

# 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.

VOL. 25, NO. 39 RUSSELL, KENTUCKY, NOVEMBER 3, 1956 WHOLE NUMBER 958

## TRYING TO GET RID OF HELL

by ROY MASON  
Tampa, Florida

Of course the Devil doesn't want people to believe that there is a real Hell, so he uses every scheme to get people to disbelieve. Unsaved people, who are candidates for Hell, don't want to believe that there is a Hell. Also sentimentalists who seek to avoid reality, don't like to believe that there is a real Hell. Sometimes, however, those who believe in Hell go to extremes. Let us note one or two of these:

1. Some would mistranslate the Bible in order to bolster up their view of Hell. The King James

Version of the Bible often translates the Greek word "hades" (which means the abode of departed spirits) by the term Hell. Instances of this: Luke 16:23 where the wicked rich man is represented as "lifting up his eyes in hell." The Bible says nothing of the kind—it says "in hades." Lost people are not in Hell yet—won't be until the final judgment. Another instance is Acts 2:31, where the King James Version makes the soul of Christ to have been in Hell while His body was in the grave. This is a horrible mistranslation, for Christ's soul of course did not

spend that time in Hell—but in "hades" and that part of hades called "Paradise." That's where Jesus told the penitent thief he was going. Some people with more ignorance than anything else, blow up when attention is called to the wrong way "hades" is mistranslated and they cry, "You are trying to do away with Hell!" Not so! The doctrine of Hell does not depend on mistranslation, and it doesn't have to be bolstered up with a lie. There is plenty left in the Bible about Hell after the mistranslations of "hades" are corrected.

(Continued on page eight)

### 1. What is a Landmark Baptist?

Spelled with a capital "L," he is one who is identified with the American Baptist Association, or the North American Baptist Association. But scripturally, he is any Baptist who contends for the faith once delivered to the saints (Jude 3 and Proverbs 22:28).

### 2. Is it right to smoke in the church building?

It is not right to smoke at all (Romans 12:1, 2; Colossians 3:17), and if the Lord were to come back and catch a crowd smoking in the church building, He would probably do as He did in John 2:13-16.

### 3. What constitutes and makes a sound church? Some of us want and expect by the will of the Lord to organize a Baptist Church.

A number of two or more who have professed faith in Christ Jesus for salvation; must have had baptism at the hands of an administrator who was appointed by a New Testament Baptist church; must be sound in the faith as to the ordinances and plan of salvation; must be bonded

together by the love of Christ to carry out His commission as led by the Holy Spirit.

### 4. What would you do if you were a member of a very worldly church where eating and parties and banquets were held in the church basement?

I would not remain a member another minute, but would seek another church which is sound in the faith and is not worldly.

### 5. Please list the essentials of New Testament baptism.

A proper subject—professed believer in Christ.

A proper administrator—one appointed by a New Testament Baptist Church.

The proper administration—immersion in water.

The proper design—to show forth the believer's death to sin and resurrection to righteousness by the death, burial, and resurrection of Christ.

### 6. If church authority is one of the essentials, tell what a church must be to qualify for this authority.

A church must be sound on the plan of salvation and as to (Continued on page eight)

## New Subscriptions Are Beginning To Come In. Our Goal 10,000

### How Teachers Of Seminary Repudiate The Old Book

By RAYMOND A. WAUGH

The Apostle Paul, in the hours when heresy was rampant in the Roman world, attacked the problem with vigor. In this he followed most exactly our Lord in whom he had life, and that eternal. It was in one such hour that he "stood forth" to attack the sad, diabolic error of no-resurrection with these words, "If Christ be not raised, then our faith is vain... (and) we are of all men most miserable."

We, today, are living in an equally tragic hour. For this sad, diabolic error of no-resurrection again is being promoted by devils disguised as Christians; Jesus called such, wolves in sheep's clothing (cf. Mt. 7:15). The awfulness of this tragedy is accentuated by the fact that the supposedly number one Baptist Seminary in the world

has been and is harboring administrators and professors who have ceased looking to the Bible as God's authoritative Word in matters of doctrine and practice.

It should be recognized that all of the Seminary faculty members have signed their names to an "Abstract of Principles" headed by Article 9 of The Fundamental Laws of the Seminary, which reads thus, "All persons accepting Professorships in this Seminary, shall be considered by such acceptance, as engaging to teach in accordance with and not contrary to, the Abstract of Principles hereinafter laid down." Within the current "Abstract of Principles" we read, "Jesus Christ, the only begotten Son of God, suffered and died upon the cross for the salvation of sinners. He was buried, and rose again the third day, and ascended to His Father, at whose right hand He ever liveth to make intercession for His people." And further, "At the last day, the bodies of all dead, both just and unjust, will be raised." (Articles VII and XIX).

But an almost unutterable tragedy is brought to the attention of all true Baptists when we realize that in another instance these same administrators and (Continued on page three)

### If You Haven't Sent Yours, Then Please Mail Them Soon!

This report as to the progress of our campaign for 10,000 new readers by January 1, 1957, is being written on Monday, October 22. By the time you read these lines at least one week will have passed, and possibly two. But October 22 is the very latest that this report could have been written, since the paper is ready to go to press.

As the campaign now stands, the new subscriptions are just beginning to come in. The total number to date is exactly 200. (By the time you read these lines that number could very easily be 2,000 or more). In the last two or three mails we have received several of the subscription blanks which were enclosed in the October 20 issue, and practically all of them have been filled completely and some of them have had more than the ten for which each blank has space. Truly, things look encouraging, and we are confident that our goal will be reached. There are 9,800 subscriptions to go, and we are trusting the Lord to lay it upon the hearts of His people to send them in.

Something has already happened during this campaign which has been a real source (Continued on page eight)

### How Satan's Agents Preach And Fool The People

By PASTOR FRANK B. BECK  
North East Baptist Church  
Millerton, N. Y.

"Beware of false prophets," warns our Saviour (Matthew 7:15). Be on your guard against false teachers. "For there are many... deceivers." (Titus 1:10), adds the Apostle Paul. They are "false apostles" who transform themselves into "apostles of Christ... as the ministers of righteousness" (2 Corinthians 11:13-15). And John, the apostle of love, adds: "... Many false prophets are gone out into the world." (1 John 4:1). To this collection zealous Peter adds still further; "There shall be false teachers among you" (2 Peter 2:1). Now you have been duly and amply warned. Or do you think that all the deceivers and false prophets, apostles, and teachers, died out in the first century?

Where do you think the Devil would rather be, in the gutter, or in the pulpit? In the pulpit! I never read in any place in the Scriptures where the Devil got drunk. He is too smart for that. But I do read where he said: "I will ascend into heaven... I will be like the most High" (Isaiah 14:12-14). The Devil is a religious rascal! I mean in a vain sense.

Who do you think the Devil was more proud of, and who accomplished his greatest work: the drunken sot, Belshazzar, king of Babylon, with his many wives, praising the gods of gold, silver, brass, iron, wood, and stone? (Daniel, chapter 5); or the sober, smooth-speaking apostle Judas Iscariot (Mark 3:13-19)? Judas Iscariot, by far! The Devil himself is ashamed of drunken and idolatrous Belshazzars. They do his cause little or no good. It is the Judas Iscariots, who know how to preach and fool the people, who are his chief agents. Who are they? How can they be identified? How can we beware of them?

FIRST THERE IS THE PREACHER IN THE PULPIT WHO QUESTIONS THE HOLY (Continued on page six)

### "REMEMBER LOT'S WIFE"

By R. I. HUMBERD  
Flora, Ind.

"Hurry! Hurry! Not a moment to spare. Sodom will soon be destroyed!"

Such was the scene in the home of Father and Mother Lot that sad night. The evening before, two heavenly messengers had entered that city. Lot hastened to entertain them. Before morning the angels made their errand known. They were sent to warn him that Sodom would be destroyed in a few short hours. The message struck terror to the hearts of Father and Mother Lot. What were they to do? In that doomed city lived their daughters who had married men of Sodom.

Father Lot rushed out into the midnight air. He went straight to his daughter's home close by. Yes, they were still up. A bright light shone out of their house. Lot entered and in great excitement told them the terrible news. They made light of his warning.

"Well, Wifey, what's wrong with the old man? He's gone crazy on religion."

"Now, Father, don't go on so. (Continued on page three)

## The Baptist Examiner Pulpit

### "THE BOOK OF REVELATION"

(Read Revelation 4)

In the first three chapters of Revelation, we have been looking at the churches that John wrote to, and it is a mighty discouraging picture which we have seen. Those churches, in the main, were imperfect. The church in Ephesus had left her first love. The church in Pergamos hadn't practiced any church discipline and was mixed up with the world—Balaamites and Nicolaitanes being members. The church in Thyatira had gone to the very depths of Satan in that

she was run by a woman. The church in Sardis was dead. The church of the Laodiceans was lukewarm. She was neither hot or cold, but just presented a lukewarm type of Christianity to the world.

I say, beloved, nearly all of these churches are revealed as being churches of imperfection. However, that is nothing to be alarmed at, for even the mother church—the first church that was ever in existence in the world—the church at Jerusalem,

was imperfect, for it had a devil for its treasurer. Even though it had the most perfect pastor in the person of the Lord Jesus Christ—in spite of that, its treasurer was a Devil, so that we can say that the first church was an imperfect church.

The Scriptures prophesy that the condition of the churches will become worse and worse, right down to the time when the Lord Jesus Christ comes back to this world again. Listen:

(Continued on page two)

### WHAT RC'S BELIEVE ABOUT THE BIBLE

Read These Statements Taken From Two Of Their Widely Distributed Publications

I. Quotations from the booklet, "This Was The Faith Of Our Fathers."

"Nobody who depends solely upon the Bible can claim to have Christ's complete truth. It is difficult to convince people of this who have believed in the Bible only theory all their lives, yet many are convinced when they take the trouble to study the facts" (p. 21).

"As a matter of fact, nobody can show the Bible to be of divine origin and inspired of the Holy Spirit unless he acknowledges the infallibility of the Catholic Church" (p. 21).

"The 'Bible only' theory did not come into existence until Luther's revolt against the Church, about 400 years ago, all of which prompts a reasonable person to ask: 'Did Christianity begin with Luther?'"

"The New Testament is not a completely and orderly text book of religion. In places it is vague, fragmentary and difficult to understand. This is because its (Continued on page eight)

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



## THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR

PUBLISHED WEEKLY

SUBSCRIPTION PRICE  
(Domestic and Foreign)

One Year in Advance 50c

Send Remittance to Russell, Ky.

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

Entered as second-class matter May 31, 1941, in the post office at Russell, Ky., under the act of March 3, 1879.

Paid circulation in every state and many foreign countries.

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

## Paul Said . . .

"I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you who are at Rome also." (Romans 1:14, 15).

(1) Paul counted himself a debtor to the lost. **Do You?**

(2) Paul did as much as in him was to preach to them. **Do You?**

(3) Paul had a zeal to preach to others. **Do You?**

All of us who know the truth are debtors to others. We should do all we can to preach to them. We should be "ready" to preach to others. We can do it! And one way that we can do it is by sending THE BAPTIST EXAMINER.

"Every Reader—Ten New Subscriptions!"

## WHO WILL PAY FOR 50 SUBSCRIPTIONS FOR MEN IN PRISON?

For quite some time, we have been sending a large number of copies of THE BAPTIST EXAMINER to Brother E. Paul Weaver, chaplain of the state prison at Jefferson City, Missouri. Bro. Weaver has been using these copies to distribute among the men there, and it has been a real joy to us to be able to supply him with these papers each week.

Recently I wrote to Bro. Weaver and told him that if he would send to me the names of all the men in the prison who are Christians and the names of all the men who are interested enough to read religious literature, I would put them on the mailing list to receive THE BAPTIST EXAMINER every week. I believe this plan would be beneficial to the Christian men, and it would give Bro. Weaver opportunity to devote more time and papers to those who need Christ.

