

# The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

"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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## SURE ENOUGH HELL-FIRE!

By Roy Mason  
Tampa, Florida

In recent years there has been an attempt made to take all the fire out of Hell. The preacher of "Hell fire and brimstone" is considered outmoded by many. Many a fashionable church hasn't heard a sermon on Hell within memory. Back behind the lack of preaching on Hell is the doubt about there being such a place. This doubt is engendered by the prevalent teaching of the "Universal Fatherhood of God." The idea is that since God is the father of all, He would not of

course allow His children to suffer. The answer to this objection to eternal punishment is found in John 8:44: "Ye are of your father the devil." Not all people are children of God—the Devil has some children.

Then there are some who argue against the literality of Hell as a place of fire. "I think," they say, "that the punishment is that of an accusing conscience." Different ones advance different ideas, but they substitute "I think" for the Hell fire of the Bible. Let us face this truth: Hell is either a place of fire and burning (or something so closely cor-

responding to it that it can only be described by the term "fire")—or else the Bible seeks to deceive us, one or the other. Who knows the most about it, the member of the "I think club" or a man who experienced the sufferings of torment? We have such a man described in Luke 16:19-31. His voice cries to us from the eternity of the lost, and what does he say? He says, "I am tormented in this FLAME" (v. 24).

### Fire! Fire!

In numerous instances the Bible speaks of the suffering of the lost as suffering in fire. Let us (Continued on page eight)

1. If sinners cannot sin away their "day of grace," explain Proverbs 29:1 and Romans 1:18-31.

Proverbs 29:1 does not say that such a person has a "day of grace." This verse could just as easily be true in the natural realm as in the spiritual. One could be reprov'd for his reckless driving, and if he refused to heed the advice to be more careful, he probably would wind up six feet under. Any individual who chances his life by some act could be reprov'd, and if he did not heed the admonition, he would be killed.

But I think the passage does primarily have to do with the spiritual realm. But because it is said that one who hardens his neck against reproof shall be suddenly destroyed, does not mean that one has sinned away his "day of grace." For instance, Pharaoh never had any grace, for God withheld His grace from him (Romans 9:17, 18). Yet, Pharaoh had plenty of reproof (Exodus, chapters 6-14). Certainly, the man, like Pharaoh, who fails to heed God's Word, shall be destroyed, and that without remedy.

Neither does Romans 1:18-31

say that there is a "day of grace" that one may sin away. Grace always conquers, whereas it is said in verse 28, "God gave them over to a reprobate mind." This does not mean that God was trying to save them and couldn't, but that God took away all restraints upon the sinful heart of man and let him do just as he so pleased. We read of those whom God has determined to save: "Thy people shall be willing in the day of thy power (grace)." Psalm 110:3.

2. What is a "Free Will Baptist"? When did they originate?

He is one who believes in Arminianism, open communion, and a volley of other heresies. This sect was originated by Benjamin Randall of New Hampshire in the late 1700's. In reality, they are little more or less than immersed Methodists, since their doctrine is practically identical, except for baptism.

3. Where did "Jehovah's Witnesses" come from and when did this movement start?

A man named Charles Taze Russell, who called himself "Pastor" Russell, originated this cult (Continued on page eight)

## Are The Heathen Lost Who Have Not Heard The Gospel?

By ARTHUR W. PINK

Has God more than one way of salvation? Are some saved by faith, and others by works? Will some enter Heaven on the ground of sovereign grace, and others because they lived up to the light that they had?

Perhaps these questions may seem needless to my readers. But in view of certain things which are frequently coming under the writer's notice, they are, in his judgment, timely. If a certain theory which receives wide credence today could be established, then would God have TWO ways of salvation: one, salvation by grace through faith, and the other, salvation by character through works. We refer to a view concerning THE STATE OF

THOSE WHO DIE IN HEATHEN-DOM.

It is estimated that there are over fifteen hundred million people on the earth at the present time, and that more than half of these are entirely in the dark concerning the true Way of Life. Probably seven hundred million heathen, at least, now alive on earth today, will die in utter ignorance of the "only true God, and Jesus Christ whom He has sent." And this, in the face of the authoritative command of our Saviour and Lord who said of old and who says to us TODAY, "Go ye into all the world, and preach the gospel to EVERY creature." (Mark 16:15)? O, dear Christian Reader, are we not PLAYING at missions? No, that is the wrong way to put it: Have we not BETRAYED our trust? "We were allowed of God to be PUT IN TRUST WITH THE GOSPEL" (I Thess. 2:4). God has not permitted the angels to be "put in trust with the gospel," but He has ENTRUSTED it to US, and we have basely BETRAYED our "trust." We heartily sing, "Amazing Grace, how sweet the sound that saved a wretch like ME." And we continue singing it, seeming to care little or nothing whether our fellow in heathen lands hears the "sweet sound" of saving grace, or not. O what abominable selfishness! God have mercy on our brutal callousness and indifference to the eternal destiny of the poor heathen.

But the point of this appeal is blunted for many, for they do not really believe the heathen ARE lost without the gospel. They pre-

(Continued on page seven)

## PLEASE, BRETHREN Which Is First With A Sinner -- Faith Or Life?

C. D. COLE

Within the past few weeks, I have received three letters that purportedly were sent anonymously in my behalf, in which some of those who have opposed the work of TBE and its editor were held up to public scorn and ridicule.

I know not the identity of the sender in either instance. However, there have been at least twenty — maybe twenty-five others — who have written and said that they would do likewise, if I would only give my approval.

In each instance, I have objected and have asked my brethren not to engage in such letter writing. I beg you today to listen to Bro. Gilpin and to refrain from such. I am far from perfect, but I don't need such defense as this. Please spend your time in "defense of the Gospel," and let God take care of those who would destroy the work of TBE.

What our enemies have to say may hurt for a season, but just remember that God is on His throne, and He can, and will put an end to the wrath of men. Has He not said:

"The lip of truth shall be established forever: but a lying tongue is but for a moment." — Prov. 12:19.

I appreciate the efforts of my friends in answering those who would oppose us, but please, brethren, don't do it.

### OUR RADIO MINISTRY

WTCR—1420 ON THE DIAL  
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Sunday—8:30-9:00 A. M.

WNRG—1250 ON THE DIAL  
GRUNDY, VIRGINIA  
Sunday—8:30-9:00 A. M.

The subject on which I am about to write has long been a matter of controversy. It takes us into the arena where theological gladiators have fought for centuries. The keenest of intellectual swords have been wielded in the long combat. The Arminian declares in triumphant tone that faith precedes life; the Calvinist, with the same spirit of certainty, says that life must precede faith, and is logically the cause of faith.

The writer believes that the controversy over this question is due to lack of distinguishing things that differ. The Scriptures speak of life in two different senses. There is life in the subjective, experimental and biological sense; and there is life in the objective and judicial sense. In other words, there is life in the sense of regeneration or the new birth, and there is life in the sense of justification. The first is life in respect to an inward state; the second is life in respect to an outward standing before the law of God. (Rom. 5:18 speaks of "justification of life.") The first is life biologically; the second is life legally or judicially. The first is life wrought in the sinner by the Holy Spirit; the other is life wrought for the sinner by the redemptive death of Christ. Life in one sense is from the Holy Spirit; in another sense it is from Christ. Life from the Holy Spirit gives spiritual qualities to the heart and mind, which control the will; life from Christ takes us out from under the curse of the law. It is the difference between impartation and imputation. Life

from the Spirit is life imparted; life from Christ is life imputed.

The above distinction is a necessary corollary of the fact that the sinner is dead in a two-fold sense. He is dead in the sense that he is helpless and unable of himself to see or enter the kingdom of God, or to perform acceptable works in the sight of God. He is also dead in the sense that the sentence of death, culminating in the second death (the lake of fire) has been passed upon him. In one sense death is depravity of nature in which the sinner is blind to the light of the gospel; in another sense death is condemnation in which the sinner is exposed to the wrath of God. It is the difference between defilement of nature and con-

(Continued on page six)

### PULPIT CLOWNS

Every true minister of Jesus Christ will acknowledge that he has a part in the greatest work in all the world. Can mortal mind conceive a greater labor than that of standing before men, beseeching them to be reconciled to God? No man in his right senses would rush blindly into such an office without noting the solemn implications.

The aspiring preacher of the gospel of grace of God is taken back when he considers the qualifications which the New Testament presents as being indispensable in the work of the ministry. At this moment, several obvious qualifications come to mind—the preacher must be converted, he must be a man of prayer, one who is apt to teach, one who walks with God, one who has a shepherd heart and one who does the work of an evangelist. The thought of few qualifications is enough to cause one to exclaim—"Who is sufficient for these things?"

Nowhere in the Bible do we read that the pastor is to be a pulpit humorist. Scripture is silent on this matter, but in evangelical circles there seems to be a feeling that the minister of the gospel should be a glorified religious entertainer who can amuse the unsaved. We truly feel sorry for those ultra-spiritual souls whose face is never adorned with a smile; indeed, we seriously wonder whether life would be bearable if the Lord had denied us the ability to laugh. Nevertheless, the pulpit is not the place for would-be clowns whose chief

(Continued on page eight)

## The Baptist Examiner Pulpit

### "THE BOOK OF REVELATION"

(Read Revelation 2:18-29).

I am sure that every one will agree that there is something wrong with the churches of today. Even in Jesus' day there was wrong in the church He established, for Judas Iscariot, its treasurer, was a thief. From that day till this, we have never had a perfect church, for all churches are made up of imperfect human beings; and even today, regardless of the claims of some who say that they live absolutely sinless and perfect, there isn't a

church in all the world but what there is something wrong about it.

Human judgment would give varied and various answers as to the wrong. However only Heaven's judgment is to be trusted. It is because of this that we turn to the Scriptures to see what is wrong.

Ephesus, the largest of these seven churches, had left her first love.

"Nevertheless I have somewhat against thee, because thou hast

left thy first love."—(Rev. 2:4).

Smyrna was living rightly and preaching rightly, and consequently they were having a hard time—the Devil was fighting them from without.

