctor
was accused of a mercy killing.
I could not begin to say how
many conversations have been
directed to me as a result of
that experience in a New Eng-
land state.

I say, beloved, you and I
realize that death is sure, it is
positive, it is certain, and the
question is—has a doctor any
right to bring that death to pass
one minute or one second
earlier than it would come to
pass if nature were allowed to
take its course?

I will answer that question
by saying that mercy killings
are ONE-HUNDRED-THOUS-
AND PERCENT WRONG, for
God says in my text, "Thou
shalt not kill." If there were
no other verses in the Bible,
that's enough for me. It doesn't
take but one peg for me to
hang my hat on, and it doesn't
take but one passage of Scrip-
ture to convince me of a truth,
and when this one verse speaks
so plainly, I can't doubt it—I
can't, in any wise at all, begin
to question it, for God says,
"Thou shalt not kill."

For the last twenty-five years
there have been brought up be-
fore Congress again and again
two bills asking that they be
passed. I receive every day
the Congressional Record,
which is the verbatim report of
all that transpires in the Senate
and in the House at Washing-
ton. I say, beloved, that these
two bills have been presented
again and again in Washington
in the last twenty-five years.
What are they? One is a bill
to legalize mercy killings and
the other is a bill to legalize
birth control, and if one were
passed, it is just as logical that
the other be passed. If one
were allowed, it is just as right

CHRISTIANITY AND NON-CHRISTIAN RELIGIONS COMPARED BEGGING CLASSES

CHRISTIANITY. Begging as a means of livelihood is for-
bidden. Paul wrote: "If any would not work, neither should he
eat."—2 Thess. 3:10. "Six days shalt thou labor."—Ex. 20:9.
"Whatsoever thy hand findeth to do, do it with thy might."—Eccl.
9:10.

BRAHMANISM. India is a land of beggars. Religion, pover-
ty and a passion for jewelry and big weddings, keep millions of
people on the verge of starvation. Bishop Thoburn states that 60,-
000,000 people constantly suffer hunger and fall easy victims in
times of drought and famine.

ANXIETY NEVER YET SUCCESSFULLY BRIDGED OVER ANY CHASM.

HINDUISM. While many beg because of poverty, the real beg-
gars are the religious mendicants. These fakirs adopt this easy
life of idleness, and under the guise of being holy men play upon
the feelings and fears of pilgrims and sympathizers. There are
said to be 4,000,000 in India. Rudra is the god of the beggars, as
he is also of thieves, brigands, hunters and fakirs.

AT THE BOTTOM OF MOST FEARS WILL BE FOUND AN OVER-ACTIVE MIND AND AN
UNDER-ACTIVE BODY. WE GENERATE FEARS WHILE WE SIT.

BUDDHISM. The priests beg for their living from door to
door. They also beg for the erection of temples. False priests,
mendicants and wizards exploit the people and live by alms.
Twenty thousand are said to live in Bangkok, Siam, alone. Guatama
practiced and endorsed begging, which has resulted in the or-
ganizing of a large number of "orders" of beggars, whose style
and symbol includes everything from public beggars to self-im-
prisoned monks.

MAN IS THE ONLY CREATED BEING WHO BOWS IN HUMILITY AND ADORATION.

TAOISM. Beggars seem to swarm in China. In cities they
are organized into powerful guilds, each beggar being given a dis-
trict which he is to work. If a merchant refuses to give when
the beggar calls, he may soon find several about his door who make
it so unpleasant that he is compelled to surrender and give to them
all.

CONFUCIANISM. The beggar is one of China's parasites.
Confucianism has promulgated ancestral worship which has cost
China hundreds of millions of dollars. Families cannot leave the
graves of their ancestors, and thus large tracts of China are left
undeveloped while family relatives increase to the overcrowding
of the already inhabited portions.

NO MAN TRULY WALKS WITH GOD REVERENTLY WHO DOES NOT WALK WITH
MEN REVERENTLY.

ZOROASTER poured contempt upon the man who would not
work, but sought his food from house to house. He especially ex-
alted agriculture,—"Whoever cultivates barley, cultivates agricul-
ture, promotes the Mazdayasnian religion, by a hundred resistances
(against the demons), a thousand offerings, ten thousand prayer-
readings." "When barley occurs, then the demons hiss,—when
flour occurs, the demons flee."