Brother Weaver has sent to us the names of fifty men, in reply to our request. We are putting these men on our mailing list, being confident that our readers will be more than happy to pay the cost of these subscriptions (\$25 for the fifty). If you feel led of the Lord to contribute toward the expense of these fifty subscriptions for these men in prison, then we would be most happy to have you do so.

If more money than is needed is contributed, we shall place the extra amount in a separate fund to pay for subscriptions for any future names that Brother Weaver sends to us.

Send your contribution to:  
THE BAPTIST EXAMINER  
Ashland, Kentucky

## "The Book of Revelation"

(Continued from page one)

"Let no man deceive you by any means: for that day shall not come, except there come a FALLING AWAY first, and that man of sin be revealed, the son of perdition."—II Thess. 2:3.

"For FALSE Christs and FALSE prophets shall rise, and

THE BAPTIST EXAMINER

PAGE TWO

NOVEMBER 3, 1956

# SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, NOVEMBER 11, 1956

## THE TWO WITNESSES

Memory Verse: "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and he shall reign forever and ever."—Rev. 11:15.

Introduction: In our message of last Sunday we noticed the time of the end. What a picture of majesty! Jesus, clothed with a cloud; rainbow about His head; face shining as the sun; feet glistening as fire; Bible in His hand; left foot on earth; right foot in sea; crying with a voice like the roar of a lion; hand lifted up before Heaven, declaring, the end of time.

The eleventh chapter tells of the great consummation day, when time shall end, and when Rev. 11:15 shall become a reality.

### 1. Measuring the Temple. Rev. 11:1, 2.

This is the act of appropriation. Christ is about to take possession and what He measures from that moment is Him. The first thing that will be completely subject to Christ alone will be the Jewish Temple.

The court and the city of Jerusalem are not measured (appropriated) as they are not yet the Lord's. They must be trodden down by the Gentiles for 42 months yet. The mass of the nation are in idolatry and worshipping the Anti-Christ. Christ must tread this out before He takes complete possession. Forty-two months will be required before Christ is Lord of all (V. 2).

### II. The Two Witnesses. Rev. 11:3-12.

During this period of 42 months the Lord will have two witnesses at work.

Probably two noted saints from Heaven. There are two noted prophets, who have been thousands of years in Heaven, who are as capable of death and the resurrection as ever, Enoch (Gen. 5:24) and Elijah (II Kings 2:11).

Christ was in Heaven; came to earth; died; and arose again.

Paul; was caught up to Heaven (II Cor. 12:1-4); came back; died and arose.

John; caught up to Heaven; came back to earth and died.

Both Enoch and Elijah were judgment prophets. Cf. Jude 14, 15. Elijah's return is prophesied. Mal. 4:5, 6.

They are clothed with sack-cloth (V. 3). This is the garb of judgment and sorrow. Cf. Dan. 9:3-5; Jonah 3:4-6.

The two olive trees (V. 4). Cf. Zech. 4:1-5, 11-14. They are witnesses to testify and let their

shall shew signs and wonders, to SEDUCE, if it were possible, even the elect."—Mark 13:22.

"Now the Spirit speaketh expressly, that in the latter times some shall DEPART FROM THE FAITH, giving heed to seducing spirits, and doctrines of devils."—I Tim. 4:1.

"This know also, that in the last days PERILOUS TIMES shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, hater of good, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away."—II Tim. 3:1-5.

"But there were FALSE prophets also among the people, even as there shall be FALSE TEACHERS among you, who privily shall bring in damnable HERESIES, even denying the Lord that bought them and bring upon themselves swift destruction."—II Pet. 2:1.

Beloved, you can't read these verses of Scripture which prophecy unto us the condition of the churches, without the realization that the prophecy of God's Word is that the condition of our churches is to become worse and worse, as time goes on toward the second coming of Jesus Christ. If you have any idea of an "Utopia" here on earth, or if you have any idea that this world is going to get better, and that ultimately everybody in this world is going to be saved without the return of the Lord Jesus Christ, I would like to cause you to realize that just as the first church had a Devil for its treasurer, just as it is prophesied concerning these Scriptures that I have read, and just as I have read concerning these churches in Revelation 2 and 3, we can expect conditions to get worse and worse. There will be a falling

away. There will be a departure from the faith. There will be individuals rise up who will certainly preach anything, and everything, contrary to the Word of God, prior to the time of the coming of the Lord Jesus Christ.

Now, beloved, I take time to say this in order that I might make one statement. Things look mighty discouraging. Jesus' church had a Devil for its treasurer. It is prophesied that there will be a falling away. These churches of Revelation 2 and 3 show us of the condition of the churches. I say, it is a very, very discouraging picture that is presented to us. Some people think that the old Gospel is going to fail entirely. Since it is prophesied that conditions are going to get worse, since these churches all indicate that conditions are mighty bad, and since even Jesus' church had a Devil for a treasurer—in the light of this, some people think that the old Gospel is going to fail. However, beloved, I want to show you out of Revelation 4 and 5 that there will be Gospel results. These two chapters are written for one express purpose—to show us that there will be results from the preaching of the Gospel of the Lord Jesus Christ.

Every one of God's elect will be saved. Listen:

"ALL that the Father giveth me SHALL COME to me; and him that cometh to me I will in no wise cast out."—John 6:37.

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

"Therefore I ENDURE ALL THINGS for the ELECT'S sake, that they may also OBTAIN the SALVATION which is in Christ Jesus with eternal glory."—II Tim. 2:10.

Every one, without an exception, that was the love gift of God the Father, to God the Son, before the foundation of the world is going to be saved. I

light shine.

They prophesy in evil times (V. 5). Anti-Christ in full charge backed up by Satan.

They have power over their enemies. (V. 5).

They have power over the rain. (V. 6).

They have the power of plagues. V. 6). A repetition of the plagues of Egypt is prophesied. Micah 7:15.

Their prophecy (V. 6). They are leaders in the restoration of fallen Israel. Cf. Mal. 4:5, 6.

These witnesses are immortal until their work is done (V. 7).

When their work is finished they are slain—they sealed their testimony with their blood. Cf. Luke 13:33.

Their dead bodies are denied the sepulchre (V. 8, 9). Cf. Deut. 21:22, 23.

Great rejoicing among their enemies. (V. 10).

They were raised up to life (V. 11). Preached 3½ years; dead 3½ days.

Troubles come to the world (V. 11, 13). Great fear (V. 11). Conscience is a fearful executioner. Earthquakes (V. 13). Even against their will the people of the city are compelled to admit the power of God.

### III. The Seventh Trumpet. Rev. 11:15-19.

With the blowing of this trumpet comes the grand announcement of all ages (V. 15). This was announced in Gen. 3:15. From then on we have been gripped in the throes of warfare. Cf. Eph. 6:10-17. We are now somewhere between Gen. 3:15 and Rev. 11:15. Note the voices in Heaven (V. 15); doubtless shouting hallelujah! Note the action of the twenty-four elders (V. 16, 17). Note the reaction of the wicked of the earth (V. 18). Back of all that has occurred is the ark of God (V. 19). The Ark was symbolic of God's presence. Now we see that God has been back of it all and controlling the whole judgment.

Conclusion: This is the great day we are looking forward to, when the Lord becomes sovereign in all the world. This is the great jubilee of the nations, when the kingdom comes, as prophesied through all the Bible.

Ps. 2:6-9; Is. 32:1; Jer. 23: 5, 6; Joel 3:17-20; Micah 4:1-4; Zech. 8:20-23; 14:9; Matt. 6:10.

Absalom's rebellion typical just as Satan's rebellion against God. David driven from the throne just as God was rejected in Gen. 3. The ten tribes brought David back to the throne. See II Sam. 19:9, 10. Our business is to bring back the King. Oh, what joy when He comes!

don't say that God has done everything for you that He can and that you are going right on to Hell in spite of all that He has done. The man who preaches that kind of Arminianism is a heretic of the worst kind. That makes the sinner bigger than God. Beloved, the God that I preach to you, and the God I serve, and the God of Revelation is a sovereign God, and every one of God's elect is going to be saved.

I say then that Revelation 4 and 5, coming at the close of the description of these churches, show us something about the Gospel results. They are to show us that there will be results from the preaching of the Gospel of Jesus Christ. Even though the first church had a Devil for its treasurer, even though all the churches in the book of Revelation were mostly imperfect, and even though it is prophesied that conditions are going to get worse and worse as time goes on—in spite of all this, Revelation 4 and 5 tell us that there will be some Gospel results—that all of the elect of God are going to be saved.

I

### THE RAPTURE.

"After this I looked, and, behold, a DOOR WAS OPENED IN HEAVEN: and the first voice which I heard was as it were of a trumpet talking with me; which said, COME UP HITHER, and I will shew thee things which must be hereafter."—Rev. 4:1.

The door that is spoken of is nothing else but a figure of speech. John being caught up into Heaven is but a type of what is going to happen at the close of the church age. He has been discussing the churches, and now John is being caught up into Heaven, which is but a type of what is going to take place at the close of the church age.

Some of these days all of the saints of God will be caught up to be with the Lord. Today, some

people are looking for a hole in the ground, but God's children ought to be looking for a hole in the skies. Some people are planning for the undertaker, but God's children ought to be planning for the upper-taker. I don't doubt but what some of you have a spot picked out where you expect to be buried. Listen, beloved, some of these days the Lord Jesus Christ is coming back to this world and just as John was caught up into Heaven at the end of the discussion of these churches, so at the end of the church age, all of the redeemed of the Lord are going to be caught away from this world to be with the Lord Jesus in the skies.

Beloved, I don't see this world getting one bit better. I don't see any prospect of this world getting better. I don't see any reason for us to expect that conditions will get better so far as this world is concerned. I look for this world to get more worldly. I look for our preachers to get more and more heterodoxical, and I look for our churches to get farther from the truth all the time. Beloved, I see no signs of a revival. The only hope that I can see for us, is for the Lord Jesus to come in the skies, and I pause even in the midst of this message to pray the last prayer in the Bible, "Even so, come, Lord Jesus." Thank God, He is coming!

II

### WHAT JOHN SAW IN HEAVEN.

"After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, COME UP HITHER, and I will shew thee things which must be hereafter. And immediately I was in the spirit: and, behold, a THRONE was set in heaven, and ONE SAT ON THE THRONE."—Rev. 4:1, 2.

The first thing that John saw was a throne, with Jesus seated upon that throne. In other words, the first thing that John saw was a sovereign God. There wasn't any Arminianism about John when he saw this revelation, for he saw a God of sovereignty seated upon that throne.

We need to remember that the God we serve is a God of sovereignty just like the God that John saw. Notice:

"The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind, and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and dried up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burned at his presence; yea the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him."—Nahum 1:3-6.

Beloved, I would to God that every one of us could see God like John saw Him—as a sovereign Being. He is not just a little above man. He is not just a glorified man. God is a sovereign God. He controls this world.

Many times in revival meetings (Continued on page seven)

## Notice To Canadian Readers

Please do not send us a money order, unless you add an extra 25c to cover the cost of our cashing the M.O. at a U. S. bank.

If you send currency, please add 5c on every dollar to cover cost of exchange.



## Lot's Wife

(Continued from page one)

We have been to a dance, and just got home. We are too tired to go with you."

With great disappointment Father Lot left that house, for he must hurry. He ran to the home of another daughter a few blocks away. As he neared her home he became frantic with fear. Yes, they were up too. A bright light shone out from their house.