Pergamos had a mixed membership—some were Godly and others were ungodly. In this case, it was another instance of the world mixed up with the church.

Today, we have churches just like each of these three. There are those who once loved the Lord su-

(Continued on page two)

I believe more strongly than ever now Proverbs 4:18 which says, "But the path of the just is as the shining light, which shineth more and more unto the perfect day." Truly, "His purposes will ripen fast, unfolding every hour; the bud may have a bitter taste, but sweet will be the flower." Here we see just little glimpses of the moving of the hand of God, but there all will be made plain. God is always on time! Sometimes we can't see why God does not do His work any faster than He does, but He has all eternity to do it in.

The Lord has to temper us with trials here in order that we may appreciate Heaven more. Lest we love life too well here, He puts disappointments in our way. But every disappointment is His appointment. The little bits of wrath that our enemies may fling at us are only for a time, and are controlled by the sov-

(Continued on page eight)

Be sure that religion can not be right which a man is worse for having.

## THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR

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### FURTHER INTEREST IN TBE'S WELFARE

Although the response to your editor's letter and Bro. Bob's appeal in the issue of September 8 has not been as large as we had hoped for, at the same time we are deeply grateful that God has put it in the hearts of a few over 300 to write and send a monetary offering.

There have been some wonderful letters that we have received in response to the issue of September 8. We are made to rejoice over the many fine comments that our readers have made relative to the worth of the paper. Thank God also for the promises of our readers that we will be receiving their aid financially more regularly in the future. And above all else, we rejoice for the number who say they are definitely assured that God will supply our needs and that the paper will go on.

Here is a fine letter from a brother in New York:

Dear Bro. Gilpin:

I trust that the Lord has filled up the treasury with enough to pay off the bills of today and that tomorrow He will do likewise, and each day the same.

Enclosed you will find a check for \$10.00 which is the second best way I know to keep TBE rolling off the press. The first and best way, of course, is to keep you before the Throne of Grace.

Thank you for your letter and kind invitation. Be of good cheer and rejoice. The Lord is at hand.

Sincerely,

JOHN FALCI.

### CORRECTION

In calling attention to the letter from Bro. Wayne Cox in the last issue of TBE, we carried an erroneous headline, stating that the Woodlawn Terrace Baptist Church of which Bro. Cox is the beloved pastor, had sent us an offering of \$50.00. This was definitely an error. It should have stated \$100.00. Mistakes will creep in, and this is one that we are definitely glad to correct. We thank God for this great church and noble pastor, and this wonderful offering.

We had hoped that 3000 of our 10,000 subscribers would thus reply with at least \$1.00 each, which would take care of our present existing deficit, but for some reason best known to God, we have heard from only about three per cent instead of thirty per cent of our readers.

However, Bro. N. L. Seale of Texas offers a splendid suggestion, saying:

"I am very much interested in a wide circulation for TBE. I'll be one of 3000 readers to pledge \$2.00 to help pay off your deficit. Do I hear a second?"

THE BAPTIST EXAMINER

PAGE TWO

OCTOBER 6, 1956

# SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, OCTOBER 14, 1956

## REDEMPTION BY BLOOD

Memory Verse: "And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood."—Rev. 5:9.

INTRO: There are many things about this book which are hard to understand — many of its symbols and mysteries concerning which I can not speak dogmatically. However, the meaning of this chapter is obvious.

This chapter takes place after every saint is garnered off of the earth. It tells what takes place in Heaven as soon as the righteous are caught up from the earth. Cf. I Thess. 4:13-17.

### I. The Meaning Of The Sealed Book. Rev. 5:1.

Many regard this as an inexplicable mystery. Verse 9 shows that it has to do with redemption. Jer. 32:6-14 possibly offers a key of explanation. The property of the Jews could not be sold beyond the year of the Jubilee. The sealed book was the sign of an alienated inheritance.

When John saw this, he saw the title-deed to this whole creation. Somebody had bought it, paid for it, and had the exclusive right of proprietorship. The original possessor of the earth sinned and it passed out of his hands to the disinheritor of his seed. However, Christ has bought it back. It is not yet completely delivered from the bondage of sin. It groans today. Cf. Rom. 8:20-22. We still have thorns and thistles; the desert hasn't blossomed as a rose; the wilderness has not yet been made glad. It is not like God made it. An armored car may haul the bank's money. That may be efficiency, but that is not Christianity. Compare a drunkard with what God said of man in Gen. 1:26. Eventually, this world will be redeemed. Cf. Luke 21:28; Eph. 1:13, 14. God will not be defeated nor driven out. He will never withdraw His hand until He is completely and eternally victorious. Such is the meaning of the sealed book.

### II. The Meaning Of The Open Book.

John didn't see it. He wasn't concerned about it. It is the Bible. It shall never be destroyed. Mt. 24:35. Go to the libraries and art galleries and destroy all music that speaks His praise; blot out every remembrance of God. Even then the Bible would still remain, for we would still have the sealed book. Cf. Psalm 119:39. Every promise is recorded. Every prophecy is written down. There is a complete record in the registry office in the sky.

### III. The Angel's Challenge. Rev. 5:2-4.

The angel said, "Find someone who is worthy to open that book—to loose the seals—to claim the inheritance and say, It is mine."

What a voice this angel had. All in Heaven, on earth, and under the earth heard him. How we long for such a voice!

No one in Heaven made answer. Call the roll of all writers of Scripture, martyrs, saints, prophets, angels, arch-angel, cherubim, and seraphim.

Well, if you want to "second the motion" for Bro. Seale, just put your \$2.00 in the mail and it will make us exceedingly happy. I sincerely trust that about 2999 readers will arise at once to offer the "second."

As a result of the appeal of the issue of September 8, we have received a little over \$800.00 to be applied toward our deficit. We truly thank God and take courage, but at the same time we realize that we are still heavily involved with this deficit for the year. Might it please God to give us a veritable avalanche of letters this coming week, letters containing an offering in behalf of our work. If you believe in the message of this paper, then why not aid us just now when we need your help so badly? May we hear from you this week!

### BACK ISSUES AVAILABLE

Below are listed past issues of THE BAPTIST EXAMINER. We have a number of these on hand, and if you can use any of them, we shall be happy to supply you with copies. Why not order some of these papers and pass them out to your friends?

April 14—

(This is the sixteen-page issue devoted to Mexican missions.)

July 7—

Heresies of Mormonism

John R. Rice and Storehouse

Tithing

Verbal Inspiration of the Bible

None could open it.

Nor was there anyone on earth. Philosophy and all the writers of human wisdom are silent. Science is powerless. Modern writers of love and fiction are speechless. Religion with Confucius, Buddha, Mrs. Eddy, and Charles T. Russell are silent. And even education with all its skill and learning makes no answer.

Neither under the earth. No one from the abyss. The Devil has nothing to offer.

It looks like God is to be defeated. There is no one to take possession. No wonder that John wept much. The lost estate of man could never be recovered by man, angels, nor demons.

### IV. Christ In His Kingly Character Opens The Book. Rev. 5:5-14.

It was prophesied through the ages that Christ should redeem the world. Cf. Gen. 3:15.

Christ appears first as a lion, a kingly character (vs. 5). Mr. Pacifist, Mr. Middle-of-the-Roader, that self-complacent molly-coddle, that gelatin like gentleman says that we ought to be sweet and tender and never offend anyone. Christ was lion-like. Cf. Luke 9:51; Luke 13:31-33; Mt. 23:13. We need that lion-like element in our characters if we are to be Christ-like.

When John looked, he saw Christ as a lamb (vs. 6). The only remembrance of sin in Heaven will be the marks of death upon the lamb. The title-deed of creation is signed in the blood of the lamb. Cf. Ex. 12:13; Col. 1:14; Heb. 9:22. Church letters and certificates of baptism are valueless.

The angel, when looking for someone to open the book, searched Heaven, earth, and the abyss. Nothing but the Lamb would suffice. Then why waste time looking for anything else down here?

Christ was seen, on His throne (vs. 6). What if there is great apostasy? What if the foundations seem to be shaken? What if there are modernists and evolutionists? What if women are out of their God-given spheres? What if sorrows come in battalions, and the Devil destroys your home? What if God leads you through the wilderness? What if friends forsake and foes arise? Christ is on the Throne!

Notice the Lamb "stood" (vs. 6). The same John who saw Him dead on the cross, now sees Him alive in Heaven. The resurrection is a fact. I Cor. 15:3, 4, 20, 55-57.

All prayers are to be answered (vs. 7). Every prayer that has ever been offered in Jesus' name will be answered.

Notice the singing (vs. 9-14). In Heaven, they sing about the Blood of the Lamb. Verse 9 tells where the choristers are from. Might as well learn how to sing now, for you'll have to in Heaven. Notice the number of the singers. Most of the time God's own are in a minority down here. Thank God we'll be with the majority up there. Verse 13 pictures the greatest congregational singing known. Paul possibly had this scene in mind when he wrote Rom. 8:18. They complete their worship by saying "Amen." Might as well learn how to speak it now.

The Kind of Baptist God Makes  
Billy Graham's Heresies As To  
The Church

July 21—

The Devil's Big Four

How Modern Is Modernism?

Tithing

Tale Of A Tract

Gifts of God

August 11—

Shoe Salesman Saved From  
Drink (testimony of Dan Leonard)

Special Days Shunned by Baptists

Preacher's Testimony In Poetry

Questions Answered As To  
Southern Baptist Convention

### THREE OF OUR READERS



Here are three of our Louisiana readers and faithful supporters for whom we render our thanks to God. In the bed is Jimmie Ray Ailstock, a 22-year-old invalid. Standing beside him is his mother, Mrs. Mary Alice Ailstock, and on the extreme right is Mrs. Mellie Dick. The three live together. Many are the letters and contributions that we have received from Mrs. Ailstock in the years that have passed into eternity, and we thank God that we can count her as a real friend of TBE. Dozens of times she has encouraged us when the going has been rough and the load heavy. We thank God for such friends.

Mexican Newsflashes

August 18—

What Catholics Will Find By

Reading Their Bible

Christian Science

God's Purpose In This Age

The Matchless Pearl

September 8—

Book of Revelation (1:9-20)

Are Annual Calls Scriptural?