PARSEEISM. It is said: "A Parsee is never seen begging
as the Parsee community always attends to the wants of its own
poor and suffers no member of its race to become a public bur-
den." The average amount of wealth in India is highest among
Parsees.

INSPIRATION IN PRIVATE DEVOTION CAN NEVER BE REPLACED BY PERSPIRATION
IN PUBLIC SERVICE.

SHINTOISM. While there are deserving poor who beg, yet
the most commonly seen are the religious mendicants, some of
whom are priests or monks, while others are pilgrims who aspire
to visit the noted shrines and beg their way from place to place.
These beggars stand before the villager's door and sing songs for
alms.

MOHAMMEDANISM. The classes that might be called the
"order" of beggars are the dervishes. They belong to various or-
ders from the priests to the musicians and the snake charmers.
They are often quite insolent in their demands, declaring they are
related to some great family and will curse the people who do not
give.

II

MERCY KILLINGS ARE
ANTI-MERCIFUL SO FAR AS
THE LOST ARE CONCERNED.

A mercy killing just hurries a
lost man into worse misery than
he has ever had in his life. Sup-
pose this case: Here's a man
who is dying, writhing in agony
and pain. The doctor admin-
isters an opiate and sends that
man's soul into eternity. His
friends will stand by and say,
"Well, he is out of his suffer-
ings."

Some months ago I saw a

woman die with trench-mouth.
She died a horrible death. I
heard one of her friends say,
"I'm so glad to see her go, she is
out of her misery now." But
her mother, who knew the Lord
and who knew her daughter
died unsaved and had gone to
Hell, turned to me and said,
"No, brother Gilpin, her misery
and sufferings have just be-
gun."

Mercy killing in itself is a
misnomer so far as the unsav-
ed are concerned, for it merely
hurries an unsaved man out of
what seems to be suffering into
real, actual, eternal and un-
ending suffering throughout
the future.

I don't know that it is true,

but I have learned, and I think
on good authority, that the doc-
tor who was supposed to have
committed a mercy killing rec-
ently in the east, believed that
there is no future and that
when a man dies, he is dead—
whether saved or lost, it made
no difference. As I say, I don't
know that to be absolutely true,
though I have been informed
that such was his religious be-
lief.

Listen, beloved, I want to
remind you that there is a fu-
ture, and I want to burn it in-
to your soul that when you die,
you are going to live on. If you
die saved, you will live eternal-
ly with the Lord. If you die
unsaved, you will go into hell,
and it isn't going to be mercy
for you to go there. Listen:

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

Don't you let anybody deceive
you, and don't you believe that
when a man dies he is out of
his suffering—he is just get-
ting into his suffering. Listen:
"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 dan-
ger of the council; but whoso-
ever shall say, Thou fool, shall
be in danger of hell fire."

—Matthew 5:22

You say, "Brother Gilpin, do
you believe in old-fashioned
hell fire?" I do. I'm not very
old in years, beloved, but I'm
terribly old-fashioned in my
theology. I'm just as old-
fashioned as this Book and I
believe every word of it from
Genesis 1:1 to Revelation 22:
21, and when God talks about
hell fire, I believe just exactly
what He says. I heard a preach-
er say some months ago that
the fire of hell was only a figure
of speech. The preacher said
it—the Word of God didn't say
it. The Word of God talks about
hell fire. If you die in your
sins and go to hell, you will go
into a lake of fire, for God says
so. I believe what God said
and you had better believe it
too, Listen:

"And fear not them which
kill the body, but are not able
to kill the soul; but rather fear
him which is able to destroy
both soul and body in hell."

—Matthew 10:28

Why be afraid of any man?
As far as I'm personally con-
cerned, I have never known
what it was to be afraid of man.
It doesn't make any difference
what any man can do to you,
it doesn't make any difference
what man does to your body,
but the one you need to fear is
He who is able to destroy both
soul and body in hell. If man
were to do his worst to your
body, the worst that he could
do would be to mutilate it, but
when you fall into the hands of
an angry God, it will mean a
lake of fire for both soul and
body. Listen again:

"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."

—Matthew 11:23

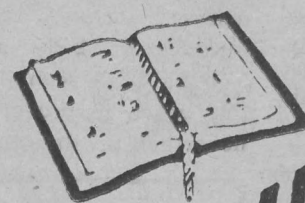
Here our Lord was speaking
of those cities which had been
favored by His personal minis-
try, and He said, "You are go-
ing to be brought down to hell."
He went further and said that
it would be more tolerable for
those Old Testament cities
which had never heard the
Gospel as they had heard it.

