

# 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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## HELL FIRE AND BRIMSTONE

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 eter-

nal 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 corresponding 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 note some of these instances:

1. THE FINAL ABODE OF THE LOST IS CALLED "The Lake of" (Continued on page eight)

1. My pastor preaches that there is no place in God's Word telling us to pray for the lost, since God has already provided the way and all a person has to do is to accept it. Does this not sound like Arminianism? Is this teaching true?

This teaching is false. Christ prayed for sinners (Luke 23:34; John 17:20). Paul prayed for sinners (Romans 10:1). Paul instructed Timothy to pray for all sorts of men, whether they be kings or what not (I Timothy 2:1).

Understand, I do not believe in praying for sinners in the manner that some do; for instance, at a "mourner's bench." Neither do I believe in praying with a lost sinner. There is no Scriptural authority whatever for the type of praying that goes on at a "mourner's bench" or with a sinner; there's not a verse for such practices.

Our querist is certainly right in suggesting that the teaching of this pastor is Arminianism. It has always been strikingly paradoxical to me, that an Arminian will speak so long and loud about God's having done all that He can to save a sinner and that salvation hinges on the sinner's "free will," and yet the Arminian

will bow his head and pray, "Lord, save sinners; Lord, convict sinners; Lord, melt the hearts of sinners, and bring them to Jesus by the power of thy Holy Spirit." Why does the Arminian pray for God to save, if He has already done all that He can, and if salvation now depends on the sinner's will? The Arminian should, logically, pray to the sinner to save himself. The logical conclusion of the Arminian system is modernism and infidelity. A modernist who has followed Arminianism and has accepted the logical conclusion says of prayer:

"The only prayer which we have a moral right to pray is precisely the prayer which after all we ourselves must answer." (George B. Foster, "The Functions of Religions in Man's Struggle for Existence," page 184.)

That is Arminianism and free-willism when followed to the end.

The only person who can pray to God in faith is the person who believes that God is sovereign and that He can save sinners, despite all their rebellion (Continued on page eight)

## To Whom Should I Send The Baptist Examiner That I Might Help?

### The Glorious Truth Of Unconditional Election

By T. B. FREEMAN

"All that the father giveth me shall come to me; and him that cometh unto me I will in no wise cast out." (John 6:37).

This is the text from which John Bunyan preached to the multitudes in London, England.

Spurgeon said: "Those who doubt the doctrines of grace, or cast them into the shade, loose the wines on the lees well refined, the fat things full of marrow. They miss the richest clusters of Eschol. There is no balm in Gilead comparable to it."

In this sixth chapter of John, our Lord preached three things that rebuked Arminianism once for all. First, He preached unconditional election (verse 39). Secondly, He preached the effectual call (verse 45). Thirdly, He preached total depravity of man (verse 65). Taking the attitude of mankind today toward this truth, and considering the fact that man's nature has never changed, it is not hard to understand why verse 66 says: "From that time many of His disciples went back, and walked no more with Him."

This wonderful doctrine arouses Satan and all his cohorts, and all who belong to him to take arms against Christ and His seed. They spit out their venom as deadly serpents. They stop their ears and spread their mouths like the deaf

adder and those who killed Steven. I used to read the account of Jesus' preaching in the synagogue at Nazareth in Luke, chapter four.



T. B. FREEMAN

I wondered what it was He said that enraged the Jews so much that they sought to kill Him. It is all clear to me now, thank God. (Continued on page three)

### If This Is Your Question, Then Read The Following

Our campaign for at least 10,000 new subscribers by January 1, 1957, began last week, and no doubt you asked the above question to yourself as you considered the matter of sending in subscriptions for others. If you have had difficulty in this matter, then we offer the following suggestions as to whom you should send THE BAPTIST EXAMINER:

**Send TBE to those who are lost.** A lost person must hear the gospel in order to be saved, and we publish the gospel in THE BAPTIST EXAMINER. TBE will visit the home of the lost one 52 times this coming year with the gospel. If you do not send TBE, how many times will you visit the lost one with the gospel?

**Send TBE to the saved.** Christ wants His children to "grow in" (Continued on page three)

### OUR RADIO MINISTRY

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

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

### More Exposure Of The Heresies Of Russellism

Jehovah's Witnesses are the adherents of a sect which originated during the latter part of the nineteenth century. To some people the sect is better known as "Russellism." It is only in recent years that the name "Jehovah's Witnesses" was adopted. Why this change of name? Was it because people were quite generally being warned against Russellism? Was it because this new name would give them a better chance to mislead the unwary?

Their beliefs you will find in the "Studies of the Scriptures," published in six volumes. Also in anything published by "The Watch Tower Bible and Tract Society." Also whatever is sponsored by "The International Bible Students Association."

### IMPORTANT SUBJECT

"Jehovah's Witnesses" are very zealous in making propaganda. As a result of such propaganda you find some of them in almost any part of our country. At any rate they will canvass your community with their literature. They are convinced that they have the light, and that you are in utter darkness. And they carry on an extensive propaganda to impart their light to others. So that each year a large number come in con-

tact with their dangerous teachings.

### THE FOUNDER

Charles Taze Russell was the founder of this movement. In the eighties of the last century he sold his Men's Furnishing Store to devote himself to the study of the Scripture. He lectured at various places. He also published somewhat exclusively. He died in 1916.

Russell had commenced a task which was far in excess of his qualifications. Even though he had no knowledge at all of the original languages in which the Bible was written, and although he had no higher education, yet he boldly set himself in opposition to churches of all ages. He condemned the translators of the Bible and denounced the ministers for teaching what they did. The churches, according to Russellism, belong to the ecclesiastical wing of Satan's organization.

Mark this well! Russellism condemns the teaching of churches of all ages. Christ has said that He would build His church, and through His Spirit lead her into all truth. But Russell tells us that the church has remained in darkness. Only to Russell and his followers has Christ revealed the truth.

### BIBLE AS AUTHORITY

Russell claims that he acknowledges the authority of the Bible. (Continued on page three)

### SHE RENOUNCED METHODISM

Recently, a lady who had for years been a Methodist, wrote to say that she had seen the truth of God's Word as set forth in THE BAPTIST EXAMINER, and that she was thus leaving Methodism to obey the Lord.

We rejoice that this saint of God has seen the truth of God's Word, and we are extremely happy that THE BAPTIST EXAMINER was used of the Lord to teach her the truth.

But how did this lady ever get hold of TBE? Why, someone who (Continued on page eight)

## The Baptist Examiner Pulpit

### "THE BOOK OF REVELATION"

(Read Revelation 3:14-22).

As a matter of information, may I say that we have been preaching on the book of Revelation for the last eight weeks. These messages have all been based on the first three chapters of Revelation.

We have found that there were several things wrong with Jesus' churches. At Ephesus, there was a lapse of love. At Smyrna, the Devil was at work. At Pergamos, there was a mixed membership whereby the church was sadly

composed of both saints and sinners. Thyatira was run by a woman. Sardis had too big a name—a name that it was alive, when actually it was dead. At Philadelphia, all the trouble was on the outside, for since they were living rightly, and preaching rightly, the church was having a hard time being persecuted by a synagogue of Satan on the outside.

In the day when John wrote the book of Revelation, these were seven characteristic churches. I feel sure that through the

ages past there have been in every century, churches like these seven. I am sure today that there are many churches just like these. Therefore, these churches give us a good description of what was wrong with the early churches, and they tell us what is wrong with the average church today.

Today we come to look at Laodicea—the last of these seven churches, and I feel certain we will find our study of it just as interesting and helpful as all the (Continued on page two)

### "HE DID NOT HOARD GOD'S GRACE"

The above was said of one of the saints of God who lived in years gone by. Would to God that the same could be said of each of us. Do we hoard God's grace, do we keep it to ourselves, or do we seek to spread the "word of His grace" to others?

You can send THE BAPTIST EXAMINER to ten people for just \$5.00. TBE comes 52 times a year to each person, so that means that you can send out 520 TBE's for just 500 pennies. Do It Today! "Every Reader—Ten New Subscriptions!"

Our Campaign Motto: "Every Reader -- Ten New Subscriptions!"



You cannot lift others to a higher level than that on which you live yourself.

## THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR

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### WHY COULDN'T YOUR CHURCH DO THE SAME THING?

By BOB L. ROSS

We have been greatly encouraged of recent date by the action of a number of the Lord's churches in regard to the financial support of THE BAPTIST EXAMINER. Several churches, considering TBE to be a real mission work that is worthy of support, as any other mission work, have voted to send a regular monthly offering to the work. At least eight churches are now thus supporting us. We rejoice that these churches have been thus led of the Lord, and we trust that it may be His will to impress others to do likewise.

The goodness of the Lord in this regard is evidently the answer of the Lord to those who have labored to steal money from this work by lying about it. TBE commends itself to those who truly love the Truth, and it does not have to use tactics that are of the Devil in gaining the support of the people of God.

TBE is definitely a mission work that deserves the prayerful and financial support of all who love the Truth for which it stands. Not a few saints of God have expressed their belief that TBE is one of the greatest missionary causes on the earth today. Only the Lord knows whether this be true. TBE certainly endeavors to be 100 per cent true to the Book, and the Lord has recorded in "the book" all the good that has been accomplished through this paper.

We feel that there are other churches that are able and should contribute to TBE regularly. It

### FLORIDA FRIENDS



MR. & MRS. ODELL WALLACE

"We like THE EXAMINER so much, as we know it gives the Bible truth which so many papers do not. We know you are doing a great work for the Lord, and we hope that you will be able to continue the paper. We would surely be lonesome without TBE. We have faith enough in God to believe He will not let the kind of work you are doing stop."

MR. AND MRS. ODELL WALLACE, Florida.

THE BAPTIST EXAMINER

PAGE TWO

OCTOBER 27, 1956

## SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, NOVEMBER 4, 1956

### THE END OF TIME

**Memory Verse:** "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."—Eccl. 12:1.

**INTRODUCTION:** This book of Revelation has a three fold division. Cf. Rev. 1:19. This third division deals mainly with the Tribulation. As the seals of the Seven-sealed book are opened, a new plague of distress falls on the world. After the seals come seven trumpets, each announcing a new plague. In our last lesson we noted the first five trumpets and a part of the sixth. This tenth chapter grows out of the blowing of the sixth trumpet.

**I. This Reveals A Very Notable Person. Rev. 10:1.**  
This is the Lord Jesus Himself. He is twice before called an angel in Revelation. Cf. Rev. 8:2; 8:3.

Clothed with a cloud (v. 1). Quite often we find Divinity veiled with a cloud. Cf. Ex. 13:21; Ps. 97:2; Mk. 16:62; Rev. 1:7.

Rainbow on His head (v. 1). Originally, this was a sign of God's covenant. Cf. Gen. 9:13. This shows that even while God is bringing judgment and tribulation upon the world, God is doing it in mercy.