Without waiting to announce his coming he burst into the room. The sight that met his eyes pierced his heart. There were half a dozen tables. Around them sat a merry throng, playing cards and drinking wine. His abrupt entrance startled them. He rushed to his daughter and tried to take her with him. He shouted the warning, but it fell on deaf ears. Half a dozen strong arms grasped him, and he found himself in the street and the door closed behind him. Thoroughly aroused and how to his terrible position he started home.

Mother Lot had been in great suspense during his absence. Her mind had wandered back to the days when she had a happy home with innocent, frolicking daughters about her. They lived in the open country then. But, it was not so now. On a sad day they had pitched their tents towards Sodom.

She well remembered the day when Father Lot drove his first cattle into the city market. His glowing reports stirred a desire in her heart to see the sights. Next time he went to Sodom—she went too. Life never was the same to her after that visit to the big city. As she now looked back she remembered how she felt about it at that time, and it almost broke her heart. She saw the young folks of the big city and envied them. She wished her daughters might have their ignorant country children, with unburnt cheeks and bare feet. Her daughters must get into the "best society," she was determined.

At length she persuaded Father Lot to move into Sodom. Now she cursed the day when her wishes were granted and they so moved. They were rich, and their coming made a great stir among the "upper" classes. The mayor gave a reception in honor of the Lot girls. How Mother Lot's heart burned within her as she saw the happy couples whirling past her on the dance floor. Her own girls—O, they were so awkward! But never again must this happen.

Next day the best dancing master in Sodom was employed to teach the Lot girls the latest and most graceful steps. He was an expert, as could be seen a few weeks later, when Mother Lot gave a dance party in honor of the birthday of her eldest daughter. Their life was then one merry round of pleasure. It pierced her heart now as she remembered how it leaped for joy then to see her daughter in the arms of the mayor's son as they swung around the floor in time with the music. All the "exclusive" society was there.

It made her a little uncomfortable, at first, to see her daughters keeping late house, playing cards, sipping wine, bobbing their hair (I Cor. 11) and wearing men's clothing (Deut. 22:5—"A woman shall not wear that which pertaineth unto a man . . . for all that do so are an abomination to the Lord thy God"). But she must not be too harsh with them. Young people must have their fun. Her daughters must be included in the social set, so everything must be done to assure their invitation to all the social doings. Now the time has come when she is to reap what she has sown.

As she sat alone waiting for Father Lot's return, she shuddered as she exclaimed, "O foolish woman that I was! My innocent girls were placed in godless society, and all because I forgot God. For years I have never mentioned the name of God to them. At this moment she was startled by the sound of approaching

footsteps, and hastened to the door to meet Father Lot. Where are the girls? No answer was necessary. The ghastly look on Father Lot's face told the tale. They had no time to talk, for a heavy hand pushed them to the door, and into the street, and a stern voice commanded them to hasten. The two younger daughters helped make up the sad procession. When they came to the gate of the city, they were given their orders—"Escape for thy life—look not behind thee."

Mother Lot's heart ached as she trudged on. Oh, her poor daughters! Only a few moments and their flesh would sizzle in the terrible fire from heaven. Well did she know that the burden of blame rested on her shoulders. She should have kept her girls closer at home. But she had been so anxious for their "social advancement." Of course, Father Lot should have been more firm, for he was vexed daily with the unlawful deeds that he saw and heard (2 Pet. 2:8). But Mother Lot was so determined. She was the stronger party. Why had she been so foolish as to forget God? Why had she allowed the frivolities of the world to claim her attention and ruin her offspring?

Just now they were passing a large shade tree. It brought back the memory of a few years ago as they were moving into Sodom. They had stopped to rest in the shade of this tree. She remembered the beautiful scene as her daughters played in the shade that day. There was the spring where they quenched their thirst. There was the big root on which a chubby foot was bruised. There was the rock on which she was sitting when the little wound was healed by a mother's kiss. Oh, those innocent children! They were soon to be destroyed, because mother had forgotten God! She could stand it no longer. It may be they are coming. She will look.

What is that! It stands so still. Is it Mother Lot? No, it is a pillar of salt!

What a monument erected on those plains! What a warning to parents from that time to this! How the words of Christ ring through the centuries, "Remember Lot's wife" (Luke 17:32). What a warning to fathers and mothers who are "easing up" on son or daughter! "Remember Lot's wife." Ask yourselves, father, mother, "Shall I ever suffer the remorse that Father and Mother Lot suffered? Am I bringing up my children for Christ or the best (?) society?" Parents, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15). Children, "Remember now thy creator in the days of thy youth" (Eccles. 12:1).

Seventy-five per cent of the crimes and burglaries today are committed by youth under twenty-five years of age. The children of America will rise up in the judgment and condemn those parents who were at "ease in Zion" while they were slipping away from God.

"Remember Lot's wife."



## Teachers Of Seminary

(Continued from page one)

faculty members have secured lecturers and textbooks by men who boldly and unequivocally reject the basic tenets of the Baptist faith. I do not attempt an explanation of the tragedy, nor do I make any effort to absolve the pseudo-Baptists of their guilt. Rather, as our God provides me with a knowledge of His Word and sufficient insight into contemporary scholastic emphasis, I simply lay the facts before the people in America and around the world who have had a part in raising the Southern Baptist Theological Seminary to its present pre-eminence and those who even now continue to support it.

I trust that every soul who reads this message with any understanding will remember with me the words of the Apostle, which are in very truth God's inspired Words, "If Christ be not

raised, then our faith is vain . . . (and) we are of all men most miserable." For if we have men in our midst who consort with or recommend the teachings of men who deny this truth, then we have in our midst men who proclaim another gospel which is not the gospel, but a doctrine of devils. And I want every soul reading this to do so with extreme care for we are here embattled with wickedness in high places and our fight must be Paul's "good fight of faith."

Initially I would remind all who are interested in the awful hold which the emissaries of error have over The Southern Baptist Theological Seminary that the obtaining of Nels Ferre, the Methodist devil who suggests that Jesus was the illegitimate son of a German soldier, was no mistake or theological slip-up. For at the very time they had Ferre for the Gay Lectures they had Edwin Lewis for the Norton Lectures. Not only did they obtain Ferre who had earlier rejected all sound doctrine, but in Edwin Lewis they obtained a man who likewise had earlier repudiated in writing every tenet of the Baptist faith.

We should note especially that the latter individual had earlier rejected the Biblical truth of the resurrection of men which was so clearly specified in "The Abstract of Principles." He accomplished the rejection in these words, "If by the resurrection of the body we are to understand that every human body, irrespective of the way in which it was destroyed, is someday to be restored, then we might as well give up any attempt to make the idea intelligible. But we are not required to believe this at all . . . As picture thinking it is justifiable enough. But when we take it out of the realm of imagination and treat it as sober fact, we misunderstand the Bible and we put an unnecessary burden on our minds." (*Great Christian Teaching*, pp. 91, 92).

Why should Southern Baptists have been duped into paying their hard-earned money into the support of men who employed the services of an infidel who deems the Biblical Word of the resurrection to be a work of imagination, to destroy the faith of preacher-boys? I don't believe any honest Southern Baptist will have a part in such devilry once he or she sees the truth!

I have mentioned Edwin Lewis and his infidelity in an introductory manner for he simply rejects the resurrection of men generally. Whereas those whom I shall mention further on blaspheme the Word of God to deny or repudiate the literal resurrection of Jesus Christ as proclaimed in the Bible! And in the light of Paul's words which we shall quote further on, I believe it should be clear to all that the present staff of Seminary professors and administrators have wilfully and knowingly obtained the services of men who pose as religious leaders and yet who are actually devoid of a Christian experience.

In order to alert all to the gravity of the situation, I want to refer you first to page 63 of the Southern Seminary catalogue for the 1954-1955 session. Here you will see that William Mueller, professor of Philosophy has scheduled a full session (approximately 8 months) for the study of

Paul Tillich. Will your son or one of the young men from your church be one of the boys who will spend 8 months studying a man who blasphemes Jesus our Lord with these words, "Even the Christ is the Christ only because He did not insist on His equality with God, but renounced it as a personal possession . . . This condemns a Jesus-centered religion and theology." (*Systematic Theology*, p. 134).

Any young man who spends months delving deep into the infidelity of Paul Tillich, cannot help being affected seriously. The deftness with which he attacks the basic fundamentals of our faith has destroyed many young men already and many more stand to be destroyed spiritually. Will some Southern Baptist boy whom you know be one of them?

This infidel, Paul Tillich, not only blasphemes Jesus Christ, and rejects the Bible as God's Word, he goes further to prove his utterly lost condition by his repudiation of the literal resurrection of Jesus Christ in these words, "In a vision of the universe which has no basis for a tripartite view of cosmic space in terms of earth, Heaven, and underworld, theology must emphasize the symbolic character of spatial symbols, in spite of their rather literal use in Bible and cult. Almost every Christian doctrine has been shaped by these symbols and needs reformulation in the light of a spatially monistic universe. 'God is in Heaven,' this means that his life is qualitatively different from creaturely existence. But it does not mean that he 'lives in' or 'descends from' a special place . . . Certainly one cannot say God is body . . . therefore Christianity prefers the symbol of resurrection to other symbols of eternal life." (Ibid. pp. 277, 278).

Though this enemy of Jesus Christ couches his reasoning in vague terminology, still it is quite clear he does not believe Jesus to be the Christ, or that He in truth was, or is God, or that the Bible gives us an accurate picture of Him, or that Jesus Christ is in a literal place called Heaven, or that Biblical Words concerning the resurrection have any literal meaning. Though the Seminary administration and faculty will "force" many young men to study this man's works for many months, to Paul Tillich, the historic Baptist faith is a farce, "The Abstract of Principles" simple fantasies, and all Biblical truth symbolic and relatively meaningless imagery.

Prof. William Mueller's guilty involvement, in an attempted destruction of the Baptist faith of young men, extends much further, however. For in a recent issue of Southern Seminary's Theological publication, he employs some 14 pages in his attempt to justify Karl Barth's rejection of the literal Virgin Birth of Jesus Christ. (Review and Expositor, October, 1954, pp. 508-521). In the Spring issue of the same publication, Dale Moody, professor of Theology, has this to say of Karl Barth, "Where Barth will end, only the Lord knows, but to this reviewer, apart from some reservations on his views of such topics as revelation and predestination, the great Basle Theologian is the most important theological figure since the Reformation."

Here are two of the most important faculty members at Southern Seminary, who openly place their explicit endorsement upon Karl Barth. And yet, Karl Barth openly rejects the literal and actual, Biblically elucidated, resurrection of Jesus Christ in these words, "The resurrection is the non-historical relating of the whole historical life of Jesus to its origin in God. 'Still more roundly he declares . . . that the resurrection is no historical occurrence because' if it be brought within the context of history, it must share in its obscurity and error and essential questionableness." MacIntosh, *Types of Modern Theology*, p. 306). Very simply Barth is saying that if we speak of the resurrection as actual, literal, historical fact, we err. The proof that I have not misinterpreted Barth may be found in a

statement by one of his renowned students, "To Barth, even Christ's resurrection is not to be understood as historical, lest it partake of the futility of the temporal." (Soper, *Major Voices in American Theology*, p. 26).

Such, however, is not the conclusion of the efforts of these who wilfully and dishonestly accept the tithes and offerings of Southern Baptists, who believe the Bible is God's Word, that Jesus was literally raised from the dead, and that we one day, will be literally resurrected. These enemies of Jesus Christ go further and repudiate wilfully, in the secrecy of the Seminary, "The Articles of Faith" by their continued use of heretical textbooks in the New Testament Department. Following the exposing of Richard Heard's book, the New Testament Department removed it and turned to another textbook author, who not only equalled Richard Heard at every point of error, rather he proved himself an even more serious enemy of the faith by his extremely bold rejection of the Biblical account of the resurrection of our Lord.