Lost sinner, you had better
learn something tonight,—those
of you who have been coming
to this church for years and
who are still unsaved. If you
were to die and go to hell to-
night, hell would be a lot hotter
for you than for the man in
Africa. There will be degrees
in hell just like there will be
degrees in heaven, and to the
man who has heard the Gospel,
hell for you will be ten thous-
and times hotter than it will be
for the man who has never
heard the story of the Son of
God. Listen again:

"Ye serpents, ye generation of
vipers, how can ye escape the
damnation of hell?"

—Matthew 23:33

Our Lord was talking here to
the religious leaders of His day,
and He called them a bunch of
snakes. If He were back here
tonight, He would call the ma-
jority of the religious leaders
worse than a bunch of snakes.
A bunch of snakes have more
principle than a lot of Baptist
preachers, to say nothing of the
(Continued on page three)



Have you
read
your Bible
today?

WILL A MAN ROB GOD ?

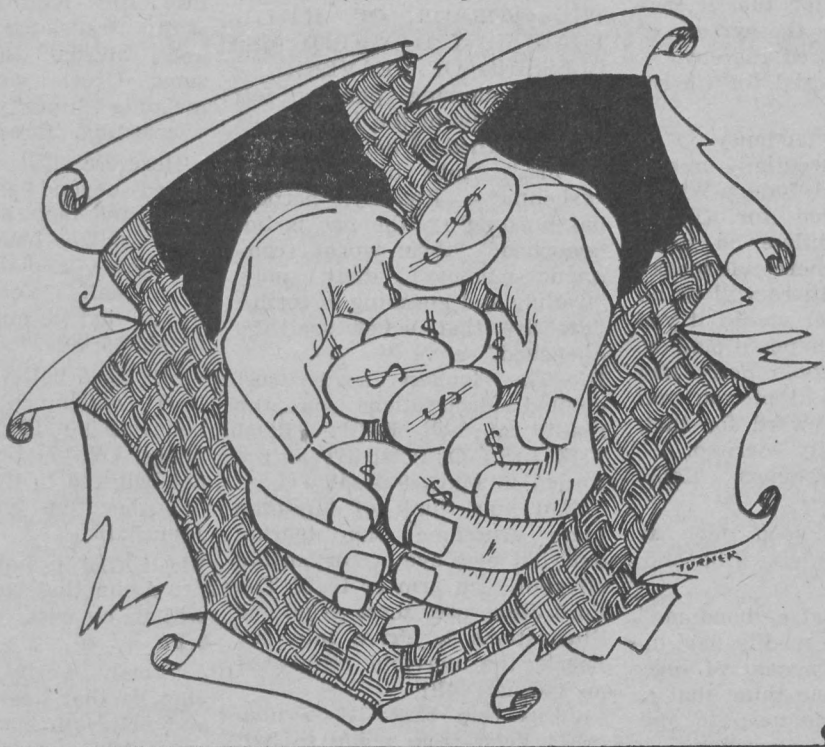
YET YE HAVE ROBBED ME.

BUT YE SAY:

WHEREIN HAVE WE ROBBED THEE ?--

IN TITHES AND OFFERINGS

MAL. 3: 8



"Mercy Killings"

(Continued from page two)
other crowd. Some people think that so long as they are members of some church, they are going to heaven when they die. I expect there are people here tonight who think because they have joined the church, they are going to heaven. Jesus was talking to religious people, and He said, "You look like a bunch of snakes to me—how are you going to keep out of hell?" Don't think that because you are religious or because you have your name on some church record book that you are saved. Our Lord Jesus Christ, in talking to religious people, said, "How are you going to keep out of hell?" If religious people go to hell without Jesus, how about the irreligious, the ungodly who have never yet professed faith in the Son of God?

"And if thy hand offend thee, cut it off; it is better for thee to enter life maimed, than having two hands to go into hell, into the fire that never shall be quenched. Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched. Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire; Where their worm dieth not, and the fire is not quenched."

—Mark 9:43-48.