Face did shine. Cf. Rev. 1:16; Mt. 17:2; Acts 26:13. Feet like fire (v. 1). Cf. Rev. 1:15. These feet picture judgment and purity. With these He shall tread down Rome and her harlot daughters, Satan, and the Anti-christ.

**II. What This Notable Person Did. Rev. 10:2, 3.**

To set one's foot in a place, expresses a purpose to take possession of that place. Cf. Deut. 11:24. The earth and sea have long been under the do-

would truly be encouraging if the number of regularly contributing churches could be increased. It would take a tremendous load off of TBE, if it could be assured of the support of enough churches to be able to meet printing expenses on time.

If you feel led of the Lord to suggest this matter to your church for its consideration, we will truly and deeply appreciate your doing so.

### Paul Said . . .

"I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory." (II Timothy 2:10).

What did Paul endure? He was beaten with many stripes on five different occasions. He was imprisoned numerous times. He was stoned by mobs, once being left for dead, but he lived. Three times he was beaten with rods. Three times he was in a shipwreck, once being a night and a day in the deep.

"In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." (II Corinthians 11:26, 27).

We as Christians today do not have the same hardships that Paul had. True, we have hardships, but how many people in the United States bear the things that Paul bore?

Despite all of Paul's burdens, he gave the Lord 100 per cent. Can we dare give less than 100 per cent with so little to bear?

You can send THE BAPTIST EXAMINER to ten people for only \$5.00. Why not do this, or even more for the Lord today?

"Every Reader—Ten New Subscriptions!"

### "The Book Of Revelation"

(Continued from page one)  
studies of the past eight Sunday mornings.

It is rather interesting in each of these churches to notice JESUS' REVELATION of Himself. To each of them, He revealed Himself in the light of their particular needs. Hence, we come to

Laodicea. Here we find Him revealing Himself as the faithful and true witness.

This church was in a sad spiritual condition. I doubt seriously if there were a faithful and true witness for God, the Bible, and the things of God, in all this church at Laodicea. Hence, in view of this unspiritual condition, and since apparently there were no faithful witnesses for Jesus there, He thus revealed Himself as the faithful and true witness.

I am wondering about your church this morning. The church of which you are a member—are there faithful and true witnesses to the Lord Jesus, and to the Word of God in your church? I am wondering about the church of which you are pastor. Are there faithful and true witnesses within it? These are days of great apostasy—they are hours of spiritual declension. I feel that many of our churches are like the church we are studying this morning, and that many of the so-called church organizations today are but the spiritual counter-part of the church at Laodicea.

Therefore, it is comforting, stimulating and encouraging to know that Jesus is the faithful and true witness. Though every one else may be false, and even though many of our churches—perhaps even most of them have fallen into an unspiritual state—yet Jesus is still the faithful and true witness. Though many of us may not be faithful and true witnesses, still He revealed Himself as such to this church at Laodicea.

### II

Immediately following Jesus' revelation of Himself, we look for Jesus' COMMENDATION of this church. We look to see what good we can find in this church. We want to see that for which they were commended. Yet, when we come to this church at Laodicea, we look in vain. Sad as it is, Jesus offered no commendation to this church at Laodicea. What a pitiable state was theirs! They were so unspiritual, and so far removed from God, that He could offer to them no words of praise, and could find nothing for which to commend them.

I am wondering how many preachers there are today whom Jesus might not be able to commend for a single thing. I am wondering about our church of which you are a member. I am wondering if the Lord would be able to commend you, or if by necessity, He would be compelled to pass you as He did the Church at Laodicea

minion of the enemies of Christ. Now Christ stands with His feet on both and roars (v. 3). This is not the cry of distress (Mk. 15:34), nor a call for help, but the shout of victory. Cf. Jer. 25:29-31. It just announced the on-coming judgments of God.

**III. Notice Heaven's Response. Rev. 10:3.**

This is Heaven's way of saying "Amen" to the victory of Christ. These judgment thunders show that they are in full sympathy with Christ as to judging and taking possession of the world.

**IV. The Oath Of The Angel. Rev. 10:5, 6.**

His oath was that judgment was to speedily fall. Contrast with Eccl. 3:1-8.

**V. Our Commision Until The End Of Time Grows Out Of The Little Book In The Hands Of This Angel. Rev. 10:2, 8-11.**

This is none other than the Bible. Cf. Rev. 5:1-8. Was brought down from Heaven to man. Cf. II Tim. 3:16; II Peter 1:2. Is to be eaten by man. Must be appropriated as food to satisfy the hunger of the soul. Cf. Ps. 19:10; Ps. 119:103. To the belly, bitter, while the Gospel is sweet to the soul, its convictions of sin, reproofs, and denunciations are indeed bitter. This bitterness remains as long as there is depravity in us.

**VI. The Notable Proclamation. Rev. 10:7.**

The great consummating day will come, when all mystery shall be finished. This reminds us of Jacob. He thought everything was against him. Cf. Gen. 42:36. Later, he learned the truth. Rom. 8:28.

God never disappoints, He is my Guide;  
No one has ever trusted Him in vain,  
So I will cling the closer to His side,  
And wait until He makes the dark things plain.

with no commendation.

I think often of the great number of churches that are represented in our Sunday morning radio audience, and I wonder how many hundreds of these Jesus would treat as He did the church at Laodicea. Sad it was indeed for Laodicea, and sad it is today for any preacher, or church, or church member to be in such a lukewarm condition so as not to be able to earn even one message of commendation from the Son of God.

### III

Though Jesus could not find in this church that whereby He could commend them, He did find several things for which to CONDEMN THEM. When He turned His eye like an x-ray upon this unspiritually lukewarm church, and thus saw through their unspiritual condition, He offered several words of actual condemnation.

First of all, He condemned them because they were lukewarm. Listen to His words:

"I know thy works, that thou art NEITHER COLD NOR HOT. I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." (Rev. 3:15, 16).

This church at Laodicea wasn't the only one that Jesus has ever seen in a lukewarm condition. There are many of them—hun-

dreds and thousands of them today.

Lots of churches are lukewarm as to their emotions. Though a preacher might preach his life away, there would never be a hearty "Amen" come from any member of the congregation. The reason is that the church is lukewarm emotionally. This is something I can't understand. If a man goes to a boat race, he usually exhibits plenty of emotion. You go to a football game or to a baseball game, and you find an abundance of emotion. People become so enthused that they will throw their hats in the air, and shout at the top of their voices. Or notice a primary election in the summer, or a general election in the fall. There is always plenty of emotion manifested on these occasions. Yet, the same crowd who exhibits emotion under these ordinary circumstances of life, goes to church on Sunday, and is absolutely without emotion. How I thank God for a church where people feel the presence of the Lord, and for those who outwardly express their feelings with a genuine hearty "Amen."

Not only are churches lukewarm as to their emotions, but they are also lukewarm as to their works. In fact, the average church just doesn't do anything. It doesn't do anything particularly wrong, and it doesn't do anything particularly right—it is just lukewarm as to its works. I feel certain after having visited and preached for more than a thousand churches during my ministry—I feel certain that the average church is just marking time. I am reminded of a church building which has a marble slab over the door, and in this marble is carved these words, "This is the gateway to Heaven." In the early days of the summer, another sign is hung just over this marble slab, "Closed during the summer months." How true of many of our modern churches. They are absolutely lukewarm as to their works.

And then beloved, not only are they lukewarm as to their emotions and their works, but they are lukewarm as to their beliefs. Old Job asked a question long ago in which he said:

"Is there any taste in the white of an egg?" Job 6:6).

Doubtlessly you realize that the answer to Job's question must be stated negatively. There isn't any taste to the white or an egg, and beloved, there isn't any taste to the average sermon—it is just lukewarm—it is a good flowery essay. It might be a good speech, but as to doctrine, there isn't any flavor or taste there. I visit a lot of churches and hear a lot of preachers preach, and I thank God that we have many Godly, Scriptural, sound orthodox men preaching today. Yet there are hundreds and hundreds who deliver short beautiful essays on Sunday apart from any doctrinal convictions. That's why it is that so many people think that I'm crazy, in view of the (Continued on page six)

### FRIENDS FROM SUNNY CALIFORNIA



MR. & MRS. JOHN SCHMIDT

"We have been reading THE BAPTIST EXAMINER for years and still enjoy it. We think TBE is the best in Baptist literature. It means much to us, and that is why we like to send in subscriptions for it."



## Election

(Continued from page one)

He preached to them the absolute sovereignty of God. He said, "There were many lepers in the time of Elisha, but only Naaman was healed. There were many widows in the time of Elijah, but to only one was Elijah sent."

People who rebel against the sovereignty of God today are in the same peril of condemnation. They hate the truth, despise dominion (II Peter 2:10.) They hate the messengers of God who declare it. Jesus our Lord said, "But all these things will they do unto you for my name's sake, because they know not him that sent me." (John 15:21.) But these as natural beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption." (II Peter 2:12).

There are two great doctrinal truths revealed in our text. First, there is election of grace. "All that the father giveth to me shall come to me." Secondly, "him that cometh to me I will in no wise cast out," which is the eternal security of the believer. We shall speak only of the first, election of grace. The truth of election is truly a revelation to the believer. For years I read over election in the Bible without seeing it. I was blind to the blessed truth until the Holy Spirit unveiled the eyes of my soul. Now I can see it on almost every page in the Bible. Blessed be God!

### The Scriptures Testify To The Doctrine Of Election

We are not at loss to find many Scriptures testifying of election. Let me refer you to a few of them. For instance, our text which says: "All that the father giveth me shall come to me." Then look at John 17:2: "That he should give eternal life to as many as thou hast given him." Again in Acts 2:39: "As many as the Lord our God shall call." Then in the same book, we read in Acts 13:48: "As many as were ordained to eternal life believed." Also see II Timothy 1:9: "Who hath saved us and called us with an holy calling, not according to our works but according to His own purpose and grace which was given us in Christ Jesus before the world began." Now in Ephesians 1:4, 5: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will."

### Election Is Absolute Or Unconditional

The Bible teaches that the election of grace is unconditional. We do not mean by this term that God saves sinners without repentance and faith in Christ. Yet repentance and faith are two inseparable graces. In no wise are they the merit of man. A dead sinner has a dead faith (Jas. 2:17), and

not a living faith. The dead sinner must first be quickened by the Holy Spirit (Eph. 2:1), regenerated before he has saving faith in Christ (John 1:12). The new birth precedes saving faith in Christ. We speak not as to time, but as to cause and effect. That is, faith in Christ as Saviour and Lord is the effect of the new birth and not the cause. He that believeth that Jesus is the Christ is born of God (I John 5:1). The Greek says: "He that believeth that Jesus is the Christ has been begotten of God." The same is in accord with I John 4:7: "Every one that loveth is born of God." The New Birth is the cause of the believer's loving God and not the effect.