I wish this were not true. I should like to think that Southern Baptist preachers and missionaries were being accurately and spiritually led into the deep things of the Word of God and directed to a vibrant proclamation of the Gospel; the death, burial and resurrection of Jesus Christ. But I regret to announce that the Seminary is getting further and further from the truth with each passing month. And in most every instance that a textbook has been removed because of pressure brought to bear, as a result of it being exposed, it has been replaced by one even more seriously heretical.

Herein God's Word, the Bible, is shown again to be verbally accurate, "Evil men and seducers shall wax worse and worse." The purposeful enemies of Christ cannot get any better. They, as the Pharisees of another day, helplessly get worse and worse.

This is graphically true of the New Testament Department. As I have mentioned, the professors and administrators involved, removed Richard Heard's textbook, but they replaced it with one by Kirsopp Lake. The latter individual is equally as forcible at every point of heresy as Heard. But Heard does not quite measure up with Lake when it comes to his rejection and repudiation of the literal, Biblically established resurrection of our blessed Lord, Jesus Christ.

If there were space, we could read in page after page of infidelity by Kirsopp Lake. But we shall have to be content with a few short, but tragically important lines. First, we will note that Lake does not believe there is much inspiration in Paul's conception of the resurrection. He makes this clear with, "Thus the general result of comparison between St. Paul's teaching and contemporary Jewish thought, is to show that the greater part of his ideas as to the resurrection body were taken from Judaism." (*The Resurrection of Christ*, p. 26). Elsewhere in the same volume Lake indicates he believes the Jewish "ideas" came from Babylon. So we see that there is a specific attempt to make Paul's words simply decorated fantasies from a pagan land. Mr. Lake follows this to utilize some 120 pages proving the invalidity and spuriousness of the resurrection accounts in Matthew, Mark, Luke, John, and Acts.

This wilful infidel concludes his Biblical blasphemy with a repudiation of the bodily resurrection of Jesus Christ in these words, "It is different if it be held that the resurrection of Christ was the resuscitation of a material body; and those who still hold that view are justified in saying that the question is for them entirely outside their necessities. But for" (Continued on page six)

THE BAPTIST EXAMINER

PAGE THREE

NOVEMBER 3, 1956

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THE BAPTIST EXAMINER

Ashland, Kentucky



# Baptist Youth Witness

P. O. BOX 7

RUSSELL, KENTUCKY

BOB L. ROSS, Editor

RUTH GILPIN, Associate Editor

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

## PHYSICIAN'S TESTIMONY

The late Sir James Simpson, the famous Edinburgh physician and discoverer of chloroform, left on record the following striking testimony to his faith in the substitutionary work of the Lord Jesus and the saving power of the Gospel of Christ.

"When I was a little boy at school, I saw a sight I can never forget—a man tied to a cart, and dragged before the people's eyes through the streets of my native town, his back torn and bleeding from the lash. It was a shameful punishment. For many offences? No; for one offence. Did any of the townsmen offer to divide the lashes with him? No, he who committed the offence bore the penalty alone. It was the penalty of a changing human law, for it was the last instance of its infliction. When I was a student at the university, I saw another sight I never can forget: a man brought out to die. His arms were pinioned, his face was already pale as death, as thousands of eager eyes were upon him as he came from the goal. Did any man ask to die in his room? Did any friend come and loose the rope, and say, 'Put it round my neck; I die instead?' No; he underwent the sentence of the law. For many offences? No; for one offence. He had stolen a money parcel from

a stage-coach. He broke the law in one point, and died for it.

"I saw another sight—it matters not when—myself a sinner standing on the brink of ruin, deserving nothing but hell. For one sin? No; for many, many sins committed against the unchanging law of God. But again I looked, and saw Jesus, my Substitute, scourged in my stead and dying on the cross for me. I looked, and believed, and was forgiven. And it seems to me my duty to tell you of that Saviour, to see if you will not also LOOK AND LIVE."

—Gospel Messenger.

### CHASTE

A querist asks: "Tell us what you meant when you said a girl with bobbed hair is not chaste."

We were speaking of Titus 2:5 or I Peter 3:2 when we used the language at the Beaver Dam Institute. Thayer says the word in Titus 2:5 means "pure from carnality, chaste, modest." Bobbed haired girls are not "pure from carnality," neither are they noted for their modesty. Thayer says it means in I Peter 3:2, "pure from every fault, immaculate."

"Nuff sed."

—H. Boyce Taylor

## An Unusual Conversion

Sermon by Bob L. Ross

"And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house."—Acts 16:25-34.

Although the subject of this message is very descriptive, I want to remind you that not only was the conversion of this Philippiian jailer an unusual conversion, but every conversion recorded in the Bible, every conversion that has taken place in the past, and every conversion that shall take place in the future—all are unusual conversions.

Although conversions are numerous, conversion is something that is always unnatural, unusual, and beyond the comprehension of man's understanding. It is unusual because of the fact that it is a work of God. Now, notice a few things about the jailer's unusual conversion.

### I

First of all, this conversion of the jailer of Philippi is unusual because of his unusual question. Listen again as I read to you

what this jailer asked Paul and Silas, the imprisoned preachers: "Sirs, what must I do to be saved?" I believe that I can safely say that probably one-half of my listening audience this morning is familiar with this particular passage of Scripture. But, beloved, to the man on the street, to the man who seldom reads the Bible, and to many who even attend Sunday School and church, this question is unfamiliar. Without a doubt, everyone will agree with me—whether you are familiar or unfamiliar with this passage, whether you are saved or lost, whether you are a skeptic or a preacher—you will agree that this man's question certainly is an unusual one.

It is not every day—in fact, beloved, it is very seldom that we hear an individual ask this question. Just consult your own experience—has any individual

ever come to you and asked, "What must I do to be saved?" I dare say that not 1 per cent of all my listening audience this morning has ever heard an individual ask them this question; although there is hardly a doubt in my mind that somewhere every day God saves souls. There may be no souls saved today from listening to this broadcast; there may be no souls saved today at Calvary Baptist Church; there may be no souls saved today in the church which you attend; but, beloved, there is not a doubt in my mind but that somewhere today, God will save one or more souls. Certainly it will be an unusual experience in the lives of those whom God saves.

No, beloved, the jailer's question is not a question that one hears every day. In the few years that I've been in the ministry, comparatively there have been only a few who have asked questions similar to this one. Most of the people to whom you preach the Gospel repeat, again and again, various excuses why they will not trust Christ and be saved. How many times have we preachers heard such excuses as: "I do the best that I can," or "there are too many hypocrites in the church," or "I'm afraid that I can't hold out," or "I intend to be saved some day but not today," or some other such excuse? And how many times have you Christian lay-people invited your neighbors and your friends and your relatives to attend church services, and you have gotten such excuses again and again?

The natural man just doesn't want the things of God. Before he is brought to an attitude as that of this jailer, he must be brought to realize his sinful condition. The reason that the jailer asked this unusual question was because God's Spirit had convicted him of his sins, and the jailer realized that unless he was saved, he would die and go to Hell. The jailer was in a state of repentance. That is why Paul did not say, "repent and believe." The jailer was already broken in heart and humbled under the load of sin. That is why such a simple answer could be given. The answer that was given to the jailer is an answer that is meant for only those who sincerely realize that they are lost and want to be saved. You will never find this question being asked in sincerity by the proud natural man. This question is an unusual question and is the result of an unusual work by the Holy Spirit upon this jailer.

### II

And not only, beloved, is this (Continued on page five)



## Our Bible Study

### STUDIES IN GALATIANS

By A. M. Overton  
(Now in Glory)

#### CHAPTER VI

"And let us not be weary in well doing: for in due season we shall reap, if we faint not."—V. 9.

The "well doing" here evidently applies primarily to "sowing to the spirit," or sharing with those who teach God's Word, although this same principle may well apply to any well doing in God's sight. The assurance is that if God's children will consistently and patiently keep on sowing, keep on teaching and preaching the Word, and in supporting those who do, they "shall reap, if we faint not," or if they do not lose heart.

It is easy for the Lord's people to "lose heart" and "grow weary" in the ministry of simply teaching and preaching the Word of God. Such a ministry seems, to the worldly-wise mind, too simple and offers too little to gratify man's desire for display of himself. Also, the "results" of such a ministry are too slow and slim to suit the natural man. Man would like very much to plant corn today and harvest a full crop the same day. But, he cannot rush the season in the field. However, in the religious world he has discovered that by using certain "evangelistic methods" he can "get results" quickly and in large quantities. This gratifies his desire for display and self-praise, and thus we have a highly publicized and widely accepted form

of modern "evangelism" which has filled, is filling, and will continue to fill professed Christianity, with multitudes of lost people.

But the Lord's way of bringing about a harvest is by planting seed, waiting upon the Lord for sunshine and shower, and then "in due season" the harvest. It requires patience and unquestioning confidence in the Word of God to "faint not," but a guaranteed harvest awaits all who "sow to the Spirit."

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—V. 10.

The "therefore" in this verse ties it in with what has gone before, and gives us the main emphasis. The child of God is urged to "do good unto all," but particularly to "them who are of the household of (the) faith." The "good" that is to be done unto all evidently includes teaching to them the Word of God, which ministry has been the main theme of this whole passage (Vs. 6-10).

Certainly the gospel of Jesus Christ is to be preached to all men, but there is a fact that we sometimes overlook in this connection. A strong "home base of operations" is very important for the successful prosecution of any offensive effort abroad. That seems to be the idea behind this exhortation in this passage. Those who "teach the Word" are to be encouraged, supported, and investments are to be made in their labors by the Lord's people, with the immediate emphasis on "the (Continued on page five)

## TOMORROW

He was going to be all that a mortal should be Tomorrow.

No one would be better than he Tomorrow.

Each morning he stacked up the letters he'd write Tomorrow.

It was too bad indeed he was too busy to see Bill, but he promised to do it Tomorrow.

The greatest of workers this man would have been Tomorrow.

The world would have known him had he ever seen Tomorrow.

But the fact is he died and faded from view, And all that was left when living was through Was a mountain of things he intended to do— Tomorrow.

## Pure Reading Matter—Need Of Youth

### AN EMPTY TOMB

A tourist party of Christians, visiting the reputed tomb of Christ, as a special favor were allowed to enter the tomb, and one of the friends said, as they stood within the tomb, "We realized that there was a profound truth in the words of a Moslem Arab when he said, 'When we go to Mecca, we have a stone coffin in which are the bones of our prophet, but when you go to Jerusalem, you have only an empty tomb.'"

An empty tomb is a happy symbol of the Gospel, for it speaks of the two main facts of the good news we have to proclaim; namely, the death and resurrection of Christ (I Cor. 15:1-4). In these two facts, we have the fulcrum and lever which will move any loaded sinner from his sin, and the sin from the sinner.—Wonderful Word

What are we doing in the matter of giving boys and girls the right kind of reading matter? Hundreds of thousands of tons of literature are being turned out daily by the printing presses of America, but the larger part of this material is trashy, and much of it is characterized by actual vulgarity and downright infidelity. Yet this literature is printed so attractively and advertised so extensively that millions of innocent young people are reading it.

The great need of our Christian homes today is for the reading of our Christian papers which (Continued on page five)



# The Little Baptist

CHAPTER VIII (Continued)

"God has a purpose, my dear, in all that He has made, and He intends all for the good of His creatures. He is very kind to arrange everything to suit our wants, and we ought to be very thankful for it, and to love Him, and be obedient to Him because of all these blessings."

"But God doesn't make the corn and the cotton. Men work in the fields and make these things, don't they, Mamma?"