Our Lord Jesus Christ was speaking of drastic operations — the most drastic operations that could be suggested, for He said that if your hand, if your foot, or if your eye causes you to be offended, you had better get rid of that offending member—you had better go to heaven with a mutilated body than

to go to hell with a body that was perfect. Oh, beloved, listen to me, there is a hell of fire and brimstone and suffering awaiting every man who dies outside the Lord Jesus Christ. Listen again:

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue for I am tormented in this flame."

Luke 16:19-24.

Tell me there is any mercy in hurrying a man into a state like that? Tell me that mercy killing is anything but a misnomer when you hurry a man out of this life into eternity—when you hurry a man from his physical suffering into not only physical suffering but soul suffering as well. This is the story of two men of whom Jesus knew. They lived, they died and they lived on after death. You are now alive, you are going to die and you are going to live on after death. These two men were far different when they were alive. One man had a new suit of clothes for every day of the week; his table groaned beneath the weight of the food; while the other fellow was just as poor in contrast with the riches of this rich man. One was poor and the other rich, but by and by the great leveler of society — death — took over.

Death, which levels every man and reduces all to the same plane, caught hold of the rich man and Lazarus, the beggar. Now they stand on the same plane of equality. However, in their death, there was a difference, for that poor man who knew the Lord Jesus Christ as his Saviour, had the angels for his pallbearers. The angels carried him into Abraham's bosom. It is wonderful when a child of God dies. Just think — angelic pallbearers to carry the soul into the presence of God. The rich man also died. I imagine he had a grand funeral. If he had lived in Russell, I'm sure that there would have been a tremendous distinction made in the way in which the report of these two deaths was given. Over on the classified ad page occupying about one inch of space in the daily paper would be an account of the death of the beggar. Over on the front page you would have had a picture of that rich man, listing all the lodges of which he was a member, all the folk who sent floral offerings and an account of all the good things he had ever done. But listen, beloved, the editor nor the reporter for the daily paper didn't write this story. This is God's story. God says that the rich man died. Not one word is said about his burial. The next thing we see is that the rich man is in Hell. Beloved, before your breath gets all the way out of your body, your soul will be in Hell. You tell me it is mercy to hurry a man into Hell.

What kind of a place is Hell, to which this man went? It says, "In hell he lifted up his eyes, being in torments." You say, "I don't believe in a Hell of torment." Well, all of your denials won't put the fire out. Hell is still hot whether you believe it or not. Here's a man who died and went there and the Word of God said that he was in torments. Does that sound like it was mercy for him to die? Do you want to

know how he suffered? Listen to him as he cried and said, "Let Lazarus dip his finger down into a glass of water — I won't ask for a glass — I won't ask for a drink — I won't even ask for enough to quench my thirst — all I'll ask for is just let him dip his finger into a glass of water and all the water that will cling to his finger, let him put it on my tongue that it might cool me." Tell me there is any mercy in sending a man to a place like that! The worst suffering any individual ever went through in this world is a picnic — it is a pleasure in comparison to what a man will pass through the moment the breath leaves his body and his soul gets to Hell. Listen to another Scripture:

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with EVERLASTING DESTRUCTION from the presence of the Lord, and from the glory of his power."—2 Thess. 1:7-9.

How long? Everlasting destruction. Do you want to know what Hell is like? Listen:

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." — Rev. 14:10, 11.

Stand by a bedside and see a man that I looked upon a short while ago, who was afflicted with a spinal condition — the same that I had in 1934. See that man's head drawn until it touches his hips. See that man in all of his suffering, how the pain is so great that when he would squeeze his hands together, even though his nails had been cut as short as possible, almost into the quick, that when those hands were unclasped, those nails had bitten into his very flesh. Hear his cries and his shrieks of pain as he suffers. You say, "It's a shame to see that man in his agony — it is a shame to see him suffer in that way." Beloved, see that man when he goes into eternity. He was an unsaved man, and when his breath left his body, then began a suffering that would beggar description — smoke, fire, brimstone, torment. How long? For ever and ever. The physical suffering that this man went through lasted only a short week, but, beloved, there is no end, no time limit in eternity. When a man dies, time comes to a close, and it is all just one eternity for ever and ever. You tell me it is mercy to send a man out into that!

Let me ask you a question—you that are unsaved? If you were dying, would you consider it an act of mercy for somebody to end your suffering and send you out into eternity where not only your body would suffer, but your soul would suffer throughout eternity?