The same is true of I John 2:29: "Every one that doeth righteousness is born of God." Through the new birth we have life imparted. Through faith in Christ we have life imputed. As in the case of Nicodemus, Christ first tells him of the new birth, later of faith in Christ. So also in the second chapter of Ephesians, Paul speaks of Christ. The new birth is God's giving life to the sinner in the biological sense. The believer has life in the judicial sense; that is, justification of life through Christ's sacrificial death on the cross which satisfied every demand of God's righteous Law whereby God is just and the Justifier of him that believeth in Jesus. All of this anchors in the harbor of God's electing grace, not in any merit of man whatsoever.

The Scripture is so clear on this matter when it says: "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works but of him that calleth." (Rom. 9:11). Beloved, election took place in eternity. Long ere the echoes awoke the solitudes, or the morning stars sang together, and the sons of God shouted for joy; even while the unborn forests lay in the acorn cup, as Spurgeon said, God did not choose any of the elect because of any foreseen good in them, for there was none good. Neither did he choose the elect because of any inherent or active righteousness in them, for there is none righteous (Rom. 3:10-12). He chose all His elect after the counsel of His own will and not by any merit of the creature (Eph. 1:11). Election is therefore altogether of grace, not of works (Rom. 11:6).

### Election Is Personal

There are those who say that election is only corporate, or as to nations and not to individuals. We would ask if this be true: What does it take to make nations? Individuals, does it not? Then individuals must be elected. Election to salvation is personal for we read in Romans 8:21, 30: "For whom he did foreknow, he

(Continued on page eight)

HAVE YOU SENT IN YOUR TEN NEW SUBSCRIPTIONS?  
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## Send TBE

(Continued from page one)

grace, and in the knowledge" of Him. And what better way could their growth be nurtured than by reading THE BAPTIST EXAMINER, chucked full of Bible truth each week? The readers of THE BAPTIST EXAMINER are the strongest Christians on earth in the faith once delivered to the saints. They are not "tossed to and fro with every wind of doctrine," but "are rooted and built up in Him, and established in the faith."

Send TBE to young people. Our youth section, BAPTIST YOUTH WITNESS is devoted especially to teaching the Truth to young folk. Surely, we need to do all within our power to get God's Word to them, for so much is being handed to them today in the name of Christ that is only of the Devil. Only God knows what TBE would do to lead them in the paths of righteousness. We hear from them often, and we know of their appreciation of BYW.

Send TBE to preachers. Nothing encourages a preacher more than to know that there are others who are standing with him in proclaiming the same gospel of Christ. We hear from preachers from all over the United States and from foreign countries, telling of the joy and encouragement that they receive from the weekly visits of TBE. Most religious papers today compromise the Word of God, and preachers who get such papers also become possessed of the spirit of compromise. But TBE does not compromise, and hundreds of God-called preachers are encouraged to not compromise either, as a result of TBE's stand.

Send TBE to college students. Perhaps you know some college student who needs TBE's message. Most of the schools today are modernistic to the core, and the faith of a student may be undermined if he is not instructed in the Truth. TBE is a tower of strength for the college student who is subjected to the heresies of the infidels and modernists within the schools.

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Well, we could go on naming those to whom you should send TBE, but we trust that the Lord will lay on your heart those to whom you should send the paper. Remember, dear reader, you are privileged to receive the truth by way of TBE, but millions have never heard the Gospel nor seen a copy of TBE. Will you hoard the good news to yourself that TBE bears, or will you help to reach others?

Send those subscriptions in today.

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## Russellism

(Continued from page one)

He quotes it repeatedly. In the introduction to his first volume he even deplores the fact that people are forsaking the Bible. But, as we shall see later on, he frequently twists it to fit his own teachings. His works, as well as those of Rutherford, are full of exegetical jugglery. Their conclusions are frequently sheer non-

sense.

Let us now proceed to test the teachings of Russellism on some fundamental points.

## THE CHRIST

"What think ye of the Christ?" This is a very fundamental question. Concerning the person of Christ the Bible tells us that He has been from of old, from everlasting. That He was in the beginning with God. That He was God. That He was the Word by whom all things were made.

Russellism plainly denies His deity. Jesus Christ was a created being. He was originally neither more nor less than a perfect man. And when the prophet says: "Whose goings forth have been from of old, from everlasting," Russell reads: "Whose goings forth have been (foretold) of old, from everlasting." Russell merely perverts Scripture by slipping in the word "foretold."

The incarnation Russell explains as follows: "Neither was Jesus a combination of the two natures, human and spiritual. The blending of two natures produces neither the one nor the other, but an imperfect, hybrid thing, which is obnoxious to the divine arrangement. When Jesus was in the flesh, He was a perfect human being; previous to that He was a spiritual being; and since His resurrection He is a perfect spiritual being of the highest or Divine order." Russell clearly teaches that Jesus was merely a man when upon earth.

And that in the face of the plain teaching of the Bible. It teaches that "God was manifest in the flesh." In other words, He who became flesh was God. We are told "The Word was made flesh." Yes, and at the same time remained God. For, the "Word dwelt among us."

By denying the Deity of Christ, both before and after His incarnation, Russellism robs Him of the glory due Him. But it also brands Him as a shameless falsifier, for Christ Himself claimed to be the Son of God. Jesus accepted divine honor bestowed upon Him in the confession of Peter. On more than one occasion He clearly set Himself up as God. The Jews said, "Thou makest thyself equal with God." If Jesus was not, He was the worst religious fraud the world has ever known.

Note, also, how Russell explains the death of Christ. Bear in mind that, according to Russell, Jesus was merely human when upon earth. And what does he tell us about that man? "He is no longer human in any sense or degree." His human existence ended on the cross. "It was necessary that the man Jesus Christ should never live again, should remain dead . . . to all eternity." This may be shocking. But this is exactly what Russell teaches. The Mediator who died on the cross no longer exists. He has not triumphed over death. The Bible tells us there is one Mediator between God and man, the man Christ Jesus. But Russell tells us that he does not exist any more.

But what then about the human body of Christ? The body has disappeared. How does Russell dispose of that fact? This is easy for Russell. Just listen: "We know nothing about what became of it, except that it did not decay or corrupt. . . . Whether it was dissolved into grass or whether it is still preserved somewhere as the grand memorial of God's love, of Christ's obedience, and of our redemption, no one knows; nor is such knowledge necessary." "But," you say, "the Bible relates that Jesus appeared after His death." The risen Saviour appeared to His disciples even ten times. And He said on one occasion: "Behold My hands and My feet, that it is I myself: handle Me and see; for a spirit has no flesh and bones, as ye see Me have." Surely you say, Russell cannot explain that, if he denies the resurrection of the body.

But you are mistaken. No difficulty for Russell at all. At this point he entertains us with some more of his exegetical jugglery, which is so common in his writings, as also in the writings of his successor Rutherford. Listen to what Russell says, "The human

body of flesh and bones, etc., and its clothing, which appeared suddenly, while the doors were shut, did not go out of the door, but simply disappeared or dissolved into the same elements from which he had created them a few moments before."

This denial of the bodily resurrection of Jesus is a very serious matter. We know what an importance the Bible ascribes to it. Paul says, "If Christ has not been raised, your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ have perished."

At this point we find a glaring contradiction in the teachings of Russell. He teaches that Jesus was originally only a created spirit. He gave up His spirit being when He became man. He was merely a man when upon earth. And as a man He is dead to all eternity. And yet, after His death He is a spirit of divine order. How is this possible? Russell makes it very easy for you again, if you only accept his word for it. He says: "He was created anew." But you say: "I don't understand that." Of course, you don't. I don't either. How something that does not exist any more can be created anew, is more than any intelligent man can grasp. But I do hope you have enough intelligence to see, that this is a mere subterfuge of "Pastor" Russell.

But Russell has some more originality in store for us. Let us see what he says about the second coming of Christ. Remember that Christ is now, according to Russell merely a spirit. And it is as a spirit that He comes again. The Bible tells us every eye shall see Him. But Russell claims His coming is invisible. And, mind you, He has come already. Yes, and He has been here all the while since 1874. This may startle all of you somewhat. But Russell has come to this conclusion by a process of chronological and mathematical reasoning founded partly on the Hebrew Jubilee years: And Rutherford refers to the creation of the first labor organization in the year 1874 as a proof that the Lord returned in that year.

Christians have for centuries believed that the glorious advent of Christ will be accompanied by great changes and revolutions in both the earth and sky. They are convinced that Matthew 24 and other passages warrant such a belief. Shall we exchange that for the errors of a false teacher?

Surely, Russell does not honor the Christ. He has taken away our Lord, and we know not where he has laid Him.

## SALVATION

According to Russellism, the Atonement of Jesus Christ was that of a man. "As a human being He gave himself a ransom for men." It was his flesh, his life as a man, his humanity, that was sacrificed for our redemption. His death, therefore, was the death of a creature.

But what then is left of the atonement of Christ? Such teaching robs it of all its power. The Scriptures testify that no man by his wealth, his self-sacrifice, or his character can redeem himself, much less redeem anyone else. How then could we trust the redemption of our souls to a mere man? It is exactly because Christ was God, that He could bear the burden of God's wrath against sin, and thus obtain eternal redemption for us. But, if His sacrifice was that of a mere man, our redemption can never become a fact.

Moreover, it is also evident that Russell does not consider the atonement sufficient for our salvation. He says: "We, as members of Christ's body are yielding up our lives in sacrifice during this age, and these sacrificed lives counted in with His constitute the blood of Christ which seals the new covenant between God and the world." So Russell teaches that our sacrifices are part of the ransom price for sin.

(Continued on page six)

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PAGE THREE

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RUTH GILPIN, Associate Editor

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

## Can You Name This Missionary?

### THE BOOK

#### THAT CHANGED MY LIFE

By BOB L. ROSS

"Of the making many books there is no end." So wrote 'The Preacher' some three thousand years ago. Since his words were penned, the world's libraries have filled, emptied, and re-filled their shelves many times. And all the books of the past ages and sages have had their effect, whether for good or for bad, upon the inhabitants of the world.

But all that can be said of the millions of books that have been written is but a dim twinkle when contrasted with the history, existence, power, influence, wisdom, truthfulness, inspiration, and other supernatural qualities of "The Book." "The Book" is what Sir Walter Scott called for when upon his death-bed, and his friend, Lockhart, asked, "What book would you like?"

"Need you ask?" said Sir Walter; "there is but one." And so Lockhart read to him from that one Book—the Bible—the Words of Divine inspiration.

As a child, I was not exposed to the teachings of the Book in the home, and very little elsewhere. I went to Sunday School, but not regularly. As I grew older, the same was true. But since my conversion to Christ, the Bible has been my daily bread, my staff of life. I look upon it as the one source of all spiritual wisdom, and as I pour over its pages, I marvel and am overwhelmed by the vast supply of eternal truths which it sets forth.