The New Testament Church

And Her Mission

Why Evolution Isn't True

Beautiful Snow

September 15 (election issue)—

The Book Of Revelation (2:1-7)

C. H. Spurgeon's Comments On

Election

Baptist Confessions of Faith On

Election

Baptist Scholars Believed Elec-

tion

Bunyan's Confession As To

Election

Author of "Amazing Grace" Be-

lieved Election

Toplady's Testimony

Can Children Pray?

### OHIO READER APPRECIATES THIS PAPER



DeWAYNE AUSTIN

"Although I have had four years of Bible school training in a fundamental Baptist school in the South, there were many great truths of the Word that I never heard seriously discussed. I heard and knew little about the Doctrine of Election; therefore, I was especially pleased to receive the last issue of THE BAPTIST EXAMINER with election as its theme. I thoroughly enjoy and appreciate every feature of the Examiner. May our blessed Lord give you grace, grit, and greenbacks to continue its publication."—DeWayne Austin, Ohio

### "The Book Of Revelation"

(Continued from page one)  
premely, but have departed from their first love. There are others like Smyrna that are being fought from without because of the doctrinal stand which the church has taken. Then there are others just like Pergamos that are worldly, and which have a mixed membership with some desirous of serving the Lord, and others living for the world.

Today, we consider the church at Thyatira. I have always had an idea that this church was established through the efforts of Lydia. You remember that she was Paul's first convert in Europe. Listen to the story of her conversion:

"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us."—(Acts 16:14, 15).

Regardless of who started the church, the Lord Jesus had a message for it. To read His message, we see thus that the church (Continued on page three)

Those who are the best Christians are more careful to reform themselves than to censure others.

## "The Book Of Revelation"

(Continued from page two)  
was a busy, bustling, successful, wide awake organization. At first reading, we are compelled to say that Thyatira was an unusually active church. Yet, on closer observation, we shall see that this church was perhaps more successful than Scriptural, and more active than obedient.

### I

Jesus' REVELATION of Himself to this church is far different to that of the revelation of Himself to the rest of the churches. Listen:

"And unto the angel of the church in Thyatira write: These things saith the SON OF GOD, who hath his EYES like unto a FLAME OF FIRE, and his FEET are like FINE BRASS."—(Rev. 2:18).

In this connection, He reminds them that He is DIVINE. He tells them that it is "the Son of God" with whom they are dealing. On the day of His transfiguration, the Father acknowledged that Jesus was His Son.

"While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, THIS IS MY BELOVED SON, in whom I am well pleased."—(Matt. 17:5).

Even the Devils of hell acknowledged the same in the days of His flesh.

"Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the HOLY ONE OF GOD."—(Mark 1:24).

Now the One who is acknowledged by both God and the Devil to be Divine, reveals Himself to this church at Thyatira as "The Son of God."

This church needed to see Him as the Son of God. They didn't need to see Him as a man, but as God Himself. Incidentally, beloved, this is true of every church in the world today. Our churches the world around need to remember that the founder, and the One with whom we have to deal, is not man, but God.

Further, Jesus revealed Himself as OMNISCIENT, for the Scriptures declare that His eyes were "like unto a flame of fire." Yes, Jesus is omniscient. He sees all of us all the time. Let me remind you that the Jesus of the New Testament is the God of the Old Testament, and concerning Him, it is said:

"THE EYES OF THE LORD ARE IN EVERY PLACE, beholding the evil and the good."—(Prov. 15:3).

In the New Testament, we read the same truth:

"For if our heart condemn us, God is greater than our heart, and KNOWETH ALL THINGS."—I John 3:20).

Notice the expression—"God . . . knoweth all things."

"THE EYES OF THE LORD run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him."—(II Chron. 16:9).

This church at Thyatira needed to know that the Christ with whom they were dealing, and who was dealing with them, had fiery eyes that brought to light the hidden things of darkness. He thus revealed Himself to this church as one who had eyes to pierce them through like an X-ray, and

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thus search out the hurtful things of sin.

He further revealed Himself to this church as OMNIPOTENT, for the Scriptures declare that "his feet are like fine brass." I rejoice that the Christ we love today is omnipotent—He is all powerful. Listen to these Scriptures:

"I know that thou CANST DO EVERYTHING, and that no thought can be withholden from thee."—(Job 42:2).

"But Jesus beheld them, and said unto them, With men this is impossible; but WITH GOD ALL THINGS ARE POSSIBLE."—(Matt. 19:26).

What mighty words are these. Surely the Christ we serve is omnipotent—He is all powerful.

These folk at Thyatira needed to know that Jesus was all powerful—they needed to know that He had feet of power wherewith to trample and stomp out their sins.

Here was a church that had gone to the very depths of sin. Jesus, therefore, revealed Himself to this church not as a man, but as God. With His eyes of fire, He could see through their evil, and with His feet of brass, He had power to stomp it out.

What a challenging revelation of Jesus this gives us today. The one with whom we are dealing and who is dealing with us, is not man, but God. He is the God who sees all sin, and He has power to blot it out. What a challenging revelation to worldly Christians, unorthodox churches, and heterodoxical preachers. Surely this revelation is just what we need today—we need to know that our Christ is God, and that He sees through our evil and that He has the power to stomp it out.

### II

Following Jesus' treatment of other churches, He first COM-MENDED Thyatira.

Before looking for their fail-ures, He sought first to look for the virtues of each of these churches. Most folk prefer to find the bad, while with Jesus, He prefers to find first the good.

Here's a fine little poem I recently found:

"Don't look for the flaws as you go through life;  
And even when you find them,  
It is wise and kind to be somewhat blind  
And look for the virtues behind them.  
For the cloudiest night has a tint of light  
Somewhere in its shadows hiding:  
It is better by far to look for a star,  
Than the spots on the sun abiding."

This was Jesus' way of dealing with each of these churches, and so when we come to the church at Thyatira, we notice that there were several things for which He commended them. First of all, He commended them for their WORKS. It is rather interesting to notice that He had commended all three of the churches we have studied thus far, in the same manner. This church at Thyatira was no exception. It wasn't an idle church—they were bustling about with their activities. They were busy; they were wide awake; they were doing things; and these works pleased the Lord.

I heard sometime ago concerning three tramps lying by the roadside. A man came by and offered to give a quarter to the laziest one of the three. One man jumped up and said he was the laziest. The second turned over and claimed the honor. The third said, without moving, "Just put the quarter in my pocket." Lots of church members are like this latter individual, but not so with the church at Thyatira, for they were busy at work for the Lord, and thus they earned His commendation.

Then, He also commended them for their LOVE. We read:

"I know thy works, and CHAR-ITY."—(Rev. 2:19).

The word "charity" is the word for love, and indicates their love for one another. In this respect, Jesus commended them.

Every church ought to earn

Jesus' commendation in this manner, for church members should show their love one toward the other. Yet, in lots of churches, this is not true. There are many churches today who could not receive Jesus' commendation in this manner, for countless hundreds and thousands of them are torn with strife and divisions, and the members spend their time back-biting, gossiping, and defaming the character of one another. They need to stand still and listen to what God says in His Word concerning this matter of love. Will you listen:

"For this is the message that ye heard from the beginning, that we should LOVE ONE ANOTHER. We know that we have passed from death unto life, because we love the brethren. He that LOV-ETH NOT his brother abideth in death."—(I John 3:11, 14).

"This is my commandment, That ye LOVE ONE ANOTHER, as I have loved you."—John 15:12).

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and loveth God. HE THAT LOVETH NOT, KNOWETH NOT GOD: for God is love."—(I John 4:7, 8).

These verses would indicate that the proper attitude of every be-liever should be that of love one toward the other. At Thyatira there was love manifested by the individual church members, and accordingly, Jesus commended them.

Then also, Jesus commended them for their SERVICE.

"I know thy works, and charity and SERVICE."—(Rev. 2:19).

Their's was a service of love. With love pervading their hearts, they were working and serving God.

He also commended them for their FAITH.

"I know thy works, and charity, and service, and FAITH."—(Rev. 2:19).

Of course, this was the founda-tion for their love and service and their works. You see, their works grew out of their faith. This is what the Word of God

teaches us.

"But wilt thou know, O vain man, that faith without works is dead?"—(James 2:20).

No man is saved by works, but, beloved, if he has been saved by grace through faith, there will be works in his life that are pleasing to God.

It means something to me to-day to find a church that really tries to walk by faith. Most churches are depending upon their organizations, and worldly plans, and their schemes and as far as faith is concerned, that is an unknown quality. Yet, here was a church that though they were busy and working, their works were the direct outgrowth of their faith in God.

In like measure, He commend-ed them for their PATIENCE. He reminded them that He knew about their patience. Their work did not lag—they kept at the task. Patiently they continued working and serving God. Too many of us get impatient when things don't go our way. Too many of us are good starters, but mighty poor at finishing.

A lot of church members re-mind me of the hound dog who started early in the morning on a deer track. He became tired, and the trail became faint, and a fox crossed his path. He started off on this trail as though he would catch the fox in sixty seconds. Then later on, he became tired, and when a rabbit crossed his path, he started out after the rabbit. This dog just kept switching from one trail to another through-out the day, and when night came, he was sitting down on his tail, barking up a gum tree at a contemptible little ground squirrel. That's the way a lot of Christians are serving God today. They haven't got patience to keep at the big task God gives them, but switch from one to another until their work becomes less and less all the time. Too many of us just don't have patience enough to wait until God can do the thing He desires to do through us, but not so with this church at Thya-tira—they were patient in all that they did.

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## MISSOURI READER



MRS. ELSIE TUGGLE

For many years, this dear lady, who is an arthritic cripple, has been encouraging your editor with words of wisdom, advice and inspiration and it is a joy to tell the rest of our friends about her. This picture was taken a little over a year ago as she was starting to church one morning—which incidentally is a regular habit with her. Although she is from the state that was recognized as the "compromise state" at the time of the Civil War, there is no compromise with Sister Tuggle. She loves the Lord and is a Baptist through and through. We thank God for her and pray that her tribe may increase.