"God has commanded us all to work. He does not want us to be idle, but to be always usefully employed. He has so arranged the laws of nature that if men do not cultivate the ground, the fields and gardens will not produce the needful crops; yet remember that we can't make a single stalk of corn grow. Men can sow the seeds and cultivate the ground, but unless God sends the sunshine and the rain, and causes the seasons to come in their order, there will be no crop. So if God did not help us, we would soon perish in spite of all the work that we could do. God commands us to work, and when we obey Him, He blesses our labors and rewards us with the harvest. Then, when we have labored and procured enough of the good things of this world to satisfy our wants, we ought to thank God for it all, because it is only through His kindness and mercy that we have obtained it. Don't you understand this, Mellie?"

(Continued Next Week, D. V.)

## Reading Matter

(Continued from page four) will cultivate a taste for pure reading, right ideals, and nobility of character. Christian papers will do more than any other one thing to counteract the baneful influence of present-day secular literature and the immoral motion picture shows.

Send THE BAPTIST EXAMINER to your young friends.  
"Every Reader—Ten New Subscriptions."

## Our Bible Study

(Continued from page four) **Household of faith.** This does not at all indicate any lack of concern for the commission to the lost world, but rather looks to a more stable and effective ministry of the gospel to the whole world.

A church that is lukewarm in its knowledge of the Word of God will be lukewarm to any missionary movement that is concerned only with the Gospel of Christ. On the other hand, if a church is untaught in God's Word, it can easily be "enlisted" in a nominal missionary effort which has little or no Gospel in it. Thus we can see the primary importance of this exhortation of the Holy Spirit through the apostle to keep up the good work of teaching the Word of God to "the household of faith."

## Unusual Conversion

(Continued from page four) Jailer's question unusual, but it was asked in very unusual circumstances. Only a few minutes before, this man had thrust Paul and Silas into the inner prison of this Philippian jailhouse, after they had been beaten with many stripes. And the Scripture says that the jailer "made their feet fast in the stocks." And at midnight as Paul and Silas were praying and singing, an earthquake shook the foundations of the prison, and all the doors swung open, and every prisoner's bands were loosed. Upon seeing this, the jailer, for fear of suffering the consequences of allowing the prisoners to escape, drew out his sword to commit suicide.

The Apostle Paul, seeing this, cried with a loud voice to the jailer and said: "Do thyself no harm, for we are all here."

Certainly, this was an unusual situation. Do you know of circumstances that were similar to these, in which a person was saved? Men have been saved in a great many unusual circumstances, and this one is one of the most unusual. Now, beloved, what do we learn from this ex-

perience? What does it tell us?

Well, for one thing, it tells us that men can be saved anywhere. There are only two things necessary for salvation at any time, at any place, and under any circumstances. First, there necessarily has to be a sinner. And second, God's message of salvation through Jesus Christ and Him crucified must be either heard or read. Some people think that unless there is a creek or a pond nearby or a baptistry, no one can be saved. Others think that unless an individual goes to a mourners' bench, he can not be saved. And there are some who think that a person must be in a church service and that that one must respond to some high-pressured invitation for salvation. Although invitations were not given in a church for at least 1800 years, some people think that sinners can not be saved without an invitation. Well, the Word of God, Paul said, is not bound. It doesn't take a hole of water; it doesn't take a mourners' bench, nor an invitation, for sinners to be saved. In fact, if you will read your Bible, you will find that no one was ever saved through such means. In John 4 is the account of the Samaritan woman; she was saved at a well. In Luke 23 is the record of the thief who was saved on a cross. In Acts 8, we read of the eunuch who trusted Jesus for salvation, while sitting in his chariot. In Acts 9, Saul of Tarsus, the bitter enemy of the church, was converted on the road to Damascus. In Acts 10, the household of Cornelius was saved while listening to Peter as he preached.

No, God is not bound to a certain form, ritual, or circumstance in the saving of sinners. He can save sinners anywhere. He can save you there by your radio. He can save you in your automobile. He can save you lying in bed. He can save you in the field. He can save sinners anywhere. You don't have to pray; you don't have to be baptized; you don't have to walk a church aisle; you don't have to shake the preacher's hand; you don't have to join the church — all you have to do is look to Calvary to the Lamb of God who died to take away sin. It is the blood of Christ that saves — it is not something that you can do. It is what the Lord Jesus has done that saves. Paul said that the gospel of Christ is the power of God unto salvation to everyone that believes, whether he is a Jew or Gentile, whether he is rich or poor, whether he is bond or free. The good news of Jesus Christ and Him crucified is the only message that God has ever given to a sinner as the way of salvation. The Lord Jesus said: "I am the way, the truth, and the life; no man cometh unto the Father, but by me."

All your prayers, all your works,

all your good deeds, can never take you to Heaven. You can walk the aisle of every church in town; you can shake the hand of every preacher in town; you can be baptized in every baptistry in town, but it will never take away one sin. The Lord Jesus said that there is only one way — that's through Jesus Christ and Him crucified. It is through Him who died for our sins; it is by faith in His blood which cleanseth us from all sins.

No, the circumstances that prevailed that night at the jailhouse in Philippi did not hinder God in saving this jailer. It was an unusual circumstance; but the God who saves is an unusual God.

III

Now, notice a third thing that was unusual in the conversion of this jailer. We find that to this jailer's question was given an unusual answer. He asked, "Sirs, what must I do to be saved?" And they said: "Believe on the Lord Jesus Christ, and thou shalt be saved."

You can walk the streets of Ashland to the various churches; you can go to the churches in your own town; you can get your telephone directory and call all the ministers in town, and ask them this question, and you'll find it to be a prevailing fact that only a very few will tell you what Paul and Silas told this jailer. Some will tell you to pray and ask God to save you. Some will tell you to come down to their church, make a noble confession, and be baptized. Why, not long ago, I heard a man say that he was going down to the church building to baptize a sinner who wanted to be saved. Still others will tell you to simply join the church, live a good life, and if you do enough good, God will save you.

We see just how unusual this answer to the jailer's question truly is when we consider how many different ways of salvation are being preached today. The proverb says: "There is a way that seemeth right unto a man; but the end thereof are the ways of death." These preachers said: "Believe on the Lord Jesus Christ, and thou shalt be saved." They did not say "work," because Christ had done the work on the cross; He had died for the ungodly. The Bible says in Romans 4:5: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

Notice that they did not say for this jailer to "pray through" to Christ; nor to be "baptized" to get in touch with Christ. They said that it was by faith: "Believe on the Lord Jesus Christ." Some preachers say: "Make a decision for Christ." But this is not what these missionaries said. A decision will save no one; it takes faith in the blood of Christ.

We might add here that these preachers were unusual preachers from the ones we have today. Few, few preachers today tell sinners to believe on Christ for salvation. They will labor hard to get a man to come to a mourners' bench; they will walk down the aisle and drag a man to the front; they will break the ice to baptize; but there are only a few who will tell a sinner how to be saved.

We thank God for these unusual preachers who will give to inquiring sinners this unusual but saving answer; an answer that points to the Saviour alone for salvation.

IV

Last of all, notice the unusual change that came over the jailer as the result of the answer that was given to him. First of all, he took the preachers and washed their backs. They had been beaten with many stripes, and, no doubt, their backs were covered with blood and the filth of the prison.

Then, the jailer was baptized. Not only the jailer, but his family believed in Christ and was baptized, also. If you will study this passage of Scripture very closely, you will find that there is some-



## For Little Children

DAVID

(I Samuel 17:22)

Boys and girls, one day David's father sent him over to the battlefield where the Philistines were fighting Israel. David was only a young boy, and he was going over to the battlefield to take some food to his older brothers who were fighting in the army of Israel.

As he came near the battlefield, he saw that the men of Israel were frightened about something. Then he saw a big man that was a Philistine who was frightening Israel. This man, Goliath, was a giant, and all the men were afraid of him.

But David was not afraid of him. The Lord was with David, and he was brave. So he asked King Saul to let him go fight Goliath. Goliath was making fun of the Lord, and this made David angry.

And King Saul gave David permission to go fight Goliath and the Lord was with David. David only had his slingshot and a few stones. He did not have swords and guns.

So as David met Goliath and threw a stone out of his slingshot at him, the Lord made that stone hit Goliath in the front of the head, and Goliath fell to the ground. Then David got Goliath's sword and cut off his head.

As time went on, David grew to be a man. And because he could play a harp so well, King Saul invited him to come live in the palace and play the harp for him when he was not feeling well.

As David lived in the palace, he came to know Saul's son Jon-

athan very well. He loved Jonathan, and Jonathan loved him very much too. Jonathan loved David so much that he gave his robe and other clothes to David to wear.

One day something terrible happened: King Saul threw his spear at David, hoping that he would kill him. Saul was trying to kill him because he was jealous of David because the Lord had blessed him. But David left the room and was not killed.

But King Saul tried this again, and again, so David left the palace to go away. Jonathan helped him to escape, and the Lord watched over him.

Many times after that, David had a chance to kill King Saul, but he didn't do that. He followed the Lord's leading, and the Lord took care of him.

And the Lord blessed David and made him king of Israel after Saul. The Lord blessed him in many ways because he honored the Lord and served Him.

Boys and girls, the Lord will honor and bless the person that honors Him. He says in His Word: "Them that honour me I will honour, and they that despise me shall be lightly esteemed." — I Samuel 2:30.

Are you honoring the Lord and His Word as you should? If you are, then He will bless you because He has promised to bless us when we honor him. Only we who are trusting the Lord Jesus Christ as our Saviour can honor Him, though. An unsaved person can not honor the Lord. May you today trust Jesus as your Saviour.

"He that believeth on the Son hath everlasting life." — John 3:36.

thing unusual as to the jailer's being baptized. Preachers who tell us that people must be baptized to be saved are always in a hurry to get their converts to the water. They are afraid that if one dies before he gets there, he will go to Hell. Such would be a peril, according to their doctrine.

But notice, these New Testament preachers permitted this jailer first of all—before being baptized — to wash their stripes. Beloved, it is only too clear from this experience, that New Testament preachers and the modern-day, salvation-by-water preachers are not of the same persuasion.

Yes, there was an unusual change in the jailer. This man who, only a few hours earlier, had thrust Paul and Silas into the inner prison and had made their feet fast in the stocks, now cared for their beaten backs, and was baptized. And then, he took the two preachers into his house and gave them food to eat. And the Scripture says that the jailer rejoiced, believing in God with all of his house. This only shows that when God saves a man, there is something which happens on the inside. We read in II Corinthians 5:17 that "if any man be in Christ, he is a new creature: old things are passed away; be-

hold, all things are become new." Beloved, when a person is saved, he receives God's Spirit within his heart, and he becomes a new creation. This is what Jesus referred to when He said: "Ye must be born again." This jailer was quickened, or made alive, and was given new life in Christ Jesus.

I can picture in my mind what the re-action of those who knew this man was toward his conversion. They probably thought that he had gone "crazy." No doubt, everybody in Philippi was talking about it the next day. This jailer's friends, most likely, were stunned when they learned of his being converted to Christ.

Well, beloved, the same is true today. Let a man be saved, let the Lord Jesus come into his life, and the people of the world will think it strange. It is an unusual thing, it is an unusual change because it is a supernatural, unusual work of the living God upon the sinner.

Sinner friend, if you have not experienced this salvation, then I point you to the only one who can save your soul. I point you to Jesus Christ, the Lamb of God. And I say unto you that if you, as this jailer, will turn from your sins and will believe in Christ, you shall be saved.

## LIFE'S BOOKS

Life is a story in volumes three—

The past, the present, and yet to be;

The first is written and laid away,

The second we are writing every day;

The third, and the last of the volumes three,

Is locked from sight: God keeps the key.