This book has been of tremendous influence in my life for the past few years. In fact, it was by this book that my whole life was changed and took a new outlook altogether. When I think of the influence of the Book in my life, I think of Paul's statement in II Corinthians 5:17: "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." This is actually what happened in my life. And it was all the result of the teachings of the Book.

There are three basic truths which the Book taught me that wrought the change in my life. First, it taught me of my depravity or sinfulness. It told me that I was totally depraved even from birth (Psalms 51:5, Ephesians 2:3). And no one who knew me as a babe in its mother's arms would doubt the "truthfulness" of the Book's teachings on this point. For my parents would vouch for the fact that my depravity manifested itself just a few hours after I arrived in the world. But I certainly was not alone depraved, for it was depraved parents who produced my life, and you cannot expect a clean thing to come forth from the unclean (Job 14:4). When the Book instructed me on this point, I had no argument with it; I knew it was true.

But the Book pierced further into my heart exposing my sinfulness. Such statements as Isaiah 64:6, "We are all as an unclean thing, and all our righteousnesses (Continued on page five)

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By RUTH GILPIN

"The Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed." (I Samuel 2:30).

It is indeed a grief to our hearts as we look about us everywhere seeing men and women, boys and girls who care not for the Lord's honor. Yes, most people today seem to have no thought that they should honor the Lord in all of His kingly glory and holiness. If for no other reason than that the Lord has made man and has given him air, sunshine, food, and shelter, we frail creatures should certainly honor the Lord because of these material blessings.

And just as today most people are not honoring the Lord, so in all ages have the majority of people regarded our Lord. Old Belshazzar, whom we read of in Daniel, the fourth chapter, is a good example. One night Belshazzar was having a big feast for all the people of royalty, his lords, and all of his wives and concubines. They were drinking wine, and

while they were drunk were worshipping idols of gold, silver, iron, and wood.

In that same night in which Belshazzar was dishonoring and despising God, the Lord slew him and delivered his great kingdom into the hands of Darius who ruled Media. Our Scripture says: "They that despise me shall be lightly esteemed."

You can think of many others that the Lord destroyed who refused to honor Him. What of Hitler who tortured and killed many thousands of Jews? And Mussolini?

Friends, the Lord says: "Them that honour me I will honour, and they that despise me shall be lightly esteemed." And how can we honor God? There are several ways by which we can.

First of all, we can honor God by trusting the Sacrifice whom He gave to satisfy the demands of His holy law. Friends, the Lord is holy and pure; He is righteous. He is so sinless and righteous that He naturally is far removed from us sinful creatures. He is so holy that He cannot tolerate and permit sin. We everyone have sinned; we have transgressed His laws and broken His commandments. This is why our sins must be punished. The Lord cannot tolerate sin, and so He must punish it. Romans 6:23 says that "the wages of sin is DEATH."

Yes, our punishment or wages for having broken God's holy law is death, or eternal separation from God. Either we ourselves must suffer in Hell all eternity to pay our sin debt, or we can trust God's Sacrifice, the Lord Jesus Christ, whom He gave to be the Sacrifice for us. Over nineteen hundred years ago the Lord Jesus Christ came to this world for the express purpose of dying for sins and thereby being the Substitute for those who will trust Him as their sinless, all-sufficient Sacrifice. Thank the Lord, the person who does trust the Lord Jesus Christ as his Substitute has his sins forgiven and washed away in His precious blood.

Truly it does bring honor to God when we trust the efficacious blood of His Son to wash away our sins and thereby make us justified before Him. But those who despise and reject God's Sacrifice are certainly lightly esteemed, so lowly esteemed that they will spend all ETERNITY in Hell!

Secondly, after we have trusted the Lord Jesus as our Saviour, we can honor the Lord by becoming a member of His Body and Bride—the church. By the church I mean a Baptist church because this is the church that the Lord established and to which He promised perpetuity while He was here on earth. We read in Matthew 16:18—"I say unto thee . . . upon this rock I will build my church; and the gates of hell shall not prevail against it." Every other church today has some man or woman as its founder, and not the Lord Jesus. But Jesus did organize a Baptist church, and it honors Him when we who belong to Him, become members of it.

And there are several ways that we can honor Him in His church. We can study His Word and sing praises unto Him (John 5:39; Psalm 150:1). We can obey Him by being baptized (immersed) as

(Continued on page five)

## God Answers!

Whene'er I go to God in prayer,  
My anxious heart long since has learned,  
He does not always give me that  
For which my soul sincerely yearned.

But this I know - assurance sweet—  
Though oftentimes it may seem delayed,  
In His own time God answers me  
With that for which I should have prayed.

—John Raymond Hand

## "My Father Does Not Sell His Grapes"

Once there was a little girl whose mother was very sick and the doctor said she would die if she did not have nourishment. The kind of nourishment he prescribed was the juice of fresh grapes. This little girl was very poor but she loved her mother so very much that she began at once to plan in some way to get the grapes. She had saved but a sixpence in all her life and this she tearfully took and started out to find the grapes.

How dismayed and distressed she was when she found the only grapes to be found anywhere were in the King's vineyard and the vineyard was surrounded by a big stone wall and a stern cross guard at the gate. But her love for mother was so true that she approached the gate of the King's vineyard but to be pushed back by the guard who said: "What do you want in here? Get away." Said she, "Mother is very sick, please sir, the doctor says she will die if she does not have some grapes." "You can't have any grapes here, away with you!" said the guard. Poor little girlie—what did she do? She sat down beside the road and cried. She could think only of dear mother.

While she was crying along came a fine looking young fellow on a beautiful horse. He saw the little girl and said, "Little girl,

what is the matter?" She told him all about it. Said he, "Come right in and get all the grapes you can carry." "Oh, no," said she, "the man at the gate won't let me in the King's vineyard." Said he, "I am the King's son," and he took her by the hand and led her past the guard at the gate. When she had all the grapes she could carry, she went to the King's son and offered him her sixpence. "What is that for?" said he. "To pay for the grapes," said she. The king's son said, "Little girl, I want you to know that my father does not sell his grapes—he gives them away."

Do you know why I have told this story? Because this little girl is like many, who when they want salvation think they can buy it. They think the blood of Christ can be purchased with a price. They bring their sixpence along, thinking salvation is in the market at a price they can pay. They would make merchandise of God's mercy and grace. But Christ says, "My Father does not sell His salvation, He gives it away."

Now let us search the Bible and see what it says about this.

We cannot buy salvation with silver and gold. I Peter 1:18.

It is a gift which comes from God. Romans 6:23.

We cannot work for salvation. Romans 4:5.



## Our Bible Study

### STUDIES IN GALATIANS

By A. M. Overton

(Now in Glory)

#### CHAPTER VI

"Let him that is taught in the word communicate unto him that teacheth in all good things" v 6.

One great responsibility of every believer in Jesus Christ is to "communicate unto," or "share with" him that taught him God's Word, and those who are teaching and preaching the Word that brought him into the light, and will bring others into the light also. This matter of "sharing with" certainly involves material support, but it also includes brotherly advice, helpful instruction, and anything "good" that the teacher of God's Word may need. This need is not merely personal, but in the light of the following verse it is seen to be what is needed in the business of "sowing and reaping."

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." v 7.

This verse is closely connected with the following verses, but we

will notice them one at a time.

"Be not led into error." It is a definite error to not know, or to misunderstand this all-important teaching. "You can't turn up your nose at God." The word "mocked" here is from a word that literally means "to turn up the nose at." One of the oldest and most plain of all of God's laws is that: "Whatsoever a man soweth (plants), that shall he also reap."

The farmer harvests the same thing he plants. He does not gather corn from cotton stalks, nor does he dig tomatoes underneath potato vines. We reap what we sow. Also, the farmer plants one grain of corn and reaps hundreds of grains. We always reap more than we sow. There are no floods, drouths, insects, etc., to conflict with this kind of harvest.

"For he that soweth with his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" v 8.

Not infrequently we hear some preacher use this text and apply it to the lost sinner. One has only to glance at the setting and dis-

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# The Little Baptist

## CHAPTER VII (Continued)

### Our Bible Study

(Continued from page four)  
cover how grievous an error that is. The Holy Spirit is not talking to lost people, but to saved people. He is not talking about how to be saved, but about how the saved should sow, plant, "share with" those who teach the Word of God.

Literally this says, "He that soweth into the flesh." To invest our time, our labor, our material substance in the things of the flesh, the things that satisfy the flesh, that are dictated by the wisdom of the flesh, guarantees a harvest of corruptions. The harvest promised here may indicate, and certainly does in many cases, depending on the seed sown, rottenness and fleshly corruption. It also indicates that all the harvest secured is that which is corruptible, that which is wholly of the earth and this life, and which either slips through our fingers while we live, or which we soon leave behind when we die.

To "sow to the flesh" may be done in religious work. Much of the modern religious activity is wholly of the flesh. Much of it satisfies the religious desires of the natural man. Much of it rests upon fleshly wisdom rather than upon the revelation of God's eternal Word. To sow to the flesh in this way, likewise, brings a harvest only of perishable and worthless things.

To "sow to the Spirit" or "into the Spirit" is to sow, plant, invest in that which is of the Holy Spirit, the things outlined and approved by the Holy Spirit in His Word, the chief one of which is to "make disciples" (learners), "preach the Word," etc. This is plainly the particular truth under consideration here.

Those who "sow to the Spirit" are guaranteed a harvest of "eternal life." However, these to whom He is talking are "children of God by faith in Christ Jesus," and since they are God's children, they already have eternal life. Thus we know that the harvest of eternal life is not salvation in and for themselves, but in others. Knowing the means God uses to bring the lost to a knowledge of Jesus Christ as Saviour, we can easily understand how that those who "sow to the Spirit," or share in the teaching and preaching of the Word of God, will reap eternal life in others and reap rewards that they themselves will enjoy eternally.

### The Book

(Continued from page four)  
are as filthy rags," and John 3:7, "Ye must be born again," shook the foundation of my hope. For as every depraved person does, I was trusting in self-righteousness for justification before God. These truths were so forcefully impressed upon my soul that I realized that I had a vain hope. This was a most bitter truth to face, but I give thanks unto the Lord that He blessed the truth to my heart. It was by His mercy and grace that I acknowledged the fact of my depravity.

But the Book did not leave me dangling, after having pierced me through with its sharp arrows, sharper even than any two-edged sword (Hebrews 4:12), but it taught me the second lesson. It taught me of the Cure for my sinfulness. It said, "Christ died for our sins." (I Corinthians 15:1-4). Of the curse that so often pressed upon me and convinced me that I was only too fit for Hell, the Book taught, "Christ hath redeemed us from the curse of the law, being made a curse for us." (Galatians 3:13). This was certainly good news to a thirsty soul. I had often heard of Christ, but He never appeared so lovely to me as He did now. In Him I saw my every need, and my heart went He was (I Peter 3:21), and we can also partake of the Lord's

# For Little Children

## SAMUEL

(1 Samuel 3 and 7)

Boys and girls, Samuel was a little boy who was different from most of us. He was different because he did not live with his Daddy and Mamma. Instead, he lived with the priest Eli in the temple of God. Once every year, though, Samuel's mother came to see him and brought him some clothes.