Listen once again — I want you to see that Hell is sure and Hell is hot, and, beloved, it is a place for every man to avoid: "And whosoever was not

found written in the book of life was cast into the lake of fire."—Rev. 20:15.

Did you ever go to the Rolling Mill and take a trip of inspection through it? Did you ever see those furnaces with the hot metal? Put on a pair of smoked glasses and gaze into that furnace if you want to know what a lake of fire looks like. Twenty-five or thirty years ago, a man here at the Armco fell into one of those furnaces and the man who told me about it, said that it looked like he dissolved into nothingness as his body fell into that molten metal. He hardly knew what hurt him, for he died immediately.

What is it going to be like for you to go into a lake of fire when you will know what is happening? You will be conscious and you will know all that happens from then on throughout all eternity. You can not tell me there is any mercy in sending a man into a place like that.

III

FOR THE CHRISTIAN IT IS ANTI-TRUSTFUL TO THINK ABOUT MERCY KILLING.

When you go to your work tomorrow morning, suppose you turn around and say to your foreman, "This looks like a long day. I surely will be glad when five o'clock comes." About one-half hour later you look up at the clock and say, "I never saw time pass so slowly. I surely will be glad when this day is over." All throughout the day you keep wishing for quitting time. All throughout the day you keep lamenting the fact that you have to stay on the job and keep watching the clock, wishing the hands would hurry by to five o'clock. Would you be very valuable to your employer tomorrow under those circumstances?

Well, tonight, beloved, suppose you are sick, suppose your body is suffering with pain, suppose tonight your old body aches in every joint. You know you would be better off dead than alive, because you know you would be with the Lord, and like that laboring man, you keep saying, "Oh, God, I will be glad when quitting time comes — will be glad when you take me out of this world." Beloved, I ask you, how valuable an employee of the Lord Jesus Christ would you be? As His people, the Lord wants us to keep busy in His service until quitting time comes, — when the Lord calls us home.

IV

MERCY KILLINGS ARE A REBELLION AGAINST GOD.

God has a time appointed for every man to leave this world. Listen:

"To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; A time to kill, and a time to heal; a time to break down, and a time to build up."—Eccle. 3:1-3.

Beloved, there it is. God has a time for you to be born and He has a time for you to die. Listen again:

"Known unto God are all his works from the beginning of the world."—Acts 15:18.

(Continued on page four)

"Mercy Killings"

(Continued from page three)

There are no accidents with God. Nothing ever slips up on Him. Nothing takes place by chance. God has a time for every thing that happens in our lives. God knows when you are going to die. God knows the manner — He knows just exactly the time, the place and the circumstances that will attend it. Mercy killings are an attempt at rebellion and revolt against a sovereign God.

Let's think about the Apostle Paul. He had a lot of suffering. Did you ever read and study how Paul suffered in order that he might preach the Gospel to lost sinners? I think sometimes that I have difficulties and problems, but did you ever stop to think how the Apostle Paul suffered in his preaching of the Gospel? Listen:

"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."—2 Cor. 11:24-27.

I never did get whipped publicly for preaching the Gospel. I never was beaten with rods. Think how Paul suffered. Why didn't Paul say, "I'm getting tired of it." Why didn't he say, "I have taken these whippings just about as long as I can. I can't go through another ordeal like I have." Why didn't he say, "Dr. Luke, you have been my attendant, you have gone around with me, you have cared for me physically, you have been my personal doctor all through my ministry; now just open up my veins and inject some air into my veins and let me die — get me out of these sufferings. They have whipped me five times, 199 times the lash has fallen on my body. I am tired of being the target for stones. I am tired of being whipped, stoned and beaten. Dr. Luke, be merciful—let's have a mercy killing — send me out into eternity." But, beloved, he didn't do that. I'll tell you what he did do. Paul, as God's great man, went right on serving the Lord. It didn't make any difference what happened, he went right on serving the Lord. When it came down to the time when he was going to die, he said:

"For I am now ready to be offered, and the time of my departure is at hand."—2 Timothy 4:6.

Paul is now taking a downward look into the grave. Paul had always looked up and out in the service of the Lord. Now he looks down and says, "Oh, yes, I know I'm going to die. I know the time for my departure is at hand." Oh, listen, beloved, he might have ended all of those sufferings a long time before, but he didn't. He went through them and came down to the end still looking up, trusting, depending upon the Lord, saying, "The Lord, the righteous judge, has a crown

of righteousness awaiting me."