And then, Jesus commended them for their LAST WORKS, which He declared to be "more than the first." The first thing for which He commended them was their works, and then after commending them for four other characteristics, He came back to commend them again for their last works. Well, beloved, Jesus' commendation of this church could not be the commendation of many churches today, for there are mighty few churches today who would have any first works to say nothing of last works. In the Southern Baptist Convention last year, fifty per cent of the churches did not contribute anything to missions. I don't have the statistics available, but I am sure that it is equally as bad in the Northern Baptist Convention.

I have seen an individual saved, and have seen him work like a trooper for a while, and then I have seen him drop by the wayside. It reminds me of a letter which was sent by a church to the annual meeting of its district association. The letter said, "This year's letter reports to you, that we are at peace. Baptized none, received by letter none, excluded none, restored to fellowship none, gave to missions nothing—pray for us that we may hold our own." Yet, this church at Thyatira was very much unlike that, for this church not only began to serve the Lord, but continued, and Jesus commended them for their last works as well as their first works.

### III

After commending this church in these particulars, then Jesus proceeded to CONDEMN them. May I remind you that the Lord Jesus Christ is never blind to men's vices. In Genesis 16:13, we read:

"Thou God seest me."  
One of the Old Testament prophets also reveals the fact that God sees our sins.

"Though they dig into hell, thence shall mine hand take them: though they climb up to heaven, thence will I bring them down: And though they hide themselves in the top of Carmel, I will search and take them out thence: and though they be hid from my  
(Continued on page six)

THE BAPTIST EXAMINER

PAGE THREE

OCTOBER 6, 1956

"Remember now thy Creator in the days of thy youth."—Eccl. 12:1

# Baptist Youth Witness

P. O. BOX 7

RUSSELL, KENTUCKY

BOB L. ROSS, Editor

RUTH GILPIN, Associate Editor

"O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works."—Psa. 71:17

## From The Diary Of A Bible

WHAT

HAST THOU DONE

FOR ME?

January 15—I have been resting quietly for a week. The first few nights of the New Year my owner read me regularly; now I've been forgotten I guess.

February 2—Clean-up day! I was dusted with some other things and put back on the shelf.

February 7—My owner used me for a short time looking up some references and then went to Sunday School.

March 7—I have been dusted today and placed on the center table in the sitting room. Special company has been here but now I am back on the shelf again.

April 2—Busy day! My owner led a devotional lesson and had to look up some references. She had quite a time finding me and she hunted and hunted to find the references she wanted. She's not very well acquainted with me, you see.

May 5—I'm here in Grandma's lap. She is here on a visit. A tear dropped on Colossians 2:5-7.

May 6—I'm in Grandma's lap again this afternoon. She has spent most of her time reading I Corinthians 13, and the last four verses of the fifteenth chapter.

May 7, 8, 9—I have been in

Grandma's lap each of these afternoons; I'm there now. It is such a comfort to be appreciated, loved and held tenderly. She reads me part of the time and then, she just sits back and talks to me.

May 10—Grandma's gone and I'm back in the same old place. She kissed me before she left.

June 4—Had a couple of four leaf clovers tucked away between my leaves today. Also a picture of Junior and a letter from Grandma. It does look like these folk could afford a photo album and a filing cabinet, and quit stuffing me with their "keep-sakes."

July 1—I've been packed away in a trunk today with some other things. They are off on a vacation, I guess.

July 7—I'm still in the trunk.

July 10—I'm still in the trunk, though nearly everything else has been taken out. Other things first, I guess.

July 15—Well, I'm home again and back in the same old place. Quite a journey we had; but I can't see why they took me—I wasn't out of the trunk while we were gone.

August 1—Rather stuffy and hot. Two magazines, a novel and

an old hat on top of me. I wish they would take them off.

September 10—Clean-up Day! I was dusted, put back. I'm lonesome—wish Grandma would come again.

September 12—Mary used me for a few minutes today. She was writing a letter to a friend whose brother had died and she needed a suitable verse to quote.

October 5—I was carried to church on Rally Day and held up to be counted. I'm glad to be used even that way.

December 31—Tomorrow I expect to have a knife slipped between my leaves by a blindfolded person who will place a finger on a verse, then the blindfold will be removed and the verse read. Suppose the finger should rest on John 5:39?

Tomorrow the new year will be here. I wonder if it will be as lonesome as this one has been? On the shelf, under the dust and magazines and novels, old hats, in the trunk for days and days. If only my owner would read me and get my messages of cheer and instruction. How I would like to help. Won't you pray that I may have that opportunity?

—The Gospel Truth.

### "MAN OF DISTINCTION" MAY BECOME MAN OF EXTINCTION DON'T BE FOOLED BY LIQUOR ADS!

These words are on a big billboard sign out near Seattle, Washington, and placed there by the Washington Temperance Association. A law firm representing "Lord Calvert" distillers demanded that the Temperance Association remove this sign, because, said the lawyers, "Your advertising and propaganda are obviously done to influence the public not to buy 'Lord Calvert' whiskey." But the Association fired back with some rather uncomplimentary remarks on the use of intoxicating liquor; and the head of the Association declared that he would fight to the Supreme Court, if necessary, to have the same right to freedom of expression that the liquor interests have. At last report, the billboard sign was still there.

### "SOWING AND REAPING"

"They that . . . sow wickedness, reap the same."—Job 4:8.

There is a story of an abbot who coveted a piece of ground. The owner consented to lease it to the abbot for one crop only. The abbot sowed acorns, a crop which took three hundred years to ripen.

Satan begs for one crop only, and then sows seeds whose harvest will fill all the life to the end. We do not know what we are doing when we start a wrong thing.—J. R. Miller

### A PRECIOUS PROMISE

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

You, a child of God—you, redeemed at so glorious a price—you, ransomed with such precious blood—you, who are an heir of glory such as no tongue ever yet told or eye saw—surely your zeal ought not to be small!

Yet there are only too many who profess to be Christians but are lukewarm in their practice.

Reader, if you are one, let me speak to your conscience. I desire to put the question in all brotherly affection. Where is your zeal? Where is your enthusiasm for the glory of God and for extending the Gospel throughout the world?

I deeply feel that this is a painful subject to touch upon. Nevertheless truth ought to be spoken. The plain truth is, that many believers in the present day seem so dreadfully afraid of doing harm that they hardly ever dare do any good.

There are many who are fruitful in objections, but barren in actions; rich in wet blankets, but poor in anything like Christian fire. I point to the false doctrine allowed to grow up in our midst without an effort being made to check it, while so-called believers look on, and content themselves with wishing it were not so. I ask, Is this zeal? Would the apostles have been satisfied with such a state of things?

Think of your Saviour, and all His zeal for you. Think of Him in Gethsemane and on Calvary, shedding His blood for sinners. This He has done for you. What are you doing for Him? Oh, resolve that for the time to come, you will spend and be spent for Christ.

It may be true that wise young believers are very rare. But it is no less true that zealous old believers are very rare also. Never allow yourself to think you can do too much—that you can spend and be spent too much for Christ's cause. For one man that does too much, I will show you a thousand who do not do enough.

Fear not the reproach of men. Faint not because you are sometimes abused. Heed it not if you are sometimes called a bigot, enthusiast, fanatic, mad man, and fool. There is nothing disgraceful in these titles. They have often been given to the best and wisest of men.

Never were there such doors of usefulness opened—never were there so many opportunities for doing good. I loathe that squeamishness which refuses to help religious works if there is a blemish about the instrument by which the work is carried on. At this rate we might never do anything at all. It is one of Satan's devices. It is better to work with feeble instruments than not to work at all.

At all events, try to do something for God and Christ—something against ignorance and sin. Give, teach, exhort, visit, pray according as God enables you.

Think of precious souls which are perishing while you are sleeping.

Think of the shortness of time. You will soon be gone.

Think of the devil and his zeal to do harm. It was a solemn saying of old Bernard when he said that "Satan would rise up in (Continued on page five)

## A Personal Word To Women Both Young And Old

By Mrs. E. Paul Sanders

You, whose sex has been entrusted with very great responsibilities down through the history of the human race, have you considered or really given any thought to the trend of woman's dress?

Whether or not woman realizes her influence in whatever sphere she may be—home, office, factory, or society, she is fast slipping into a very serious moral state. She is failing to realize the horrible consequences of her indifference to vital matters—vital to the Lord, to humanity, and more especially to the rising generation.

One of the most noticeable and sinful practices of woman today is the wearing of indecent and immodest apparel. Women's dress (or lack of it) points to a serious decline in true character in her.

Women have deliberately turned from God's order to the fashion edicts of Hollywood; from sane and sensible dress to vulgar and form-revealing gowns that fairly scream of immodesty; from the true modesty to sickening indecency, especially on our bathing beaches; from the quiet and reserved to the loud and sensational!

Woman, because of certain innate qualities, must crush deliberately the instinct to be modest when she parades in public these days in men's trousers, shorts, play and swim suits, dresses with

low cut neckline, sleeveless waists and abbreviated skirts.

Today's women often turn to the fashion sheet instead of God's Word when thinking of her adornment. Invariably she excuses herself with: "I do not like to be different," and so she listens to the voice of Satan in his efforts to exploit the feminine sex in every conceivable way.

Women may with haughty disdain or complete indifference turn from the Lord and the voices that speak to her of her daring immodesty and lax conduct and all that accompanies a life of drinking and cigarette smoking, but the terribly solemn day of judgment is swiftly and surely coming. "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."—II Thess. 1:7, 8, 9.

"God is not mocked!" He who has entrusted woman with child-bearing and the rearing of the young to a great extent, and with the influencing of lives all about her, is taking a "recording" of every word and act! The picture of the modern woman with her vaunted and so-called "freedom" is a terribly sad one to contemplate!

(Continued on page five)



## Our Bible Study

### STUDIES IN GALATIANS

By A. M. Overton  
(Now in Glory)

#### CHAPTER V

"But if ye be led of the Spirit, ye are not under the law" v 18.