One night as Samuel was in his bed in the temple, getting ready to go to sleep, the Lord called Samuel. But Samuel thought that Eli had called him, so he ran to see what Eli wanted. Eli told him that he hadn't called him, so Samuel went back to bed.

In a few minutes the Lord called Samuel again, and Samuel thought that Eli had called him so he ran to see what Eli wanted. Eli told Samuel that he had not called him, and so Samuel went back to bed.

This same thing happened again, so Eli told Samuel that if He called again to say, "Speak, Lord, for thy servant heareth."

So Samuel went back to bed, and pretty soon the Lord called, "Samuel, Samuel." And Samuel answered, "Speak Lord, for thy servant heareth."

Then the Lord told Samuel that He was angry at the wickedness of the people and that he was go-

ing to punish them for their sin against Him.

Boys and girls, as little Samuel grew older, he became the Lord's prophet. After old Eli died, Samuel was the priest in the temple for Israel, and He daily served the Lord. So many people in those days were living ungodly lives and were sinning against the Lord, but Samuel lived for the Lord. And the Lord blessed Samuel.

Boys and girls, even though we are young just as Samuel was, we can still serve the Lord in many ways if we belong to Him and He is our Saviour. What are some of the things that we can do? Well, we can tell others about the Lord Jesus who died on the cross to pay for our sins. We can invite our little neighbor boy or girl friend to come with us to church. We can take them good books to read about Jesus, and we can always be nice to them so that they will see the Lord Jesus living in us.

Boys and girls, most people do not serve the Lord. They just don't care anything about Him. But we can still live for Him each day, and the Lord will bless us when we are faithful to Him. So may we live for the Lord Jesus Christ each day of our life!

The Lord said: "Ye are my witnesses." Isaiah 43:12.

out to Him in faith and love. By the effectual working of His grace, I submitted unto Him as Lord and Master. My slavery to self and sin passed away. I now became the willing slave of Christ Jesus.

Then I learned the third lesson from the Book. I learned I had become a child of God and that I would be so forever. I had experienced this the moment Christ was revealed to me in lovely fashion as Lord and Saviour. Then it was that God "sent forth his Spirit into my heart crying Abba, Father." (Galatians 4:6). The Book taught me that I had been born into the family of God "not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:13).

Thus, the Book changed my life. It gave me life, for I was dead. It gave me sight, as I was blind. It taught me of Christ's salvation, and saved one who was lost.

### Honoring God

(Continued from page four)  
Supper (wine and unleavened bread) as a remembrance of His sacrifice for us (I Corinthians 11:24-26).

As women, we can honor the Lord by being subjective to the male members of the church in keeping our silence (I Corinthians 14:34-35). We also honor the Lord by covering our heads while worshipping Him as a sign of subjection to the male members in the presence of the angels (I Corinthians 11:5, 10).

Thirdly, we young people who belong to the Lord can honor Him in our school work. Surely there are many ways that we can be a witness of our Lord in school today. One way is to abstain from the appearance of evil by refusing to attend the school dances. Also, we can shun and ask the Lord to give us grace to beware an unequal yoke with some unsaved person. We can be honest in our school work regardless of who or what tempts us to be otherwise. And most of all in school, we can honor the Lord by witnessing to others of the great salvation that is in the blood of the Lord Jesus Christ.

Lastly, we can honor the Lord by a surrendered life of service

to Him as we journey on our pilgrimage through these passing years. Friends, the hours of our lives are quickly passing. Each minute is bringing us nearer eternity. We as saved people, children of the Lord, will go to meet the Lord, Him who gave up all of the beauty and splendor of Heaven to come to this earth to die on the cross for us. When we stand before Him someday in Heaven, we are going to remember our lives here on earth. We will have brought to our minds the times that we failed to tell some soul about Him when we had such an opportunity. We will remember the times that our dress was not pleasing to the Lord and brought temptation to someone watching us. Our hearts will be grieved when we recall the ungodly thoughts and desires that often passed through our minds, and we will wish that those could have been thoughts of our Lord Jesus.

Yes, many things which will be brought to our memory in Heaven will bring grief to our hearts, and our thought will be: "Why did I do it? Why didn't I witness every time that I had an opportunity? Why didn't my life count ENTIRELY for my Lord?"

In closing, friends, may I remind you that the Lord says: "Them that honour me I will honour, and they that despise me shall be lightly esteemed." Are you honoring Him?

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ASHLAND, KENTUCKY

"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."

"La! la! Buddie," said Mellie. "Have you been all this time in college, and never learned that figures are always representative? Why, Mr. Hamilton taught me this before I had been in his school six months, that a figure is like a picture, and as such must represent something. You can't have a shadow without a substance; nor can you express a figurative idea, without first having in view the thing from which the figure is drawn. Mr. Hamilton made this all so plain that I have never forgotten it. And Mamma has taught me a great deal about the figures of speech in the Bible. Why, before I understood this, I could not make any sense out of many texts that I read. I found that in one place Christ was called the Sun, in another a Rock, and still another the Door, but when Mamma explained it to me it was all plain. I understand the nature of the sun, of the rock, and of a door, and could see at once how the figures conveyed the ideas. Then Mamma explained to me what David in the Psalms meant when he talked about being overwhelmed with troubles, and when I got started in it, I could understand a great many of the figures of speech. I could then understand that the reason Christ called His sufferings a baptism, was because they were overwhelming. So, now, if Paul used a figure of speech to explain the work of the Holy Spirit, when he said, 'We are buried with Christ by baptism,' it then follows that the literal baptism is a burial also. If baptism is a literal burial and raising up, then I can understand the figure drawn from it to be a baptism too, when the idea expressed is going from death unto life. If Paul were speaking about baptism in water, of course he meant immersion, and if the work of the Holy Spirit was meant, and figuratively called a burial, it is just as strong—just as positive proof. If the figure of water baptism is a burial, that proves that the baptism is like that. So you may take it any way that you please, but if you will only take it according to the laws of language on every other subject, you will find that the Bible means immersion every time baptism is mentioned.

"Well, Mell," said Frank, "if you are distinguished for any one thing in particular, it is for having a good memory. You have not only repeated Mr. Hamilton's lecture on figurative language, but you have supplemented it with some Baptist preacher's sermon. I think that we had better adjourn now for a little recreation."

"All right," said Mellie, "if you are tired we'll stop, but I have been too much interested to think about getting tired. I want to find out the truth. You know, Buddie, we should 'buy the truth and sell it not.' But what do you say about figurative language being always drawn from literal speech, like the shadow from the substance?"

"Well, I guess that is according to the books—I will study more," replied Frank. And the conversation ended.

## CHAPTER VIII

### THE COUNTRY—DR. FARNSWORTH'S VISIT—BIBLE PICTURES

During Frank's stay at home, much of the family's time was spent in entertaining company and returning visits. Mellie's time being thus employed, she ceased to annoy them with questions about her "Baptist Bible," as she always called it. Her mother permitted her to go with Frank to visit her aunts and cousins in the country, a trip which pleased her very much, and of which she had much to tell when she returned. She was greatly attracted by country life. She loved the trees and the flowers—loved to gather the fruits with her own hands. She delighted in rambling amid the groves, to watch the fishes in the gleeful brook, and to see the birds flitting about their nests and heeding the cries of their young.

The country seemed to Mellie a real paradise, compared with the hot and dusty town. She would entreat her mother to "persuade Papa to move to the country where everything is so delightful." She wanted to feast her eyes upon the growing crops of cotton and corn, the waving harvest, and to see the toiling husbandmen tilling the ground and mowing the hay. And then, there were the fruits, the melons, and many other attractions.

One day she said, "Mamma, you have always taught me that God made the whole world and everything that we see, but I can but wonder why He made so many things. It looks like there are more things in the world than are of any use."

(Continued Next Week, D. V.)



## Russellism

(Continued from page three)  
Russell predicted that the final consummation of this age was to come in 1914. In that year the present order of things of this world would terminate, and the millennium would set in. Then all evil would be crushed and righteousness and peace would fill the redeemed world. This is stated repeatedly.

Perhaps you think the world does not look like it very much. But that is because you don't see it. You don't have the light that the Russellites have. I have heard people coming to their rescue by saying that the Russellites had predicted the World War. That came in 1914. But then I would say, "My dear friend, Russell did not predict that World War would set in, but that 'righteousness and peace' would fill the redeemed world."

It must have been somewhat embarrassing for Russell to live as long as he did. He outlived the date he had fixed. And what developed is real interesting. What Russell had predicted did not happen. What did Russell do? When the year 1914 approached, he changed the date to 1915. He also said "it may be 1916." In the year 1916 he died. Later "The Watch Tower" stated that it might be 1924 or 1928. What next?

### SECOND PROBATION

Russellism teaches that in the millennium there will be a second chance to be saved. It is true, that Russell says the dead do not exist. But he also surprises us by saying that during the millennium they will be recreated. And then they will be given another chance to accept the Gospel. They will have this chance for at least 1000 years. It will be under circumstances much more favorable than those which obtain in this present age. In this life circumstances have been too unfavorable. In fact "only the Lord's favored little flock (the Russellites) have as yet sufficient light to incur the final penalty." So man must again be placed on trial.

And Russellism teaches that all will have that opportunity. Not only those who have not heard the Gospel, but "those who do not receive a full knowledge, and by faith an enjoyment of the favor of God in the present time, will have that opportunity." And where does Russell find proof for this? He refers to I Timothy 2:6, where we read "The man Jesus Christ gave himself a ransom for all, to be testified in due time." From this Russell concludes that the Gospel must be preached to all. But suppose this were the real meaning, how could it follow that also those who hear and reject the Gospel in this life will have another opportunity? Has Russell a right to include them, simply on the grounds that circumstances here were unfavorable?

The Bible tells us "now is the accepted time, now is the day of salvation." Again: "How shall we escape, if we neglect so great salvation?" Again: "The hour is coming, when they that have done evil, shall come forth unto—unto what? Unto a second chance? No, 'unto condemnation.' And again: 'It is appointed unto men once to die and after that—' a second chance? No, 'after that judgment.'"

### THE DESTINY OF THE WICKED

Russellism dwells a great deal on the eternal destiny of those that are lost. And, no doubt, it is popular with many people, because of what it teaches on this point.

Russellism teaches there is no such thing as everlasting pain for the wicked. Those who, even after a second chance, refuse to accept the Gospel, will simply be annihilated. They will cease to exist. Russell says it is not Scripture, but the church that teaches that

there is everlasting pain for the impenitent. But this is either ignorance on the part of the leaders, or they teach this, because they think it will be influential in holding people in check. Many people are held in check only by fears of torture. They say when the Bible speaks of death it always means non-existence. "Death is a period of absolute unconsciousness, more than that it is a period of non-existence." "The dead are dead, utterly destroyed."