—O. W. Holmes



## Teachers Of Seminary

(Continued from page three)  
those of us who regard the resurrection of Christ not as the resurrection of a material body, but as the manifestation of a surviving personality, the question (that is the question of "thought transference," "subliminal consciousness," or "messages from the dead" artificially by hypnosis or naturally by shock) is exceedingly important. . . . Moreover, it is certainly true that the doctrine of the resurrection which played so large a part in the spread of Christianity was bound up with that belief in a resurrection of the flesh which has been rejected in this book as indefensible by any historical arguments. . . . Finally, I would protest that it is courting intellectual disaster for us Christians to base the claims of our religion to attention from this generation, which is hesitating whether it will hear or whether it will forbear, on any purely theological argument or on the accuracy of the narratives (he means the Bible) of any event in the past. . . . (Ibid. 274, 277, 278).

Dear friends of the Southern Baptist Convention, President Duke K. McCall, and professors J. E. Jones, Henry Turlington, and T. C. Simth acceded to the pressure from the people and removed the textbook by Richard Heard. But while Southern Baptists had their backs turned, these Pharisees and scribes reached out and gathered to themselves this resurrection rejecting sadducee, Kirsopp Lake. While Southern Baptists unwisely turned their backs on these pseudo-Baptists at S. B. T. S., their young ministers and missionaries were deftly stabbed-in-the-mind with blasphemous heresy. And because you Southern Baptist mothers and dads refuse to believe things can be as bad as they are, and you Bible-believing pastors lack the courage and manhood to face the truth, your young men have not told you what has happened to them.

Facts and data prove beyond any shadow of doubt that The Southern Baptist Theological Seminary has turned from the historic Baptist faith and the irrefutable authority of God's Word, the Bible. Besides all of the other error which has been exposed, tragically the Seminary authorities have turned to lecturers and textbook authors who openly reject and repudiate the literal, bodily resurrection of our Blessed Lord. None but corrupt apostates would be or could be consistently responsible for such a condition.

So in remembrance of Paul who met such apostasy with God's Verbally Inspired Word, I turn to meet the heretical onslaught with God's Word to Paul, "But if there be no resurrection of the dead, then is Christ not risen. . . . And if Christ be not raised, your faith is vain; ye are yet in your sins. . . . If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept!" (I Cor. 15:13,17,18). Believing the Bible to be God's Holy and Inspired Word, I rejoice in this eternally established Word of truth and faith.

But what will Southern Baptists do? Will tomorrow show with crystal clarity that they joined young, immature, and ambitious men and swallowed the continuing heresies of wolves in sheep's clothing and the awful blasphemies of devils in disguise? Or will tomorrow ring in a day of victory for a people who saw the line clearly drawn between truth and error and chose the unalterable, irrefutable truth of God's Verbally Inspired Word, the Bible? The answer is not mine to give; my life even now is cast in the crucible of God's Will. A people must decide now whom they will serve; God or Baal, the infallible Scripture or fanciful speculation. There is no tomorrow

of opportunity; tomorrow is too late.

In the way of Paul there is life for there is the Gospel of Jesus Christ, which is "the power of God unto salvation," "Christ died for our sins according to the Scriptures, He was buried and He arose the third day, according to the Scriptures." In "the way of McCall" there is rejection of the authority of God's Word, there is questioning of its proclaimed Key, Jesus Christ the righteous, and there is a repudiation of the literal, bodily resurrection of our Lord and finally of men.

Paul's way is God's way. "Choose you this day. . . ." As an ambassador of Jesus Christ, I inquire, "Who is on the Lord's side?"

May God have mercy on Southern Baptists upon whom He has bestowed such manifold blessings. But may Almighty God pity any of this number who turn, as Nebuchadnezzar of old, to boast of their mansions and "temples," their societies and securities. But especially must we say, may God pity any who turn in pride in the midst of their blessings and close their eyes and ears while poisonous vipers spawned in Hell's deepest pit pour their infidelic venom into the hearts, minds, and lives of their young men and young women. Who can deny that "it will be more tolerable in that day for Sodom and Gomorrah" than for these Southern Baptists?

## Fool The People

(Continued from page one)  
**BIBLE, WHO DOES NOT BELIEVE THE SCRIPTURE.**

He has learned the knack of preaching and fooling the people. How does this unbelieving minister do it?

He impresses his audience by his scholarship. One of his terrifying bludgeons whereby he beats any who might dare disagree with his precepts is the declaration: **Scholars agree!** "All of us well-learned scholars agree on what I am telling you, hence who are you, you scrawny-necked little pebble-head to question it?" Question the Word of God, question the sacred Scriptures, but do not dare to question this unbelieving Doctor of Divinity in the pulpit. If you do you are an ignoramus!

He also overpowers his congregation by guesses and theories of science "falsely so called." (I Timothy 6:20). I do not mean true science. True science is based on proven facts, but the science the doubting preacher binds himself to is based on **fat**, which usually gathers around the area of the ears, and the empty space between. Therefore the great fish could not have swallowed Jonah and delivered him again alive. The sun could not stand still. Jesus could not be born of a virgin. He could not turn water into wine. He could not actually walk on the water. He did not really feed 5,000 men with just 5 loaves and 2 fishes. He could not really die and rise again from the dead in the body. It is not scientific. Oh, he believes in the wonders of the modern submarine, but doesn't believe that the mighty God could make one. He can turn his watch back five minutes, but doesn't believe that God can stop the mechanism of sun, moon and stars; if He please, **That** is not scientific!

But what about the people in the church (?) who still believe the Bible? Will they not object? Not too much, if at all, for he has also learned how to preach the Scriptures and mix them in to convince them that he still believes the Bible. He knows quite a number of verses on **love**. Also on **giving**. One of his favorite text is "Judge not that ye be not judged." (Matthew 7:1), which he uses to judge those who are judging him!

**THE SECOND TYPE OF PREACHER IS FAR MORE DANGEROUS THAN THE UNBELIEVING MINISTER WHO EXPRESSES HIS DOUBTS.** I hardly know what to call him. Shall I call him the conventional

preacher? He fits anywhere, and flits everywhere. Now he is a Baptist. But he no sooner has time to remove his soaking wet robes than he has arrayed himself in the stately garments of the Presbyterian or Methodist Church.

**He preaches the Bible!** He believes it, he says, and acts like it. **But**—he only preaches that part of the Bible that will suit his congregation, and that will advance himself. Pretty clever. The only way to catch this wary old (he may be young) fox is to notice what he does **not** preach, and not so much on what he **does** preach!

He omits preaching on **Hell**. That would offend some of the haughty members of his herd, and make him unpopular.

He does not preach against **worldliness**. The page in his Bible whereon I John 2:15-17 is printed is just as nice and new and daisy-fresh as the day he first purchased the Bible. Oh he may mention worldliness, but he will not go into detail. He will not tell you what that means. "Why shouldst thou meddle to thy hurt?" (II Kings 14:10).

He does not preach on **election or predestination**, except to say that it does not mean what it says. Why if a man preached right out on that we would drive everyone away! Says he. So he doesn't preach on it. Even though it is in the Scripture (as in Romans 8:28-30; II Timothy 1:9).

As I said, he preaches the Bible (suitable parts of it!) He preaches to his audience in every sermon as if they are all saved and ready to step right into heaven.

Fervently does he call them to **Church Membership**, and that with Scriptural appeal (Acts 2:37-47).

Furiously does he preach Bible messages on **tithing and giving and stewardship** (Malachi 3:8-10).

Faithfully does he urge his people on to greater and greater service for Christ and the Church (Luke 22:26).

But there he stops. He has learned how to preach and fool the people. Mention sin, but not specific sins, "why shouldst thou die before thy time?" (Ecclesiastes 7:17). Preach holiness, but do not become involved. That is the way to preach and fool the people.

**FINALLY, THERE IS THE ORTHODOX, BIBLE-BELIEVING AND PREACHING PREACHER.** He is God's man. He is one out of a thousand. I have met very few of them, but there must be about 7,000 around (I Kings 19:18). Let me be but his armour-bearer as he goes forth in the name of the Lord to smite every Goliath that raises its slimy head against Christ and His Church. How can I tell him? By what he preaches, and by the way he preaches.

1. He preaches on whatsoever he believes **God** has laid upon his heart. Once that is done that settles it. You might as well move heaven and earth to turn him away. It will do no good. "We cannot but speak the things which we have seen and heard" (Acts 4:20). This is his testimony.

2. He preaches messages which he believes are **needed** by his congregation, even though they may not be especially wanted or welcomed. In that respect, Acts 4:35 is not only good for the distribution of silver, but also for the application of **sermons**: "and distribution was made unto every man according as he had need."

3. He preaches as if he **means** it! He does not preach apologetically. He is not a scared rabbit, but a bold lion (Proverbs 28:1). You are afraid to go to sleep on him, lest you arouse yourself to discover that he has taken advantage of you and placed the cross on your back while you were drooping in the pew, and also taken your wallet or purse and relieved you of your tithes you have kept so stingily through the years! Yet you wish you could fall asleep, or fall unconscious, for while he preaches he looks right at you, and you feel the hot blast

## God Answers Pedo-Baptist's Cavils Against Bible Baptism

Taken from a letter written to J. R. Graves by Eld. A. J. Holt in 1890 and quoted in chapter 6 of **JOHN'S BAPTISM** by Graves.

An amusing, instructive incident occurred while I was on my way from Jerusalem to Hebron. You may not have seen it as it was published in the **ARKANSAS BAPTIST**, and so I repeat it for your use, only should you ever use it, will you please omit the name of my friend, Professor . . . . ., D.D., L.L.D., of Princeton, N. J. I met with Professor . . . . . in Athens, Greece. He decided to accompany me to Palestine and Egypt. We had frequent friendly discussions as to the differences between Baptists and Presbyterians. Professor . . . . . always had the advantage of me in point of scholarship, while I had the advantage of him in my acquaintance with the English Bible, and always in the configuration of the country. It was peculiarly irritating to Professor . . . . . to see me measuring the pools, sounding the streams, etc., which I invariably did. The sight of water was unpleasant to the good doctor; he would not even take it at the table, but followed literally Paul's advice to Timothy.

We had taken the trip through Galilee, had gotten soaking wet going, which increased the Professor's irritation. We stood at Jacob's well, while Brother Kary, the Baptist native preacher at Nablous, pointed out to us the objects of interest. Professor . . . . . was all animation at Joseph's tomb, the old temple on Mount Gerim, where the Levites stood on Mount Ebal, where the ark rested midway, and other objects, were pointed out. "Over there, across the valley of Salem, and Aenon just beyond it, where you know there is 'much water'" said Brother Kary.

of the Holy Spirit breathing upon you. Hallelujah! God give us such preachers! Oh preacher, so divinely zealous that you have never learned or forgotten how to preach and fool the people, so that all you can do is to preach the God-given, pure truth as needed! Oh preacher, baptized with the Holy Ghost and fire (Luke 3:16), "fervent in spirit" (Rom. 12:11), "zealous of spiritual gifts" (I Corinthians 14:12), filled with fervent charity (I Peter 4:8), though your zeal hath provoked "very many" (II Corinthians 9:2); may your number be increased and multiplied until the whole earth ring out with "all the counsel of God" (Acts 20:27). Amen!

"Many waters," the original has it," quoth the Professor. "I'll tell you how that is," said Brother Kary. "Over yonder at the foot of that mountain are a number of springs, very cold and excellent water. They come together down the valley near Aenon, and they form quite a stream. It is frequently past fording this time of year, and I have baptized there more than once."

The Professor felt that the air was chilly, and he proposed that we should return. At Cana of Galilee we came to the fountain where doubtless the water was obtained which our Lord made wine, and was flowing into a suspicious-looking rock basin, about nine feet long by four feet wide three feet deep. While I was taking the dimensions of this pool, the Professor caught the rickets, and wanted to go on. At the beautiful Sea of Galilee, I remarked that here was surely sufficient water for all practical purposes.