It is well to remember here what the Spirit says in Romans 8:14. "As many as are led by the Spirit of God are the sons of God." None of God's children are under the law, the plain statement of which we have to the Romans (Romans 6:14). "Ye are not under the law, but under grace." Not being under the law, which worketh wrath (Romans 4:15), the believer can never be brought under the wrath of God which abideth on those who do not believe in Jesus Christ.

"Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, that they which do such things shall not inherit the kingdom of God" vv 19-21.

In order to get the meaning of the words here used before us as they are understood today, we will quote this passage from another version of the New Testament: "Now the works of the flesh are plain: immorality, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy, (a) drunken-

ness, carousing, and the like. I warn you, as I warned you before, that those who do such things shall not inherit the kingdom of God." (a) (Many ancient authorities add "murder").

The outworkings of the fleshly man are plainly visible. Some of them are easily seen in all of us some of the time, and in some of us all of the time. But, we know the source of them, the natural, fleshly man, the Adamic nature. None of them proceed from the new man, the spiritual man, the born-again man. "Whosoever is born of God doth not commit sin" (I John 3:9). The natural man is not born of God, and it is from him that these works of the flesh originate.

The apostle warns the Galatians that they who do these things "shall not inherit the kingdom of God" (v 21). It is well for us to keep in mind the two aspects of the "kingdom of God." The present aspect is defined in Romans 14:17—"The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit" (emphasis ours). This is the "kingdom of God" that demands the new birth before one can see it or enter it (John 3:3, 5). The "kingdom of God" as referring to the ultimate and complete reign of God here upon earth and throughout the universe will be inherited only by the resurrected saints of God in their glorified, spiritual (but nonetheless real) bodies. Evidently it is of this that Paul spoke by the Spirit when he said, "Now this I say, brethren, that flesh and blood cannot in-

(Continued on page five)

# The Little Baptist

CHAPTER VII (Continued)

Without waiting to hear any reply, Mellie ran into her father's library, and returned with a large book called, "Lynch's Expedition To The Holy Land." For, young as she was, she was familiar with almost every book in the library. "Look here," said she, "the man that wrote this book has been to Jordan, and traveled down it in a boat, and he ought to know whether it's a river or not. And I guess that he was no Baptist; he was an officer of the United States Navy, and was sent out by the government. The people there showed him the very place where they said that Christ was baptized. Now just see what he wrote while standing on the bank of the river looking at the water, and thinking about the Saviour having been baptized there: 'The mind of man trammelled by sin, cannot soar in contemplation of so sublime an event. On that wondrous day, when the Deity, veiled in flesh, descended the bank, all nature, hushed in awe, looked on—and the impetuous river, in grateful homage, must have stayed its course, and gently laved the body of its Lord.'" Mellie read this with a solemn air, giving particular emphasis to the words "impetuous river" and "gently laving the body of its Lord."

Oh, but I tell you, Mellie," said Frank, "Paul was a Presbyterian, because he was not baptized in any of your rivers, nor pools either. I have read about it somewhere myself, and I remember having heard Dr. Farnsworth say that 'the presumption is very strong that Paul was baptized either by sprinkling or pouring, and that too, while he was standing on his feet.' And you remember that when Dr. Farnsworth baptized Mr. Snyder, he said: 'As Ananias said unto Paul, Arise and be baptized.' And when Mr. Snyder stood on his feet while Dr. Farnsworth poured the water on his head, it fixed the impression on my mind that that was the way Paul was baptized. But, here, take the book and find the place—we'll read it."

"Yes, I have it marked," said Mellie. "It's in the ninth chapter of Acts. After Ananias had gone to him, 'he received sight forthwith, and arose, and was baptized.' Then, again, in the twenty-second chapter, Paul says himself that Ananias said unto him: 'Why tarriest thou? arise, and be baptized,' etc."

"Well," said Frank, "do you see any immersion in this? Won't Paul do for a Presbyterian? He was baptized just like Dr. Farnsworth baptized Mr. Snyder."

"No proof, no proof in the book, Buddie," said Mellie. "If he were only sprinkled, it would not have been necessary for him to arise; yet he *must* have arisen in order to have been immersed. And Ananias' question, 'Why tarriest thou?' shows that it was necessary for him to get up and go with Ananias to some place. But, then, let us take another view of the subject. We have already seen that Christ was baptized in the river Jordan, and Paul being a follower of Christ was, of course, baptized in the same way that Christ Himself was. This ought to be conceded, unless there is positive proof to the contrary, which we fail to find. But then, I guess that Paul is capable of settling this dispute. He surely knew himself how he was baptized, and how others in his day were baptized. So we will take his answer from the sixth chapter of Romans. Hear, now, what he says: 'So many of us as were baptized into Jesus Christ, were baptized into his death; therefore we are buried with him by baptism,' etc. Again, he reminds the Colossians, in the second chapter and twelfth verse, that they were 'buried with him (Christ) in baptism,' and says to them, 'Wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.' And I tell you now that Paul will not begin to do for a Presbyterian, but that he was a Baptist, all over. He proves that himself, the jailer, and the Christians to whom he was writing, were all *buried* by baptism. So I say that Philip was a Baptist, and that Paul was just as good a Baptist as Philip, and that they both baptized just like John the Baptist did, and like the Baptist people do now—just like you saw Mr. Coleman baptize yesterday."

"Nonsense, Mellie, nonsense," replied Frank, sarcastically. "Buried in baptism is only a figurative expression. No allusion is had to water baptism at all. I have heard this explained often. Paul was talking about the baptism of the Spirit, and not about literal baptism. You must remember that much of the Bible is given to us in figurative language, and must not be interpreted literally."

(Continued Next Week, D. V.)

## Word To Women

Christ Jesus.

(Continued from page four) Heaven is a prepared place for a prepared people. It will be peopled only with those who have turned from the allurements of this present evil age to listen to the voice of God who lovingly provides a Saviour in His Son, and that is needed to chart

Dear one, you are either a tool of the Devil, with your life governed by his hellish suggestions or you are a child of God, expressing His way in all matters, including dress. God's salvation provides deliverance from the penalty, pollution, and the power of sin. And that is needed to chart

## GOOD COMPANY

A Christian woman had occasion to go across by ferry to New York late one night. On the boat she noticed a man watching her, who approached later and asked: "Are you alone?"

"No, sir," said the lady. The man dropped behind, but the lady heard his step after her as she walked through the deserted street, and lifted her heart to God in prayer for protection. Presently his step quickened, and the man was walking beside her. "I thought you said you were not alone," said he.

"I am not, sir," was her reply. There was a note of sarcasm in the man's voice as he remarked, "I do not see any one. Who is your company?"

"The Lord Jesus Christ and His holy angels," was her reply.

With the briefest possible pause, the man said, "Madam, you keep too good company for me. Good night." And he raised his hat and left her to her better company. —Assembly Annals.

us in this brief life to make it winsome, wholesome and useful is found in the One Altogether Lovely, even Christ. Rest upon the finished work of the Lord Jesus Christ on Calvary. He died for sinners, the Just One for the unjust, that He might bring them to God.

"A woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God."—Deut. 22:5.

"I will, therefore, that women adorn themselves in modest apparel..."—I Tim. 2:9.

"Be not conformed to this world, but be ye transformed."—Romans 12:2.

## Our Bible Study

(Continued from page four) herit the kingdom of God" (I Cor. 15:50). Inheriting the kingdom of God is one thing, and becoming a child of God is another. Many confuse the two, and consequently get mixed up in this Scripture and in many related passages.

Now the Holy Spirit turns to the other man, the spiritual man, the man "born from above." He has this nine-fold fruit of the Spirit born in and through him, and these are not at all concerned with law.

## What Hast Thou Done?

(Continued from page five) judgment against some people at the last day, because he had shown more zeal to ruin souls than they had to save them."

Awake! Be zealous! "And let us not be weary in well doing: for in due season we shall reap if we faint not."—Galatians 6:9.

"Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—I Corinthians 15:58.

—J. C. RYLE.

## SINNERS IN THE HANDS OF AN ANGRY GOD

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## HOW THE LORD TREATED THE CHILDREN OF ISRAEL WHEN THEY COMPLAINED AGAINST HIM

Numbers 11 and 12

Boys and girls, as Moses and Aaron led the children of Israel on through the wilderness, they got tired of eating the manna each day that the Lord sent down from Heaven to them. They were tired of just eating bread each day, and they wanted to eat some meat.

As they cried unto the Lord to send them meat, the Lord heard them, but He was not pleased to hear them complain about the manna. The manna had kept them alive for many years as they had traveled through the wilderness, and they should not have complained against the Lord.

So the Lord did send meat. He sent quails, and the quails flew around the people. All they had to do was knock them down as they flew around their bodies. There were so many quails to eat that many of the people ate too much, and doing so caused them to die. This was the Lord's way of punishing them because they had complained against Him.

Then soon after that, Miriam and Aaron got jealous of Moses and talked about him. You re-

member that Miriam and Aaron were Moses' sister and brother. Well, they became jealous of Moses because the Lord always told Moses what to tell the children of Israel to do, instead of telling Aaron or someone else.

And as Miriam talked badly about Moses, the Lord punished her by making her very sick with leprosy. Leprosy is that terrible disease that can't be cured unless the Lord cures it, and a person who has leprosy must be kept alone, away from everybody else.

So Miriam was put out of the camp for seven days. After seven days, the Lord healed her, and she came back into the camp.

Boys and girls, our Lord is a powerful, all-wise, and sovereign God, and He is working all things according to His own Divine will. Everything that He does is best for us, whether we believe that or not. We should never fuss or complain against anything that He brings to us or causes us to do, because He knows what is best for us. We read in His Word:

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." — Psalm 37:5.

May we who belong to the Lord Jesus learn to trust Him more fully each day!

## The Way Of The Ungodly

They rush about from day to day Nor seeking righteousness turn; Their thoughts forever on this world Of our Lord they wish not learn.

Dying for whom in Him will believe; Trust Him as your sin-debt payment And as your personal Saviour receive.

—Ruth Gilpin

The Evangel Their carnal thoughts are temporal, God's Word is beyond discern; For salvation through His precious blood Never at all seem they to yearn.