### MEANING OF DEATH

Let us test Russell's definition of death. Jesus said: "Let the dead bury their dead." According to Russell, we would have to read: "Let those who do not exist bury those who do not exist." Can you imagine Jesus making such a statement? John says: "We know that we have passed from death unto life, because we love the brethren." According to Russell, this would mean: "We know that we have come from non-existence to life, because we love the brethren." But what an idea would that be! Such contradictions could easily be multiplied. But this is sufficient to show to what sheer nonsense Russellism would lead us.

The Bible teaches that the soul does continue to exist after death. Jesus said we should not fear them which kill the body but cannot kill the soul. He tells us that, not only Lazarus, but also the rich man, continued to exist after death. Some will answer that this is a parable, and that we must be very careful in drawing conclusions from it. Yes, but if that "parable" doesn't teach continued existence, it does not teach anything at all. The soul continues to exist after death. And its condition may be life which is existence in favor of God, or death, which is existence separated from Him.

### DESTROY

But we read that God "can destroy both soul and body in hell." There you have the word "destroy." If you destroy a thing, it does not exist any more. That ought to settle it. In I Thess. 1:9 we read that God will punish with everlasting destruction from the presence of the Lord. Is that not the same as annihilation?

But it cannot mean the same as annihilation. This meaning would not fit at all in the various passages where the same word is used in the original language. Let us consider some passages where the Greek uses some form of the same word. We read in Luke 19:10 that the Son of man came "to seek and to save what was lost." Suppose we substitute annihilation here. Then we would read, that the Son of man came to seek and to save what was annihilated. How absurd! Again we read in Luke 15:4 "What man of you having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness and go after that which was lost, until he find it." Now substitute annihilation again. "What man of you, having a hundred sheep, if one of them be annihilated, doth not leave the ninety and nine in the wilderness and go after that which was annihilated." Another absurdity. It ought to be clear from these passages that something may be said to be destroyed (lost) in a certain sense, and yet exist. The soul of the wicked will be destroyed, and yet will continue to exist.

But what then does destroy mean in such passages in the Bible? Let us go back to those passages where in the original language this word is applied to sheep. What does it mean there,

when it is stated that the sheep is lost? It means that it is separated from the shepherd, separated from his loving care. And for a sheep in a wilderness that means ruin and misery.

So when the soul of man is said to be destroyed or lost, it means that the soul is separated from God its shepherd, separated from his favor and care. And for man that means ruin and misery. Man was originally created in fellowship with God, enjoying his favor and care, something absolutely necessary for his well-being. To lose that fellowship spells ruin and misery for man. He can no longer be happy. Darkness, pain and torture must creep upon him. And that is what comes upon man as a result of rejecting the Gospel of salvation. To some extent it may be experienced already in this life. But it will be fully upon him in the life to come.

This explanation agrees with other expressions used in the Bible concerning everlasting punishment. The destiny of the wicked is said to be one of weeping and gnashing of teeth. An everlasting pain. A fire that shall not be quenched, where the worm does not die. And did not Jesus issue the most solemn warnings against sin because of its consequences? In eleven out of the twelve times that he referred to the punishment of the impenitent, he uttered a most serious warning against the eternal consequences of sin. There would have been no reason for this, if the consequences of sin were merely annihilation.

Russellism may argue that God is a God of love. To be sure, He is. And we should be immensely grateful for it. But he is also a righteous Judge. He must punish impenitence according to its greatness. And that means a terrible penalty, even though we shudder as we think of these things. No annihilation can satisfy his justice.

### A SOLEMN WARNING

We may not close without sounding a solemn warning against these pernicious teachings of Russellism. This is the more necessary because this sect has a strong appeal with a large number of people. Why? We mention only three reasons.

We know that Russellism makes a great deal of some subjects that are popular. People are not equally interested in all parts of the Bible. Some parts of it are preferred above others. Some, for example, are rather curious about what pertains to the future. The Russellites come along and advertise attractive books and lectures on such theme, "To Hell and Back Again," "Where Are the Dead?" "Millions Now Living That Shall Never Die." That sounds interesting. They go and listen. The speaker tackles the most difficult subjects and prophecies. He talks as if he knows all about it. He actually succeeds in impressing his audience that he is really an authority on the subject in hand. Many people do not stop to consider whether it is all true what they have heard. They find some satisfaction in having an explanation. And they will frequently accept the greatest absurdities without any serious objection.

Russellism also preaches an agreeable theology. It answers many important questions in a pleasant way. For example, when it tells the people that those who reject the Gospel here will have another opportunity in the life hereafter, and when it tells the people, that if they even then reject it, their destiny will be nothing worse than annihilation, so that the impenitent sinner has after all nothing serious to fear, such language pleases the people. Paul tells us that the Gospel he preached was "not after man." But Russellism goes to great pains to make it so.

And for that reason people will the more readily accept it. Now that may seem strange. We should not first of all consider whether a Gospel coming to us is pleasant or not. But, whether or not it is

true. But we human beings are very strange in this respect. We much rather believe what is pleasant than what is unpleasant. And that is where Russellism has an advantage. Because it offers a pleasant Gospel, it is bound to be popular.

We must also bear in mind that in Russellism Satan comes as an angel of light. Therefore, it does the more easily deceive the ignorant and unwary.

Not all that you find in the literature of Russellism is false. One can sometimes read a great deal in succession that is entirely true. I can very well imagine someone picking up one of Russell's books, read a piece in it, and wonder what is wrong with it. When you read the introduction to the first volume of Russell's "Studies in the Scriptures," you find that he deplores the fact that the Bible is attacked in our schools. And much more that sounds attractive.

But that is just where the danger of Russellism lies. It comes in the name of Christ, but denies the Christ of the Bible. It professes to defend the Bible as the infallible Word of God, but it twists it to serve its own pet ideas. Russell condemns the atheism of Robert Ingersoll, but his own works are even more dangerous.

We are living in an age that offers a greater mixture of truth and error than any previous age. Jesus has told us that the time will come when many shall say: "Lo, here is Christ." And others again will point in another direction. Have we perhaps come to that age? It is remarkable that so many of the existing sects are of recent origin. How few of them existed fifty or a hundred years ago! This much is sure, that we must be on our guard more in our own day than ever before. We should not believe every spirit, but try the spirits whether they be of God.

Let me close by suggesting a few "pure-food laws":

1. Before you swallow spiritual food offered by some strangers, make sure that it does not contain poison. Why should you swallow poison when there is abundance of good food?
2. When in search of the truth be sure that you are not trying to find something that is pleasant, but something that is true. Pray that the Spirit of truth may enlighten you.
3. Never accept teachings that seem to be in harmony with parts of the Bible, but at the same time contradict the Bible as a whole.
4. Think twice, yes, even a hundred times, before you exchange that which has been believed by all ages of Christendom, for the opinion of some fake interpreter of the Bible.

—A. WASSINK

## "The Book Of Revelation"

(Continued from page two)  
things I stand for. They have been brought up and nourished for years on a church diet with any doctrinal convictions back of it—just lukewarm as to their belief and doctrine.

The word of God gives us two great exhortations:

"EARNESTLY CONTEND for the faith which was once delivered unto the saints." (Jude 3)  
"Be ready always to GIVE AN ANSWER to every man that asketh you a reason of the hope that is in you with meekness and fear." (I Pet. 3:15)

This should be our standard. We should always contend for our doctrinal convictions. Yet, many churches are not interested in doing so, and many preachers are not interested in doing so. Many churches would therefore be condemned just like Jesus condemned the church at Laodicea because they are lukewarm as to their doctrinal beliefs.

Jesus also condemned this church at Laodicea because it was self-complacent. They were actually so self-complacent that they had gone on record saying, "I am rich, and increased with goods and have need of nothing." (verse 17).

They were so self-satisfied that they felt the need of nothing. Of course, this included Jesus; it included the Bible, it included the Holy Spirit, and it included the power of God. They were so complacent and satisfied with themselves that they went on record that they needed nothing—not even the Lord Jesus, nor the Bible, nor the Holy Spirit, nor the power of God.

This church in its self-complacency reminds me of a modern twentieth century church that I visited some time ago. The church met in a wonderful church building. There was a walnut wainscoting all the way around the room about twelve feet high. Behind the pulpit, the carving on the walnut was perfectly exquisite. Though they had a fine building, the church was doing nothing. They only had one service on each Lord's Day, and no other services during the week, and withal, they felt perfectly satisfied. I have seen dozens of churches just like this one in the last few years, who are absolutely self-complacent, self-satisfied, and happy though doing nothing for the cause of Christ.

After condemning them because they were lukewarm and self-complacent, Jesus proceeded with another message of condemnation because they were indifferent. In verse 15, He declares:

(Continued on page seven)

## TWO BOOK PRICE CHANGES

The prices of books are always subject to change, and we have been notified of the change in price of some books which we handle. They are as follows:

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## MONEY

You can't take it with  
you but you can send  
it on ahead.

And for that reason people will the more readily accept it. Now that may seem strange. We should not first of all consider whether a Gospel coming to us is pleasant or not. But, whether or not it is



Many call the church their mother whom God will not own as His children.

## "The Book of Revelation"

(Continued from page six)

"Thou art neither cold nor hot." They were absolutely indifferent. It reminds me of a text in the Old Testament. Listen: "Is it nothing to you, all ye that pass by?" (Lam. 1:12).

I can imagine a child lost in the forest. None of us would be indifferent to an appeal to save that child. I remember a flood situation here in eastern Kentucky a few years ago. No one was indifferent then. I remember several years ago when I was in college, a young man in western Kentucky was trapped in a sand cave. Thousands of people all over the country waited daily for reports as to his rescue. Many are never indifferent to these public appeals, and yet so many times the people of God are indifferent to the things of God.

I remember reading a long while ago of an incident that took place in Cork, Ireland. A man was looking at a building. He saw a ladder which was about to fall with two men at the top of it. One of them stepped off on a scaffold, and the other fell. The man who stood gazing up at the building, caught the man as he fell, but the weight of the falling body, and the impact of his fall, caused serious injury to the man on the ground. His arms were broken and driven into his sockets, his spine was twisted, while the man who fell was scarcely injured. The latter made over half of his property and half his earnings for life to the injured man. Surely beloved, the Lord Jesus Christ came to this world and died for us, and because of this, we ought never to be indifferent to the cause of Christ. Yet, Jesus condemned this church at Laodicea because of its indifference, and today, I fear He would have to condemn many modern churches, preachers and Christians because of their indifference.

He also condemned them because they had no need of God. They said:

"I am rich and increased with goods, and have need of nothing." (verse 17).