V

YOU NEED MERCY TONIGHT, BUT YOU DON'T NEED A MERCY KILLING — YOU NEED THE ONE WHO DIED, WHO WAS KILLED THAT YOU MIGHT HAVE MERCY, THAT THE GRACE OF GOD MIGHT BE YOURS.

That's the mercy you need tonight. I look out over this congregation and think of men and women who are here lost, some trying to save yourselves, some depending upon the church — what you need tonight is mercy — not a mercy killing, but you need Him who was killed for you at Calvary that mercy might be yours in Him.

Go back to the day when Abraham was about to offer his son, Isaac, as a burnt offering. He looked behind him and saw a ram caught in the thicket and offering him up instead of his son. Beloved, Isaac needed someone to die in his place and God provided a ram that died for him.

And now come down to Calvary. You and I needed someone to die for us. We had to die for our own sins unless we could find a substitute who might die in our behalf. God found that substitute in the person of His Son, and His Son went to Calvary where they drove the nails in His hands and feet. They made Him suffer every way they could. Jesus Christ died on the cross of Calvary for what purpose? To keep you and me out of Hell. The mercy we need tonight is that which is ours in the Lord Jesus Christ.

Do you know Him tonight? You need Him. You don't know what day nor hour you are going to leave this world. Sooner or later all are going to die unless Jesus comes.

One day this last week Bro. Overbey and I were standing in the front of the printing shop talking. We looked across the street as an ambulance drove up in front of a restaurant. They brought a man out in a few minutes time on the cot and took him over to the hospital. The dishwasher had been stricken with a heart attack. He didn't know when he came to work that morning that they would haul him away before the day passed by.

Sometime ago I saw them bring a man out of a hotel dead, in Huntington, West Virginia, a man who had rented a room the night before. When he went to bed and to sleep, he didn't know he would never see this earth again.

You never know when that hour of death is coming. I say it is coming. You may be in Hell before I finish this sentence, or if you are saved, you may be in Heaven. It will all depend on one thing — do you know Jesus Christ as your Saviour? I don't say that if you join the church and do the best you can, maybe you will get to Heaven after a while. I want to be honest with you. It is either Jesus Christ or a Devil's Hell.

Oh, may God save your soul tonight, and if He saves you, come out on God's side and publicly profess your faith in Him.

We have been reading your paper for some time and certainly think it is a grand paper. May God bless you in all the good work you are doing.

Lillie Eads
Monticello, Ky.

Rewards

(Continued from page one)
works through lodges and clubs and various organizations of this world, will never receive one bit of reward, because it is done in the name of that organization, and not in the name of Christ. Christ must get the credit for it to amount to anything.

Returning good for evil. (Luke 6:35).

Here is mentioned one of the most difficult of all things to do—and something that it certainly requires the grace of God, he is honored thereby.

Suffering endured for Christ. (Matt. 5:11-12).

The human tendency is to wilt before persecution—or else to get mad and hate. Where little is endured for Christ, there will doubtless be small reward. And where evil speaking is merited, there will be no reward. In other words, if you are so mean tempered and so hateful that people don't like you and speak ill of you you shall have no reward for that, for such is justly merited.

Note other examples: Heb. 11:26).

Any and all good done as Christians. (Ephes. 6:8; and Coloss. 3:23).

This shows that a "bondman" (slave) can as readily lay up reward as the person of high rank. This is one thing that is open without handicap to any and all who are Christians.

Patience needed. (Luke 14:14).

A CHURCH HOUSE

Door bricked up and worshippers shut out. The Seal of God And The Mark Of The Beast relates this.

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Many people can't see beyond the present, so it doesn't appeal to them to lay up anything for the future. They are like the prodigal son who wanted the portion of goods that would fall to him, right then. Many haven't the patience to carry life insurance. It means to pay for something that they don't get right at the moment, and they don't care about that. Many quit school because they had rather have a few dollars from some small paying job right now, than to go ahead and qualify for a big position later on. Many are like that concerning salvation. They had rather have the devil's pleasures now, than to have the Lord's, a bit later. This is foolish shortsightedness that will bring vain regrets later on. How many illustrations of that we have seen.