## ORDER AS WIDE AS THE UNIVERSE

A pig rooting in an orchard might, by chance, make the form of the letter A, but does anybody think that the animal could make the whole alphabet? You see the objection that things are what they are by chance is not big enough. It might give a reason for a few things that happen, but it is an absurdity to use it against an argument which speaks of order as wide as the universe, and as varied as its infinite illustrations.

To neglect or deny the Lord's coming is heresy. To fix a date for it is lunacy.

## PARABLE FOR PARENTS

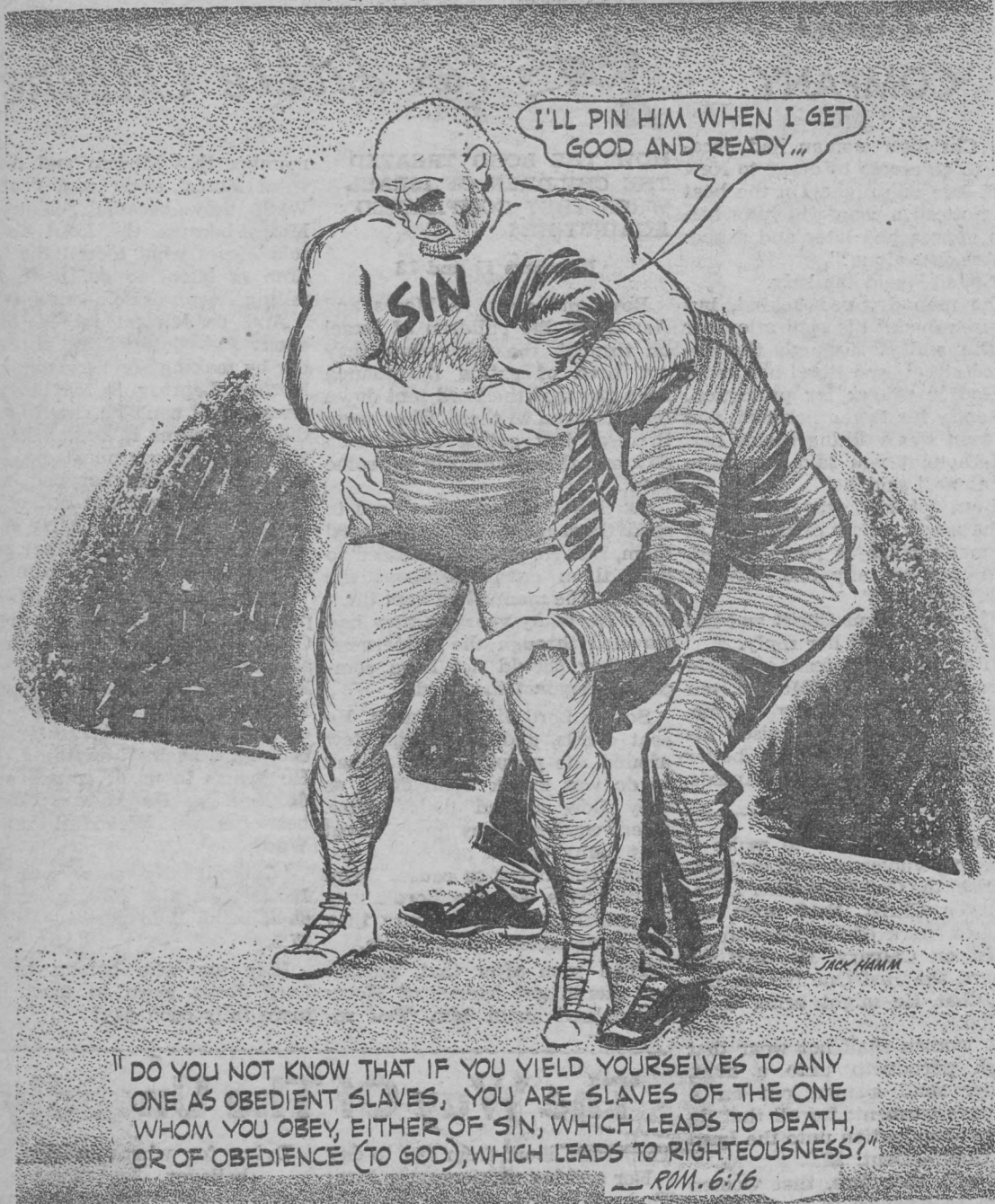
W. B. Riley was once spending a vacation with a Scottish sheep herder. Noticing one day that the herder was uncommonly quiet, Mr. Riley asked him why. The herder replied: "I lost 65 of my best lambs last night. Wolves got in." Mr. Riley then asked how many of the older sheep were killed. The herder looked at him in surprise and said: "Don't you know that a wolf will never take an old sheep as long as he can get a lamb?" This finely illustrates the Devil's clever effort to get our young people into his clutches.

"Ye must be born again" JOHN 3:7



Read John 3.

## DANGEROUS SPARRING PARTNER



### Faith Or Life

(Continued from page one)  
demnation of the person.

#### I. Judicial Life Follows Faith

With the above distinction in view, we are now prepared to state and prove that life from Christ—life in the objective and judicial sense—follows faith. Every Scripture that predicates life upon faith in Christ refers to judicial life and presents life in contrast with condemnation and punishment. We can only take a few examples. John 3:36: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God

abideth on him." Life in this passage is based upon faith in Christ, and is in contrast with the wrath or judgment of God. John 5:40: "And ye will not come to me that ye might have life." Our Lord here says that men must come to Him for life, and coming to Christ is the same as having faith in Christ. John 3:16: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Life in this verse therefore, judicial life. John 5:24: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation." Note here that life is the

opposite of condemnation, and therefore, must be life in the sense of justification. See also John 3:15; I John 5:12; Rom. 5:1. All these passages are fatal to Hardshellism—the position that preaching the Gospel is not essential to salvation. Everlasting life is based upon faith in Christ, and men cannot believe in Him of whom they have not heard. See Rom. 10:14, 17.

#### II. Spiritual Life Precedes Faith

We ask our readers to keep our distinction in mind while we prove from the Scriptures that life from the Holy Spirit—life in the subjective and biological sense—precedes faith, and is logically the cause of faith.

And let it be understood that we are not contending that life precedes faith in point of time. We are not saying that one may be born of the Spirit one day or week and believe on the following day or week. The order we are contending for is that which is seen in the relation between cause and effect. We are saying that faith in Christ is the effect or evidence of the new birth. We do not leave room for the question—"Can there be a regenerate unbeliever?" The effect of a thing may co-exist with the thing itself. To illustrate: I shoot a bullet through a wall; the bullet and the hole were there at the same time, but the bullet caused the hole and not the hole the bullet. The new birth and faith may be simultaneous, but the faith did not cause the new birth, the new birth caused the faith.

That the birth of the Spirit precedes faith as cause precedes effect, we will now prove from analogy of Scriptures. We will compare three verses of Scripture. In I John 2:29 we read "that every one that doeth righteousness is born of him." The verb here is in the perfect tense in the Greek and should read, "Has been born of him." The question to settle is this: Is doing right-

eousness the cause or the effect of the new birth? Does practical righteousness logically follow or precede the birth of the Spirit? The rankest Arminian among the Baptists will be compelled to say that the new birth precedes and is the cause of practical righteousness. Now, in I John 4:7 we read: "... everyone that loveth is born of God." The same perfect tense is used here and it should read "has been born of God." Is spiritual love the cause or the effect of the new birth? Does spiritual love logically follow or precede the new birth? And again the rankest Arminian among us will say that love is the effect or evidence of the birth of the Spirit. Now, take I John 5:1: "Whosoever believeth that Jesus is the Christ is born of God." The same perfect tense of the verb is used here as in the preceding examples, and should read, "Whosoever believeth ... has been born of God." Now what will the Arminian say? Will he dare to say that faith is the cause of the new birth? If he does then, to be consistent, he must also say that spiritual love and practical righteousness are also causes of the new birth.

The only passage that seems to militate against our distinction and position is Gal. 3:26: "Ye are all the children of God by faith in Christ Jesus." But the word translated children should be translated sons. The Greek is "huiot" and not "tekna." We are sons of God by faith, but we are children of God through the new birth. Sonship is through adoption and adoption is a legal term—it means "placing as a son." And we have already shown that the legal or judicial aspect of salvation is through faith in Christ. In this connection the words of J. M. Pendleton (Christian Doctrine, page 257) are most interesting:

"As to regeneration and faith, a plausible argument may be (Continued on page eight)

### "The Book Of Revelation"

(Continued from page three)  
sight in the bottom of the sea, thence will I command the serpent and he shall bite them."—(Amos 9:2, 3).

I read sometime ago of a beautiful girl who had a photograph made, and when the photographer looked at the proof, it appeared mottled. Knowing that her complexion was clear, the photographer went to her home and found her in bed breaking out with the measles. What had escaped the human eye, the keen eye of the camera had caught. This is like God. Beloved, He is never blind to the vices of men, nor to the faults of churches. Hence, He condemned this church because it was run by

a woman. "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols."—(Rev. 2:20).

The Bible has quite a good deal to say relative to a woman's place in the church. We are plainly assured in the Scriptures that her position is one of silence. Listen:

"Let your woman keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church. What? came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant."—(I Cor. 14:34-38).

I know that there are those who say that this was just a local injunction to the church at Corinth. I do not agree therewith. Yet even if that were true, you have the same teaching given when the aged Paul wrote to young Timothy:

"Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."—(I Tim. 2:11, 12).

I realize that today there are many who believe that a woman has just as much right to preach as a man. Yet, beloved, one of the first qualifications that God gave for a preacher is:

"A bishop then must be blameless; the HUSBAND of one wife."—(I Tim. 3:2).

Now I would like to see any woman that could qualify. She might be the wife of one husband, but she'd have an exceedingly hard time being the husband of one wife.

I know that today we are living in this modern twentieth century, and that things are much different to what they used to be.

"One hundred years ago today, Wilderness was here;

The man with powder in his gun Went out to hunt the deer. But now the thing has changed somewhat,

And on a different plan— The dear with powder on her face,

Goes out to hunt the man."