This meant, of course, since they had need of nothing, then they had no need for God. This is true of the average church. I remember a church that wanted a young man to become their pastor. They gave him all the inducements that were humanly possible, and all these inducements were purely worldly. When he replied, he commended them because of all the things they had offered him, and then he asked:

"But do you have the Holy Spirit?" The chairman of the pulpit committee was frank in his reply, and said, "We have everything but the Holy Spirit, and we have never felt any need of Him."

The majority of churches don't try to lead souls to Christ, and they don't attempt spiritual pro-

grams, and therefore, they actually have no need of God. I attended a great fashionable church in the city of Grand Rapids Michigan, several years ago. The preacher and quartet were dressed in robes. They had fine pews, with deep velvet cushions for one to sit on. They had beautiful marble floors, and a wonderfully decorated interior. On that date the minister preached on Francis Bacon, the English essayist. There were no Gospel songs, but rather, America, and other patriotic hymns were sung. No prayer was offered, and God the Father, God the Son, and God the Holy Spirit were never mentioned. Surely that church had no need for God—it was just like the church at Laodicea, and it may be like the church of which you are a member today.

The Lord Jesus also condemned them because they were deceived and miserable. He said: "And knowest not that thou art wretched, and miserable and poor, and blind, and naked." (verse 17).

Actually, we try to pity people who are deceived and in a miserable condition, but the Lord Jesus knew this church at Laodicea was responsible for its condition, therefore He condemned them. There are lots of churches, there are plenty of preachers, and a multitude of church members who are just like the church at Laodicea—the Devil has them deceived, and actually they are living a miserable existence as the poorest excuse of church members.

### IV

It is rather interesting to notice the **EFFECT WHICH THIS CHURCH HAD ON GOD**. He says:

"I will spue thee out of my mouth." (v. 18).

The condition of this church made God sick at His stomach. Did you ever have a real bad case of American "rusheatis"? You know, beloved—you ate too hurriedly, your food didn't digest, and later you had to hump up in the back like a camel, and spue it out of your system. God says this church at Laodicea had just that effect on Him.

I often look at myself with all my failures and imperfections. I remember how poorly I live, and what a poor preacher I am. I remember that there are hundreds of things that I ought to do that I don't do; and hundreds of things that I do, that I ought not to do. I wonder about myself, if perhaps my life and my ministry may not have this same effect on God. Surely today literally thousands of church members and churches are so lukewarm, and self-complacent, and indifferent, and they have no need of God, and they are deceived and miserable—surely all this great number of churches must actually make God sick at His stomach as He looks upon them. My prayer to God is that you, and the church of which you are a member, may not thus affect God.

### V

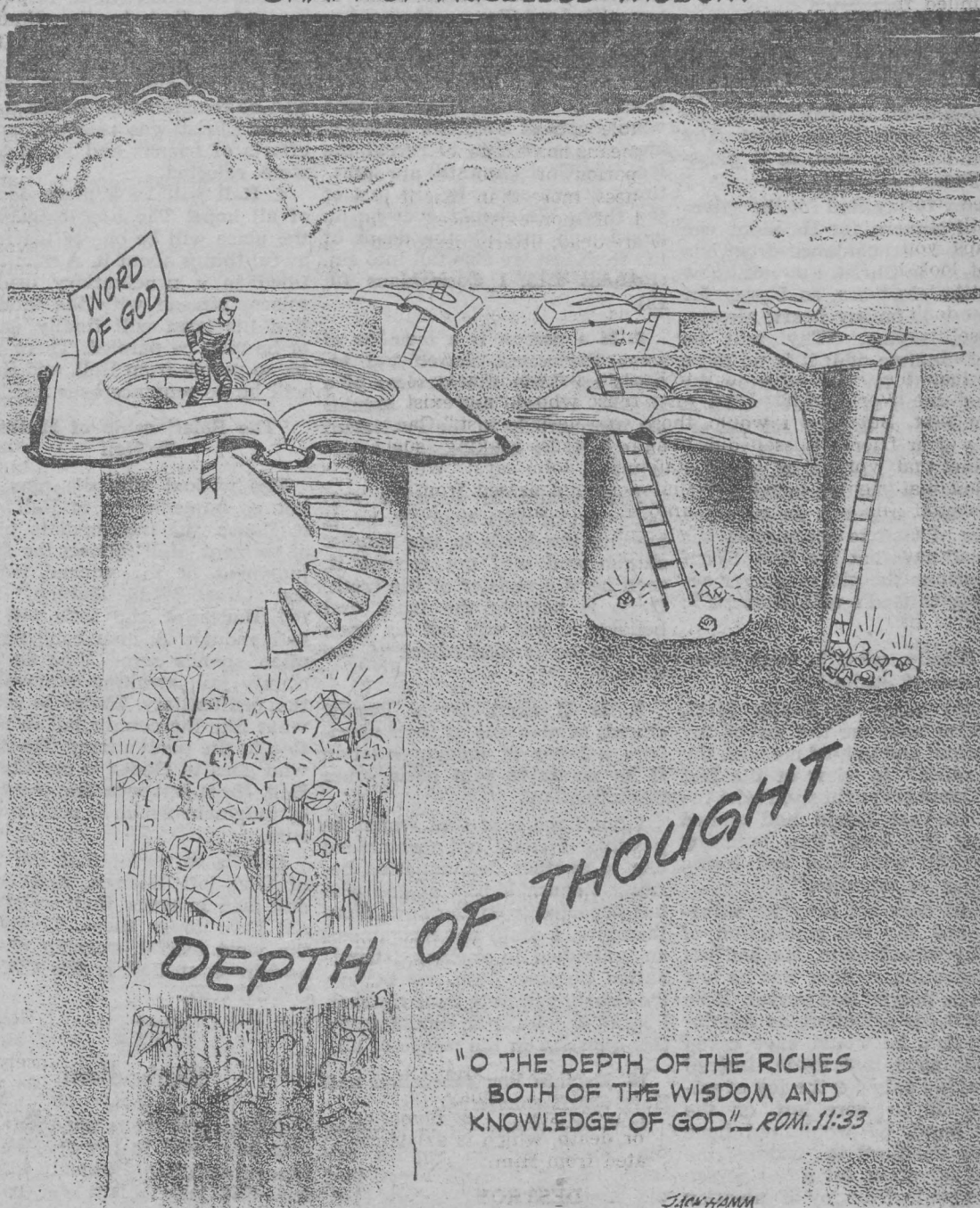
Jesus offered this church **SOME ADVICE**. Listen to it:

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent." (Vs. 13, 19).

You will notice that He didn't tell this church to add any more organizations, and furthermore He did not tell them to plan any social engagements.

Most churches think you have to have a great deal of social life in order to interest people in spiritual things. My personal conviction is that in the average church there is about 110 per cent more social life than there is spiritual life. Jesus did not tell this church to put on any kind of a drive southward, northward, eastward, westward, frontside, nor backside. He did not tell them to write to

## SHAFT OF PRICELESS WISDOM



the denominational headquarters, nor hindquarters, for aid nor assistance.

I wish you would notice the advice He gave them. He advised them first of all that He was going to **chasten them**. And surely today, the Lord Jesus is still dealing with His own in precisely the same manner. He still threatens chastisement upon those of His own who fail to do the things that He demands. Listen:

"For whom the Lord loveth HE CHASTENETH." (Heb. 12:6).

And that wasn't all the advice He gave them. He urged them to **repent** and to be zealous for His cause. Most people have in mind that repentance is a doctrine for the unsaved. Well, here we find it as a doctrine for the child of God to follow and practice. Personally, I believe today that the position of the Lord Jesus is precisely the same as His position in the church at Laodicea—namely, He is on the outside knocking at the door, desirous of getting in; and He tells each of His churches to repent, or else they must be chastened.

May God grant in this hour you shall repent, and that you will not have to be chastened. May it please our Heavenly Father that the chastening hand of God shall not have to fall upon you.

### VI

To this church at Laodicea Jesus also **OFFERED A PROMISE**. To each of these churches He made a promise to the overcomers, and He has done likewise concerning this church.

"Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Vs. 20, 21).

What mighty promises are these. What compensation is this—just to know that the man who lives in a worldly church that is lukewarm and given over to the things of the flesh—just to know that the person who overcomes,

who actually repents, and who lives for God a zealous life—that that one is going to be able to sit on the throne with Jesus throughout eternity. Surely this is a compensation that is worth fighting for, it is worth being hated for, it is worth any kind of persecution that we may have to go through, it is worth any kind of difficulties that we may have to endure—just to be able to sit down with Christ upon His throne.

May God grant that you as a saved man or woman, shall be faithful to Him in all things. Then if it please our Heavenly Father, may you thus be one of the overcomers. If you have not been saved, may you overcome the Devil through the blood of Jesus. Christ now, and then live for Him, not as a lukewarm Christian, but as every child of God should live.

With that thought in mind, and remembering the joy that shall be ours in the Heavenly Kingdom, I bring this message to a close with the words of the old song:

"The sands have been washed in the footprints  
Of the Stranger on Galilee's shore—  
And the voice that subdued the rough billows  
Will be heard in Judea no more.  
But the path of that lone Galilean  
With joy I will follow today;  
And the toils of the road will seem nothing,  
When I get to the end of the way."

"There are so many hills to climb upward,  
I often am longing for rest;  
But He who appoints me my pathway,  
Knows just what is needful and best.  
I know in His word He hath promised  
That my strength 'till shall be as my day;  
And the toils of the road will seem nothing,  
When I get to the end of the way."

"He loves me too well to forsake me,  
Or give me a trial too much;

All His people have been dearly purchased,  
And Satan can never claim such.  
By and by I shall see Him and praise Him,  
In the city of unending day;  
And the toils of the road will seem nothing,  
When I get to the end of the way."

"When the last feeble step has been taken,  
And the gates of that city appear,  
And the beautiful songs of the angels  
Float out on my listening ear;  
When all that now seems so mysterious  
Will be bright and as clear as the day;  
Then the toils of the road will seem nothing,  
When I get to the end of the way."

## DO YOU OWN JESUS AS YOUR LORD?

When the soldier has a commander to be proud of he is proud of him. "I served under the Duke of Wellington," old men said grandly for many a long year, "I was with Gordon," "I belonged to the Stonewall brigade," "I was with Grant at Richmond." All good. But better, "I follow Christ. My Captain is the Lord." "I am not ashamed to own my Lord."

"Ashamed of Jesus? Sooner far let evening blush to own a star."  
"Everyone who shall confess me before men, him shall the Son of man also confess before the angels of God." That is Jesus' assurance.—Sunday School Times.

At the bottom of most fears will be found an over-active mind and an under-active body. We generate fears while we sit. We overcome them by action.

THE BAPTIST EXAMINER

PAGE SEVEN

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## "I Should Like To Know"

(Continued from page one)  
and self-will. The breath of the evangelist who believes in Sovereign Grace is, "Lord, save souls; quicken them by Thy Spirit; fulfill Thy promise to bless Thy Word; all this, Lord, as it pleaseth Thee."