Buttrick

(Continued from page one)
there is a God! Yet this man is sought out and brought before the great Louisville Seminary to speak to scores and hundreds of immature students, under the highest possible commendation of the Seminary's president and teachers. And did the president and faculty of our great seminary at Louisville not know what Mr. Buttrick taught and stood for when

they brought him there? Of course they did. That was their main reason for bringing him to Louisville.

And will not God's righteous judgment some day overtake the leaders of the Louisville Seminary. It will!—Alldredge

Christ Speaks On Hell

(Continued from page one)
speakable reality of hell—EXPLAIN WHY CHRIST HAD 13 TIMES MORE TO SAY ABOUT THE HORROR OF HELL THAN HE DID ABOUT THE BLESSING OF HEAVEN!!

The following phrases fell from the lips of the Lord Jesus as He warned of hell: "furnace of fire," "into hell" (Greek, "gehenna" — literally, "perpetual burning"), "the fire is not quenched," "their worm (conscience-memory) dieth not," "wailing and gnashing of teeth," "the fire that never shall be quenched," etc.

II. The longest and most pointed declarations on the reality of hell FELL FROM THE LIPS OF CHRIST as recorded in Mark 9:43-48.

Can you think of anything more gruesome than tearing out your own eye . . . or cutting off your own arm or leg?? The Lord Jesus uses these gruesome illustrations to drive into our hearts the horrible reality of an eternal hell!

Jesus said that—IF—a man could keep from going to hell by cutting off his arm or leg, or plucking out his eye — he would be far better off to do so than to be cast into the horror of hell. (Note: Christ doesn't say a person CAN keep from going to hell by so doing but rather "If thy hand offend thee," etc. No arm, or leg, or eye has sent any soul to hell . . . the one thing that sends souls to hell is their unbelief—their rejection of Christ. John 3:18).

CHRIST SPEAKS: (Mark 9:43-48).

"And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched. Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched. Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire; Where their worm dieth not, and the fire is not quenched."

In the foregoing verses, Christ states:

Two times—"into the fire that never shall be quenched."

Three times—"and the fire is not quenched."

Three times—"into hell" (Gr. "perpetual burning").

Three times—"their worm (conscience - memory) dieth not."

To deny that hell is a literal and eternal fact, is downright blasphemy — trying to make Christ a liar!!

III. Christ warns emphatically that hell is a literal "furnace of fire"!!

In the explanation of the "tares and wheat" parable: "And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." Matt. 13:42.

(Note: The explanation of a parable, of necessity, has to be literal and it IS literal as the rest of the explanation proves (Matt. 13:36-42). Therefore, when Christ said "furnace of fire" he meant A LITERAL "FURNACE OF FIRE." Read also "drag-net" parable and explanation—Matt. 13:47-50.

IV. Christ warns emphatically that hell is just as eternal as heaven is eternal.

Matt. 25:46 "And these shall go away into EVERLASTING punishment: but the righteous into life ETERNAL." (The words translated "everlasting" and "eternal" are from the same Greek word, "aionios" meaning literally, "perpetual, everlasting, forever, eternal").

Therefore, Christ has established beyond any shadow of doubt the fact that hell is just as eternal as heaven!!

V. Christ explains why souls go to hell! "Ye will not come to me, that ye might have life."—John 5:40.

"He that believeth on him is NOT condemned; but he that believeth not IS condemned already, (Why?) because he hath not believed in the name of the only begotten Son of God."—John 3:18.

VI. Christ promises: ". . . him that cometh to me I will in no wise cast out." John 6:37.

"Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, HATH everlasting life, and shall not come into condemnation; but is passed from death into life."

WHAT MUST I DO TO BE SAVED

"Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16:31. What does it mean to believe?

You must come to Christ:

1. As a sinner with a repentant heart and a willingness to forsake sin—"The Lord is not willing that any should perish, but that ALL should come to repentance." 2 Pet. 3:9.

2. Knowing that you can not save yourself—"All our righteousnesses are as filthy rags."—Is. 64:6.

3. Knowing that only Christ can save you—"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

4. The fourth and final step is to take Jesus Christ as your own personal Saviour (you take Him as a gift for He is God's gift to you) and then confess Him before me—"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, whosoever believeth on Him shall not be ashamed." Rom. 10:9-11.

Beer To Bread

(Continued from page one)
the quick retort of the ex-drunkard was: "I tell you what I do know. He turned beer into bread in our house last week."—Western Recorder.

Fear sees danger ahead while faith marches boldly ahead.—Western Voice.