However, beloved, instead of changing the Bible to suit the demands of the twentieth century, we'd better change the twentieth century to meet the demands of God's Word.

Not too long ago, the Baptist (Continued on page seven)

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THE BAPTIST EXAMINER

PAGE SIX

OCTOBER 6, 1956

## MISSISSIPPI FRIEND



NORRIS MCCORLEY

For quite some time we've been hearing from this stalwart nobleman from the south, who is pastor of a Mississippi Baptist church. Then at the conference in Memphis, it was my good pleasure to meet him, and have sweet fellowship with him.

Some time ago, he wrote, saying that he considered THE BAPTIST EXAMINER the most outstanding paper in print today and that it meant more to him than others combined. He said, the truths set forth by this paper are simply wonderful and they have been a marvelous blessing to me."

have never met a finer fellow than Bro. McCorley. It was worth a trip to Memphis just to meet him. May God bless his ministry!



## The Book Of Revelation

(Continued from page six)

Union held a convention in Ashland in which these Scriptures relative to women keeping silent in the church were rudely trampled beneath feminine feet. The lady delivered an address on subject of "Church Manners." Someone ought to have taken her in the corner and taught her how to behave in the house of God. The feminist crowd who believe in unbridling the women allowing them to conduct public worship services, are just great modernists as the individual who denies the inspiration of the Bible and the deity of the Lord Jesus Christ. In fact, I have much respect for them as I have the higher critics who deny the Genesis account of creation. I believe in the inerrancy of Paul and do in the inerrancy of Moses. These Scriptures from I Corinthians and I Timothy, demand that a woman keep silent in the church—going so far as to say she is not to teach men, nor when men are present, nor ask questions in public. In other words, her's is to be a position of silence. They say that can't run a Baptist Training

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Union in that manner. Well then, beloved, I would say, let them die, and the sooner the better, for if they have to be run in violation to the Word of God, we would be better off to have them dead. I know that the feminists say that this is a mighty small thing, but, beloved, the Lord Jesus Christ had something to say about small matters. Listen:

"Whosoever therefore shall break one of these LEAST COMMANDMENTS, and shall teach men so, he shall be called the least in the kingdom of heaven." —(Matt. 5:19).

Over in Huntington sometime ago, the Keys quadruplets appeared before two of the churches. They told how hard it was to buy clothes identically alike for four people. They told how their mother sewed, and how hard it was for father to pay the bills. Of course, beloved, this was very edifying to say nothing of the fact that they were completely out of their place by so doing.

Well, long, long ago, there was a church at Thyatira who did the same thing. They had a church that was run by a woman, and Jesus condemned them, and so far as I am concerned, any church which is run by a woman today, or which unbridles its women to conduct its public worship service, to teach men, to pray in public, or even speak out in public worship—such a church has the condemnation of the Lord Jesus Christ today.

### IV

After commending and condemning this church, Jesus also gave a PROMISE to the overcomers.

"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; And he shall rule them with a rod of iron; as a vessel of a potter shall they be broken to shivers: even as I received of my Father."—Rev. 2:26, 27.

The overcomers—that is, those who did not succumb to the evil sway of this woman who was running the church—these overcomers were to share in Messiah's rule. It reminds us of the time when King George III was crowned, all his peers were crowned at the same time, each to be under the king. This is an honor worth suffering for, and will only come to those who oppose the modern feminist movement. In this early day, it was for the individual who dared oppose the woman at the head of the church at Thyatira. To us today, it means that everyone who stands solidly against the feminist movement, and against women preachers, will share in Messiah's rule.

In conclusion, let me read verse 21 again:

"And I gave her space to repent of her fornication; and she repented not." You will notice the expression, "Space to repent." This church at Thyatira had an opportunity to repent. If you are a feminist, God gives you the same opportunity.

If you are a member of a church or if you are a pastor of a church which is run by a woman, then God gives you "space to repent" this morning.

I thank God also that He is calling many sinners today to repentance. It may be that this is God's day for you, and if so, may you repent now and believe the gospel that Christ died for your sins, and may you accept Jesus Christ as your Savior. To die unsaved, means a Devil's Hell; therefore, "Believe on the Lord Jesus Christ and thou shalt be saved."



## The Heathen

(Continued from page one)

fer to listen to the sentiments of their own hearts, rather than to the pointed declarations of Holy Scripture. The belief that seven hundred millions of our fellow men, now on earth, will be tormented in the Lake of Fire FOR-

## TO SUPPLEMENT THE CANDLE



EVER AND FOREVER, is too dreadful to be entertained. People will say, and people who are considered as sound in the faith, that, if the heathen who have never heard of Christ do the best that they can, if they will live up to the light they have through nature and conscience, they shall be saved. But this, dear friends, is a lie of the devil. For it, there is not a single plain passage of Scripture. Against it stands every passage in the Bible which defines God's way of salvation.

What saith the Scriptures? Hear them: "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). If then, there is "NONE other name" through which salvation comes, it follows with absolute certainty, that for all in heathendom who know nothing of that Name which is above every name, THERE IS NO SALVATION.

But, says an objector, "Some of the heathen are very religious; they worship their own gods. It is true that they are woefully ignorant; but will not the One who looks not on the outward appearance but on the heart, accept the sacrifices they make un-

to their idols?" Again, we ask, What saith the Scriptures? Hear them: "The things which the Gentiles sacrifice, they sacrifice to demons, AND NOT TO GOD" (I Cor. 10:20).

Listen again: "As many as have sinned without law," shall what? Be saved if they have lived up to the light they had by nature, and have followed the dictates of their conscience? No, "as many as have sinned without law, SHALL PERISH without law" (Romans 2:12). Once more: "It is written, There is none righteous, no not one" (Rom. 3:10). The word "righteous" means "up to the required standard." And the Holy Spirit says, "There is NONE righteous." This means that no heathen measures up to the required standard. As the next verse but one goes on to say, "They are ALL gone out of the way."

Let each reader settle it in his or her mind once for all, that EVERY soul out of Christ, IS LOST NOW, and will remain lost for all eternity, if they believe not on the Name of the only begotten Son of God. And, asks the Holy Spirit, "How shall they believe in Him of WHOM THEY HAVE NOT HEARD? And how shall they hear without a preacher?" (Romans 10:14).

And WHAT will be the fate of all in heathendom who die without Christ? They shall be cast "into a furnace of fire, where there shall be wailing and gnashing of teeth" (Matt. 13:42). They shall be consigned to that fearful place "where the worm dieth not, and the fire is not quenched" (Mark 9:44). They shall be "punished with everlasting destruction from the presence of the Lord" (II Thess. 1:9). Nor is this the worst: "The smoke of their TORMENT ascendeth up FOREVER AND FOREVER: and they have NO REST day nor night" (Rev. 14:11). What think ye, dear reader, of these awful passages, which describe the eternal doom of those who die out of Christ? Can you read them unmoved? Can you read them without your heart being deeply stirred and moved to pity? If so, there is grave rea-

son to believe that you yourself are a STRANGER to the saving grace of God.

And now, Christian reader, what will be your response to this message? You are one of those who have been "put in trust with the gospel." Have you been TRUE to your "trust"? Will you, right now, look to God earnestly seeking His will, and ask Him what He would have you do, in the matter of carrying or sending the gospel to the heathen? May the Lord enlarge your narrow hearts, and fill them with the COMPASSION of Christ towards a lost world.



All disputes between us and the Arminians may be reduced to these two questions: 1. Is God dependent on man, or is man dependent on God? 2. Is man a debtor to God, or God a debtor to man?—Toplady

Beg the Lord to show you the depth of your fall. Free grace, finished salvation, imputed righteousness, atoning blood, unchangeable mercy, and the whole chain of evangelical blessings, will then be infinitely precious to your heart.—Toplady

The most enlightened believer in the world knows not the utmost of his natural depravation, nor is able to fathom that inward abyss of iniquity which is perpetually throwing up mire and dirt; and which, like a spring of poison at the bottom of a well, infects and discolors the whole mass. Let the light of Scripture and of grace give us ever such humbling views of ourselves, and lead us ever so far into the chambers of imagery within, there still are more and greater abominations beyond; and, somewhat like the ages of eternity, the farther we advance the more there is to come.—Toplady

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## "I Should Like To Know"

(Continued from page one)  
about the year 1881. It has been known by many different names, i. e., "Millennial Dawn," "Watch Tower Tract and Bible Society," "International Bible Students' Association," and others. After Russell died, "Judge" Rutherford became the leader of this cult. Rutherford died in the 1940's and the present leader is Nathan Knorr. The cult denies Hell-fire, the Trinity, the Deity of Christ, the Bodily Resurrection, Salvation by Grace, and other Bible doctrines.

4. I don't believe in a mourner's bench, but I would like for you to give an explanation of the thief's request on the cross, the publican's prayer, and the Scripture which says that all who call on His name shall be saved. Also, was not David praying for salvation in some of his writings?

(1) **The thief's request.** "Lord, remember me when thou comest into thy kingdom." Luke 23:42. A careful study of verses 39-41 of this chapter in Luke reveals convincingly that a radical change had taken place within this thief before he ever made his request. Compare Matthew 27:44 and Luke 23:40, 41. I contend that the change was that the thief had Christ revealed to his heart by the Spirit, else he could not have known that Christ was "Lord." Study also in this connection, I Corinthians 12:3, "No man can say that Jesus is the Lord, but by the Holy Spirit." This passage would have us believe that the thief could only confess Jesus as Lord by the Holy Spirit. And since only God's children have the Holy Spirit (Galatians 4:6), this thief was evidently saved before he made his request of the Lord Jesus. Besides, his request was not to be saved, but to be "remembered." Is not this the heart's cry of a child of God, to be remembered by the Saviour, who alone can succor us?