I pray to my God for the salvation of sinners, for He alone can give them repentance from sin and faith in Christ. I do not know who the elect are, so I pray for whoever is on my heart; always, though, saying, "Thy will be done." Let me add: it is no more inconsistent for me to pray for the salvation of the elect than it was for Jesus to pray for the security of the saved in His prayer in John 17:11, 12, 15, 24, and for His own glorification in John 17:1. I say that prayer is an ordained means of God to accomplish His purpose and that the Holy Spirit administers the gift of prayer according to God's will. Romans 8:26, 27.

### 2. Briefly, what is your interpretation of Psalm 51?

David prays in Psalm 51:12, "Restore unto me the joy of thy salvation; and uphold me with thy free spirit." In view of the fact that David prays thusly, I take the position that David had sinned against the Lord, thus breaking fellowship with Him and losing the "joy of salvation."

David does not pray for salvation, but for the restoration of the joy of salvation. He had not lost salvation, neither was he lost when he prayed this prayer. If he had lost his salvation, as Arminians teach, he would have asked God to save him again, instead of praying only for the joy of salvation. If he were lost, on the other hand, he would not have prayed the Lord to "restore" the joy of salvation, for a lost person has never had the joy of salvation in the first place.

David was a backslidden child of God. He had committed the horrible sin of adultery with Bathsheba, and had caused her husband to be killed to cover up this sin. In this Psalm he comes confessing this sin unto the Lord, asking for cleansing and the renewal of fellowship.

### 3. Does a Christian need a man to point his finger at him and say, "Thou art the man"?

David did. (II Samuel 12:7). Peter did. (Galatians 2:11, 12). Apollos did. (Acts 18:26). Paul told Timothy to do so. (I Timothy 5:20, II Timothy 4:2). Also Titus. (Titus 2:15)

Some of the churches in the first three chapters of Revelation needed it, and Jesus told John to do so by writing to them.

The church at Corinth needed it, and Paul did so. (Read I Corinthians). So did the churches of Galatia. (Read Galatians).

### 4. What qualifies a man to belong to the church that Jesus built?

He must be saved and must have been baptized by a New Testament Baptist Church.

### 5. How can a man be a true child of God and live in one state and pose as an independent Baptist and then go over into another state and work "teeth and toenails" for the Southern Baptist Convention?

If he is truly saved, the flesh (the old nature) caused him to play the hypocrite for some reason. (Galatians 2:11, 5:17).

### 6. Will a truly born again believer ever doubt his salvation?

Yes, for we still have the old flesh and the devil warring against the inward man (Galatians 5:17), causing "fightings and fears." The only way to overcome these doubts is to grow in faith by study of the Word of God (Romans 10:17, I Peter 1:5-9).

### 7. Will a saved person ever be guilty of any of the sins mentioned in Galatians 5:19-21?

Yes, for we are not free from the flesh yet in experience. David committed adultery and murder. The Corinthians got drunk (I Corinthians 11:12). Paul and Barnabas had a big fuss (Acts 15:39). I could go on naming others who were guilty of sins, but these examples are enough to reveal the fact that Christians still are sometimes drawn away by the lust of the flesh. We should ever be on guard, and mortify the deeds of the flesh lest we also fall into sin. (Romans 8:13, I Corinthians 10:12).

### 8. If a person is a member of some Protestant church but attends regularly the services of a Baptist church and yet retains his membership in the Protestant church, is he considered a hypocrite?

That would be hard to say. Let's put it this way: If he is hearing the truth in the Baptist church and will not receive it, then he is a resister of the truth. If he is hearing the truth and believes it, yet will not act upon it, then he is disobedient to the truth.

### 9. Is it right for a Baptist church to give one of their members a letter of recommendation if he wants to join some other denomination?

I don't see how that would be possible. I could not recommend one to another denomination because I consider him as one who has departed from the faith. Furthermore, I could not recommend an individual to another denomination because I do not believe the denomination to be Scriptural. I think I John 2:19 should settle this question in the minds of all.

### 10. Explain law conviction and Holy Spirit conviction.

Holy Spirit conviction is when the Spirit of God applies the truth to the sinner's heart that the sinner is guilty before God, thus causing the sinner to judge himself to be a hell-deserving lawbreaker in the hands of a just God. Mere law conviction announces to the sinner his condemnation, but apart from the application of the Spirit will not cause the sinner to judge himself to be what he truly is. We read of the effect of Holy Spirit conviction in Acts 2:37. We have the principle of law conviction in John 3:19, 20.

## Hell Fire

(Continued from page one)

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

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

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

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

6. Jesus speaks 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 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. (Dan. 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!

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 sentence 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.

## Methodism

(Continued from page one)

was interested in her sent her a free subscription. Humanly speaking, this lady might yet be in the Methodist society were it not for the person who cared enough to send her TBE.

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## Election

(Continued from page three)

also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."

Four times here, He uses the personal pronoun "whom" which clearly reveals that election is personal. He said to Jeremiah: "Before I formed thee in the belly I knew thee." (Jer. 1:5). Jesus said, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And then will I profess unto them, I never knew you." (Matt. 7:22, 23).

### Objections Answered

Those who rebel against this truth offer many foolish objections, as the case is presented in Romans, chapter 9. Some say to me, "Not many preach election now, Brother Freeman." We answer, "God's people and preachers have always been in the minority and not the majority." Jesus speaks of false prophets being many (Matt. 24:11). Better be alone with God and be right, than be with the crowd and be wrong and on the way that leads to destruction (Matt. 7:13). Yet God always without fail has His number, as in the days of Elijah, He had seven thousand who had not bowed the knee, to Baal. So today, election is being preached far and wide.

Another objection is that they say this truth leads to fatalism. We ask the question: If a man draws a plan and builds his house by it, is that fatal? Would it not be fatal to try to build without a plan? If everything is left to mere chance, God pity us. If there were one star that God didn't have control of, I would be afraid

of that star. Nothing is left to chance. God is not a gambler, but He worketh all things after the counsel of His own will (Eph. 1:11). If believing the truth kills one's zeal, his zeal ought to be killed. The truth of election kills nobody's zeal who has godly zeal; it only fans the flame. Look at George Whitfield, John Bunyan, Charles Spurgeon, Timothy Dwight, Jonathan Edwards, and others who all preached election. Moreover, look at our Lord and Saviour Jesus Christ, and Paul, Peter, and the apostles who preached election of grace. Those who say, "If I believed election I would see no use in mission work or preaching the gospel," are already fatalists.

Others object to this truth by saying that it discourages means. We answer such objection by saying that rather than discouraging means, it encourages means. For it is certain that men are going to be saved according to election of grace. Then with the Apostle Paul we say: "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus (II Tim. 2:10). God also says in Isaiah 55:11: "So shall my word be that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

That God is no respecter of persons is another objection which they offer. We agree that God is no respecter of persons, for the Scripture says: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." (I Cor. 1:26, 27).

Another foolish objection to election commonly used by foolish people is that God would be unjust. These speak as if God owed fallen, sinful, criminal man a debt and that He is obligated to His enemies. If such be true, then salvation is God's paying man a debt of obligation, not of grace as the Scripture says. How absurd is such an objection to the glorious sovereignty of God. The truth is that God is under no degree of obligation whatsoever to fallen man, and that all God ever does at all for sinful man is in mercy, whether a mercy of providence or grace. God does not owe any man a chance to hear the gospel, much less a chance to be saved. Therefore it is only by His sovereign mercy and grace that anybody is saved, who will have mercy upon whom He will, and whom He will He hardeneth (Rom. 9:18). It is only God's justice that wicked men go to hell. The righteous Law of God demands that they go to hell. Those who are saved can praise nothing but God for His unspeakable grace.

Many offer the objection that they don't believe election because they don't understand it. A doctor said to me sometime ago, "I don't understand it, do you?" I said to him, "Do you believe in the new birth?" "Sure," he replied. I said, "Do you understand it?" "No," he said. Then I said, "If you believe one truth without understanding it, why not be fair enough to believe another truth that you don't understand?" He has not answered me yet. I tell you that it is not so much a lack of understanding as it is the sin of unbelief that keeps men from accepting the truth.

Years ago before I saw election, a man asked me to explain Acts

13:48 which says: "As many as were ordained to eternal life believed." I said, "Brother, I don't understand that Scripture." My problem wasn't the lack of understanding; it was unbelief. Now believe it means just what it says. We must bow to the Word of God, not to perverted human reason. Peter says, "Lord, we have toiled all night (human reason) nevertheless at thy word I will let down the net." That's just it; our reasons fails, but His Word stands.

Mr. Objector says: "But man is a free moral agent, and election of grace would conflict with such." We would like for Mr. Objector to give us chapter and verse in the Bible where it says that man is a free moral agent. Rather, the Bible teaches that since man fell in the Garden of Eden, he has lost all power of free agent only to act within the bounds of his old corrupt nature. He is free among the dead, free from righteousness (Rom. 6:20), not from sin. He is a slave to the Devil, sin, and the flesh (John 8:34). Only those whom the Son makes free are free (John 8:36). Man's will is free only in that he freely sins; no one forces him to sin. He is free in that he is fully responsible for all his sin. He is not a machine; he has a will to sin. He, however, can not rise in his perverted will above the fountain-head of his old corrupt nature. Therefore, until God makes the unwilling sinner willing in the day of His power (Psalm 110:3), he will never be saved. The new birth is not by the will of man (John 1:13; James 1:18). The sinner may will to go to Heaven in order to escape Hell, but he never wills to be saved from sin until the Holy Spirit effectually calls him (Rom. 8:30).

We conclude by saying to all who object to the truth of election that the answer to such objection is fully given in Romans 9:19-25.

### The Fruits Of Election

Why preach election? First, we preach election because it is the Word of God, and God's man is under strict charge to preach the Word (II Tim. 4:2). There are no non-essentials in the Word of God; all Scripture is profitable (II Tim. 3:16).

Secondly, we must preach election in order to be free from the blood of all men. Paul says in Acts 20:26, 27 by the Holy Spirit, "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."

Thirdly, this truth humbles God's elect more than anything. For by it they readily see that God could have been just in their condemnation had He purposed to have done so, and that they have no merit at all wherein to glory. We see that God was pleased to choose us in Christ before the foundation of the world, and to lay upon Christ His only begotten Son all our sins, who Himself bore our sins in His own body on the tree, satisfied every demand of Divine justice, and thus bearing our penal guilt, and rose for our justification. To whom be all glory forever.

Last of all, the end and purpose of election of grace is to glorify God. That is why man by nature hates it so. However, the purpose of God according to election stands (Rom. 9:11). Man cannot destroy it, neither can Satan. "That in the ages to come he might shew the exceeding riches of His grace in his kindness toward us through Christ Jesus." (Eph. 2:7). Were it not for the election of grace, no one would be saved. Amen.

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