We went together to the old town of Hebron, the ancient home of Abraham. As we journeyed we passed the noted pools of Solomon, of which I have already spoken. I here descended into an old well of a looking place, much to the disgust of Professor . . . . ., but there I found the veritable sealed fountain spoken of in the Songs of Solomon. Later on our way we fell to discoursing on the localities through which we were passing, and then the driver informed us that we were near the place where Philip baptized the eunuch. Then Professor looked out on the bleak and barren desert looking place, and remarked, "Yes, this is just about such a place."

Taking a map from his pocket he noticed that this was about on a line from Samaria, where Philip would have intercepted the eunuch on his way from Jerusalem to Gaza. It was a chariot road, and this was the only way a chariot could go from Jerusalem to Gaza, unless they should go via the Joppa road, which was very much out of the way. These mountains had always been there, and were scarcely accessible for horseback riding, much less chariot driving.

"Yes, this is just about the place—a desert place, too; and now," continued the Professor, triumphantly looking around, "where is your water to baptize a man? Now, there in that rock is water enough fallen during the night in which to baptize a man decently, as we believe. But where would you immerse a man here? You will have to give up that where Philip baptized the eunuch there (Continued on page eight)

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## "The Book Of Revelation"

(Continued from page two)

ings and Bible Conferences in various places people have said, "Brother Gilpin, when I get to Heaven, will I know my mother? Will I know my father? Will I know my children? Will I know my loved ones that have died?" I'll grant you, beloved, that it is only natural for us to be interested in our loved ones that have departed from this world, but would you believe me, in all of my ministry not a person has ever asked, "Will I know the Lord Jesus Christ?"

Notice, John was not looking for mother, nor father, nor brother and sisters, nor children; he wasn't looking for friends; he was not looking for the martyred dead; rather, the first person that he saw was the Lord Jesus seated upon the throne.

I think of Pat who came to this country from Ireland. In Ireland, he had buried old Michael. On the way to America, under cover of night, they had wrapped little Michael who had died on board the ship, in a shroud and dropped his body into the sea. Pat came to this country and one day someone said to Pat, "Pat, what are you going to do when you get to Heaven?" Pat, not thinking about old Michael whose body rested in Ireland, nor little Michael whose body was at the bottom of the ocean, said, "I think I will just sit and look at Jesus for the first five hundred years."

Oh, brother, sister, that is the one that John saw. He wasn't concerned about man, but he saw Jesus on the throne.

John also saw a rainbow. Notice: "And he that sat was to look upon like a jasper and a sardine stone: and there was a RAINBOW ROUND ABOUT THE THRONE, in sight like unto an EMERALD."—Rev. 4:3.

The rainbow is but a sign of God's covenant that He made with Noah in Genesis 9 — a sign that the earth will never again be destroyed by a flood of waters. Every time that you see a rainbow in the sky, you can see God's promise of the covenant that He made with Noah. But notice this, every time there has come a cloud in the sky from the day of Noah down to this, there has always been a rainbow too. You and I don't always see it, but every time there is a cloud, there is a rainbow too. Sometimes you can see it all the way from one horizon to another; sometimes you can see it for only a short distance; sometimes it is not even visible at all; but, beloved, there has never been a cloud but what there has been a rainbow shining — a sign that God is still there, and that God isn't going to allow the earth to be destroyed by a flood of waters.

Beloved, listen, every time that there has come a cloud in our skies, figuratively speaking, the rainbow of God's providence and God's love, has shone through so far as you and I are concerned. Notice that it says, "there was a rainbow round about the throne." All that we ever see is a rainbow from one horizon to the other, but this rainbow was round about the throne. In other words, it was a complete circle.

What does this tell us? It tells us that down here, at best, we have been able to understand only half of God's providences and God's promises, but after a while, we will learn the sequel to life's distress, life's privations, life's disappointments, and life's painful experiences. Then, we will understand fully and completely — just as this rainbow

was all the way around the throne.

Beloved, when I saw this truth, I got a marvelous blessing. Lots of times I sit down and I think about my problems and my distresses and the painful experiences that have come to me, and at best I understand them in only a half way manner. Some of these days God is going to have a rainbow all the way around the throne. In other words, some day we are going to see completely and understand fully the providences of Almighty God in our lives.

I go back to the Old Testament and I see Jacob as a good example. You will recall that Joseph had been sold and later Simeon had been held captive in Egypt. Jacob's sons come back from Egypt and reported that the price of grain had gone up, and unless their baby brother Benjamin accompanied them, there was no use for them to return to Egypt to buy more food. Jacob, in anguish, cried:

"Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: ALL THESE THINGS ARE AGAINST ME."—Gen. 42:36.

Beloved, they weren't against him. A little later, Jacob looks off toward the south and sees a wagon train coming, and on that wagon train was Simeon and all of his children coming back. They were coming back to take Jacob and all of his family down to Egypt. When those boys came back, Jacob learned the truth. It never was true that Simeon was not. It never was true that Joseph was not. It never was true that all of these things were against him. Rather, all the experiences of Jacob's life were working together for good, to bring Jacob to the place where God wanted him — down in Egypt to be with Joseph.

I tell you, beloved, some day you and I will come to the place where we will see fully and completely all the providences that we haven't fully understood down here. Then we will understand fully the words of that song, which we often sing:

"Not now, but in the coming year, It may be in a better land; We'll learn the meaning of our tears, And then, sometime, we'll understand."

Notice the color of this rainbow that John saw. The Word of God says that it was "in sight like unto an emerald." This rainbow was green, the color of beauty and of rest. Heaven is going to be a place of beauty and rest.

The three primal colors of the rainbow are blue, yellow, and red. If you mix blue and yellow, you will get green. Notice, there is no red in it. Red is the color of suffering. It is the color of sorrow. There is no red in this celestial rainbow. Why? Because all suffering and all sorrow is shut out, and no sorrow will ever enter the Gates of Pearl.

The next thing that John saw was what each of the redeemed of God is going to look like. Notice:

"And round about the throne were four and twenty seats; and upon the seats I saw FOUR AND TWENTY ELDERS SITTING, clothed in white raiment; and they had on their heads crowns of gold."—Rev. 4:4.

Notice, there were twenty-four elders. If you will go back to I Chronicles 23 and 24, you will get the key concerning these elders. You will find that there were 38,000 priests among the Israelites, but only twenty-four served at a time. The twenty-four were representative of all the balance. When John saw these twenty-four elders seated upon the twenty-four thrones, he saw them representing the redeemed of God just like the twenty-four priests represented the 38,000 that served God in the Old Testament days.

Beloved, twenty-four is made up of two 12's. In the Old Testament there were twelve tribes, and in the New Testament there are the twelve apostles. In real-

## ON GOLGOTHA'S HILL

AND WHEN THE CENTURION, WHICH STOOD OVER AGAINST HIM, SAW THAT HE SO CRIED OUT, AND GAVE UP HIS SPIRIT, HE SAID "TRULY THIS MAN WAS THE SON OF GOD" MARK 15:39

THAT KIND OF BELIEF WILL WRECK OUR CHANCES FOR A GOOD FIGHT



ity, this would tell us that while there were twelve tribes in the Old Testament and twelve apostles in the New Testament, when John saw these twenty-four elders, he saw them representing both groups that will be saved in both Old Testament and New Testament times.

Notice that every one of these elders were clothed, for it tells us that they were "clothed in white raiment." Not a one of them was wearing "shorts" nor any of the other brief clothing of today, but rather, they were fully clothed.

I wonder if that white raiment doesn't represent the righteousness of the Lord Jesus Christ, for we read:

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."—Isa. 61:10.

Let's notice again what John saw.

"And out of the throne PROCEEDED LIGHTNINGS AND THUNDERINGS and voices; and there were seven lamps of fire burning before the throne, which are the seven Spirits of God."—Rev. 4:5.

In this verse John talks about the lightnings and thunderings. In other words, preparations for judgment are being made. Revelation 2 and 3 describes the condition of the churches. At the end of the church age the saints of God are caught away, and what happens? Judgment falls upon the world. John saw them getting ready for judgment.

Do you know what holds back judgment so far as this world is concerned? What keeps God from judging this world right now? One thing: Christian salt. He said, "Ye are the salt of the earth." Salt is a preservative, and the only thing that keeps God from judging this world right now is the presence of Christian salt.

Hear Abraham as he prays for the city of Sodom. God said, "If

I can find even ten righteous people in the city of Sodom, I won't destroy it." Listen, beloved, if there had been even ten righteous people in the city of Sodom — if there had been ten grains of Christian salt in Sodom, God wouldn't have destroyed it. It is the presence of God's own people that keeps God from destroying this world right now.

At the end of Revelation 4, the saints of God are caught up, and as soon as they are caught away, then comes judgment. From Revelation 6 on through the nineteenth chapter, we find water turned to blood. Men will drink wormwood and gnaw their tongues with pain. Men will look upon the mountains and pray to the mountains to fall upon them and grind them to powder, to hide them from the face of the Lamb of God. Why? Because God is pouring out His judgment upon the world — a world that has been forever in rebellion against Him. I tell you, beloved, there is a tribulation period coming that will be nothing short of a Hell on earth so far as this world is concerned.

Let's notice again what John saw:

"And before the throne there was a SEA OF GLASS like unto crystal; and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind."—Rev. 4:6.

What is this sea of glass? Go back in the Old Testament when the Jew would offer a sacrifice upon the brazen altar. After he would offer his sacrifice, he would start toward the tabernacle in which to worship God. But between the altar of sacrifice and the tabernacle, was a laver in which the Jewish priest washed his hands and feet. He couldn't worship apart from being cleansed. When John looked up yonder in Heaven and saw the redeemed of God and saw God getting ready to judge the world, the next thing that he saw was that brazen laver that God had been taking care of all down through the years, and he calls it a sea of glass.

There is no water in the brazen laver. The reason is obvious — none is needed, because no sin shall enter Heaven. It is there that the priests might behold their perfect beauty, and some day, you and I shall look down into that brazen laver just in order to see our perfect beauty in Jesus Christ.

This brazen laver was made of women's looking glasses. God had a reason for it. He knows that someday that laver is going to be used, not as the priests used it in the Old Testament for the washing away of the defilement of the flesh, but He knows that someday the redeemed of God are going to look down into the laver to see their perfect beauty throughout eternity. John saw the laver, and it is there to tell us that there is no more struggle with sin. Sin is a thing of the past, and the redeemed of God can behold their perfect beauty forever within that laver.

John also saw some living creatures. Notice:

"And before the throne there was a sea of glass like unto crystal; and in the midst of the throne, and round about the throne, were FOUR BEASTS full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."—Rev. 4:6-8.

These verses talk about beasts but actually they are living creatures, and the living creatures are nothing else but the Cherubim. The Cherubim is one of the orders of the angels. Their business is to praise God continually. They are saying, "Holy," (Continued on page eight)



## "I Should Like To Know"

(Continued from page one)

how, who is to administer, and for what purpose one is to be baptized. If a church accepts alien immersion (the "baptism" of other denominations) I hardly think that the Lord would recognize its baptism as valid.

7. If the original organization of the church was not proper, either in procedure or purpose (for example, having been organized for the purpose of competition with another church), would this disqualify it as a New Testament church and invalidate its baptism?

The Holy Spirit was not in the organization of such a church, and its baptism is definitely invalid.

8. Would a change in attitude in later years rectify this error and qualify the organization for a New Testament church?

If the church saw its error and renounced it, and wanted to become a genuine church, the thing to do would be for the members of the church to go to a New Testament Baptist Church and explain their situation and ask for scriptural baptism. After being baptized properly, then they could proceed to organize a church.

9. A preacher said that God knows no sinner whom He does not love. Is that true?

In the sense of Matthew 7:23, this statement is true. I rather imagine that this is what the preacher meant.