(2) **The publican's prayer.** "God be merciful to me a sinner." Luke 18:13. This is the King James rendering of this passage, but it is incorrect, and it has wrought much confusion. The proper rendering is as follows: "Be thou propitiated to me the sinner by the sacrifice (on the altar) whose smoke was then ascending in the presence of the publican." This is the rendering given to the passage by A. H. Strong, late president of Rochester Theological Seminary. Also see the margin of the Revised Version. The sacrifice on the altar typified the Sacrifice who was to come—Jesus Christ. The publican was not merely asking for mercy from God, but he was by faith looking to the sacrifice, by faith laying hold of the propitiation of Christ, which the sacrifice pointed to. Jesus could not have said, "This man went down to his house justified" (Luke 18:14) simply on the basis of the publican's humility or prayer or repentance. Why? Because "without the shedding of blood there is no remission" (Heb. 9:22). Sin cannot be prayed away by the sinner or simply bypassed by God, for the Word declares that sin must be punished. The sacrifice typified the truth that sin is punished in Christ, the Lamb, or Sacrifice, of God. There is no ground here for the "altar" and "mourner's bench" folk to build upon, for they have no sacrifice on their so-called altar. And the fact that they endeavor to "pray through" reveals that they have rejected the Sacrifice of Christ which the publican trusted for mercy and propitiation.

(3) "Whosoever shall call upon the name of the Lord shall be saved." Certainly this is true, but who is it that calls upon the name of the Lord? The following verse of Romans ten, from which this statement is taken, tells us: "How shall they call on him in whom they have not believed?" (v. 14).

You see, then, that it is the individual who has believed in the Lord who calls upon His name, and such a person is a saved soul: "He that believeth on the Son hath everlasting life." John 3:36. Calling on the Lord is an act of worship and it always follows faith in Christ. Calling on the Lord is the very breath of the Christian. The Spirit is in his heart crying "Abba, Father." And because of this, the Christian is saved in this life from many temptations, many sins, many pitfalls, and trials. But before one calls on the Lord, he believes in Him, he has faith in Him, he believes that He died for his sins. Such a person is a child of God.

(4) Concerning David's prayers, I ask the querist to specify which one.

5. Is the church and kingdom the same?

We just recently answered this question in this column, but due to its importance we answer it again. No, the kingdom is made up of all the saved on earth at any given time, and the church is the institution established by Christ Jesus, manifesting itself in local bodies of believers. A person does not belong to a church until he is added to it; whereas one is in the kingdom as soon as he is saved.

## Hell-Fire!

(Continued from page one)  
note some of these instances:

1. The final abode of the lost is called "The Lake of Fire." Rev. 20:15.

2. The wicked are said to be cast into a "furnace of fire" (Matthew 13:42, 50).

3. The fire of torment is said to be "everlasting fire" (Matthew 18:8).

4. It is to be fire that can't be extinguished . . . "that is not quenched" (Mark 9:44).



ELD. ROY MASON

5. When Jesus shall come, the incorrigibly wicked shall be dealt with (II Thess. 1:8) "in flaming fire."

6. Jesus spoke of unbelievers as being "salted with fire." Salt has a preserving efficacy, so the idea seems to be that of a fire that preserves the victim of its suffering. How arrogantly presumptuous for human beings to

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reject the teaching of the Scriptures concerning the fire of Hell, for a substitute of their own imagination.

## Eternal Punishment Will Consist Of More Than Pain In Fire

The suffering of the lost in the place of fire will be worse than human imagination can portray. We don't know all that is involved, but the following are some of the things made clear by the Scriptures:

1. Hell will be a place of shame and contempt (Daniel 12:2).

2. Hell will be a place of miserable associates. The sewer of this earth has been pouring out a flood of scum of humanity all through the centuries, and Hell will be the cesspool where all of this scum will be confined. The thugs and thieves and cussers and human devils will all be there, along with the Devil and his wicked angels. What a gang! (Rev. 21:8, 22:15).

3. Hell will be a place of bitter memory. Said Abraham to the wicked rich man (Luke 16): "Son, remember that in thy lifetime thou hadst thy good things . . ." This indicates that memory goes with one into the eternal world. There will be remembrance of the times when Christ was rejected, when efforts of friends and loved ones were rejected.

4. Hell will be a place devoid of all hope. The hopelessness of the place will be one of the most awful things about it. A man confined in a penitentiary usually solaces himself with the thought that his term will finally end—or he may be paroled. There will be no parole from Hell, and there will be no sentences ever finished.

## The Relationship Of Hades To Hell

The wicked who die now do not go immediately to Hell, but to Hades, the intermediate place of torment. Hell follows the final judgment of the wicked before the "Great White Throne." But the Hades of the lost will be bad enough. A man condemned often spends some time in the county jail, awaiting removal to the penitentiary. Hades is somewhat like the county jail in relation to the penitentiary. The man who goes to Hades is certain for Hell. He is just awaiting the time of judgment, which is certain and sure.

Hell is so awful that the Son of God left Heaven and came and died in order that we might not have to go there. Therefore the most fearful warning of the awfulness of Hell is the CROSS OF CHRIST.

## One Good Reason

(Continued from page one)  
ereign, mighty hand of God, who works them out for His glory. God is with us. He is working along side of us. His hand is on us. Praise His matchless name!

Continue to edit THE BAPTIST EXAMINER as God enables you. Continue to pray for us. I believe God is working marvelously in the hearts of people in this vicinity. I can see little bits of the moving of the hand of God here and there—answered prayers in miraculous fashion, changed lives, changed attitudes of hearts—but "we walk by faith and not by sight." And I have confidence to believe God is doing a lot more than we think, or can see with our own eyes. The great masses of people are lost, true! But thank God, He is no failure! He is "taking out of the world a people for His name," and He is doing an A-1 job at it.

One religious editor whose paper I take enclosed a clipping from your paper in which appeared my statement about THE BAPTIST EXAMINER, and he had written in ink above it: "Billy, did you actually say it?" I was happy to reply in the affirmative to him, although I have enjoyed many of the articles of this editor.

"The Lord knoweth the way of the righteous." He still lives

and answers prayer. His coming is drawing ever nearer; I expect to see Him coming in the clouds any minute. Who knows, He may come before the minute is up. It wouldn't surprise me. May God grant we shall be "found faithful" to the truth He has committed to us.

I know God is supplying your every need. God is running this world. God is the only explanation for your work and your paper, that I can see. I believe you have the manifest power of God. I believe God is truly God. I believe He is going to do a marvelous work with your paper even yet, even though these are the days



BILLY CREEL

of apostasy. Providence is guiding you. God is directing you in every step, day by day. I believe His hand is on you, and I expect to see THE BAPTIST EXAMINER come to have a greater ministry yet than it has ever had before, providing the Lord does not come back soon. It already exerts tremendous influence, and multitudes have been moved by its messages.

God is not dead—He still answers prayer; He is on your side, and He is coming back soon! May God bless you.

Your brother in Christ,  
Billy Creel, Florida

## Pulpit Clowns

(Continued from page one)  
aim is to entertain saints and sinners with large doses of their homespun humor and small doses of the gospel. What a petty conception of his calling must lead a man to trifle with such solemn matters as life, death, Heaven, and Hell!

Not for one moment would we advocate a stiffly formal and chilling service that is monotonous, routine, and depressing. Our objection to formality, however, does not lead us to countenance that type of service which consists in innumerable trivialities, chatty running commentary and stale jokes interspersed with prayers, Scripture reading and a message. Deliver us from both the formalist and the budding entertainer!

If the Lord had intended to establish an order of pulpit clowns, He would have mentioned it in His Word. Since there is no mention of these humorists, and since they are positively detrimental in the gospel work, we must conclude that even the churches of the twentieth century have no need for pulpit clowns.

—The Gospel Witness

## Faith Or Life

(Continued from page six)  
made in favor of the priority of either. For example, if we turn to John 1:12, 13, it seems natural to suppose that those who believed in Christ were those who had been born of God. So also according to the correct rendering of I John 5:1, "Whosoever believeth that Jesus is the Christ is (has been) born of God." Some use this passage as it reads in

the Common Version, 'is born of God,' to prove that faith is prior to regeneration, because the means of it; but the argument fails in view of the fact that not the present, but the perfect tense is used in the original—'has been born of God.' But if we turn to Gal. 3:26, 'For ye are all the children of God by faith in Christ Jesus,' the obvious view is that we become God's children by faith, or, in other words, that faith is instrumental in effecting regeneration. We see, therefore, that there may be a plausible argument on either side of the question."

We can only express surprise that Mr. Pendleton failed to see that the Greek in Gal. 3:26 reads "sons" rather than "children." The reader will please note that Gal. 3:26 is the only passage that Mr. Pendleton quotes as seeming to teach that faith is instrumental in effecting regeneration.

## Value Of This Distinction

The theological value of the distinction we have made is far-reaching. It is a two-edged sword, cutting to pieces Arminianism on one side and Hardshellism on the other side. The Calvinist can accept the distinction and position helpfully, but for the Arminian or Antimissionary to do so will spell the doom of his theology.

Moreover, what we have written is in full harmony with the New Hampshire Confession of Faith. Article eight says that repentance and faith are sacred duties and inseparable graces wrought in our souls by the regenerating Spirit of God. This clearly makes regeneration the cause of repentance and faith. Article seven says that "Regeneration consists in giving a holy disposition to the mind; . . . so as to secure our voluntary obedience to the Gospel; and that its proper evidence appears in the holy fruits of repentance and faith and newness of life." If the writer is able to understand the meaning of language, then these articles state that faith is the effect of evidence of the new birth. Much of the confusion among Baptists today is the result of many of our prominent ministers subscribing to and recommending the New Hampshire Confession at the same time repudiating it in their preaching.

The practical value of our position is that it honors the Holy Spirit by making Him the author of that life which is essential to seeing and receiving the Gospel. "No man can say that Jesus is the Lord, but by the Holy Ghost" (I Cor. 12:3). Our position is in perfect harmony with other scriptural truths, such as the effectual call, total depravity, human responsibility, and the sovereignty of God.

The distinction we have made was first made by our Lord. His conversation with Nicodemus. He first proclaimed life to the Spirit as essential to spiritual sight and activity. He declared that which is born of the Spirit is spirit. This is life in the logical sense. Later in the same message, He preached life through faith in Christ and this life was opposed to perishing. He did not say that sinners were born again by faith as many are saying today. Let us keep regeneration and justification distinct in our thinking and preaching.

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