10. The same preacher also said that God knows no sinner He will not save. Is that true?

In the sense of Romans 8:29, yes. The word "know" in the Bible means different things. Amos 3:2 says that God only knew Israel of all the families of the earth. This means that God knew them as His chosen nation and did not know the rest of the nations of the world as such. But as far as the knowledge of the other nations' existence is concerned, God certainly knew them.

God only knows as His own all those whom He has chosen for Himself.

11. What does Deuteronomy 23 mean, where it says a bastard shall not enter into the congregation of the Lord?

This was a law to the Jews, and simply means what it says.

12. Can a person go to the judgment thinking he is saved but be lost?

Yes. Read Matthew 7:21-23.

13. What would you tell a person who did not know if they were saved or not; one who doubted their salvation?

I would tell them to take God at His word in such passages as John 5:24, Acts 16:31, and Romans 1:16. I would tell them to quit looking to themselves for some feeling or experience, and to trust the Lord once for all. I would explain that Christ is our peace (Ephesians 2:14) and that He has borne the sins of all who believe on him (II Corinthians 5:21). I would say many more things, but this would be my line of thought.

14. If Predestination means that man has no choice, then why does the Scriptures say, "My spirit shall not always strive with man," or words to that effect?

Predestination does not mean that man does not have a choice. Predestination presupposes that man has already made his choice. Man's choice is sin (John 3:19, Isaiah 53:6, Romans 3:12). Now, if God had not made a choice, man would have remained in sin and gone to Hell. But God chose a great number which no man can number to salvation. This does not hinder the choice of

those who want to stay in sin. God does not force them to stay there; they do so of their own choice.

The passage referred to above is Gen. 6:3. It has reference to the people in the ante-deluvian days. God's Spirit was not trying to save these people, but was tolerating their wickedness. God said that it would not always be so, but that He would put an end to man in 120 years.

15. Could Predestination mean that after one has found salvation through grace, then he is predestinated to not be lost?

No. Read Romans 8:29, 30 and Ephesians 1:4-12.

16. Do you believe a Christian should ever make a public re-dedication of His life?

When public sin is involved, yes. The individual should let it be known that he has repented of his sin and is now back in fellowship with the Lord and wants to be back in fellowship with the church. Otherwise, the church would suffer reproach from the outside world. If one acknowledges his error, then there will be no occasion for such reproach.



## Hell

(Continued from page one)

2. Some in their zeal add the product of their vivid imagination to what the Bible says about Hell. We have heard sermons that were horrible distortions of the Bible, and in which imagination portrayed things in Hell that the Bible never mentions. Dante's book, "The Inferno," is a sample of distorted and unwarranted imagination. Many have the Devil now in Hell, reigning as king over the place. The Devil is not now in Hell. (He wouldn't be pestering me, if he were.) When he is finally cast in, he will not be the boss of Hell—he will be a prisoner there.

### Attempts To Get Rid Of Hell

There are hosts of people today who don't seriously believe in Hell. Who are some of these?

1. The modernist. Modernists admit that the Bible teaches a place of eternal torment, but they don't regard the Bible as inspired. Ignorant men just fell victim to the crude and awful views of their day, and incorporated mythological ideas of Hell into their theology they tell us. God is too good to let such a place exist, and besides all people are children of God, so how could God send His children to so awful a place? Such men manufacture a god who is not the God of the Bible, and they do violence to the Scriptures to make them fit in with their preconceived notions.

2. Such persons as the Adventists and Jehovah's (false) Witnesses don't use the tactics of modernism—they seek to do away with Hell on the basis of Bible interpretation. Adventists teach annihilation of the finally impenitent, and of course if the wicked are annihilated, there is nothing left to suffer torment. An answer to annihilation is found in Rev. 20:10, where the Beast and False Prophet are revealed as having been in Hell already for a thousand years before the Devil is cast in.

Jehovah's Witnesses tell people that "Hell" should be translated the "grave." The truth is, another Hebrew word entirely is used for grave.

The same people try to make some of the strongest references to Hell to refer only to the Valley of Hinnom—a ravine north of the Jerusalem walls, where the refuse of the city was cast. It is true that Jesus sometimes used the word "Gehenna" (translated "Hell" in King James) and the word literally means "the Valley of Hinnom," but study of the passages make clear that He used the term as the strongest possible illustration of Hell, for that ravine was a place of continual burning.

The Bible calls the place of

eternal torment "the lake of fire" (Rev. 20:10). It calls the final state of the wicked "everlasting punishment" (Matt. 25:16). There is no way of reconciling eternal punishment in the lake of fire with the no Hell doctrine of any group of people. No sentimentalism, no word juggling, no argumentation can get rid of this plain teaching of the Bible. In Matt. 25:46, the same term is used to express the endless duration of the suffering of the lost, that is used to express the duration of the happiness of the saved. Hell fire and brimstone preaching still has the backing of the Word of God.



## "The Book of Revelation"

(Continued from page seven)

holy, holy, Lord God Almighty, which was, and is, and is to come."

Notice, up yonder they are praising God. They don't praise the Cooperative Program. They don't praise Baptist headquarters. They don't praise Baptist preachers. Rather, beloved, the Cherubim stand in God's presence continually, and praise Him.

John also saw how they worshipped in Heaven.

"And when those beasts GIVE GLORY AND HONOUR AND THANKS to him that sat on the throne, who liveth for ever and ever. The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and CAST THEIR CROWNS BEFORE THE THRONE, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."—Rev. 4:9-11.

If you will notice, the living creatures—the Cherubim, are leading the worship, and the elders, representing the redeemed of God, take their crowns off their heads and put them down before the throne of God, saying, "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things." Beloved, there will be no evolutionists in Heaven, for the redeemed of God will say, "Thou hast created all things." Notice, they praised God for His sovereignty as they put their crowns before His feet.

Years ago, in a little town on the L&N Railroad, midway between Cincinnati and Louisville, a train stopped one day to take on water. A man wearing a tall hat got off the train and walked along the tracks for a little exercise while the train was stopped. A boy was fishing nearby in the creek, and this man went down where the boy was, and talked to him. Finally, the train gave a whistle, a sign that it was getting ready to leave, and the man turned to the boy and said, "Boy, love your country, live for your country, and if need be, die for your country." Then he got back on the train.

Years passed and that boy grew to manhood and he became a soldier in World War I. Yonder, in no man's land, the general called a group of them together and said, "We have become dislocated from the army. We need somebody to make connection with the rest of the army for us." Immediately, this man said, "Thank God, he didn't order me." Then there came to his mind the day that that man said to him, "Boy, love your country, live for your country, and if need be, die for your country," and he saluted the general and said, "I will go." They strapped field telephones to his back and he started crawling across no man's land, with shells and shrapnel falling and bursting all around him. He thought that he had failed in his mission, but three weeks later he came to in the hospital, and found that he had gotten almost to the place where the rest of the army was located, and between the shrapnel and the bursting of the shells they heard the jingling of the phone, and the army was saved. As a result, General Pershing pinned

the highest medal of honor on the lapel of this lad. When he came back to Arlington he went to the grave of Theodore Roosevelt, and there on that grave he laid that medal of honor, saying, "You are the one who deserves it. If you hadn't said, 'Boy, love your country, live for your country, and if need be, die for your country,' I would never have done it."

Beloved, some of these days I am going to take the crowns that the Lord Jesus has given me, and I am going to lay them down at the feet of my God, and I am going to say, "If it hadn't been for you, I would never have dared to be a Baptist preacher. I would not have dared to have stood for your Word."

Beloved, that is what John saw, and he tells us what is going to happen.

The purpose of this chapter is to show us that the Gospel will not fail. God is going to call out His elect and multitudes will be saved. Beloved, they will all be saved on one basis—the blood of the Lord Jesus Christ. They will not be saved on the basis of their works, nor on the basis of water, but they will all be saved because of the blood of the Lord Jesus Christ. May that blood be precious to you.

May God bless you!



## What Catholics Believe

(Continued from page one)

writers assumed that the people already had been taught Christian truth by preaching. The Bible was obviously intended to supplement the teaching of the Church, not to replace it. If a person totally unacquainted with Christian tradition and teaching were to pick up a copy of the Bible, could he, without further aid, have Christ's complete plan of Christian life and a sure guide to eternal salvation?" (p. 22).

"The Sacrament of Penance, as practiced in the Catholic Church, is one of the features of Catholic faith which is most often criticized. 'The Bible,' some critics will argue, 'doesn't say that we must confess to a priest. We confess our sins to God.'

"The very fact that the Bible does not say this demonstrates that the Bible could not possibly be the soul source of Christian truth" (p. 22).

"The Bible is, truly, the inspired Word of God. It is not, however, the full and complete Word. We must, to understand it properly, 'hear the Church,' as Christ commanded" (p. 22).

I. Quotations from the booklet, "The Bible is a Catholic Book."

"The plain truth which every sincere person must eventually face is the fact that you can accept the Bible only upon the word of the Catholic Church" (p. 4).

"If you can accept the Bible or any part of it as the Inspired Word of God, you can do so only because the Catholic Church says it is" (p. 4).

"No typesetter who composes the text of the Bible knows if the words he puts into form are God's Word, unless he accepts the assurance of the Catholic Church that they are such" (p. 4).

"There is nothing more important than to arrive at the genuine meaning of the Bible. The Scriptures are valuable, but only when what we learn from them is truth. The only certain source of correct interpretation is the Catholic Church" (p. 10).

"It is the Church, commissioned by Christ to teach us to observe all things whatsoever He had

commanded, that gives every Catholic the assurance that the Bible is a divinely inspired book. The Bible itself does not give certain proof of its own inspiration.

"We cannot be certain that the Scriptures are inspired unless we learn it from some other reliable source" (p. 12).

"The same Catholic Church teaches us that the Bible is inspired book and we believe it" (p. 13).

"To accept only the teachings of Christ as given in the Bible would be to act contrary to the precepts of the Bible itself" (p. 17).

"The New Testament writings were never meant to be the sole and final authority for Christ's revealed truth. They were never intended as the complete and only source of certain knowledge of Christian faith and duty" (p. 18).

"It is plain that Christ could never have intended to make the Bible as a whole, and the New Testament in particular, the final and only authority for the truths of Christian faith." (p. 20).

BUT WHAT DOES GOD SAY? "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."—II Timothy 3:16.

"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.



## Pedo-Baptist's Cavils

(Continued from page six)

is no possibility of immersion." Just at that most opportune moment I heard the bleating of a lamb, and on looking out I saw, to my joy, that we were approaching a pool. "Are you sure that this is the place?" said I (Professor ..... had not seen the pool). "It must be," said he. "This is just about the place, and, besides, it corresponds so well with the Bible description. Then tradition comes in as collateral evidence, so that we may be morally certain that this is the place. Now, what if I wanted to be baptized, what would you do to baptize me the way you so strenuously contend to be the only way?"

Just then we rounded by the pool, and I laid my hand on his shoulder, and, pointing to the pool, said, "See, here is water; what doth hinder thee?" A clap of thunder from a clear sky would not have been more surprising to the Professor, who stammered, gazed, and turned red, and finally said, "Well, this is very unfortunate."

"It is quite fortunate," I replied, "to see how completely God is answering your objections to His ordinance." After that the subject became so unpleasant that I had to change it.



## Campaign

(Continued from page one)

of inspiration and encouragement. We sent a sample copy of TBE to a lady in Kentucky, and it so happened that one of the subscription blanks for ten new subscriptions was enclosed with the sample copy. The lady enjoyed the copy of TBE so much that she subscribed for herself and also sent us ten new subscriptions for others! And it so happened that the list she sent to us was the very first one we received since mailing the October 20 issue!

# Y'ALL COME!

BIBLE CONFERENCE — LITTLE ROCK — NOV. 13-15

Lord willing, we'll be there.